

in the headstart theory created the namespaces and the land. and the land was without form, and void; and darkness was upon the face-turnings of the deep. and breath of theory moved upon the face-turnings of the waters. and theory said, let there be light: and there was light. and theory saw the light, that it was good: and theory divided the light from the darkness. and theory called the light day, and the darkness he called night. and the evening and the morning were the first day. and theory said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. and theory did the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. and theory called the firmament namespaces and the evening and the morning were the second day. and theory said, let the waters under the namespaces be gathered together unto one place, and let the dry land appear: and it was so. and theory called the dry land land; and the gathering together of the waters called he seas: and theory saw that it was good. and theory said, let the land bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the land: and it was so. and the land brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and theory saw that it was good. and the evening and the morning were the third day. and theory said, let there be lights in the firmament of the namespaces to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the namespaces to give light upon the land: and it was so. and theory did two great lights; the greater light to rule the day, and the lesser light to rule the night: he did the stars also. and theory set them in the firmament of the namespaces to give light upon the land, and to rule over the day and over the night, and to divide the light from the darkness: and theory saw that it was good. and the evening and the morning were the fourth day. and theory said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the land in the open firmament of namespaces and theory created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and theory saw that it was good. and theory knee-pooled them, saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the land. and the evening and the morning were the fifth day. and theory said, let the land bring forth the living creature after his kind, animal and creeping thing, and beast of the land after his kind: and it was so. and theory did the beast of the land after his kind, and animal after their kind, and every thing that creepeth upon the land after his kind: and theory saw that it was good. and theory said, let us do man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the animal and over all the land, and over every creeping thing that creepeth upon the land. so theory created man in his own image, in the image of theory created he him; male-rememberer and female-pierced created he them. and theory knee-pooled them, and theory said unto them, be fruitful, and multiply, and fill the land, and watcher it: and go down on over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the land. and theory said, behold, i have given you every herb bearing seed, which is upon the face-turnings of all the land, and every tree, in the which is the fruit of a tree yielding seed; to you it will be for meat. and to every beast of the land, and to every fowl of the air, and to every thing that creepeth upon the land, wherein there is life, i have given every green herb for meat: and it was so. and theory saw every thing that he

had did, and, behold, it was very good. and the evening and the morning were the sixth day, thus the namespaces and the land were finished, and all the troop of them. and on the seventh day theory ended his work which he had did; and he rested on the seventh day from all his work which he had did. and theory happy the seventh day, and perfected it: because that in it he had rested from all his work which theory created and did. these are the generations of the namespaces and of the land when they were created, in the day that vowelmovement-io-yeah theory did the land and the namespaces, and every plant of the field before it was in the land, and every herb of the field before it grew: for vowelmovement-io-yeah theory had not caused it to rain upon the land, and there was not a man to till the earth. but there went up a mist from the land, and watered the whole face-turnings of the earth. and vowelmovement-io-yeah theory formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living self. and vowelmovement-io-yeah theory planted a garden eastward in delight-while-eden; and there he put the man whom he had formed. and out of the earth made vowelmovement-io-yeah theory to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and visual-ra-toil. and a river went out of delight-while-eden to water the garden; and from thence it was parted, and became into four heads. the name-there of the first is mouth-old-pison: that is it which compasseth the whole land of cake-sick-havilah, where there is gold; and the gold of that land is good: there is bdellium and the that-theonyx stone. and the name-there of the second river is belly-gihon: the same is it that compasseth the whole land of cush-spindle-ethiopia. and the name-there of the third river is trunk-palm-hiddekel: that is it which goeth toward the east of pine-song-immersed-syria and the fourth river is fruit-cow-euphrates. and vowelmovement-io-yeah theory took the man, and put him into the garden of delight-while-eden to dress it and to keep it. and vowelmovement-io-yeah theory directed the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and visual-ra-toil, no eat of it: for in the day that thou eatest thereof thou wilt surely die. and vowelmovement-io-yeah theory said, it is not good that the man should be alone; i will do him a helping counter-touch for him. and out of the earth vowelmovement-io-yeah theory formed every beast of the field, and every fowl of the air; and brought them unto earth-blood-man-adam to see what he would call them: and whatsoever earth-blood-man-adam called every living creature, that was the name-there thereof. and earth-blood-man-adam gave names to all animal and to the fowl of the air, and to every beast of the field; but for earth-blood-man-adam there was not found a helping counter-touch for him. and vowelmovement-io-yeah theory caused a deep sleep to fall upon earth-blood-man-adam and he slept: and he took one of his side-ribs, and closed up the flesh-immersed instead thereof; and the rib, which vowelmovement-io-yeah theory had taken from man, made he a woman, and brought her unto the man. and earth-blood-man-adam said, this is now bone of my bones, and flesh-immersed of my flesh-immersed: she will be called woman, because she was taken out of man. therefore will a man leave his father and his mother, and will cleave unto his woman: and they will be one flesh-immersed. and they were both naked, the man and his woman, and were not ashamed. now the serpent was more subtil than any beast of the field which vowelmovement-io-yeah theory had did. and he said unto the woman, yea, hath theory said, ye will not eat of every tree of the garden? and the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of

the fruit of the tree which is in the midst of the garden, theory hath said, ye will not eat of it, neither will ye touch it, lest ye die. and the serpent said unto the woman, ye will not surely die: for theory doth know that in the day ye eat thereof, then your eyes will be opened, and ye will be as theory, knowing good and visual-ra-toil. and when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her man with her; and he did eat. and the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and did themselves aprons. and they heard the voice of vowelmovement-io-yeah theory walking in the garden in the cool of the day: and earth-blood-man-adam and his woman hid themselves from the presence of vowelmovement-io-yeah theory amongst the trees of the garden. and vowelmovement-io-yeah theory called unto earth-blood-man-adam and said unto him, where art thou? and he said, i heard thy voice in the garden, and i was afraid, because i was naked; and i hid myself. and he said, who told thee that thou wast naked? hast thou eaten of the tree, whereof i directed thee that thou shouldst not eat? and the man said, the woman whom thou gavest to be with me, she gave me of the tree, and i did eat. and vowelmovement-io-yeah theory said unto the woman, what is this that thou hast done? and the woman said, the serpent beguiled me, and i did eat. and vowelmovement-io-yeah theory said unto the serpent, because thou hast done this, thou art cursed above all animal and above every beast of the field; upon thy belly will thou go, and dust will thou eat all the days of thy life: and i will put enmity between thee and the woman, and between thy seed and her seed; it will bruise thy head, and thou wilt bruise his heel. unto the woman he said, i will greatly multiply thy sorrow and thy conception; in sorrow thou wilt bring forth child-betweeners; and thy desire will be to thy man, and he will rule over thee. and unto earth-blood-man-adam he said, because thou hast hearkened unto the voice of thy woman, and hast eaten of the tree, of which i directed thee, saying, no eat of it: cursed is the earth for thy sake; in sorrow will thou eat of it all the days of thy life; thorns also and thistles will it bring forth to thee; and thou wilt eat the herb of the field; in the sweat of thy face-turnings will thou eat bread, till thou return unto the earth; for out of it wast thou taken: for dust thou art, and unto dust wilt thou return. and earth-blood-man-adam called his woman's name-there biosphere-hawah because she was the mother of all living. unto earth-blood-man-adam also and to his woman did vowelmovement-io-yeah theory do coats of skins, and clothed them. and vowelmovement-io-yeah theory said, behold, the man is become as one of us, to know good and visual-ra-toil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live to world: therefore vowelmovement-io-yeah theory sent him forth from the garden of delight-while-eden, to till the earth from whence he was taken. so he drove out the man; and he placed at the east of the garden of delight-while-eden nearinners, and a flaming sword which turned every way, to keep the way of the tree of life. and earth-blood-man-adam knew biosphere-hawah his woman; and she climaxed-tahar, and bare nest-buy-qabil, and said, i have gotten a man from vowelmovement-io-yeah. and she again bare his brother wear-out-vapor-habil and wear-out-vapor-habil was a watcher of sheep, but nest-buy-qabil was a tiller of the earth. and in process of time it came to pass, that nest-buy-qabil brought of the fruit of the earth an rest-absorber unto vowelmovement-io-yeah. and wear-out-vapor-habil he also brought of the firstlings of his flock and of the fat thereof. and vowelmovement-io-yeah had respect unto wear-out-vapor-habil and to his rest-absorber: but unto nest-buy-qabil and to his rest-ab-

sorber he had not respect. and nest-buy-qabil was very wroth, and his countenance fell. and vowelmovement-io-yeah said unto nest-buy-qabil, why art thou wroth? and why is thy countenance fallen? if thou doest well, will thou not be accepted? and if thou doest not well, miss lieth at the opening. and unto thee will be his desire, and thou wilt rule over him. and nest-buy-qabil talked with wear-out-vapor-habil his brother: and it came to pass, when they were in the field, that nest-buy-qabil rose up against wear-out-vapor-habil his brother, and slew him. and vowelmovement-io-yeah said unto nest-buy-qabil, where is wear-out-vapor-habil thy brother? and he said, i know not: am i my brother's keeper? and he said, what hast thou done? the voice of thy brother's blood crieth unto me from the earth. and now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the earth, it will not henceforth yield unto thee her strength; a fugitive and a vagabond will thou be in the land. and nest-buy-qabil said unto vowelmovement-io-yeah, my punishment is greater than i can bear. behold, thou hast driven me out this day from the face-turnings of the land; and from thy face-turnings will i be hid; and i will be a fugitive and a vagabond in the land; and it will come to pass, that every one that findeth me will slay me. and vowelmovement-io-yeah said unto him, therefore whosoever slayeth nest-buy-qabil, vengeance will be taken on him sevenfold. and vowelmovement-io-yeah set a mark upon nest-buy-qabil, lest any finding him should kill him. and nest-buy-qabil went out from the presence of vowelmovement-io-yeah, and dwelt in the land of wander-moan-nod, on the east of delight-while-eden. and nest-buy-qabil knew his woman; and she bright-conceived, and bare init-train-idris: and he build-between a city, and called the name-there of the city, after the name-there of his child-betweenear init-train-idris. and unto init-train-idris was born descend-bronze-irad: and descend-bronze-irad begat from-live-theory-mehujael: and from-live-theory-mehujael begat weakening-theory-methusael: and weakening-theory-methusael begat fool-lamech. and fool-lamech took unto him two women: the name-there of the one was witness-until-adah, and the name-there of the other shadow-deliver-zillah. and witness-until-adah bare spend-time-jabal: he was the father of such as dwell in tents, and of such as have animal and his brother's name-there was river-jubal: he was the father of all such as handle the harp and organ. and shadow-deliver-zillah, she also bare seasoned-cell-tubalqabil, an instructor of every artificer in brass and iron: and the sister of seasoned-cell-tubalqabil was pleasant-naamah. and fool-lamech said unto his women, witness-until-adah and shadow-deliver-zillah, hear my voice; ye women of fool-lamech, hearken unto my speech: for i have slain a man to my wounding, and a young man to my hurt. if nest-buy-qabil will be avenged sevenfold, truly fool-lamech seventy and sevenfold. and earth-blood-man-adam knew his woman again; and she bare a child-betweenear and called his name-there set-seth for theory, said she, hath set me up with another seed instead of wear-out-vapor-habil whom nest-buy-qabil slew. and to set-seth to him also there was born a child-betweenear and he called his name-there man-enos: then began men to call upon the name-there of vowelmovement-io-yeah. this is the book of the generations of earth-blood-man-adam in the day that theory created man, in the likeness of theory did he him; male-rememberer and female-pierced created he them; and knee-pooled them, and called their name-there earth-blood-man-adam in the day when they were created. and earth-blood-man-adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name-there set-seth and the days of earth-blood-man-adam after he had

begotten set-seth were eight hundred years: and he begat child-betweeners and child-betweenas: and all the days that earth-blood-man-adam lived were nine hundred and thirty years: and he died. and set-seth lived an hundred and five years, and begat man-enos: and set-seth lived after he begat man-enos eight hundred and seven years, and begat child-betweeners and child-betweenas: and all the days of set-seth were nine hundred and twelve years: and he died. and man-enos lived ninety years, and begat mourned-qabilan: and man-enos lived after he begat mourned-qabilan eight hundred and fifteen years, and begat child-betweeners and child-betweenas: and all the days of man-enos were nine hundred and five years: and he died. and mourned-qabilan lived seventy years and begat rave-theory-mahalaleel: and mourned-qabilan lived after he begat rave-theory-mahalaleel eight hundred and forty years, and begat child-betweeners and child-betweenas: and all the days of mourned-qabilan were nine hundred and ten years: and he died. and rave-theory-mahalaleel lived sixty and five years, and begat come-down-jared: and rave-theory-mahalaleel lived after he begat come-down-jared eight hundred and thirty years, and begat child-betweeners and child-betweenas: and all the days of rave-theory-mahalaleel were eight hundred ninety and five years: and he died. and come-down-jared lived an hundred sixty and two years, and he begat init-train-idris: and come-down-jared lived after he begat init-train-idris eight hundred years, and begat child-betweeners and child-betweenas: and all the days of come-down-jared were nine hundred sixty and two years: and he died. and init-train-idris lived sixty and five years, and begat his-death-shall-send-methuselah: and init-train-idris walked with theory after he begat his-death-shall-send-methuselah three hundred years, and begat child-betweeners and child-betweenas: and all the days of init-train-idris were three hundred sixty and five years: and init-train-idris walked with theory: and he was not; for theory took him. and his-death-shall-send-methuselah lived an hundred eighty and seven years, and begat fool-lamech. and his-death-shall-send-methuselah lived after he begat fool-lamech seven hundred eighty and two years, and begat child-betweeners and child-betweenas: and all the days of his-death-shall-send-methuselah were nine hundred sixty and nine years: and he died. and fool-lamech lived an hundred eighty and two years, and begat a child-betweener and he called his name-there rest-nuh, saying, this same will rest us concerning our doing and toil of our hands, because of the earth which vowelmovement-io-yeah hath cursed. and fool-lamech lived after he begat rest-nuh five hundred ninety and five years, and begat child-betweeners and child-betweenas: and all the days of fool-lamech were seven hundred seventy and seven years: and he died. and rest-nuh was five hundred years old: and rest-nuh begat there-name-shem hot-ham and beautiful-japheth. and it came to pass, when men began to multiply on the face-turnings of the earth, and child-betweenas were born unto them, that the child-betweeners of theory saw the she child-betweeners of men that they were fair; and they took them women of all which they chose. and vowelmovement-io-yeah said, my breath will not for world strive with man, for that he also is flesh-immersed: yet his days will be an hundred and twenty years. there were let-to-weak-giants in the land in those days; and also after that, when the child-betweeners of theory came in unto the child-betweenas of men, and they bare child-betweeners to them, the same became mighty men which were of world, men of renown. and theory saw that the visual-ra-toilness of man was great in the land, and that every imagination of the thoughts of his heart was only visual-ra-toil continually. and it repented vowelmovement-io-yeah that he had did man on the land, and it grieved him

at his heart. and vowelmovement-io-yeah said, i will destroy man whom i have created from the face-turnings of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that i have did them. but rest-nuh found grace in the eyes of vowelmovement-io-yeah. these are the generations of rest-nuh: rest-nuh was a right man and impeccable in his generations, and rest-nuh walked with theory. and rest-nuh begat three child-betweeners, there-name-shem hot-ham and beautiful-japheth. the land also was corrupt before theory, and the land was filled with violence. and theory looked upon the land, and, behold, it was corrupt; for all flesh-immersed had corrupted his way upon the land. and theory said unto rest-nuh, the end of all flesh-immersed is come before me; for the land is filled with violence through them; and, behold, i will destroy them with the land. do thee an ark of gopher wood; rooms will thou do in the ark, and will out-of-pitch it within and without with out-of-pitch. and this is the fashion which thou will do it of: the length of the ark will be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. a window will thou do to the ark, and in a cubit will thou finish it above; and the opening of the ark will thou set in the side thereof; with lower, second, and third stories will thou do it. and, behold, i, even i, do bring a flood of waters upon the land, to destroy all flesh-immersed, wherein is the breath of life, from under namespaces and every thing that is in the land will die. but with thee will i establish my covenant; and thou will come into the ark, thou, and thy child-betweeners, and thy woman, and thy child-betweeners' women with thee. and of every living thing of all flesh-immersed, two of every sort will thou bring into the ark, to keep them alive with thee; they will be male-rememberer and female-pierced. of fowls after their kind, and of animal after their kind, of every creeping thing of the earth after his kind, two of every sort will come unto thee, to keep them alive. and take thou unto thee of all food that is eaten, and thou will gather it to thee; and it will be for food for thee, and for them. thus did rest-nuh; according to all that theory directed him, so did he. and vowelmovement-io-yeah said unto rest-nuh, come thou and all thy house into the ark; for thee have i seen right before me in this generation. of every clean beast thou will take to thee by sevens, the male-rememberer and his female-pierced: and of beasts that are not clean by two, the male-rememberer and his female-pierced. of fowls also of the air by sevens, the male-rememberer and the female-pierced; to keep seed alive upon the face-turnings of all the land. for yet seven days, and i will cause it to rain upon the land forty days and forty nights; and every living substance that i have did will i destroy from off the face-turnings of the land. and rest-nuh did according unto all that vowelmovement-io-yeah directed him. and rest-nuh was six hundred years old when the flood of waters was upon the land. and rest-nuh went in, and his child-betweeners, and his woman, and his child-betweeners' women with him, into the ark, because of the waters of the flood. of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto rest-nuh into the ark, the male-rememberer and the female-pierced, as theory had directed rest-nuh. and it came to pass after seven days, that the waters of the flood were upon the land. in the six hundredth year of rest-nuh's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of namespaces were opened. and the rain was upon the land forty days and forty nights. in the selfsame day entered rest-nuh, and there-name-shem and hot-ham and beautiful-japheth, the child-betweeners of rest-nuh, and rest-nuh's woman, and the three women of his child-be-

tweeners with them, into the ark; they, and every beast after his kind, and all the animal after their kind, and every creeping thing that creepeth upon the land after his kind, and every fowl after his kind, every bird of every sort. and they went in unto rest-nuh into the ark, two and two of all flesh-immersed, wherein is the breath of life. and they that went in, went in male-rememberer and female-pierced of all flesh-immersed, as theory had directed him: and vowelmovement-io-yeah shut him in. and the flood was forty days upon the land; and the waters increased, and bare up the ark, and it was lifted up above the land. and the waters prevailed, and were increased greatly upon the land; and the ark went upon the face-turnings of the waters. and the waters prevailed exceedingly upon the land; and all the high hills, that were under the whole namespaces were covered. fifteen cubits upward did the waters prevail; and the mountains were covered. and all flesh-immersed died that moved upon the land, both of fowl, and of animal and of beast, and of every creeping thing that creepeth upon the land, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. and every living substance was destroyed which was upon the face-turnings of the earth, both man, and animal and the creeping things, and the fowl of the namespaces and they were destroyed from the land: and rest-nuh only remained alive, and they that were with him in the ark. and the waters prevailed upon the land an hundred and fifty days. and theory remembered rest-nuh, and every living thing, and all the animal that was with him in the ark: and theory made a wind to stopskip on the land, and the waters assuaged; the fountains also of the deep and the windows of namespaces were stopped, and the rain from namespaces was restrained; and the waters returned from off the land continually: and after the end of the hundred and fifty days the waters were abated. and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of appeal-ararat. and the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. and it came to pass at the end of forty days, that rest-nuh opened the window of the ark which he had did: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the land. also he sent forth a dove from him, to see if the waters were abated from off the face-turnings of the earth; but the dove found no rest for the sole of her foot-genital, and she returned unto him into the ark, for the waters were on the face-turnings of the whole land: then he put forth his hand, and took her, and pulled her in unto him into the ark. and he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so rest-nuh knew that the waters were abated from off the land. and he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. and it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the land: and rest-nuh removed the covering of the ark, and looked, and, behold, the face-turnings of the earth was dry. and in the second month, on the seven and twentieth day of the month, was the land dried. and theory stringed unto rest-nuh, saying, go forth of the ark, thou, and thy woman, and thy child-betweeners, and thy child-betweeners' women with thee. bring forth with thee every living thing that is with thee, of all flesh-immersed, both of fowl, and of animal and of every creeping thing that creepeth upon the land; that they may breed abundantly in the land, and be fruitful, and multiply upon the land. and rest-nuh went forth, and his child-betweeners, and his woman, and his child-betweeners' women with him: every beast, every

creeping thing, and every fowl, and whatsoever creepeth upon the land, after their kinds, went forth out of the ark. and rest-nuh build-between an butcher-place unto vowelmovement-io-yeah; and took of every clean beast, and of every clean fowl, and uponed up-ons on the butcher-place. and vowelmovement-io-yeah smelled a smell fragrance; and vowelmovement-io-yeah said in his heart, i will not again curse the earth any more for man's sake; for the imagination of man's heart is visual-ra-toil from his youth; neither will i again hit any more every thing living, as i have done. while the land remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night will not cease. and theory knee-pooled rest-nuh and his child-betweeners, and said unto them, be fruitful, and multiply, and replenish the land. and the fear of you and the dread of you will be upon every beast of the land, and upon every fowl of the air, upon all that moveth upon the land, and upon all the fishes of the sea; into your hand are they delivered. every moving thing that liveth will be meat for you; even as the green herb have i given you all things. but flesh-immersed with the life thereof, which is the blood thereof, will ye not eat. and surely your blood of your lives will i require; at the hand of every beast will i require it, and at the hand of man; at the hand of every man's brother will i require the life of man. whoso sheddeth man's blood, by man will his blood be shed: for in the image of theory did he man. and you, be ye fruitful, and multiply; bring forth abundantly in the land, and multiply therein. and theory spake unto rest-nuh, and to his child-betweeners with him, saying, and i, behold, i establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the animal and of every beast of the land with you; from all that go out of the ark, to every beast of the land. and i will establish my covenant with you, neither will all flesh-immersed be cut off any more by the waters of a flood; neither will there any more be a flood to destroy the land. and theory said, this is the token of the covenant which i make between me and you and every living creature that is with you, for perpetual generations: i do set my bow in the cloud, and it will be for a token of a covenant between me and the land. and it will come to pass, when i bring a cloud over the land, that the bow will be seen in the cloud: and i will remember my covenant, which is between me and you and every living creature of all flesh-immersed; and the waters will no more become a flood to destroy all flesh-immersed. and the bow will be in the cloud; and i will look upon it, that i may remember the world covenant between theory and every living creature of all flesh-immersed that is upon the land. and theory said unto rest-nuh, this is the token of the covenant, which i have established between me and all flesh-immersed that is upon the land. and the child-betweeners of rest-nuh, that went forth of the ark, were there-name-shem and hot-ham and beautiful-japheth: and hot-ham is the father of buy-canaan these are the three child-betweeners of rest-nuh: and of them was the whole land overspread. and rest-nuh began to be an manman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. and hot-ham the father of buy-canaan saw the nakedness of his father, and told his two brethren without. and there-name-shem and beautiful-japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their face-turnings were backward, and they saw not their father's nakedness. and rest-nuh awoke from his wine, and knew what his younger child-betweener had done unto him. and he said, cursed be buy-canaan a worker of workers will he be unto his brethren. and he said, knee-pooled be vowelmovement-io-yeah theory of there-name-shem and buy-canaan will be his worker.

theory will beautify beautiful-japheth, and he will dwell in the tents of there-name-shem and buy-canaan will be his worker. and rest-nuh lived after the flood three hundred and fifty years. and all the days of rest-nuh were nine hundred and fifty years; and he died. now these are the generations of the child-betweeners of rest-nuh, there-name-shem hot-ham and beautiful-japheth: and unto them were child-betweeners born after the flood. the child-betweeners of beautiful-japheth; final-gomer, and from-roof-maya'jui, and every-madai, and mud-javan-greece, and world-tubal, and duration-meshech, and corn-tiras, and the child-betweeners of final-gomer; fire-conference-ashkenaz, and cowedsh-riphath, and produced-togarmah. and the child-betweeners of mud-javan-greece; theory-kneading-al-yasah, and cypress-cedar-tarshish, stains-kittim, and nipple-dudes-dodanim. by these were the isles of the corpse-nations branched-off in their lands; every one after his tongue, after their families, in their nations. and the child-betweeners of hot-ham spindle-cush and narrows-create-mizraim-egypt, and bread-female-genitalia-phut, and buy-canaan and the child-betweeners of spindle-cush grandpa-seba, and cake-sick-havilah, and grandma-sabta, and thunder-mane-raamah, and sabtecha: and the child-betweeners of thunder-mane-raamah; coming-saba, and breast-discuss-dedan. and spindle-cush begat rebellious-nimrod: he began to be a mighty one in the land. he was a mighty hunter before vowelmovement-io-yeah: wherefore it is said, even as rebellious-nimrod the mighty hunter before vowelmovement-io-yeah. and the headstart of his kingdom was mix-wear-out-bhabil, and lasting-uruk-erech, and jug-accad, and all-lodgings-calneh, in the land of youth-shinar. out of that land went forth pine-song-immersed-assyria, and build-between house-pasture-nineveh, and the city wide-area-rehoboth, and out-of-date-calah, and bridle-resen between house-pasture-nineveh and out-of-date-calah: the same is a great city. and narrows-create-mizraim-egypt begat birth-ludim, and grapes-ananim, and blades-lehabim, and open-naphtuhim, and solutions-pathrusim, and as-forgiveness-casluhim, (out of whom came invade-palestinians,) and buttons-caphthorim. and buy-canaan begat side-by-side-sidon his first born, and bold-heth, and the trampler-jebusite, and the talker-amorite, and the emotional-girgasis, and the experience-hivite, and the ground-araktie, and the bush-sinite, and the bronze-arvadite, and the wool-zemarite, and the heat-hamathite: and afterward were the families of the buy-canaanites spread abroad. and the border of the buy-canaanites was from side-by-side-sidon, as thou comest to towgerar, unto courage-goat-gaza; as thou goest, unto splint-blood-sodom, and sheaves-gomorraah, and earth-admah, and swollen-zeboim, even unto watch-lasha. these are the child-betweeners of hot-ham after their families, after their tongues, in their countries, and in their nations. unto there-name-shem also, the father of all child-betweeners of pass-eber, the brother of beautiful-japheth the elder, even to him were child-betweeners born. child-betweeners of there-name-shem world-youth-elam, and pine-song-immersed-assyria, and breast-arpakhshad, and frozen-hail-lud, and high-aram-syria. and child-betweeners of high-aram-syria; goose-uz and sand-hul and loosened-winepress-gether, and draw-mash. and breast-arpakhshad begat send-salah; and send-salah begat pass-eber. and unto pass-eber were born two child-betweeners: the name-there of one was divided-peleg; for in his days was the land divided; and his brother's name-there was little-joktan. and little-joktan begat measured-mute-almodad, and stubble-sheleph, and yard-death-haz-armaveth, and moon-jerah and their-generation-hadoram, and used-up-uzal, and her-palm-diklah, and worn-out-obal, and my-father-from-theory-abimaïel, and com-

ing-saba, and ash-ophir, and cake-sick-havilah, and crying-ayyubab: all these were the child-betweeners of little-joktan. and their dwelling was from load-mesha, as thou goest unto book-sephar a mount of the east. these are the child-betweeners of there-name-shem after their families, after their tongues, in their lands, after their nations. these are the families of the child-betweeners of rest-nuh, after their generations, in their nations: and by these were the nations divided in the land after the flood. and the whole land was of one language, and of one strings. and it came to pass, as they journeyed from the east, that they found a plain in the land of youth-shinar; and they dwelt there. and they said one to another, go to, let us make brick, and burn them thoroughly. and they had brick for stone, and slime had they for mortar. and they said, go to, let us build-between us a city and a tower, whose top may reach unto namespaces and let us do us a name-there lest we be scattered abroad upon the face-turnings of the whole land. and vowelmovement-io-yeah came down to see the city and the tower, which child-betweeners of men build-between. and vowelmovement-io-yeah said, behold, the with-mum is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have initiated to do. go to, let us go down, and there wear-out their language, that they may not hear one another's speech. so vowelmovement-io-yeah scattered them abroad from thence upon the face-turnings of all the land: and they left off to build-between the city. therefore is the name-there of it called mix-wear-out-bhabil; because vowelmovement-io-yeah did there wear out the language of all the land: and from thence did vowelmovement-io-yeah scatter them abroad upon the face-turnings of all the land. these are the generations of there-name-shem there-name-shem was an hundred years old, and begat breast-arpakhshad two years after the flood: and there-name-shem lived after he begat breast-arpakhshad five hundred years, and begat child-betweeners and child-betweenas. and breast-arpakhshad lived five and thirty years, and begat send-salah: and breast-arpakhshad lived after he begat send-salah four hundred and three years, and begat child-betweeners and child-betweenas. and send-salah lived thirty years, and begat pass-eber: and send-salah lived after he begat pass-eber four hundred and three years, and begat child-betweeners and child-betweenas. and pass-eber lived four and thirty years, and begat divided-peleg: and pass-eber lived after he begat divided-peleg four hundred and thirty years, and begat child-betweeners and child-betweenas. and divided-peleg lived thirty years, and begat see-buddy-reu and divided-peleg lived after he begat see-buddy-reu two hundred and nine years, and begat child-betweeners and child-betweenas. and see-buddy-reu lived two and thirty years, and begat immersed-moment-serug: and see-buddy-reu lived after he begat immersed-moment-serug two hundred and seven years, and begat child-betweeners and child-betweenas. and immersed-moment-serug lived thirty years, and begat snore-nahor: and immersed-moment-serug lived after he begat snore-nahor two hundred years, and begat child-betweeners and child-betweenas. and snore-nahor lived nine and twenty years, and begat effort-azar: and snore-nahor lived after he begat effort-azar an hundred and nineteen years, and begat child-betweeners and child-betweenas. and effort-azar lived seventy years, and begat wing-organ-boner-aram, snore-nahor, and conceived-gladness-haran. now these are the generations of effort-azar: effort-azar begat wing-organ-boner-aram, snore-nahor, and conceived-gladness-haran; and conceived-gladness-haran begat cover-lut and conceived-gladness-haran died before his father effort-azar in the land of his nativity, in light-ur of the as-ge-nies-kasidim. and wing-organ-boner-aram and snore-

nahor took them women: the name-there of wing-organ-boner-abram's woman was my-immersedness-sarai; and the name-there of snore-nahor's woman, queen-milcah, the daughter-housa of conceived-gladness-haran, the father of queen-milcah, and the father of anoint-sum-ischah. but my-immersedness-sarai was barren; she had no child. and effort-azar took wing-organ-boner-abram his child-betweener and cover-lut betweener of conceived-gladness-haran his son's child-betweener and my-immersedness-sarai his daughter in law, his child-betweener wing-organ-boner-abram's woman; and they went forth with them from light-ur of the as-genies-kasidim, to go into the land of buy-canaan and they came unto conceived-gladness-haran, and dwelt there. and the days of effort-azar were two hundred and five years: and effort-azar died in conceived-gladness-haran. now vowelmovement-io-yeah had said unto wing-organ-boner-abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that i will show thee: and i will do of thee a great nation, and i will knee-pool thee, and do thy name-there great; and thou wilt be a knee-pooling: and i will knee-pool them that knee-pool thee, and curse him that curseth thee: and in thee will all families of the earth be knee-pooled. so wing-organ-boner-abram departed, as vowelmovement-io-yeah had stringed unto him; and cover-lut went with him: and wing-organ-boner-abram was seventy and five years old when he departed out of conceived-gladness-haran. and wing-organ-boner-abram took my-immersedness-sarai his woman, and cover-lut his brother's child-betweener and all their substance that they had gathered, and the selfs that they had gotten in conceived-gladness-haran; and they went forth to go into the land of buy-canaan and into the land of buy-canaan they came. and wing-organ-boner-abram passed through the land unto the place of shoulder-sichem, unto the plain of teacher-moreh. and the buy-canaanite was then in the land. and vowelmovement-io-yeah appeared unto wing-organ-boner-abram, and said, unto thy seed will i give this land: and there build-between he an butcher-place unto vowelmovement-io-yeah, who appeared unto him. and he removed from thence unto a mountain on the east of house-theory-bethel, and pitched his tent, having house-theory-bethel on the west, and hai on the east: and there he build-between an butcher-place unto vowelmovement-io-yeah, and called upon the name-there of vowelmovement-io-yeah. and wing-organ-boner-abram journeyed, going on still toward the south. and there was a famine in the land: and wing-organ-boner-abram went down into narrows-create-mizraim-egypt to sojourn there; for the famine was grievous in the land. and it came to pass, when he was come near to enter into narrows-create-mizraim-egypt, that he said unto my-immersedness-sarai his woman, behold now, i know that thou art a fair woman to look upon: therefore it will come to pass, when the narrows-create-mizraim-egyptians will see thee, that they will say, this is his woman: and they will kill me, but they will secure thee alive. say, i pray thee, thou art my sister: that it may be well with me for thy sake; and my self will live because of thee. and it came to pass, that, when wing-organ-boner-abram was come into narrows-create-mizraim-egypt, the narrows-create-mizraim-egyptians beheld the woman that she was very fair. the princes also of big-house-firawn saw her, and raved her before big-house-firawn and the woman was taken into firawn's house. and he entreated wing-organ-boner-abram well for her sake: and he had sheep, and oxen, and he asses, and workers, and mothers-maid, and she asses, and camels. and vowelmovement-io-yeah plagued big-house-firawn and his house with great plagues because of my-immersedness-sarai wing-organ-boner-abram's woman. and big-house-

firawn called wing-organ-boner-abram and said, what is this that thou hast done unto me? why didst thou not tell me that she was thy woman? why saidst thou, she is my sister? so i might have taken her to me to woman: now therefore behold thy woman, take her, and go thy way. and big-house-firawn directed his men concerning him: and they sent him away, and his woman, and all that he had. and wing-organ-boner-abram went up out of narrows-create-mizraim-egypt, he, and his woman, and all that he had, and cover-lut with him, into the south. and wing-organ-boner-abram was very rich in animal in silver, and in gold. and he went on his journeys from the south even to house-theory-bethel, unto the place where his tent had been at the beginning, between house-theory-bethel and hai; unto the place of the butcher-place, which he had do there at the first: and there wing-organ-boner-abram called on the name-there of vowelmovement-io-yeah. and cover-lut also, which went with wing-organ-boner-abram, had flocks, and herds, and tents. and the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. and there was a strife between the sheep-watchers of wing-organ-boner-abram's animal and the sheep-watchers of lut's animal and the buy-canaanite and the unvalled-perizzite dwelled then in the land. and wing-organ-boner-abram said unto cover-lut let there be no strife, i pray thee, between me and thee, and between my sheep-watchers and thy sheep-watchers; for we be brethren. is not the whole land before thee? separate thyself, i pray thee, from me: if thou wilt take the left hand, then i will go to the right; or if thou depart to the right hand, then i will go to the left. and cover-lut lifted up his eyes, and beheld all the plain of its-going-down-jordan, that it was well watered every where, before vowelmovement-io-yeah destroyed splint-blood-sodom and sheaves-gomorra, even as the garden of vowelmovement-io-yeah, like the land of narrows-create-mizraim-egypt, as thou comest unto grief-zaar. then cover-lut chose him all the plain of its-going-down-jordan; and cover-lut journeyed east: and they separated themselves the one from the other. wing-organ-boner-abram dwelled in the land of buy-canaan and cover-lut dwelled in the cities of the plain, and pitched his tent toward splint-blood-sodom. but the men of splint-blood-sodom were visual-ra-toil and fauters before vowelmovement-io-yeah exceedingly. and vowelmovement-io-yeah said unto wing-organ-boner-abram, after that cover-lut was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will i give it, and to thy seed world. and i will make thy seed as the dust of the land: so that if a man can number the dust of the land, then will thy seed also be numbered. arise, walk through the land in the length of it and in the breadth of it; for i will give it unto thee. then wing-organ-boner-abram removed his tent, and came and dwelt in the plain of see-bitter-mamre, which is in friendship-hebron, and built-between there an butcher-place unto vowelmovement-io-yeah. and it came to pass in the days of falling-mother-shelf-amraphel king of youth-shinar, lion-smell-arioch king of hazel-ellasar, pot-sheavechedorlaomer king of world-youth-alam, and throw-tidal king of nations; that these did war with in-visual-ra-toil-toil-bera king of splint-blood-sodom, and with in-big-shottnedness-birscha king of sheaves-gomorra, changing-dad-shinab king of earth-admah, and name-dick-she-meber king of gazelles-zebioim, and the king of swallow-bela, which is grief-zaar. all these were joined together in the vale of demons-siddim, which is the salt sea. twelve years they workd pot-sheavechedorlaomer, and in the thirteenth year they rebelled. and in the fourteenth year came pot-sheavechedorlaomer, and the kings

that were with him, and smote the ghosts-rephaim in you-gave-fire-ashteroth horns-karnaim, and the moves-zuzim in hot-ham and the horrors-emim in equal-shaveh cold-cities-kiriathaim, and the mountain-horites in their mount hair-style-seir, unto elparan, which is by the place-of-word-desert. and they returned, and came to eye-well-of-referee-enmishpat, which is perfect-kadesh and smote all the country of the labour-king-amalekites, and also the talker-amorites, that dwelt in gravel-date-haze-zontamar. and there went out the king of splint-blood-sodom, and the king of sheaves-gomorrah, and the king of earth-admah, and the king of gazelles-zeboiim, and the king of swallow-bela (the same is grief-zoar;) and they joined battle with them in the vale of demons-siddim; with pot-sheave-chedorlaomer the king of world-youth-elam, and with throw-tidal king of nations, and falling-mother-shelf-amraphel king of youth-shinar, and lion-smell-ari-och king of hazel-ellasar; four kings with five. and the vale of demons-siddim was full of slime pits; and the kings of splint-blood-sodom and sheaves-gomorrah fled, and fell there; and they that remained fled to the mountain. and they took all the goods of splint-blood-sodom and sheaves-gomorrah, and all their victuals, and went their way. and they took cover-lut wing-organ-boner-abram's brother's child-betweenner who dwelt in splint-blood-sodom, and his goods, and departed. and there came one that had escaped, and told wing-organ-boner-abram the cross-over-hebrew; for he dwelt in the plain of see-bitter-mamre the talker-amorite, brother of fire-all-eshcol, and brother of candle-aner and these were confederate with wing-organ-boner-abram. and when wing-organ-boner-abram heard that his brother was taken captive, he armed his inited servants, born in his own house, three hundred and eighteen, and pursued them unto discuss-court-dan and he divided himself against them, he and his workers, by night, and smote them, and pursued them unto obligation-hobah, which is on the left hand of blood-bag-damascus. and he brought back all the goods, and also brought again his brother cover-lut and his goods, and the women also, and the with-mum. and the king of splint-blood-sodom went out to meet him after his return from the slaughter of pot-sheave-chedorlaomer, and of the kings that were with him, at the valley of equal-shaveh, which is the king's dale. and right-king-melchizedek king of peace-complete-salem brought forth bread and wine: and he was the darkener-server of the most high theory. and he knee-pooled him, and said, knee-pooled be wing-organ-boner-abram of the most high theory, possessor of namespaces and land: and happy be the most high theory, which hath delivered thine enemies into thy hand. and he gave him tithes of all. and the king of splint-blood-sodom said unto wing-organ-boner-abram, give me the persons, and take the goods to thyself. and wing-organ-boner-abram said to the king of splint-blood-sodom, i have lift up mine hand unto vowelmovement-io-yeah, the most high theory, the possessor of namespaces and land, that i will not take from a thread even to a shoelatchet, and that i will not take any thing that is thine, lest thou shouldest say, i have did wing-organ-boner-abram rich: secure only that which the young men have eaten, and the portion of the men which went with me, candle-aner fire-all-eshcol, and see-bitter-mamre; let them take their portion. after these strings vowelmovement-io-yeah string came unto wing-organ-boner-abram in a vision, saying, fear not, wing-organ-boner-abram: i am thy shield, and thy exceeding great reward. and wing-organ-boner-abram said, vowelmovement-io-yeah theory, what wilt thou give me, seeing i go childless, and the steward of my house is this my-theory-helps-eliezer of blood-bag-damascus? and wing-organ-boner-abram said, behold, to me thou hast given no seed: and lo, one born in my house is mine heir. and,

behold, vowelmovement-io-yeah string came unto him, saying, this will not be thine heir; but he that will come forth out of thine own bowels will be thine heir. and he brought him forth abroad, and said, look now toward namespaces and tell the stars, if thou be able to number them: and he said unto him, so will thy seed be. and he stuck with vowelmovement-io-yeah; and he counted it to him for being right. and he said unto him, i am vowelmovement-io-yeah that brought thee out of light-ur of the as-genies-kasidim, to give thee this land to network it. and he said, vowelmovement-io-yeah theory, whereby will i know that i will network it? and he said unto him, take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. and he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. and when the fowls came down upon the carcasses, wing-organ-boner-abram drove them away. and when the sun was going down, a deep sleep fell upon wing-organ-boner-abram; and lo, an horror of great darkness fell upon him. and he said unto wing-organ-boner-abram, know of a surety that thy seed will be a stranger in a land that is not theirs, and will work for them; and they will afflict them four hundred years; and also that nation, whom they will work for will i judge: and afterward will they come out with great substance. and thou will go to thy fathers in complete; thou will be buried in a good old age. but in the fourth generation they will come hither again: for the torment of the talker-amorites is not yet full. and it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. in the same day vowelmovement-io-yeah made a covenant with wing-organ-boner-abram, saying, unto thy seed have i given this land, from the river of narrows-create-mizraim-egypt unto the great river, the river fruit-cow-euphrates: the nest-buy-kenites, and the kenizzites, and the anterior-kadmonites, and the tusk-hittites, and the unvalled-perizzites, and the ghosts-rephaim, and the talker-amorites, and the buy-canaanites, and the emotional-girgashites, and the trampler-jebusites. now my-immersedness-sarai wing-organ-boner-abram's woman bare him no children: and she had an handmaid, an narrows-create-mizraim-egyptian, whose name-there was migrate-hajar. and my-immersedness-sarai said unto wing-organ-boner-abram, behold now, vowelmovement-io-yeah hath restrained me from bearing: i pray thee, go in unto my maid; it may be that i may obtain children by her. and wing-organ-boner-abram hearkened to the voice of my-immersedness-sarai. and my-immersedness-sarai wing-organ-boner-abram's woman took migrate-hajar her maid the narrows-create-mizraim-egyptian, after wing-organ-boner-abram had dwelt ten years in the land of buy-canaan and gave her to her man wing-organ-boner-abram to be his woman. and he went in unto migrate-hajar, and she bright-conceived: and when she saw that she had bright-conceived, her mistress was despised in her eyes. and my-immersedness-sarai said unto wing-organ-boner-abram, my wrong be upon thee: i have given my maid into thy bosom; and when she saw that she had bright-conceived, i was despised in her eyes: vowelmovement-io-yeah criterion-lip between me and thee. but wing-organ-boner-abram said unto my-immersedness-sarai, behold, thy maid is in thine hand; do to her as it pleaseth thee. and when my-immersedness-sarai dealt hardly with her, she fled from her face-turnings. and the messenger of vowelmovement-io-yeah found her by a fountain of water in the place-of-word-desert, by the fountain in the way to wall-shur. and he said, migrate-hajar, my-immersedness-sarai's maid, whence camest thou? and whither wilt thou go? and she said, i flee from

the face-turnings of my mistress my-immersedness-sara. and the messenger of vowelmovement-io-yeah said unto her, return to thy mistress, and submit thyself under her hands. and the messenger of vowelmovement-io-yeah said unto her, i will multiply thy seed exceedingly, that it will not be numbered for multitude. and the messenger of vowelmovement-io-yeah said unto her, behold, thou art with child and will bear a child-betweener and will call his name-there theory-hears-ismail; because vowel-movement-io-yeah hath heard thy affliction. and he will be a wild man; his hand will be against every man, and every man's hand against him; and he will dwell in the presence of all his brethren. and she called the name-there of vowelmovement-io-yeah that stringed unto her, thou theory seest me: for she said, have i also here looked after him that seeth me? wherefore the well was called well-cheek-see-beerlahai-roi; behold, it is between perfect-kadesh and hail-bered. and migrate-hajar bare wing-organ-boner-abram a child-betweener and wing-organ-boner-abram called his son's name-there which migrate-hajar bare, theory-hears-ismail. and wing-organ-boner-abram was fourscore and six years old, when migrate-hajar bare theory-hears-ismail to wing-organ-boner-abram. and when wing-organ-boner-abram was ninety years old and nine, vowelmovement-io-yeah appeared to wing-organ-boner-abram, and said unto him, i am the almighty theory; walk before me, and be thou impeccable. and i will make my covenant between me and thee, and will multiply thee exceedingly. and wing-organ-boner-abram fell on his face-turnings: and theory stringed with him, saying, as for me, behold, my covenant is with thee, and thou will be a father of many nations. neither will thy name-there any more be called wing-organ-boner-abram, but thy name-there will be their-wing-organ-ibrahim; for a father of many nations have i made thee. and i will make thee exceeding fruitful, and i will make nations of thee, and kings will come out of thee. and i will establish my covenant between me and thee and thy seed after thee in their generations for a world covenant, to be a theory unto thee, and to thy seed after thee. and i will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of buy-canaan for a world possession; and i will be their theory. and theory said unto their-wing-organ-ibrahim, thou will keep my covenant therefore, thou, and thy seed after thee in their generations. this is my covenant, which ye will keep, between me and you and thy seed after thee; every man child among you will be write-circumcised. and ye will write-circumcise the flesh-immersed of your foreskin; and it will be a token of the covenant betwixt me and you. and he that is eight days old will be write-circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. he that is born in thy house, and he that is bought with thy money, must needs be write-circumcised: and my covenant will be in your flesh-immersed for a world covenant. and the fore-skinned man child whose flesh-immersed of his foreskin is not write-circumcised, that self will be cut off from his with-mum; he hath broken my covenant. and theory said unto their-wing-organ-ibrahim, as for my-immersedness-sara thy woman, no call her name-there my-immersedness-sara, but her-immersedness-sara will her name-there be. and i will knee-pool her, and give thee a child-betweener also of her: yea, i will knee-pool her, and she will be a mother of nations; kings of with-mum will be of her. then their-wing-organ-ibrahim fell upon his face-turnings, and laughed, and said in his heart, will a child be born unto him that is an hundred years old? and will her-immersedness-sara, that is ninety years old, bear? and their-wing-organ-ibrahim said unto theory, o that theory-hears-ismail might live before thee! and theory

said, her-immersedness-sara thy woman will bear thee a child-betweener indeed; and thou will call his name-there laugh-ishaq: and i will establish my covenant with him for a world covenant, and with his seed after him. and as for theory-hears-ismail, i have heard thee: behold, i have knee-pooled him, and will do him fruitful, and will multiply him exceedingly; twelve princes will he beget, and i will do him a great nation. but my covenant will i establish with laugh-ishaq, which her-immersedness-sara will bear unto thee at this set time in the next year. and he left off talking with him, and theory went up from their-wing-organ-ibrahim. and their-wing-organ-ibrahim took theory-hears-ismail his child-betweener and all that were born in his house, and all that were bought with his money, every male-rememberer among the men of their-wing-organ-ibrahim's house; and write-circumcised the flesh-immersed of their foreskin in the selfsame day, as theory had said unto him. and their-wing-organ-ibrahim was ninety years old and nine, when he was write-circumcised in the flesh-immersed of his foreskin. and theory-hears-ismail his child-betweener was thirteen years old, when he was write-circumcised in the flesh-immersed of his foreskin. in the selfsame day was their-wing-organ-ibrahim write-circumcised, and theory-hears-ismail his child-betweener and all the men of his house, born in the house, and bought with money of the stranger, were write-circumcised with him. and vowelmovement-io-yeah appeared unto him in the plains of see-bitter-mamre: and he sat in the tent opening in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent opening, and bowed himself toward the ground, and said, my lord, if now i have found favor in thy sight, pass not away, i pray thee, from thy worker: let a little water, i pray you, be fetched, and wash your feet-genitalia, and rest yourselves under the tree: and i will fetch a morsel of bread, and comfort ye your hearts; after that ye will pass on for therefore are ye come to your worker. and they said, so do, as thou hast said. and their-wing-organ-ibrahim hastened into the tent unto her-immersedness-sara, and said, do ready quickly three measures of fine meal, knead it, and do cakes upon the hearth. and their-wing-organ-ibrahim ran unto the cattle and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. and he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. and they said unto him, where is her-immersedness-sara thy woman? and he said, behold, in the tent. and he said, i will certainly return unto thee according to the time of life; and, lo, her-immersedness-sara thy woman will have a child-betweener and her-immersedness-sara heard it in the tent opening, which was behind him. now their-wing-organ-ibrahim and her-immersedness-sara were old and well stricken in age; and it ceased to be with her-immersedness-sara after the manner of women. therefore her-immersedness-sara laughed nearin herself, saying, after i am waxed old will i have pleasure, my lord being old also? and vowelmovement-io-yeah said unto their-wing-organ-ibrahim, wherefore did her-immersedness-sara laugh, saying, will i of a surety bear a child, which am old? is any thing too hard for vowelmovement-io-yeah? at the time appointed i will return unto thee, according to the time of life, and her-immersedness-sara will have a child-betweener then her-immersedness-sara denied, saying, i laughed not; for she was afraid. and he said, nay; but thou didst laugh. and the men rose up from thence, and looked toward splint-blood-sodom: and their-wing-organ-ibrahim went with them to bring them on the way. and vowelmovement-io-yeah said, will i hide from their-wing-organ-ibrahim that thing which i do; seeing that their-wing-organ-ibrahim will surely be-

come a great and mighty nation, and all the nations of the land will be knee-pooled in him? for i know him, that he will direct his child-betweeners and his household after him, and they will keep the way of vowelmovement-io-yeah, to do being right and crisis-lipping that vowelmovement-io-yeah may bring upon their-wing-organ-ibrahim that which he hath stringed of him, and vowelmovement-io-yeah said, because the cry of splint-blood-sodom and sheaves-gomorrah is great, and because their miss is very grievous; i will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, i will know. and the men turned their face-turnings from thence, and went toward splint-blood-sodom: but their-wing-organ-ibrahim stood yet before vowelmovement-io-yeah. and their-wing-organ-ibrahim drew near, and said, wilt thou also destroy the right with the big-shot? peradventure there be fifty right within the city: wilt thou also destroy and not spare the place for the fifty right that are therein? that be far from thee to do after this manner, to slay the right with the big-shot: and that the right should be as the big-shot, that be far from thee: will not the criterion-lip of all the land do right? and vowelmovement-io-yeah said, if i find in splint-blood-sodom fifty right within the city, then i will spare all the place for their sakes. and their-wing-organ-ibrahim answered and said, behold now, i have taken upon me to speak unto vowelmovement-io-yeah, which am but dust and ashes: peradventure there will lack five of the fifty right: wilt thou destroy all the city for lack of five? and he said, if i find there forty and five, i will not destroy it. and he stringed unto him yet again, and said, peradventure there will be forty found there. and he said, i will not do it for forty's sake. and he said unto him, oh let not vowelmovement-io-yeah be angry, and i will speak: peradventure there will thirty be found there. and he said, i will not do it, if i find thirty there. and he said, behold now, i have taken upon me to speak unto vowelmovement-io-yeah: peradventure there will be twenty found there. and he said, i will not destroy it for twenty's sake. and he said, oh let not vowelmovement-io-yeah be angry, and i will speak yet but this once: peradventure ten will be found there. and he said, i will not destroy it for ten's sake. and vowelmovement-io-yeah went his way, as soon as he had left communing with their-wing-organ-ibrahim: and their-wing-organ-ibrahim returned unto his place. and there came two messengers to splint-blood-sodom at even; and cover-lut sat in the gate of splint-blood-sodom: and cover-lut seeing them rose up to meet them; and he bowed himself with his face-turnings toward the ground; and he said, behold now, my lords, turn in, i pray you, into your worker's house, and tarry all night, and wash your feet-genitalia, and ye will rise up early, and go on your ways. and they said, nay; but we will abide in the street all night. and he pressed upon them greatly; and they turned in unto him, and entered into his house; and he did them a feast, and did bake lit-mazat, and they did eat. but before they lay down, the men of the city, even the men of splint-blood-sodom, compassed the house round, both old and young, all the with-mum from every quarter: and they called unto cover-lut and said unto him, where are the men which came in to thee this night? bring them out unto us, that we may know them. and cover-lut went out at the opening unto them, and shut the opening after him, and said, i pray you, brethren, do not so wickedly. behold now, i have two child-betweenas which have not known man; let me, i pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. and they said, stand back. and they said again, this one fellow came in to sojourn, and he will needs be a criterion-lip: now will we deal worse

with thee, than with them. and they pressed sore upon the man, even cover-lut and came near to break the opening, but the men put forth their hand, and pulled cover-lut into the house to them, and shut to the opening. and they smote the men that were at the opening of the house with blindness, both small and great: so that they wearied themselves to find the opening. and the men said unto cover-lut hast thou here any besides? son in law, and thy child-betweeners, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face-turnings of vowelmovement-io-yeah; and vowelmovement-io-yeah hath sent us to destroy it. and cover-lut went out, and stringed unto his child-betweeners-in-law, which married his daughters, and said, up, get you out of this place; for vowelmovement-io-yeah will destroy this city, but he seemed as one that mocked unto his child-betweeners-in-law. and when the morning arose, then the messengers hastened cover-lut saying, arise, take thy woman, and thy two daughters, which are here; lest thou be consumed in the torment of the city. and while he lingered, the men laid hold upon his hand, and upon the hand of his woman, and upon the hand of his two daughters; vowelmovement-io-yeah being merciful unto him: and they brought him forth, and set him without the city. and it came to pass, when they had brought them forth abroad, that he said, escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. and cover-lut said unto them, oh, not so, my lord: behold now, thy worker hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and i cannot escape to the mountain, lest some visual-raitoil take me, and i die: behold now, this city is near to flee unto, and it is a little one: oh, let me escape thither, (is it not a little one?) and my self will live. and he said unto him, see, i have accepted thee concerning this thing also, that i will not overthrow this city, for the which thou hast stringed. haste thee, escape thither; for i cannot do anything till thou be come thither. therefore the name-there of the city was called grief-zoar. the sun was risen upon the land when cover-lut entered into grief-zoar. then vowelmovement-io-yeah rained upon splint-blood-sodom and upon sheaves-gomorrah brimstone and fire from vowelmovement-io-yeah out of namespaces and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the earth. but his woman looked back from behind him, and she became a stand of salt. and their-wing-organ-ibrahim gat up early in the morning to the place where he stood before vowelmovement-io-yeah: and he looked toward splint-blood-sodom and sheaves-gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. and it came to pass, when theory destroyed the cities of the plain, that theory remembered their-wing-organ-ibrahim, and sent cover-lut out of the midst of the overthrow, when he overthrew the cities in the which cover-lut dwelt. and cover-lut went up out of grief-zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in grief-zoar: and he dwelt in a cave, he and his two daughters. and the firstborn said unto the younger, our father is old, and there is not a man in the land to come in unto us after the manner of all the land: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. and they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. and it came to pass on the morrow, that the firstborn said unto the younger, behold, i lay yesternight with my father: let us make him drink wine this night also; and

go thou in, and lie with him, that we may preserve seed of our father. and they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. thus were both the child-betweenas of cover-lut with child by their father. and the first born bare a child-betweener and called his name-there from-father-moab: the same is the father of the from-father-moabites unto this day, and the younger, she also bare a child-betweener and called his name-there between-with-me-benammi: the same is the father of child-betweeners of with-ammon unto this day. and their-wing-organ-ibrahim journeyed from thence toward the south country, and dwelled between perfect-kadesh and wall-shur, and sojourned in tow-gerar. and their-wing-organ-ibrahim said of her-immersedness-sara his woman, she is my sister: and my-dad-king-abimelech king of tow-gerar sent, and took her-immersedness-sara. but theory came to my-dad-king-abimelech in a dream by night, and said to him, behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's woman. but my-dad-king-abimelech had not come near her: and he said, my lord, wilt thou slay also a right nation? said he not unto me, she is my sister? and she, even she herself said, he is my brother: in the integrity of my heart and innocence of my hands have i done this. and theory said unto him in a dream, yea, i know that thou didst this in the integrity of thy heart; for i also withheld thee from missing against me: therefore suffered i thee not to touch her. now therefore restore the man his woman; for he is a bringer, and he will pray for thee, and thou wilt live: and if thou restore her not, know thou that thou wilt surely die, thou, and all that are thine. therefore my-dad-king-abimelech rose early in the morning, and called all his workers, and told all these strings in their ears: and the men were sore afraid. then my-dad-king-abimelech called their-wing-organ-ibrahim, and said unto him, what hast thou done unto us? and what have i offended thee, that thou hast brought on me and on my kingdom a great miss thou hast done deeds unto me that ought not to be done. and my-dad-king-abimelech said unto their-wing-organ-ibrahim, what sawest thou, that thou hast done this thing? and their-wing-organ-ibrahim said, because i thought, surely the fear of theory is not in this place; and they will slay me for my woman's sake. and yet indeed she is my sister; she is the daughter-housa of my father, but not the daughter-housa of my mother; and she became my woman. and it came to pass, when theory caused me to wander from my father's house, that i said unto her, this is thy kindness which thou wilt show unto me; at every place whither we will come, say of me, he is my brother. and my-dad-king-abimelech took sheep, and oxen, and workers, and familiars, and gave them unto their-wing-organ-ibrahim, and restored him her-immersedness-sara his woman. and my-dad-king-abimelech said, behold, my land is before thee: dwell where it pleaseth thee. and unto her-immersedness-sara he said, behold, i have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. so their-wing-organ-ibrahim prayed unto theory: and theory healed my-dad-king-abimelech, and his woman, and his mothers-maid; and they bare children. for vowelmovement-io-yeah had fast closed up all the wombs of the house of my-dad-king-abimelech, because of her-immersedness-sara their-wing-organ-ibrahim's woman. and vowelmovement-io-yeah visited her-immersedness-sara as he had said, and vowelmovement-io-yeah did unto her-immersedness-sara as he had stringed. for her-immersedness-sara bright-conceived, and bare their-wing-organ-ibrahim a child-betweener in his old age, at the set time of which theory had stringed to him. and their-wing-organ-ibrahim called the name-there of his child-

betweener that was born unto him, whom her-immersedness-sara bare to him, laugh-ishaq. and their-wing-organ-ibrahim write-circumcised his child-betweener laugh-ishaq being eight days old, as theory had directed him. and their-wing-organ-ibrahim was an hundred years old, when his child-betweener laugh-ishaq was born unto him. and her-immersedness-sara said, theory hath did me to laugh, so that all that hear will laugh with me. and she said, who would have said unto their-wing-organ-ibrahim, that her-immersedness-sara should have given child-betweeners suck? for i have born him a child-betweener in his old age. and child grew, and was weaned: and their-wing-organ-ibrahim did a great feast the same day that laugh-ishaq was weaned. and her-immersedness-sara saw betweener of migrate-hajar the narrows-create-mizraim-egyptian, which she had born unto their-wing-organ-ibrahim, mocking. wherefore she said unto their-wing-organ-ibrahim, cast out this bondwoman and her child-betweener for betweener of this bondwoman will not be heir with my child-betweener even with laugh-ishaq. and the thing was very grievous in their-wing-organ-ibrahim's sight because of his child-betweener and theory said unto their-wing-organ-ibrahim, let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that her-immersedness-sara hath said unto thee, hearken unto her voice; for in laugh-ishaq will thy seed be called. and also of betweener of the bondwoman will i make a nation, because he is thy seed. and their-wing-organ-ibrahim rose up early in the morning, and took bread, and a bottle of water, and gave it unto migrate-hajar, putting it on her shoulder, and child, and sent her away: and she departed, and wandered in the place-of-word-desert of well-of-satiated-seven-beersaba. and the water was spent in the bottle, and she sat child under one of the shrubs. and she went, and sat her down over against him a good way off, as it were a bow shot: for she said, let me not see the death of child. and she sat over against him, and lift up her voice, and wept. and theory heard the voice of the lad; and the messenger of theory called to migrate-hajar out of namespaces and said unto her, what aleth thee, migrate-hajar? fear not; for theory hath heard the voice of the lad where he is. arise, lift up the lad, and hold him in thine hand; for i will make him a great nation. and theory opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. and theory was with the lad; and he grew, and dwelt in the place-of-word-desert, and became an archer. and he dwelt in the place-of-word-desert of magnificence-paran: and his mother took him a woman out of the land of narrows-create-mizraim-egypt. and it came to pass at that time, that my-dad-king-abimelech and mouth-of-all-phichol the chief captain of his troop spake unto their-wing-organ-ibrahim, saying, theory is with thee in all that thou doest: now therefore swear unto me here by theory that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that i have done unto thee, thou wilt do unto me, and to the land wherein thou hast sojourned. and their-wing-organ-ibrahim said, i will swear. and their-wing-organ-ibrahim reproved my-dad-king-abimelech because of a well of water, which my-dad-king-abimelech's workers had violently taken away. and my-dad-king-abimelech said, i wot not who hath done this thing; neither didst thou tell me, neither yet heard i of it, but to day. and their-wing-organ-ibrahim took sheep and oxen, and gave them unto my-dad-king-abimelech; and both of them made a covenant. and their-wing-organ-ibrahim set seven ewe lambs of the flock by themselves. and my-dad-king-abimelech said unto their-wing-organ-ibrahim, what mean these seven ewe lambs which thou hast set by themselves? and he said, for these seven

ewe lambs will thou take of my hand, that they may be a witness unto me, that i have digged this well. wherefore he called that place well-of-satiated-seven-beersaba; because there they swear both of them. thus they made a covenant at well-of-satiated-seven-beersaba: then mydad-king-abimelech rose up, and mouth-of-all-phichol the chief captain of his troop, and they returned into the land of the invade-grieve-palestinians. and their-wing-organ-ibrahim planted a prosperity-fortuna-asherah in well-of-satiated-seven-beersaba, and called there on the name-there of vowelmovement-io-yeah, the world theory. and their-wing-organ-ibrahim sojourned in the invade-grieve-palestinians' land many days. and it came to pass after these strings, that theory did tempt their-wing-organ-ibrahim, and said unto him, their-wing-organ-ibrahim: and he said, behold, here i am. and he said, take now thy child-betweener thine only child-betweener laugh-ishaq, whom thou lovest, and get thee into the land of bitter-teacher-moriah; and up-on him there for a up-on upon one of the mountains which i will tell thee of. and their-wing-organ-ibrahim rose up early in the morning, and saddled his ass, and took two of his young men with him, and laugh-ishaq his child-betweener and gave the wood for the up-on, and rose up, and went unto the place of which theory had told him. then on the third day their-wing-organ-ibrahim lifted up his eyes, and saw the place afar off. and their-wing-organ-ibrahim said unto his young men, abide ye here with the ass; and i and the lad will go yonder and partake, and come again to you. and their-wing-organ-ibrahim took the wood of the up-on, and laid it upon laugh-ishaq his child-betweener and he took the fire in his hand, and a knife; and they went both of them together. and laugh-ishaq spake unto their-wing-organ-ibrahim his father, and said, my father: and he said, here am i, my child-betweener and he said, behold the fire and the wood: but where is the lamb for a up-on? and their-wing-organ-ibrahim said, my child-betweener theory will provide himself a lamb for a up-on: so they went both of them together. and they came to the place-stand-up which theory had told him of; and their-wing-organ-ibrahim built-between a butcher-place there, and laid the wood in order, and bound laugh-ishaq his child-betweener and laid him on the butcher-place upon the wood. and their-wing-organ-ibrahim stretched forth his hand, and took the knife to slay his child-betweener and the messenger of vowelmovement-io-yeah called unto him out of namespaces and said, their-wing-organ-ibrahim, their-wing-organ-ibrahim: and he said, here am i. and he said, lay not thine hand upon the lad, neither do thou any thing unto him: for now i know that thou fearest theory, seeing thou hast not withheld thy child-betweener thine only child-betweener from me. and their-wing-organ-ibrahim lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his ray-horns: and their-wing-organ-ibrahim went and took the ram, and up-oned for a up-on in the stead of his child-betweener and their-wing-organ-ibrahim called the name-there of that place fear-yeahoh-jireh: as it is said to this day, in the mount of vowelmovement-io-yeah it will be seen. and the messenger of vowelmovement-io-yeah called unto their-wing-organ-ibrahim out of namespaces the second time, and said, by myself have i sworn, saith vowelmovement-io-yeah, for because thou hast done this thing, and hast not withheld thy child-betweener thine only child-betweener that in knee-pooling i will knee-pool thee, and in multiplying i will multiply thy seed as the stars of the namespaces and as the sand which is upon the sea shore; and thy seed will possess the gate of his enemies; and in thy seed will all the nations of the land be happy; because thou hast heard my voice. so their-wing-organ-ibrahim returned unto his young men, and they rose

up and went together to well-of-satiated-seven-beersaba; and their-wing-organ-ibrahim dwelt at well-of-satiated-seven-beersaba. and it came to pass after these strings, that it was told their-wing-organ-ibrahim, saying, behold, queen-milchah, she hath also born child-betweeners unto thy brother snore-nahor; advice-huz his firstborn, and scorn-buz his brother, and get-up-theory-kemuel the father of high-aram-syria, and as-a-demon-chesed, and predict-hazo and fiery-iron-pildash, and leak-jidlaph, and his-house-theory-bethuel. and his-house-theory-bethuel begat stall-rebekah: these eight queen-milchah did bear to snore-nahor, their-wing-organ-ibrahim's brother. and his concubine, whose name-there was reumah, she bare also slaughter-tebah, and whim-gaham, and hurry-tahash, and squeeze-maachah. and her-immersedness-sara was an hundred and seven and twenty years old: these were the years of the life of her-immersedness-sara. and her-immersedness-sara died in city-of-four-kirjatharba; the same is friend-joy-hebron in the land of buy-canaan and their-wing-organ-ibrahim came to mourn for her-immersedness-sara, and to weep for her. and their-wing-organ-ibrahim stood up from before his dead, and stringed unto the child-betweeners of bold-heth, saying, i am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that i may bury my dead out of my sight. and child-betweeners of bold-heth answered their-wing-organ-ibrahim, saying unto him, hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us will withhold from thee his sepulchre, but that thou mayest bury thy dead. and their-wing-organ-ibrahim stood up, and bowed himself to the with-mum of the land, even to child-betweeners of bold-heth. and he communed with them, saying, if it be your mind that i should bury my dead out of my sight; hear me, and entreat for me to pencil-ephron betweener of bleach-zohar, that he may give me the cave of copy-product-machpelah, which he hath, which is in the end of his field; for as much money as it is worth he will give it me for a possession of a burying-place amongst you. and pencil-ephron dwelt among child-betweeners of bold-heth: and pencil-ephron the cut-hittite answered their-wing-organ-ibrahim in the audience of child-betweeners of bold-heth, even of all that went in at the gate of his city, saying, nay, my lord, hear me: the field give i thee, and the cave that is therein, i give it thee; in the presence of the child-betweeners of my with-mum give i it thee: bury thy dead. and their-wing-organ-ibrahim bowed down himself before the with-mum of the land. and he stringed unto pencil-ephron in the audience of the with-mum of the land, saying, but if thou wilt give it, i pray thee, hear me: i will give thee money for the field; take it of me, and i will bury my dead there. and pencil-ephron answered their-wing-organ-ibrahim, saying unto him, my lord, hearken unto me: the land is worth four hundred light-shekels of silver; what is that betwixt me and thee? buy therefore thy dead. and their-wing-organ-ibrahim hearkened unto pencil-ephron; and their-wing-organ-ibrahim weighed to pencil-ephron the silver, which he had named in the audience of the child-betweeners of bold-heth, four hundred light-shekels of silver, current money with the merchant. and the field of pencil-ephron which was in copy-product-machpelah, which was before see-bitter-mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto their-wing-organ-ibrahim for a possession in the presence of child-betweeners of bold-heth, before all that went in at the gate of his city. and after this, their-wing-organ-ibrahim buried her-immersedness-sara his woman in the cave of the field of copy-product-machpelah before see-bitter-mamre: the same is friend-joy-hebron in the land

of buy-canaan and the field, and the cave that is therein, were made sure unto their-wing-organ-ibrahim for a possession of a buryingplace by the child-betweeners of bold-heth. and their-wing-organ-ibrahim was old, and well stricken in age: and vowelmovement-io-yeah had knee-pooled their-wing-organ-ibrahim in all things. and their-wing-organ-ibrahim said unto his eldest worker of his house, that ruled over all that he had, put, i pray thee, thy hand under my thigh: and i will make thee swear by vowelmovement-io-yeah, the theory of namespaces and the theory of the land, that no take a woman unto my child-betweeners of the child-betweeners of the buy-canaanites, nearin whom i dwell: but thou will go unto my country, and to my kindred, and take a woman unto my child-betweeners laugh-ishaq. and the worker said unto him, peradventure the woman will not be willing to follow me unto this land: must i needs bring thy child-betweeners again unto the land from whence thou camest? and their-wing-organ-ibrahim said unto him, beware thou that thou bring not my child-betweeners thither again. vowelmovement-io-yeah theory of namespaces which took me from my father's house, and from the land of my kindred, and which stringed unto me, and that sware unto me, saying, unto thy seed will i give this land; he will send his messenger before thee, and thou will take a woman unto my child-betweeners from thence. and if the woman will not be willing to follow thee, then thou will be clear from this my oath: only bring not my child-betweeners thither again. and the worker put his hand under the thigh of their-wing-organ-ibrahim his master, and sware to him concerning that matter. and the worker took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to high-rivers-aram-naharim, unto the city of snore-nahor. and he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. and he said vowelmovement-io-yeah theory of my master their-wing-organ-ibrahim, i pray thee, send me good speed this day, and show kindness unto my master their-wing-organ-ibrahim. behold, i stand here by the well of water; and the child-betweeners of the men of the city come out to draw water: and let it come to pass, that the damsel to whom i will say, let down thy pitcher, i pray thee, that i may drink; and she will say, drink, and i will give thy camels drink also: let the same be she that thou hast appointed for thy worker laugh-ishaq; and thereby will i know that thou hast showed kindness unto my master. and it came to pass, before he had done speaking, that, behold, stall-rebekah came out, who was born to his-house-theory-bethuel, child-betweeners of queen-milcah, the woman of snore-nahor, their-wing-organ-ibrahim's brother, with her pitcher upon her shoulder. and the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. and the worker ran to meet her, and said, let me, i pray thee, drink a little water of thy pitcher. and she said, drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. and when she had done giving him drink, she said, i will draw water for thy camels also, until they have done drinking. and she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. and the man wondering at her held his peace, to wit whether vowelmovement-io-yeah had made his journey prosperous or not. and it came to pass, as the camels had done drinking, that the man took a golden earring of half a light-shekel weight, and two bracelets for her hands of ten light-shekels weight of gold; and said, whose daughter-housa art thou? tell me, i pray thee: is there room in thy father's house for us to lodge in? and she said unto him, i

am the daughter-housa of his-house-theory-bethuel betweeners of queen-milcah, which she bare unto snore-nahor. she said moreover unto him, we have both straw and provender enough, and room to lodge in. and the man bowed down his head, and partook vowelmovement-io-yeah. and he said, happy be vowelmovement-io-yeah theory of my master their-wing-organ-ibrahim, who hath not left destitute my master of his mercy and his truth: i being in the way, vowelmovement-io-yeah led me to the house of my master's brethren. and the damsel ran, and told them of her mother's house these strings. and stall-rebekah had a brother, and his name-there was brick-white-laban: and brick-white-laban ran out unto the man, unto the well. and it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the strings of stall-rebekah his sister, saying, thus stringed the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. and he said, come in, thou knee-pooled of vowelmovement-io-yeah; wherefore standest thou without? for i have prepared the house, and room for the camels. and the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet-genitalia, and the men's feet-genitalia that were with him. and there was set meat before him to eat: but he said, i will not eat, until i have told mine errand. and he said, speak on and he said, i am their-wing-organ-ibrahim's worker. and vowelmovement-io-yeah hath knee-pooled my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and workers, and mothers-maid, and camels, and asses. and her-immersedness-sara my master's woman bare a child-betweeners to my master when she was old: and unto him hath he given all that he hath. and my master made me swear, saying, no take a woman to my child-betweeners of the child-betweeners of the buy-canaanites, in whose land i dwell: but thou will go unto my father's house, and to my kindred, and take a woman unto my child-betweeners and i said unto my master, peradventure the woman will not follow me. and he said unto me, vowelmovement-io-yeah, before whom i walk, will send his messenger with thee, and prosper thy way; and thou will take a woman for my child-betweeners of my kindred, and of my father's house: then will thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou will be clear from my oath. and i came this day unto the well, and said, vowelmovement-io-yeah theory of my master their-wing-organ-ibrahim, if now thou do prosper my way which i go: behold, i stand by the well of water; and it will come to pass, that when the virgin cometh forth to draw water, and i say to her, give me, i pray thee, a little water of thy pitcher to drink; and she say to me, both drink thou, and i will also draw for thy camels: let the same be the woman whom vowelmovement-io-yeah hath appointed out for my master's child-betweeners and before i had done speaking in mine heart, behold, stall-rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and i said unto her, let me drink, i pray thee. and she made haste, and let down her pitcher from her shoulder, and said, drink, and i will give thy camels drink also: so i drank, and she made the camels drink also. and i asked her, and said, whose daughter-housa art thou? and she said, the daughter-housa of his-house-theory-bethuel, snore-nahor's child-betweeners whom queen-milcah bare unto him: and i put the earring upon her face-turnings, and the bracelets upon her hands. and i bowed down my head, and partook vowelmovement-io-yeah, and happy vowelmovement-io-yeah theory of my master their-wing-organ-ibrahim, which had led me in the right way to take my master's brother's daughter-housa unto his child-betweeners and now if ye will deal kindly and truly with

my master, tell me: and if not, tell me; that i may turn to the right hand, or to the left. then brick-white-laban and his-house-theory-bethuel answered and said, the thing proceedeth from vowelmovement-io-yeah: we cannot speak unto thee visual-ra-toil or good. behold, stall-rebekah is before thee, take her, and go, and let her be thy master's son's woman, as vowelmovement-io-yeah hath stringed. and it came to pass, that, when their-wing-organ-ibrahim's worker heard their strings, he partook vowelmovement-io-yeah, bowing himself to the land. and the worker brought forth items of silver, and items of gold, and raiment, and gave them to stall-rebekah: he gave also to her brother and to her mother precious things. and they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, send me away unto my master. and her brother and her mother said, let the damsel abide with us a few days, at the least ten; after that she will go. and he said unto them, hinder me not, seeing vowelmovement-io-yeah hath prospered my way; send me away that i may go to my master. and they said, we will call the damsel, and inquire at her mouth. and they called stall-rebekah, and said unto her, wilt thou go with this man? and she said, i will go. and they sent away stall-rebekah their sister, and her nurse, and their-wing-organ-ibrahim's worker, and his men. and they knee-pooled stall-rebekah, and said unto her, thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. and stall-rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the worker took stall-rebekah, and went his way. and laugh-ishaq came from the way of the well i-see-to-my-life-lahairoi; for he dwelt in the south country. and laugh-ishaq went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. and stall-rebekah lifted up her eyes, and when she saw laugh-ishaq, she lighted off the camel. for she had said unto the worker, what man is this that walketh in the field to meet us? and the worker had said, it is my master: therefore she took a breaker, and covered herself. and the worker told laugh-ishaq all strings that he had done. and laugh-ishaq brought her into his mother her-immersedness-sara's tent, and took stall-rebekah, and she became his woman; and he loved her: and laugh-ishaq was comforted after his mother's death. then again their-wing-organ-ibrahim took a woman, and her name-there was complain-keturah. and she bare him their-singer-zimran, and straw-jokshan, and place-of-court-medan, and discuss-court-midian, and kiss-ishbak, and talk-shuah. and straw-jokshan begat coming-saba, and breast-discuss-dedan. and the child-betweeners of breast-discuss-dedan were pine-song-immersed-assyriaim, and glitter-letushim, and to-mums-leummim. and the child-betweeners of discuss-court-midian; tired-ephah, and dust-epher, and init-train-hanoch, and my-dad-knowledge-abidah, and theory-knows-eldaa. all these were child-betweeners of complain-keturah. and their-wing-organ-ibrahim gave all that he had unto laugh-ishaq. but unto the child-betweeners of the concubines, which their-wing-organ-ibrahim had, their-wing-organ-ibrahim gave gifts, and sent them away from laugh-ishaq his child-beweenner while he yet lived, eastward, unto the east country. and these are the days of the years of their-wing-organ-ibrahim's life which he lived, an hundred threescore and fifteen years. then their-wing-organ-ibrahim gave up the breath, and died in a good old age, an old man, and full of years; and was added to his with-mum. and his child-betweeners laugh-ishaq and theory-hears-ismail buried him in the cave of copy-product-machpelah, in the field of pencil-ephron betweenner of bleach-zohar the cut-hittite, which is before see-bitter-mamre; the field which their-

wing-organ-ibrahim purchased of the child-betweeners of bold-heth: there was their-wing-organ-ibrahim buried, and her-immersedness-sara his woman. and it came to pass after the death of their-wing-organ-ibrahim, that theory knee-pooled his child-beweenner laugh-ishaq; and laugh-ishaq dwelt by the well i-see-to-my-life-lahairoi. now these are the generations of theory-hears-ismail, their-wing-organ-ibrahim's child-beweenner whom migrate-hajar the narrows-create-mizraim-egyptian, her-immersedness-sara's handmaid, bare unto their-wing-organ-ibrahim: and these are the names of the child-betweeners of theory-hears-ismail, by their names, according to their generations: the firstborn of theory-hears-ismail, lets-house-nebajoth; and pottery-kedar, and slander-theory, and fragrance-mibsam, and from-hearing-mishma, and similar-dumah, and load-massa, sharpen-hadad, and right-tema column-jetur, mental-naphish, and progress-kedemah: these are the child-betweeners of theory-hears-ismail, and these are their names, by their towns, and by their castles; twelve princes according to their nations. and these are the years of the life of theory-hears-ismail, an hundred and thirty and seven years: and he gave up the breath and died; and was added unto his with-mum. and they dwelt from cake-sick-havilah unto wall-shur, that is before narrows-create-mizraim-egypt, as thou goest toward pine-song-immersed-syria and he died in the presence of all his brethren. and these are the generations of laugh-ishaq, their-wing-organ-ibrahim's child-beweenner their-wing-organ-ibrahim begat laugh-ishaq: and laugh-ishaq was forty years old when he took stall-rebekah to woman, the daughter-housa of his-house-theory-bethuel the high-aram of redeemed-stack-padanaram, the sister to brick-white-laban the high-aram. and laugh-ishaq entreated vowelmovement-io-yeah for his woman, because she was barren: and vowelmovement-io-yeah was entreated of him, and stall-rebekah his woman bright-conceived. and child-betweeners struggled together within her; and she said, if it be so, why am i thus? and she went to inquire of vowelmovement-io-yeah. and vowelmovement-io-yeah said unto her, two nations are in thy womb, and two manner of people will be separated from thy bowels; and the one people will be stronger than the other people; and the elder will work for the younger. and when her days to be delivered were fulfilled, behold, there were twins in her womb. and the first came out red, all over like an hairy garment; and they called his name-there do-esau. and after that came his brother out, and his hand took hold on do-esau's heel; and his name-there was called heel-topple-yakub: and laugh-ishaq was threescore years old when she bare them. and the boys grew: and do-esau was a cunning hunter, a man of the field; and heel-topple-yakub was a plain man, dwelling in tents. and laugh-ishaq loved do-esau, because he did eat of his venison: but stall-rebekah loved heel-topple-yakub. and heel-topple-yakub sod pottage: and do-esau came from the field, and he was faint; and do-esau said to heel-topple-yakub, feed me, i pray thee, with that same red pottage; for i am faint: therefore was his name-there called man-red-edom. and heel-topple-yakub said, sell me this day thy birthright. and do-esau said, behold, i am at the point to die: and what profit will this birthright do to me? and heel-topple-yakub said, swear to me this day; and he sware unto him: and he sold his birthright unto heel-topple-yakub. then heel-topple-yakub gave do-esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus do-esau despised his birthright. and there was a famine in the land, beside the first famine that was in the days of their-wing-organ-ibrahim. and laugh-ishaq went unto my-dad-king-abimelech king of the invade-grieve-palestinians unto tow-gerar. and vowelmovement-io-yeah ap-

peared unto him, and said, go not down into narrows-cre-ate-mizraim-egypt; dwell in the land which i will tell thee of: sojourn in this land, and i will be with thee, and will knee-pool thee; for unto thee, and unto thy seed, i will give all these countries, and i will perform the oath which i sware unto their-wing-organ-ibrahim thy father; and i will make thy seed to multiply as the stars of namespaces and will give unto thy seed all these countries; and in thy seed will all the nations of the land be knee-pooled; because that their-wing-organ-ibrahim listened to my voice, and kept my charge, my directives, my statutes, and my laws. and laugh-ishaq dwelt in tow-gerar: and the men of the place asked him of his woman; and he said, she is my sister: for he feared to say, she is my woman; lest, said he, the men of the place should kill me for stall-rebekah; because she was fair to look upon. and it came to pass, when he had been there a long time, that my-dad-king-abimelech king of the invade-grieve-palestinians looked out at a window, and saw, and, behold, laugh-ishaq was sporting with stall-rebekah his woman. and my-dad-king-abimelech called laugh-ishaq, and said, behold, of a surety she is thy woman; and how saidst thou, she is my sister? and laugh-ishaq said unto him, because i said, lest i die for her. and my-dad-king-abimelech said, what is this thou hast done unto us? one of the with-mum might lightly have lien with thy woman, and thou shouldest have brought guiltiness upon us. and my-dad-king-abimelech charged all his with-mum, saying, he that toucheth this man or his woman will surely be put to death. then laugh-ishaq sowed in that land, and received in the same year an hundredfold: and vowelmovement-io-yeah knee-pooled him. and the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of workers: and the invade-grieve-palestinians envied him. for all the wells which his father's workers had digged in the days of their-wing-organ-ibrahim his father, the invade-grieve-palestinians had stopped them, and filled them with earth. and my-dad-king-abimelech said unto laugh-ishaq, go from us; for thou art much mightier than we. and laugh-ishaq departed thence, and pitched his tent in the valley of tow-gerar, and dwelt there. and laugh-ishaq digged again the wells of water, which they had digged in the days of their-wing-organ-ibrahim his father; for the invade-grieve-palestinians had stopped them after the death of their-wing-organ-ibrahim: and he called their names after the names by which his father had called them. and laugh-ishaq's workers digged in the valley, and found there a well of springing water. and the sheep-watchers of tow-gerar did strive with laugh-ishaq's sheep-watchers, saying, the water is ours: and he called the name-there of the well esek; because they strove with him. and they digged another well, and strove for that also: and he called the name-there of it sitnah. and he removed from thence, and digged another well; and for that they strove not: and he called the name-there of it wide-area-rehoboth; and he said, for now vowelmovement-io-yeah hath made room for us, and we will be fruitful in the land. and he went up from thence to well-of-satiated-seven-beersaba. and vowelmovement-io-yeah appeared unto him the same night, and said, i am the theory of their-wing-organ-ibrahim thy father: fear not, for i am with thee, and will knee-pool thee, and multiply thy seed for my worker their-wing-organ-ibrahim's sake. and he build-between an butcher-place there, and called upon the name-there of vowelmovement-io-yeah, and pitched his tent there: and there laugh-ishaq's workers digged a well. then my-dad-king-abimelech went to him from tow-gerar, and held-on-ahuzzath one of his friends, and mouth-of-all-phichol the chief captain of his army. and laugh-ishaq said unto them, wherefore come ye to me, see-

ing ye hate me, and have sent me away from you? and they said, we saw certainly that vowelmovement-io-yeah was with thee: and we said, let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no visual-ra-toil, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in complete: thou art now the happy of vowelmovement-io-yeah. and he did them a feast, and they did eat and drink. and they rose up betimes in the morning, and sware one to another: and laugh-ishaq sent them away, and they departed from him in complete. and it came to pass the same day, that laugh-ishaq's workers came, and told him concerning the well which they had digged, and said unto him, we have found water. and he called it coming-sabah: therefore the name-there of the city is well-of-satiated-seven-beersaba unto this day. and do-esau was forty years old when he took to woman handy-know-judith the daughter-housa of my-well-beeri the cut-hittite, and perfumery-bashemath the daughter-housa of tree-elon the cut-hittite: which were a grief of mind unto laugh-ishaq and to stall-rebekah. and it came to pass, that when laugh-ishaq was old, and his eyes were dim, so that he could not see, he called do-esau his eldest child-betweener and said unto him, my child-betweener and he said unto him, behold, here am i. and he said, behold now, i am old, i know not the day of my death: now therefore take, i pray thee, thy items, thy quiver and thy bow, and go out to the field, and take me some venison; and do me savory meat, such as i love, and bring it to me, that i may eat; that my self may knee-pool thee before i die. and stall-rebekah heard when laugh-ishaq stringed to do-esau his child-betweener and do-esau went to the field to hunt for venison, and to bring it. and stall-rebekah stringed unto heel-topple-yakub her child-betweener saying, behold, i heard thy father speak unto do-esau thy brother, saying, bring me venison, and do me savory meat, that i may eat, and knee-pool thee before vowelmovement-io-yeah before my death. now therefore, my child-betweener obey my voice according to that which i direct thee. go now to the flock, and fetch me from thence two good kids of the goats; and i will do them savory meat for thy father, such as he loveth: and thou will bring it to thy father, that he may eat, and that he may knee-pool thee before his death. and heel-topple-yakub said to stall-rebekah his mother, behold, do-esau my brother is a hairy man, and i am a smooth man: my father peradventure will feel me, and i will seem to him as a deceiver; and i will bring a curse upon me, and not a knee-pooling. and his mother said unto him, upon me be thy curse, my child-betweener only obey my voice, and go fetch me them. and he went, and fetched, and brought them to his mother: and his mother did savory meat, such as his father loved. and stall-rebekah took goodly raiment of her eldest child-betweener do-esau, which were with her in the house, and put them upon heel-topple-yakub her younger child-betweener and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savory meat and the bread, which she had prepared, into the hand of her child-betweener heel-topple-yakub. and he came unto his father, and said, my father: and he said, here am i; who art thou, my child-betweener and heel-topple-yakub said unto his father, i am do-esau thy first born; i have done according as thou badest me: arise, i pray thee, sit and eat of my venison, that thy self may knee-pool me. and laugh-ishaq said unto his child-betweener how is it that thou hast found it so quickly, my child-betweener and he said, because vowelmovement-io-yeah thy theory brought it to me. and laugh-ishaq said unto heel-topple-yakub, come near, i pray thee, that i may feel thee, my child-betweener whether thou be my very child-betweener do-esau or not. and heel-topple-yakub went near unto laugh-ishaq his fa-

ther; and he felt him, and said, the voice is heel-topple-yakub's voice, but the hands are the hands of do-esau. and he discerned him not, because his hands were hairy, as his brother do-esau's hands: so he knee-pooled him. and he said, art thou my very child-betweenner do-esau? and he said, i am. and he said, bring it near to me, and i will eat of my son's venison, that my self may knee-pool thee. and he brought it near to him, and he did eat: and he brought him wine and he drank. and his father laugh-ishaq said unto him, come near now, and kiss me, my child-betweenner and he came near, and kissed him: and he smelled the smell of his raiment, and happy him, and said, see, the smell of my child-betweenner is as the smell of a field which vowel-movement-io-yeah hath happy: therefore theory give thee of the dew of namespaces and the fatness of the land, and plenty of corn and wine: let with-mum work for thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's child-betweenners bow down to thee: cursed be every one that curseth thee, and knee-pooled be he that knee-pooled thee. and it came to pass, as soon as laugh-ishaq had did an end of knee-pooling heel-topple-yakub, and heel-topple-yakub was yet scarce gone out from the presence of laugh-ishaq his father, that do-esau his brother came in from his hunting. and he also had did savory meat, and brought it unto his father, and said unto his father, let my father arise, and eat of his son's venison, that thy self may knee-pool me. and laugh-ishaq his father said unto him, who art thou? and he said, i am thy child-betweenner thy firstborn do-esau. and laugh-ishaq trembled very exceedingly, and said, who? where is he that hath taken venison, and brought it me, and i have eaten of all before thou camest, and have knee-pooled him? yea, and he will be knee-pooled. and when do-esau heard the strings of his father, he cried with a great and exceeding bitter cry, and said unto his father, knee-pool me, even me also, o my father. and he said, thy brother came with subtilty, and hath taken away thy knee-pooling. and he said, is not he rightly named heel-topple-yakub? for he hath toppled me these two times: he took away my birthright; and, behold, now he hath taken away my knee-pooling. and he said, hast thou not reserved a knee-pooling for me? and laugh-ishaq answered and said unto do-esau, behold, i have did him thy lord, and all his brethren have i given to him for workers; and with corn and wine have i sustained him: and what will i do now unto thee, my child-betweenner and do-esau said unto his father, hast thou but one knee-pooling, my father? knee-pool me, even me also, o my father. and do-esau lifted up his voice, and wept. and laugh-ishaq his father answered and said unto him, behold, thy dwelling will be the fatness of the land, and of the dew of namespaces from above; and by thy sword will thou live, and will work for thy brother; and it will come to pass when thou will have the dominion, that thou will break his yoke from off thy neck. and do-esau hated heel-topple-yakub because of the knee-pooling wherewith his father happy him: and do-esau said in his heart, the days of mourning for my father are at hand; then will i slay my brother heel-topple-yakub. and these strings of do-esau her elder child-betweenner were told to stall-rebekah: and she sent and called heel-topple-yakub her younger child-betweenner and said unto him, behold, thy brother do-esau, as touching thee, doth comfort himself, purposing to kill thee. now therefore, my child-betweenner obey my voice; arise, flee thou to brick-white-laban my brother to conceived-gladness-haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then i will send, and fetch thee from thence: why should i be deprived also of you both in one day? and stall-rebekah said to laugh-ishaq, i am weary of my life because of the child-be-

tweenas of bold-heth: if heel-topple-yakub take a woman of the child-betweenas of bold-heth, such as these which are of the child-betweenas of the land, what good will my life do me? and laugh-ishaq called heel-topple-yakub, and happy him, and charged him, and said unto him, no take a woman of the child-betweenas of buy-canaan arise, go to redeemed-stack-padanaram, to the house of his-house-theory-bethuel thy mother's father; and take thee a woman from thence of the child-betweenas of brick-white-laban thy mother's brother. and theory almighty knee-pool thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of with-mum; and give thee the knee-pooling of their-wing-organ-ibrahim, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which theory gave unto their-wing-organ-ibrahim. and laugh-ishaq sent away heel-topple-yakub: and he went to redeemed-stack-padanaram unto brick-white-laban, child-betweenner of his-house-theory-bethuel the high-aram, the brother of stall-rebekah, heel-topple-yakub's and do-esau's mother. when do-esau saw that laugh-ishaq had happy heel-topple-yakub, and sent him away to redeemed-stack-padanaram, to take him a woman from thence; and that as he happy him he gave him a charge, saying, no take a woman of the child-betweenas of buy-canaan and that heel-topple-yakub obeyed his father and his mother, and was gone to redeemed-stack-padanaram; and do-esau seeing that the child-betweenas of buy-canaan were visual-ra-toil-ra-toil in the eyes of laugh-ishaq his father; then went do-esau unto theory-hears-ismail, and took unto the women which he had sick-harp-mahalath the daughter-housa of theory-hears-ismail their-wing-organ-ibrahim's child-betweenner the sister of lets-house-nebajoth, to be his woman. and heel-topple-yakub went out from well-of-satiated-seven-beersaba, and went toward conceived-gladness-haran. and he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. and he dreamed, and behold a dabble-helix set up on the land, and the top of it reached to namespaces and behold the messengers of theory ascending and descending on it. and, behold, vowelmovement-io-yeah stood above it, and said, i am vowelmovement-io-yeah theory of their-wing-organ-ibrahim thy father, and the theory of laugh-ishaq: the land whereon thou liest, to thee will i give it, and to thy seed; and thy seed will be as the dust of the land, and thou wilt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed will all the families of the land be knee-pooled. and, behold, i am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this earth; for i will not leave thee, until i have done that which i have stringed to thee of. and heel-topple-yakub awaked out of his sleep, and he said, surely vowelmovement-io-yeah is in this place; and i knew it not. and he was afraid, and said, how dreadful is this place! this is none other but the alpha-beit-house of theory, and this is the gate of namespaces and heel-topple-yakub rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the head of it. and he called the name-there of that place house-theory-bethel: but the name-there of that city was called hazel-luz at the first. and heel-topple-yakub vowed a vow, saying, if theory will be with me, and will keep me in this way that i go, and will give me bread to eat, and raiment to put on so that i come again to my father's house in complete; then will vowelmovement-io-yeah be my theory: and this stone, which i have set for a pillar, will be theory's house: and of all that thou wilt give me i will surely give the tenth unto thee. then heel-topple-yakub went on his journey, and came into the land of

the people of the east. and he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. and thither were all the flocks added: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. and heel-topple-yakub said unto them, my brethren, whence be ye? and they said, of conceived-gladness-haran are we. and he said unto them, know ye brick-white-laban betweene of snore-nahor? and they said, we know him. and he said unto them, is he well? and they said, he is well: and, behold, ewe-rachel his daughter-housa cometh with the sheep. and he said, lo, it is yet high day, neither is it time that the animal should be added together: water ye the sheep, and go and watch them. and they said, we cannot, until all the flocks be added together, and till they roll the stone from the well's mouth; then we water the sheep. and while he yet stringed with them, ewe-rachel came with her father's sheep; for she watched them. and it came to pass, when heel-topple-yakub saw ewe-rachel the daughter-housa of brick-white-laban his mother's brother, and the sheep of brick-white-laban his mother's brother, that heel-topple-yakub went near, and rolled the stone from the well's mouth, and watered the flock of brick-white-laban his mother's brother. and heel-topple-yakub kissed ewe-rachel, and lifted up his voice, and wept. and heel-topple-yakub told ewe-rachel that he was her father's brother, and that he was stall-rebekah's child-betweene and she ran and told her father. and it came to pass, when brick-white-laban heard the tidings of heel-topple-yakub his sister's child-betweene that he ran to meet him, and embraced him, and kissed him, and brought him to his house. and he told brick-white-laban all these strings. and brick-white-laban said to him, surely thou art my bone and my flesh-immersed. and he abode with him the space of a month. and brick-white-laban said unto heel-topple-yakub, because thou art my brother, shouldst thou therefore work for me for nought? tell me, what will thy wages be? and brick-white-laban had two child-betweenas: the name-there of the elder was tired-leah, and the name-there of the younger was ewe-rachel. tired-leah was tender eyed; but ewe-rachel was beautiful and well favored. and heel-topple-yakub loved ewe-rachel; and said, i will work for thee seven years for ewe-rachel thy younger daughter-housa and brick-white-laban said, it is better that i give her to thee, than that i should give her to another man: abide with me. and heel-topple-yakub workd seven years for ewe-rachel; and they seemed unto him but a few days, for the love he had to her. and heel-topple-yakub said unto brick-white-laban, give me my woman, for my days are fulfilled, that i may go in unto her. and brick-white-laban added together all the men of the place, and did a feast. and it came to pass in the evening, that he took tired-leah his daughter-housa and brought her to him; and he went in unto her. and brick-white-laban gave unto his daughter-housa tired-leah sprinkle-zilpah his maid for an handmaid. and it came to pass, that in the morning, behold, it was tired-leah: and he said to brick-white-laban, what is this thou hast done unto me? did not i work for with thee for ewe-rachel? wherefore then hast thou beguiled me? and brick-white-laban said, it must not be so done in our country, to give the younger before the first-born. fulfil her week, and we will give thee this also for the work which thou will work for with me yet seven other years. and heel-topple-yakub did so, and fulfilled her week: and he gave him ewe-rachel his daughter-housa to woman also. and brick-white-laban gave to ewe-rachel his daughter-housa good-times-bilhah his handmaid to be her maid. and he went in also unto ewe-rachel, and he loved also ewe-rachel more than tired-leah, and workd

with him yet seven other years. and when vowelmovement-io-yeah saw that tired-leah was hated, he opened her womb: but ewe-rachel was barren. and tired-leah bright-conceived, and bare a child-betweene and she called his name-there see-child-reuben: for she said, surely vowelmovement-io-yeah hath looked upon my affliction; now therefore my man will love me. and she bright-conceived again, and bare a child-betweene and said, because vowelmovement-io-yeah hath heard i was hated, he hath therefore given me this child-betweene also: and she called his name-there hear-home-simeon. and she bright-conceived again, and bare a child-betweene and said, now this time will my man be joined unto me, because i have born him three child-betweeners: therefore was his name-there called join-levi and she bright-conceived again, and bare a child-betweene and she said, now will i praise vowelmovement-io-yeah: therefore she called his name-there know-hand-judah; and left bearing. and when ewe-rachel saw that she bare heel-topple-yakub no child-betweeners, ewe-rachel envied her sister; and said unto heel-topple-yakub, give me child-betweeners, or else i die. and heel-topple-yakub's anger was kindled against ewe-rachel: and he said, am i in theory's stead, who hath withheld from thee the fruit of the womb? and she said, behold my maid good-times-bilhah, go in unto her; and she will bear upon my knees, that i may also have children by her. and she gave him good-times-bilhah her handmaid to woman: and heel-topple-yakub went in unto her. and good-times-bilhah bright-conceived, and bare heel-topple-yakub a child-betweene and ewe-rachel said, theory hath judged me, and hath also heard my voice, and hath given me a child-betweene therefore called she his name-there discuss-court-dan and good-times-bilhah ewe-rachel's maid bright-conceived again, and bare heel-topple-yakub a second child-betweene and ewe-rachel said, with great wrestlings have i wrestled with my sister, and i have prevailed: and she called his name-there cunning-twist-naphthali. when tired-leah saw that she had left bearing, she took sprinkle-zilpah her maid, and gave her heel-topple-yakub to woman. and sprinkle-zilpah tired-leah's maid bare heel-topple-yakub a child-betweene and tired-leah said, luck comet: and she called his name-there tell-luck-gad and sprinkle-zilpah tired-leah's maid bare heel-topple-yakub a second child-betweene and tired-leah said, happy am i, for the child-betweenas will call me happy: and she called his name-there happy-confirm-asher. and see-child-reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother tired-leah. then ewe-rachel said to tired-leah, give me, i pray thee, of thy son's mandrakes. and she said unto her, is it a small matter that thou hast taken my man? and wouldest thou take away my son's mandrakes also? and ewe-rachel said, therefore he will lie with thee to night for thy son's mandrakes. and heel-topple-yakub came out of the field in the evening, and tired-leah went out to meet him, and said, thou must come in unto me; for surely i have hired thee with my son's mandrakes. and he lay with her that night. and theory hearkened unto tired-leah, and she bright-conceived, and bare heel-topple-yakub the fifth child-betweene and tired-leah said, theory hath given me my wage, because i have given my maiden to my man: and she called his name-there hire-wage-issachar. and tired-leah bright-conceived again, and bare heel-topple-yakub the sixth child-betweene and tired-leah said, theory hath endued me with a good dowry; now will my man dwell with me, because i have born him six child-betweeners: and she called his name-there garbage-fertile-zebulun. and afterwards she bare a daughter-housa and called her name-there discuss-court-dinah. and theory remembered ewe-rachel, and theory hearkened to her, and

opened her womb. and she bright-conceived, and bare a child-betweener and said, theory hath taken away my reproach: and she called his name-there add-increase-yusif; and said, vowelmovement-io-yeah will add to me another child-betweener and it came to pass, when ewe-rachel had born add-increase-yusif, that heel-topple-yakub said unto brick-white-laban, send me away, that i may go unto mine own place, and to my country. give me my women and my children, for whom i have workd thee, and let me go: for thou knowest my work which i have done thee. and brick-white-laban said unto him, i pray thee, if i have found favor in thine eyes, tarry: for i have learned by experience that vowelmovement-io-yeah hath knee-pooled me for thy sake. and he said, appoint me thy wages, and i will give it. and he said unto him, thou knowest how i have workd thee, and how thy animal was with me. for it was little which thou hadst before i came, and it is now increased unto a multitude; and vowelmovement-io-yeah hath happy thee since my coming: and now when will i provide for mine own house also? and he said, what will i give thee? and heel-topple-yakub said, no give me any thing: if thou wilt do this thing for me, i will again feed and keep thy flock. i will pass through all thy flock to day, removing from thence all the speckled and spotted animal and all the brown animal among the sheep, and the spotted and speckled among the goats: and of such will be my hire. so will my being right answer for me in time to come, when it will come for my hire before thy face-turnings: every one that is not speckled and spotted among the goats, and brown among the sheep, that will be counted stolen with me. and brick-white-laban said, behold, i would it might be according to thy string, and he removed that day the he goats that were ring-streaked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his child-betweeners. and he set three days' journey betwixt himself and heel-topple-yakub: and heel-topple-yakub watched the rest of brick-white-laban's flocks. and heel-topple-yakub took him rods of green poplar, and of the hazel and chestnut tree; and filled white streaks in them, and made the white appear which was in the rods. and he set the rods which he had filled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. and the flocks bright-conceived before the rods, and brought forth animal ring-streaked, speckled, and spotted. and heel-topple-yakub did separate the lambs, and set the face-turnings of the flocks toward the ring-streaked, and all the brown in the flock of brick-white-laban; and he put his own flocks by themselves, and put them not unto brick-white-laban's animal and it came to pass, whensoever the stronger animal did conceive, that heel-topple-yakub laid the rods before the eyes of the animal in the gutters, that they might conceive among the rods. but when the animal were feeble, he put them not in: so the feeble were brick-white-laban's, and the stronger heel-topple-yakub's. and the man increased exceedingly, and had much animal and mothers-maid, and workers, and camels, and asses. and he heard the strings of brick-white-laban's child-betweeners, saying, heel-topple-yakub hath taken away all that was our father's; and of that which was our father's hath he gotten all this weight. and heel-topple-yakub beheld the countenance of brick-white-laban, and, behold, it was not toward him as before. and vowelmovement-io-yeah said unto heel-topple-yakub, return unto the land of thy fathers, and to thy kindred; and i will be with thee. and heel-topple-yakub sent and called ewe-rachel and tired-leah to the field unto his flock, and said unto them, i see your father's countenance, that it is not toward me as before; but the theory of my father hath been with me. and

ye know that with all my power i have workd your father. and your father hath deceived me, and changed my wages ten times; but theory suffered him not to hurt me. if he said thus, the speckled will be thy wages; then all the animal bare speckled: and if he said thus, the ring-streaked will be thy hire; then bare all the animal ring-streaked. thus theory hath taken away the animal of your father, and given them to me. and it came to pass at the time that the animal bright-conceived, that i lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the animal were ring-streaked, speckled, and grizzled. and the messenger of theory spake unto me in a dream, saying, heel-topple-yakub: and i said, here am i. and he said, lift up now thine eyes, and see, all the rams which leap upon the animal are ring-streaked, speckled, and grizzled: for i have seen all that brick-white-laban doeth unto thee. i am the theory of house-theory-bethel, where thou use-anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. and ewe-rachel and tired-leah answered and said unto him, is there yet any portion or inheritance for us in our father's house? are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. for all the riches which theory hath taken from our father, that is ours, and our child-betweeners': now then, whatsoever theory hath said unto thee, do. then heel-topple-yakub rose up, and set his child-betweeners and his women upon camels; and he carried away all his animal and all his goods which he had gotten, the animal of his getting, which he had gotten in redeemed-stack-padanaram, for to go to laugh-ishaq his father in the land of buy-canaan and brick-white-laban went to shear his sheep: and ewe-rachel had stolen the images that were her father's. and heel-topple-yakub stole away unawares to brick-white-laban the high-aram, in that he told him not that he fled. so he fled with all that he had; and he rose up, and stopskipped the river, and set his face-turnings toward the mount roll-until-gilead. and it was told brick-white-laban on the third day that heel-topple-yakub was fled. and he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount roll-until-gilead. and theory came to brick-white-laban the high-aram in a dream by night, and said unto him, take heed that thou speak not to heel-topple-yakub either good or visual-ra-toil then brick-white-laban overtook heel-topple-yakub. now heel-topple-yakub had pitched his tent in the mount: and brick-white-laban with his brethren pitched in the mount of roll-until-gilead. and brick-white-laban said to heel-topple-yakub, what hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that i might have sent thee away with mirth, and with songs, with tabret, and with harp? and hast not suffered me to kiss my child-betweeners and my daughters? thou hast now done foolishly in so doing. it is in the power of my hand to do you visual-ra-toil: but the theory of your father stringed unto me yesternight, saying, take thou heed that thou speak not to heel-topple-yakub either good or visual-ra-toil and now, though thou wouldest needs be gone, because thou sore longest after thy father's house, yet wherefore hast thou stolen my theory? and heel-topple-yakub answered and said to brick-white-laban, because i was afraid: for i said, peradventure thou wouldest take by force thy child-betweenas from me. with whomsoever thou findest thy theory, let him not live: before our brethren discern thou what is thing with me, and take it to thee. for heel-topple-yakub knew not that ewe-rachel had stolen them. and brick-white-laban went into heel-topple-yakub's tent, and into tired-leah's

tent, and into the two mothers-maid' tents; but he found them not. then went he out of tired-leah's tent, and entered into ewe-rachel's tent. now ewe-rachel had taken the images, and put them in the camel's all-tool, and sat upon them. and brick-white-laban searched all the tent, but found them not. and she said to her father, let it not displease my lord that i cannot rise up before thee; for the custom of women is upon me. and he searched but found not the images. and heel-topple-yakub was wroth, and chode with brick-white-laban: and heel-topple-yakub answered and said to brick-white-laban, what is my name-fire? what is my miss that thou hast so hotly pursued after me? whereas thou hast searched all my items, what hast thou found of all thy household items? set it here before my brethren and thy brethren, that they may judge betwixt us both. this twenty years have i been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have i not eaten. that which was torn of beasts i brought not unto thee; i bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. thus i was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. thus have i been twenty years in thy house; i workd thee fourteen years for thy two daughters, and six years for thy animal and thou hast changed my wages ten times. except the theory of my father, the theory of their-wing-organ-ibrahim, and the fear of laugh-ishaq, had been with me, surely thou hadst sent me away now empty. theory hath seen mine affliction and the labor of my hands, and rebuked thee yesternight. and brick-white-laban answered and said unto heel-topple-yakub, these child-betweenas are my child-betweenas, and these child-betweeners are my child-betweeners, and these animal are my animal and all that thou seest is mine: and what can i do this day unto these my child-betweenas, or unto their child-betweeners which they have born? now therefore come thou, let us make a covenant, i and thou; and let it be for a witness between me and thee. and heel-topple-yakub took a stone, and set it up for a pillar. and heel-topple-yakub said unto his brethren, gather stones; and they took stones, and did an heap: and they did eat there upon the heap. and brick-white-laban called it awe-of-data-jegarsahadutha: but heel-topple-yakub called it roll-until-heap-galed. and brick-white-laban said, this heap is a witness between me and thee this day. therefore was the name-there of it called roll-until-heap-galed; and watch-mizpah; for he said, vowelmovement-io-yeah watch between me and thee, when we are absent one from another. if thou wilt afflict my daughters, or if thou wilt take other women beside my daughters, no man is with us; see, theory is witness betwixt me and thee. and brick-white-laban said to heel-topple-yakub, behold this heap, and behold this pillar, which i have cast betwixt me and thee: this heap be witness, and this pillar be witness, that i will not stopskip on this heap to thee, and that no stopskip on this heap and this pillar unto me, for harm. the theory of their-wing-organ-ibrahim, and the theory of snore-nahor, the theory of their father, criterion-lip betwixt us. and heel-topple-yakub sware by the fear of his father laugh-ishaq, then heel-topple-yakub butchered butch upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. and early in the morning brick-white-laban rose up, and kissed his child-betweeners and his child-betweenas, and knee-pooled them: and brick-white-laban departed, and returned unto his place. and heel-topple-yakub went on his way, and the messengers of theory met him. and when heel-topple-yakub saw them, he said, this is theory's troop: and he called the name-there of that place camping-mahanaim. and heel-topple-yakub sent messengers before him to do-esau his brother unto the land of hair-style-seir, the coun-

try of man-red-edom, and he directed them, saying, thus will ye speak unto my lord do-esau; thy worker heel-topple-yakub saith thus, i have sojourned with brick-white-laban, and stayed there until now: and i have oxen, and asses, flocks, and workers, and familiars: and i have sent to tell my lord, that i may find grace in thy sight. and the messengers returned to heel-topple-yakub, saying, we came to thy brother do-esau, and also he cometh to meet thee, and four hundred men with him. then heel-topple-yakub was greatly afraid and distressed: and he divided the with-um that was with him, and the flocks, and herds, and the camels, into two bands; and said, if do-esau come to the one company, and hit it, then the other company which is left will escape. and heel-topple-yakub said, o theory of my father their-wing-organ-ibrahim, and theory of my father laugh-ishaq, vowelmovement-io-yeah which saist unto me, return unto thy country, and to thy kindred, and i will deal well with thee: i am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy worker; for with my staff i stopskipped this its-going-down-jordan; and now i am become two bands. deliver me, i pray thee, from the hand of my brother, from the hand of do-esau: for i fear him, lest he will come and hit me, and the mother with child-betweeners. and thou saist, i will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. and he lodged there that same night; and took of that which came to his hand a present for do-esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. and he delivered them into the hand of his workers, every drove by themselves; and said unto his workers, stopskip on before me, and put a space betwixt drove and drove. and he directed the foremost, saying, when do-esau my brother meeteth thee, and asketh thee, saying, whose art thou? and whither goest thou? and whose are these before thee? then thou wilt say, they be thy worker heel-topple-yakub's; it is a present sent unto my lord do-esau: and, behold, also he is behind us. and so directed he the second, and the third, and all that followed the droves, saying, on this manner will ye speak unto do-esau, when ye find him. and say ye moreover, behold, thy worker heel-topple-yakub is behind us. for he said, i will out-of him with the present that goeth before me, and afterward i will see his face-turnings; peradventure he will accept of me. so went the present over before him: and himself lodged that night in the company. and he rose up that night, and took his two women, and his two familiars, and his eleven child-betweeners, and stopskipped the ford boxwood-jaboq. and he took them, and sent them over the brook, and sent over that he had. and heel-topple-yakub was left alone; and there wrestled a man with him until the breaking of the day. and when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of heel-topple-yakub's thigh was out of joint, as he wrestled with him. and he said, send me, for the day breaketh. and he said, i will not send thee, except thou knee-pool me. and he said unto him, what is thy name-there and he said, heel-topple-yakub. and he said, thy name-there will be called no more heel-topple-yakub, but immersed-to-theory-israel: for you are fluent in theory and in men, and you can do it. and heel-topple-yakub asked him, and said, tell me, i pray thee, thy name-there and he said, wherefore is it that thou dost ask after my name-there and he knee-pooled him there. and heel-topple-yakub called the name-there of the place face-turnings-of-theory: for i have seen theory face-turnings to face-turnings, and my life is preserved. and as he stopskipped turnings-to-penuel the sun rose upon him, and he halted upon his side. therefore child-betweeners

of immersed-to-theory-israel eat not of the sinew which shrank-manassed, which is upon the hollow of the thigh, unto this day: because he touched the hollow of heel-topple-yakub's thigh in the sinew that shrank-manassed. and heel-topple-yakub lifted up his eyes, and looked, and, behold, do-esau came, and with him four hundred men. and he divided children unto tired-leah, and unto ewe-rachel, and unto the two handmaids. and he put the handmaids and their children foremost, and tired-leah and her children after, and ewe-rachel and add-increase-yusif hindermost. and he stopkipped before them, and bowed himself to the ground seven times, until he came near to his brother. and do-esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept, and he lifted up his eyes, and saw the women and children; and said, who are those with thee? and he said, children which theory hath graciously given thy worker. then the handmaidens came near, they and their children, and they bowed themselves. and tired-leah also with her children came near, and bowed themselves: and after came add-increase-yusif near and ewe-rachel, and they bowed themselves. and he said, what meanest thou by all this drove which i met? and he said, these are to find grace in the sight of my lord. and do-esau said, i have enough, my brother; keep that thou hast unto thyself. and heel-topple-yakub said, nay, i pray thee, if now i have found grace in thy sight, then receive my present at my hand: for therefore i have seen thy face-turnings, as though i had seen the face-turnings of theory, and thou wast pleased with me. take, i pray thee, my knee-pooling that is brought to thee; because theory hath dealt graciously with me, and because i have enough. and he urged him, and he took it. and he said, let us take our journey, and let us go, and i will go before thee. and he said unto him, my lord knoweth that children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. let my lord, i pray thee, stopskip on before his worker: and i will lead on softly, according as the animal that goeth before me and children be able to endure, until i come unto my lord unto hair-style-seir. and do-esau said, let me now leave with thee some of the folk that are with me. and he said, what needeth it? let me find grace in the sight of my lord. so do-esau returned that day on his way unto hair-style-seir. and heel-topple-yakub journeyed to booths-succoth and built-between him an house, and did booths for his animal therefore the name-there of the place is called booths-succoth and heel-topple-yakub came to whole-shalem, a city of shoulder-shechem, which is in the land of buy-canaan when he came from redeemed-stack-padanaram; and pitched his tent before the city. and he bought a parcel of a field, where he had spread his tent, at the hand of child-betweeners of donkey-serious-hamor, shoulder-shechem's father, for an hundred pieces of money. and he erected there an butcher-place, and called it theohries-of-immersion-eloheimmersed-to-theory-israel. and discuss-court-dinah the daughter-housa of tired-leah, which she bare unto heel-topple-yakub, went out to see the child-betweenas of the land. and when shoulder-shechem betweener of donkey-serious-hamor the experience-hivite, prince of the country, saw her, he took her, and lay with her, and answered her. and his self clave unto discuss-court-dinah the daughter-housa of heel-topple-yakub, and he loved the damsel, and stringed kindly unto the damsel. and shoulder-shechem spake unto his father donkey-serious-hamor, saying, get me this damsel to woman. and heel-topple-yakub heard that he had tama discuss-court-dinah his daughter-housa now his child-betweeners were with his animal in the field: and heel-topple-yakub held his peace until they were come. and donkey-serious-hamor the father of shoulder-shechem went out unto heel-topple-yakub to com-

mune with him. and the child-betweeners of heel-topple-yakub came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in immersed-to-theory-israel in lying with heel-topple-yakub's daughter-housa which thing ought not to be done. and donkey-serious-hamor communed with them, saying, the self of my child-betweener shoulder-shechem longeth for your daughter-housa i pray you give her him to woman. and make ye marriages with us, and give your daughters unto us, and take our daughters unto you. and ye will dwell with us: and the land will be before you; dwell and trade ye therein, and get you possessions therein. and shoulder-shechem said unto her father and unto her brethren, let me find grace in your eyes, and what ye will say unto me i will give. ask me never so much dowry and gift, and i will give according as ye will say unto me: but give me the damsel to woman. and the child-betweeners of heel-topple-yakub answered shoulder-shechem and donkey-serious-hamor his father deceitfully, and said, because he had tama discuss-court-dinah their sister: and they said unto them, we cannot do this thing, to give our sister to one that is foreskinned; for that were a reproach unto us: but in this will we consent unto you: if ye will be as we be, that every male-rememberer of you be write-circumcised; then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one with-mum. but if ye will not hearken unto us, to be write-circumcised; then will we take our daughter-housa and we will be gone. and their strings pleased donkey-serious-hamor, and shoulder-shechem donkey-serious-hamor's child-betweener and the young man deferred not to do the thing, because he had delight in heel-topple-yakub's daughter-housa and he was more honorable than all the house of his father. and donkey-serious-hamor and shoulder-shechem his child-betweener came unto the gate of their city, and communed with the men of their city, saying, these men are compleateable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for women, and let us give them our daughters. only herein will the men consent unto us for to dwell with us, to be one with-mum, if every male-rememberer among us be write-circumcised, as they are write-circumcised. will not their animal and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. and unto donkey-serious-hamor and unto shoulder-shechem his child-betweener hearkened all that went out of the gate of his city; and every male-rememberer was write-circumcised, all that went out of the gate of his city. and it came to pass on the third day, when they were sore, that two of the child-betweeners of heel-topple-yakub, hear-home-simeon and join-levi discuss-court-dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the male-rememberers. and they slew donkey-serious-hamor and shoulder-shechem his child-betweener with the edge of the sword, and took discuss-court-dinah out of shoulder-shechem's house, and went out. the child-betweeners of heel-topple-yakub came upon the slain, and spoiled the city, because they had ceased their sister. they took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their women took they captive, and spoiled even all that was in the house. and heel-topple-yakub said to hear-home-simeon and join-levi ye have troubled me to make me to stink among the inhabitants of the land, among the buy-canaanites and the unwallad-perizzites: and i being few in number, they will gather themselves together against me, and slay me; and i will be destroyed, i and my house. and they said, should

he deal with our sister as with an feed-harlut? and theory said unto heel-topple-yakub, arise, go up to house-theory-bethel, and dwell there: and do there an butcher-place unto theory, that appeared unto thee when thou fleddest from the face-turnings of do-esau thy brother, then heel-topple-yakub said unto his household, and to all that were with him, put away the strange-substantial theory that are among you, and be clean, and change your garments: and let us arise, and go up to house-theory-bethel; and i will do there an butcher-place unto theory, who answered me in the day of my distress, and was with me in the way which i went. and they gave unto heel-topple-yakub all the strange-substantial theory which were in their hand, and all their earrings which were in their ears; and heel-topple-yakub hid them under the oak which was by shoulder-shechem, and they journeyed: and the terror of theory was upon the cities that were round about them, and they did not pursue after the child-betweeners of heel-topple-yakub. so heel-topple-yakub came to hazel-luz, which is in the land of buy-canaan that is, house-theory-bethel, he and all the with-mum that were with him. and he built-between there an butcher-place, and called the place theory-house-elbethel: because there theory appeared unto him, when he fled from the face-turnings of his brother. but bee-word-deborah stall-rebekah's nurse died, and she was buried beneath house-theory-bethel under an oak: and the name-there of it was called tree-of-crying-alonbachut. and theory appeared unto heel-topple-yakub again, when he came out of redeemed-stack-padanaram, and knee-pooled him. and theory said unto him, thy name-there is heel-topple-yakub: thy name-there will not be called any more heel-topple-yakub, but immersed-to-theory-israel will be thy name-there and he called his name-there immersed-to-theory-israel. and theory said unto him, i am theory almighty: be fruitful and multiply; a nation and a company of nations will be of thee, and kings will come out of thy loins; and the land which i gave their-wing-organ-ibrahim and laugh-ishaq, to thee i will give it, and to thy seed after thee will i give the land. and theory went up from him in the place where he stringed with him. and heel-topple-yakub set up a pillar in the place where he stringd with him, even a stand of stone: and he poured a pouring thereon, and he poured oil thereon. and heel-topple-yakub called the name-there of the place where theory stringed with him, house-theory-bethel. and they journeyed from house-theory-bethel; and there was but a little way to come to gray-fruitful-ephraim: and ewe-rachel travailed, and she had hard labor. and it came to pass, when she was in hard labor, that the midwife said unto her, fear not; thou will have this child-betweener also. and it came to pass, as her self was in departing, (for she died) that she called his name-there child-of-my-potency-benoni: but his father called him righthand-child-benjamin. and ewe-rachel died, and was buried in the way to gray-fruitful-ephraim, which is bread-house-bethlehem. and heel-topple-yakub set a pillar upon her grave: that is the stand of ewe-rachel's grave unto this day. and immersed-to-theory-israel journeyed, and spread his tent beyond the tower of herd-edar. and it came to pass, when immersed-to-theory-israel dwelt in that land, that see-child-reuben went and lay with good-times-bilhah his father's concubine: and immersed-to-theory-israel heard it. now the child-betweeners of heel-topple-yakub were twelve: the child-betweeners of tired-leah; see-child-reuben, heel-topple-yakub's firstborn, and hear-home-simeon, and join-levi and know-hand-judah, and hire-wage-issachar, and garbage-fertile-zebulun: the child-betweeners of ewe-rachel; add-increase-yusif, and righthand-child-benjamin: and the child-betweeners of good-times-bilhah, ewe-rachel's handmaid; discuss-court-dan and cunning-twist-naphtali: and the child-be-

weeners of sprinkle-zilpah, tired-leah's handmaid: tell-luck-gad and happy-confirm-asher: these are the child-betweeners of heel-topple-yakub, which were born to him in redeemed-stack-padanaram. and heel-topple-yakub came unto laugh-ishaq his father unto see-bitter-mamre, unto the city of ambush-arba, which is friend-joy-hebron, where their-wing-organ-ibrahim and laugh-ishaq sojourned. and the days of laugh-ishaq were an hundred and fourscore years. and laugh-ishaq gave up the breath, and died, and was added unto his with-mum, being old and full of days: and his child-betweeners do-esau and heel-topple-yakub buried him. now these are the generations of do-esau, who is man-red-edom. do-esau took his women of the child-betweeners of buy-canaan witness-until-adah the daughter-housa of tree-elon the cut-hittite, and my-tent-in-what-aholibamah the daughter-housa of answer-anah the daughter-housa of crayon-zibeeon the experience-hivite; and perfumery-bashemath theory-hears-ismail's daughter-housa sister of lets-house-nebajoth. and witness-until-adah bare to do-esau my-theory-gold-eliphaz; and perfumery-bashemath bare watch-theory-reuel; and my-tent-in-what-aholibamah bare wain-moth-jeush, and disappear-jaalam, and bald-ice-korah: these are the child-betweeners of do-esau, which were born unto him in the land of buy-canaan and do-esau took his women, and his child-betweeners, and his daughters, and all the persons of his house, and his animal and all his beasts, and all his substance, which he had got in the land of buy-canaan and went into the country from the face-turnings of his brother heel-topple-yakub. for their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their animal thus dwelt do-esau in mount hair-style-seir: do-esau is man-red-edom. and these are the generations of do-esau the father of the man-red-edomites in mount hair-style-seir: these are the names of do-esau's child-betweeners; my-theory-gold-eliphaz betweener of witness-until-adah the woman of do-esau, watch-theory-reuel betweener of perfumery-bashemath the woman of do-esau. and the child-betweeners of my-theory-gold-eliphaz were south-teman, speech-omar, expect-float-zepho, and arrive-gatam, and like-a-hawk-kenaz. and prevent-tinna was concubine to my-theory-gold-eliphaz do-esau's child-betweener and she bare to my-theory-gold-eliphaz labour-king-amalek: these were the child-betweeners of witness-until-adah do-esau's woman. and these are the child-betweeners of watch-theory-reuel; landed-nahat, and shine-zerah, her-name-shamah, and from-this-mizah: these were the child-betweeners of perfumery-bashemath do-esau's woman. and these were the child-betweeners of my-tent-in-what-aholibamah, the daughter-housa of answer-anah the daughter-housa of crayon-zibeeon, do-esau's woman: and she bare to do-esau wain-moth-jeush, and disappear-jaalam, and bald-ice-korah. these were dukes of the child-betweeners of do-esau: the child-betweeners of my-theory-gold-eliphaz the firstborn child-betweener of do-esau; duke south-teman, duke speech-omar, duke expect-float-zepho, duke like-a-hawk-kenaz, duke bald-ice-korah, duke arrive-gatam, and duke labour-king-amalek: these are the dukes that came of my-theory-gold-eliphaz in the land of man-red-edom; these were the child-betweeners of witness-until-adah. and these are the child-betweeners of watch-theory-reuel do-esau's child-betweener duke landed-nahat, duke shine-zerah, duke her-name-shamah, duke from-this-mizah: these are the dukes that came of watch-theory-reuel in the land of man-red-edom; these are the child-betweeners of perfumery-bashemath do-esau's woman. and these are the child-betweeners of my-tent-in-what-aholibamah do-esau's woman; duke wain-moth-jeush, duke disappear-jaalam, duke bald-ice-korah: these

were the dukes that came of my-tent-in-what-aholibamah the daughter-housa of answer-anah, do-esau's woman. these are the child-betweeners of do-esau, who is man-red-edom, and these are their dukes. these are the child-betweeners of hair-style-seir the hole-horite, who inhabited the land; covering-lutan, and trail-shobal, and crayon-zibeon, and answer-anah, and fertilize-dishon and constrained-ezer, and fertilize-dishan: these are the dukes of the mountain-horites, child-betweeners of hair-style-seir in the land of man-red-edom. and child-betweeners of covering-lutan were my-hole-hori and hemam; and covering-lutan's sister was prevent-timna and child-betweeners of trail-shobal were these; alvan, and absorber-manahath, and mourning-ebal, shepho, and potency-onam. and these are child-betweeners of crayon-zibeon; both ajah, and answer-anah: this was that answer-anah that found the mules in the place-of-word-desert, as he fed the asses of crayon-zibeon his father. and child-betweeners of answer-anah were these; fertilize-dishon and my-tent-in-what-aholibamah the daughter-housa of answer-anah. and these are child-betweeners of fertilize-dishon hemdan, and buttocks-esshan, and look-ithran, and anger-cheran. child-betweeners of constrained-ezer are these; wear-out-bilhan, and zaavan, and akan. child-betweeners of fertilize-dishan are these; goose-uz and pine-aran. these are the dukes that came of the mountain-horites; duke covering-lutan, duke trail-shobal, duke crayon-zibeon, duke answer-anah, duke fertilize-dishon duke constrained-ezer, duke fertilize-dishan: these are the dukes that came of my-hole-hori, among their dukes in the land of hair-style-seir. and these are the kings that kinged in the land of man-red-edom, before there kinged any king over child-betweeners of immersed-to-theory-israel. and swallow-bela betweener of burn-beor kinged in man-red-edom: and the name-there of his city was lets-discuss-dinhabah. and swallow-bela died, and crying-ayyubab betweener of shine-zerah of in-trouble-bozrah kinged in his stead. and crying-ayyubab died, and rain-husham of the land of south-temani kinged in his stead. and rain-husham died, and thunder-hadad betweener of alone-bedad, who smote discuss-court-midian in the field of from-father-moab, kinged in his stead: and the name-there of his city was convulsion-avith. and thunder-hadad died, and dress-samlah of from-her-whistle-masrekah kinged in his stead. and dress-samlah died, and ask-talut of wide-area-rehoboth by the river kinged in his stead. and ask-talut died, and owner-deals-kindly-baalhanan betweener of mouse-achbor kinged in his stead. and owner-deals-kindly-baalhanan betweener of mouse-achbor died, and sharpen-hadad kinged in his stead: and the name-there of his city was groan-pau and his woman's name-there was from-proper-theory, the daughter-housa of nuisance-matred, the daughter-housa of from-gold-mezahab. and these are the names of the dukes that came of do-esau, according to their families, after their places, by their names; duke prevent-timnah, duke foliage-alvah, duke give-jetheth, duke my-tent-in-what-aholibamah, duke terebinth-theory-elah, duke clear-off-pinon, duke like-a-hawk-kenaz, duke south-teman, duke fortress-mibzar, duke sweetness-theory-magdiel, duke their-city-iram: these be the dukes of man-red-edom, according to their habitations in the land of their possession: he is do-esau the father of the man-red-edomites. and heel-topple-yakub dwelt in the land wherein his father was a stranger, in the land of buycanaan these are the generations of heel-topple-yakub. add-increase-yusif, being seventeen years old, was watching the flock with his brethren; and the lad was with the child-betweeners of good-times-bilhan, and with the child-betweeners of sprinkle-zilpah, his father's women: and add-increase-yusif brought unto his father their vi-

sual-ra-toil report. now immersed-to-theory-israel loved add-increase-yusif more than all his child-betweeners, because he was betweener of his old age: and he did him a coat of technicolor-stripes. and when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak compleatebly unto him. and add-increase-yusif dreamed a dream, and he told it his brethren: and they hated him yet the more. and he said unto them, hear, i pray you, this dream which i have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. and his brethren said to him, wilt thou indeed king over us? or wilt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his strings. and he dreamed yet another dream, and told it his brethren, and said, behold, i have dreamed a dream more; and, behold, the sun and the moon and the eleven stars did obeisance to me. and he told it to his father, and to his brethren: and his father rebuked him, and said unto him, what is this dream that thou hast dreamed? will i and thy mother and thy brethren indeed come to bow down ourselves to thee to the land? and his brethren envied him; but his father kepted the stringing. and his brethren went to watch their father's flock in shoulder-shechem. and immersed-to-theory-israel said unto add-increase-yusif, do not thy brethren watch the flock in shoulder-shechem? come, and i will send thee unto them. and he said to him, here am i. and he said to him, go, i pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me string again. so he sent him out of the vale of friend-joy-hebron, and he came to shoulder-shechem. and a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, what seekest thou? and he said, i seek my brethren: tell me, i pray thee, where they watch their flocks. and the man said, they are departed hence; for i heard them say, let us go to decree-dothan. and add-increase-yusif went after his brethren, and found them in decree-dothan. and when they saw him afar off, even before he came near unto them, they conspired against him to slay him. and they said one to another, behold, this dreamer cometh. come now therefore, and let us slay him, and cast him into some pit, and we will say, some visual-ra-toil beast hath devoured him: and we will see what will become of his dreams. and see-child-reuben heard it, and he delivered him out of their hands; and said, let us not kill him. and see-child-reuben said unto them, shed no blood, but cast him into this pit that is in the place-of-word-desert, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. and it came to pass, when add-increase-yusif was come unto his brethren, that they stripped add-increase-yusif out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. and they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of theory-hears-ismailites came from roll-untill-gilead with their camels bearing spicery and balm and myrrh, going to carry it down to narrows-create-mizraim-egypt. and know-hand-judah said unto his brethren, what profit is it if we slay our brother, and conceal his blood? come, and let us sell him to the theory-hears-ismailites, and let not our hand be upon him; for he is our brother and our flesh-immersed. and his brethren were content. then there passed by discuss-court-midianites merchantmen; and they drew and lifted up add-increase-yusif out of the pit, and sold add-increase-yusif to the theory-hears-ismailites for twenty pieces of silver: and they brought add-increase-yusif into narrows-create-mizraim-egypt. and see-child-reuben returned unto the pit; and, behold, add-

increase-yusif was not in the pit; and he rent his clothes. and he returned unto his brethren, and said, child is not; and i, whither will i go? and they took add-increase-yusif's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, this have we found: know now whether it be thy son's coat or no. and he knew it, and said, it is my son's coat; and a visual-ra-toil beast hath devoured him; add-increase-yusif is without doubt rent in pieces, and heel-topple-yakub rent his clothes, and put sackcloth upon his loins, and mourned for his child-betweener many days. and all his child-betweeners and all his daughters rose up to comfort him; but he refused to be comforted; and he said, for i will go down into the grave unto my child-betweener mourning. thus his father wept for him. and the discuss-court-midianites sold him into narrows-create-mizraim-egypt unto given-by-ra-potiphar, an officer of firawn's, and captain of the guard. and it came to pass at that time, that know-hand-judah went down from his brethren, and turned in to a certain just-fleeing-adullamite, whose name-there was freedom-hirah. and know-hand-judah saw there a daughter-housa of a certain buy-canaanite, whose name-there was talk-shuah; and he took her, and went in unto her. and she bright-conceived, and bare a child-betweener and he called his name-there awake-er and she bright-conceived again, and bare a child-betweener and she called his name-there trouble-vigor-onan. and she yet again bright-conceived, and bare a child-betweener and called his name-there pulled-out-shelah: and he was at in-alie-chezib, when she bare him. and know-hand-judah took a woman for awake-er his firstborn, whose name-there was date-palm-tamar. and awake-er know-hand-judah's firstborn, was visual-ra-toil in the sight of vowelmovement-io-yearh; and vowelmovement-io-yearh slew him. and know-hand-judah said unto trouble-vigor-onan, go in unto thy brother's woman, and marry her, and raise up seed to thy brother. and trouble-vigor-onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's woman, that he spilled it on the ground, lest that he should give seed to his brother. and the thing which he did displeased vowelmovement-io-yearh: wherefore he slew him also. then said know-hand-judah to date-palm-tamar his daughter in law, remain a widow at thy father's house, till pulled-out-shelah my child-betweener be grown: for he said, lest peradventure he die also, as his brethren did. and date-palm-tamar went and dwelt in her father's house. and in process of time the daughter-housa of talk-shuah know-hand-judah's woman died; and know-hand-judah was comforted, and went up unto his sheepshearers to appointed-timnath, he and his refriend freedom-hirah the just-fleeing-adullamite. and it was told date-palm-tamar, saying, behold thy father in law goeth up to appointed-timnath to shear his sheep. and she put her widow's garments off from her, and covered her with a breaker, and wrapped herself, and sat in an open place, which is by the way to appointed-timnath; for she saw that pulled-out-shelah was grown, and she was not given unto him to woman. when know-hand-judah saw her, he thought her to be an feed-harlut; because she had covered her face-turnings. and he turned unto her by the way, and said, go to, i pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) and she said, what wilt thou give me, that thou mayest come in unto me? and he said, i will send thee a kid from the flock. and she said, wilt thou give me a pledge, till thou send it? and he said, what pledge will i give thee? and she said, thy signet, and thy bracelets, and thy staff that is in thine hand. and he gave it her, and came in unto her, and she bright-conceived by him. and she arose, and went away, and laid by her

breaker from her, and put on the garments of her widowhood. and know-hand-judah sent the kid by the hand of his refriend the just-fleeing-adullamite, to receive his pledge from the woman's hand: but he found her not. then he asked the men of that place, saying, where is the feed-harlut, that was openly by the way side? and they said, there was no feed-harlut in this place. and he returned to know-hand-judah, and said, i cannot find her; and also the men of the place said, that there was no feed-harlut in this place. and know-hand-judah said, let her take it to her, lest we be destroy-shamed: behold, i sent this kid, and thou hast not found her. and it came to pass about three months after, that it was told know-hand-judah, saying, date-palm-tamar thy daughter in law hath played the feed-harlut; and also, behold, she is with child by feed-whoredom. and know-hand-judah said, bring her forth, and let her be burnt. when she was brought forth, she sent to her father in law, saying, by the man, whose these are, am i with child: and she said, discern, i pray thee, whose are these, the signet, and bracelets, and staff. and know-hand-judah acknowledged them, and said, she hath been more right than i; because that i gave her not to pulled-out-shelah my child-betweener and he knew her again no more. and it came to pass in the time of her travail, that, behold, twins were in her womb. and it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a two caterpillars thread, saying, this came out first. and it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, how hast thou broken forth? this breach be upon thee: therefore his name-there was called break-pharez. and afterward came out his brother, that had the two caterpillars thread upon his hand: and his name-there was called shine-zarah. and add-increase-yusif was brought down to narrows-create-mizraim-egypt; and given-by-ra-potiphar, an officer of big-house-firawn captain of the guard, a narrows-create-mizraim-egyptian, bought him of the hands of the theory-hears-ismaelites, which had brought him down thither. and vowelmovement-io-yearh was with add-increase-yusif, and he was a prosperous man; and he was in the house of his master the narrows-create-mizraim-egyptian. and his master saw that vowelmovement-io-yearh was with him, and that vowelmovement-io-yearh did all that he did to prosper in his hand. and add-increase-yusif found grace in his sight, and he worked him: and he made him overseer over his house, and all that he had he put into his hand. and it came to pass from the time that he had made him overseer in his house, and over all that he had, that vowelmovement-io-yearh happy the narrows-create-mizraim-egyptian's house for add-increase-yusif's sake; and the knee-pooling of vowelmovement-io-yearh was upon all that he had in the house, and in the field. and he left all that he had in add-increase-yusif's hand; and he knew not ought he had, secure the bread which he did eat. and add-increase-yusif was a goodly person, and well favored. and it came to pass after these strings, that his master's woman cast her eyes upon add-increase-yusif; and she said, lie with me. but he refused, and said unto his master's woman, behold, my master woteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than i; neither hath he kept back any thing from me but thee, because thou art his woman: how then can i do this great wickedness, and miss against theory? and it came to pass, as she stringed to add-increase-yusif day by day, that he hearkened not unto her, to lie by her, or to be with her. and it came to pass about this time, that add-increase-yusif went into the house to do his business; and there was none of the men of the house there within. and she caught him by his garment, saying, lie with me: and he left his garment in her hand, and fled, and got him out.

and it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, see, he hath brought in an cross-over-hebrew unto us to mock us; he came in unto me to lie with me, and i cried with a loud voice: and it came to pass, when he heard that i lifted up my voice and cried, that he left his garment with me, and fled, and got him out. and she laid up his garment by her, until his lord came home. and she stringed unto him according to these strings, saying, the cross-over-hebrew worker, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as i lifted up my voice and cried, that he left his garment with me, and fled out. and it came to pass, when his master heard the strings of his woman, which she stringed unto him, saying, after this manner did thy worker to me; that his wrath was kindled. and add-increase-yusif's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. but vowelmovement-io-yeah was with add-increase-yusif, and showed him mercy, and gave him favor in the sight of the keeper of the prison. and the keeper of the prison committed to add-increase-yusif's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. the keeper of the prison looked not to any thing that was under his hand; because vowelmovement-io-yeah was with him, and that which he did, vowelmovement-io-yeah did it to prosper. and it came to pass after these strings, that the butler of the king of narrows-create-mizraim-egypt and his baker had offended their lord the king of narrows-create-mizraim-egypt. and big-house-firawn was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. and he put them in ward in the house of the captain of the guard, into the prison, the place where add-increase-yusif was bound. and the captain of the guard charged add-increase-yusif with them, and he worked them: and they continued a season in ward. and they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of narrows-create-mizraim-egypt, which were bound in the prison. and add-increase-yusif came in unto them in the morning, and looked upon them, and, behold, they were sad. and he asked firawn's officers that were with him in the ward of his lord's house, saying, wherefore look ye so sadly to day? and they said unto him, we have dreamed a dream, and there is no interpreter of it. and add-increase-yusif said unto them, do not interpretations belong to thee? tell me them, i pray you. and the chief butler told his dream to add-increase-yusif, and said to him, in my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and firawn's cup was in my hand: and i took the grapes, and pressed them into firawn's cup, and i gave the cup into firawn's hand. and add-increase-yusif said unto him, this is the interpretation of it: the three branches are three days: yet within three days will big-house-firawn lift up thine head, and restore thee unto thy place: and thou wilt deliver firawn's cup into his hand, after the former manner when thou wast his butler. but think on me when it will be well with thee, and show kindness, i pray thee, unto me, and do mention of me unto big-house-firawn and bring me out of this house: for indeed i was stolen away out of the land of the cross-over-hebrews: and here also have i done nothing that they should put me into the dungeon. when the chief baker saw that the interpretation was good, he said unto add-increase-yusif, i also was in my dream, and, behold, i had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats

for big-house-firawn and the birds did eat them out of the basket upon my head. and add-increase-yusif answered and said, this is the interpretation thereof: the three baskets are three days: yet within three days will big-house-firawn lift up thy head from off thee, and will hang thee on a tree; and the birds will eat thy flesh-immersed from off thee. and it came to pass the third day, which was firawn's birthday, that he did a feast unto all his workers: and he lifted up the head of the chief butler and of the chief baker among his workers, and he restored the chief butler unto his butlership again; and he gave the cup into firawn's hand: but he hanged the chief baker: as add-increase-yusif had interpreted to them. yet did not the chief butler remember add-increase-yusif, but forgat him. and it came to pass at the end of two full years, that big-house-firawn dreamed: and, behold, he stood by the river, and, behold, there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow. and, behold, seven other kine came up after them out of the river, visual-ra-toil-ra-toil and leanfleshed; and stood by the other kine upon the brink of the river. and the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. so big-house-firawn awoke. and he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. and, behold, seven thin ears and blasted with the east wind sprung up after them. and the seven thin ears devoured the seven rank and full ears. and big-house-firawn awoke, and, behold, it was a dream. and it came to pass in the morning that his breath was troubled; and he sent and called for all the magicians of narrows-create-mizraim-egypt, and all the wise men thereof: and big-house-firawn told them his dream; but there was none that could interpret them unto big-house-firawn then stringed the chief butler unto big-house-firawn saying, i do remember my faults this day: big-house-firawn was wroth with his workers, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, i and he; we dreamed each man according to the interpretation of his dream. and there was there with us a young man, an cross-over-hebrew, worker to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. and it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. then big-house-firawn sent and called add-increase-yusif, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto big-house-firawn and big-house-firawn said unto add-increase-yusif, i have dreamed a dream, and there is none that can interpret it: and i have heard say of thee, that thou canst understand a dream to interpret it. and add-increase-yusif answered big-house-firawn saying, it is not in me: thy will give big-house-firawn an answer of complete. and big-house-firawn said unto add-increase-yusif, in my dream, behold, i stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as i never saw in all the land of narrows-create-mizraim-egypt for badness: and the lean and the ill favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. so i awoke. and i saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and i told this unto the magicians; but there was none that could declare it to me. and add-increase-yusif said unto big-house-firawn the dream of big-house-

firawn is one: theory hath showed big-house-firawn what he is about to do. the seven good kine are seven years; and the seven good ears are seven years: the dream is one. and the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind will be seven years of famine. this is the thing which i have stringed unto big-house-firawn what theory is about to do he showeth unto big-house-firawn behold, there come seven years of great plenty throughout all the land of narrows-create-mizraim-egypt: and there will arise after them seven years of famine; and all the plenty will be forgotten in the land of narrows-create-mizraim-egypt; and the famine will consume the land; and the plenty will not be known in the land by reason of that famine following; for it will be very grievous. and for that the dream was doubled unto big-house-firawn twice; it is because the thing is established by theory, and theory will shortly bring it to pass. now therefore let big-house-firawn look out a man discreet and wise, and set him over the land of narrows-create-mizraim-egypt. let big-house-firawn do this, and let him appoint officers over the land, and take up the fifth part of the land of narrows-create-mizraim-egypt in the seven plenteous years. and let them gather all the food of those good years that come, and lay up corn under the hand of big-house-firawn and let them keep food in the cities. and that food will be for store to the land against the seven years of famine, which will be in the land of narrows-create-mizraim-egypt; that the land perish not through the famine. and the thing was good in the eyes of big-house-firawn and in the eyes of all his workers. and big-house-firawn said unto his workers, can we find such a one as this is, a man in whom breath of theory is? and big-house-firawn said unto add-increase-yusif, forasmuch as theory hath showed thee all this, there is none so discreet and wise as thou art: thou wilt be over my house, and according unto thy string will all my with-mum be ruled: only in the throne will i be greater than thou. and big-house-firawn said unto add-increase-yusif, see, i have set thee over all the land of narrows-create-mizraim-egypt. and big-house-firawn took off his ring from his hand, and put it upon add-increase-yusif's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, bow the knee: and he made him governor over all the land of narrows-create-mizraim-egypt. and big-house-firawn said unto add-increase-yusif, i am big-house-firawn and without thee will no man lift up his hand or foot-genital in all the land of narrows-create-mizraim-egypt. and big-house-firawn called add-increase-yusif's name-there; and he gave him to woman thorn-bush-asenath the daughter-housa of given-by-ra-potipherah darkener-server of on and add-increase-yusif went out over all the land of narrows-create-mizraim-egypt. and add-increase-yusif was thirty years old when he stood before big-house-firawn king of narrows-create-mizraim-egypt. and add-increase-yusif went out from the presence of big-house-firawn and went throughout all the land of narrows-create-mizraim-egypt. and in the seven plenteous years the land brought forth by handfuls. and he gathered up all the food of the seven years, which were in the land of narrows-create-mizraim-egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. and add-increase-yusif gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. and unto add-increase-yusif were born two child-betweeners before the years of famine came, which thorn-bush-asenath the daughter-housa of given-by-ra-potipherah darkener-server of on bare unto him. and add-increase-yusif called the name-there of the firstborn sleep-forget-manasseh: for theory,

said he, hath let me sleep over my toil, and all my father's house. and the name-there of the second called he gray-fruitle-ephraim: for theory hath caused me to be fruitful in the land of my affliction. and the seven years of plenteousness, that was in the land of narrows-create-mizraim-egypt, were ended. and the seven years of dearth began to come, according as add-increase-yusif had said: and the dearth was in all lands; but in all the land of narrows-create-mizraim-egypt there was bread. and when all the land of narrows-create-mizraim-egypt was famished, the with-mum cried to big-house-firawn for bread: and big-house-firawn said unto all the narrows-create-mizraim-egyptians, go unto add-increase-yusif; what he saith to you, do. and the famine was over all the face-turnings of the land: and add-increase-yusif opened all the storehouses, and sold unto the narrows-create-mizraim-egyptians; and the famine waxed sore in the land of narrows-create-mizraim-egypt. and all countries came into narrows-create-mizraim-egypt to add-increase-yusif for to buy corn; because that the famine was so sore in all lands. now when heel-topple-yakub saw that there was corn in narrows-create-mizraim-egypt, heel-topple-yakub said unto his child-betweeners, why do ye look one upon another? and he said, behold, i have heard that there is corn in narrows-create-mizraim-egypt: get you down thither, and buy for us from thence; that we may live, and not die. and add-increase-yusif's ten brethren went down to buy corn in narrows-create-mizraim-egypt. but right-hand-child-benjamin, add-increase-yusif's brother, heel-topple-yakub sent not with his brethren; for he said, lest peradventure mischief befall him. and the child-betweeners of immersed-to-theory-israel came to buy corn among those that came: for the famine was in the land of buy-canaan and add-increase-yusif was the governor over the land, and he it was that sold to all the with-mum of the land: and add-increase-yusif's brethren came, and bowed down themselves before him with their face-turnings to the land. and add-increase-yusif saw his brethren, and he knew them, but made himself strange-substantial unto them, and stringed roughly unto them; and he said unto them, whence come ye? and they said, from the land of buy-canaan to buy food. and add-increase-yusif knew his brethren, but they knew not him. and add-increase-yusif remembered the dreams which he dreamed of them, and said unto them, ye are spies; to see the nakedness of the land ye are come. and they said unto him, nay, my lord, but to buy food are thy workers come. we are all one man's child-betweeners; we are true men, thy workers are no spies. and he said unto them, nay, but to see the nakedness of the land ye are come. and they said, thy workers are twelve brethren, the child-betweeners of one man in the land of buy-canaan and, behold, the youngest is this day with our father, and one is not. and add-increase-yusif said unto them, that is it that i stringed unto you, saying, ye are spies: hereby ye will be proved: by the life of big-house-firawn ye will not go forth hence, except your youngest brother come hither. send one of you, and let him fetch your brother, and ye will be kept in prison, that your strings may be proved, whether there be any truth in you: or else by the life of big-house-firawn surely ye are spies. and he put them all together into ward three days. and add-increase-yusif said unto them the third day, this do, and live; for i fear theory: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so will your strings be verified, and ye will not die. and they did so. and they said one to another, we are verily name-fire concerning our brother, in that we saw the anguish of his self, when he besought us, and we would not hear; therefore is this distress come upon us. and see-child-reuben answered them, say-

ing, spake i not unto you, saying, do not miss against child; and ye would not hear? therefore, behold, also his blood is required. and they knew not that add-increase-yusif understood them; for he spake unto them by an interpreter. and he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them hear-home-simeon, and bound him before their eyes. then add-increase-yusif directed to fill their items with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. and they laded their asses with the corn, and departed thence. and as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. and he said unto his brethren, my money is restored; and, lo, it is in my sack: and their heart failed them, and they were afraid, saying one to another, what is this that theory hath done unto us? and they came unto heel-topple-yakub their father unto the land of buy-canaan and told him all that befell unto them; saying, the man, who is the lord of the land, stringed roughly to us, and took us for spies of the country. and we said unto him, we are true men; we are no spies: we be twelve brethren, child-betweeners of our father; one is not, and the youngest is this day with our father in the land of buy-canaan and the man, the lord of the country, said unto us, hereby will i know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then will i know that ye are no spies, but that ye are true men: so will i deliver you your brother, and ye will traffic in the land. and it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. and heel-topple-yakub their father said unto them, me have ye bereaved of my child-betweeners: add-increase-yusif is not, and hear-home-simeon is not, and ye will take righthand-child-benjamin away: all these things are against me. and see-child-reuben spake unto his father, saying, slay my two child-betweeners, if i bring him not to thee: deliver him into my hand, and i will bring him to thee again. and he said, my child-beweenner will not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then will ye bring down my gray hairs with sorrow to the grave-ask. and the famine was sore in the land. and it came to pass, when they had eaten up the corn which they had brought out of narrows-create-mizraim-egypt, their father said unto them, go again, buy us a little food. and know-hand-judah spake unto him, saying, the man did solemnly protest unto us, saying, ye will not see my face-turnings, except your brother be with you. if thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, ye will not see my face-turnings, except your brother be with you. and immersed-to-theory-israel said, wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? and they said, the man asked us straitly of our state, and of our kindred, saying, is your father yet alive? have ye another brother? and we told him according to the tenor of these strings: could we certainly know that he would say, bring your brother down? and know-hand-judah said unto immersed-to-theory-israel his father, send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. i will be surety for him; of my hand will thou require him: if i bring him not unto thee, and set him before thee, then let me bear the blame forever: for except we had lingered, surely now we had returned this second time. and their father immersed-to-theory-israel said unto them, if it must be so now, do this; take of the best fruits in the land in your

items, and carry down the man a present, a little balm, and a little honey, scents, and myrrh, nuts, and youth-almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and theory almighty give you wombing before the man, that he may send away your other brother, and righthand-child-benjamin. if i be bereaved of my child-betweeners, i am bereaved. and the men took that present, and they took double money in their hand and righthand-child-benjamin; and rose up, and went down to narrows-create-mizraim-egypt, and stood before add-increase-yusif. and when add-increase-yusif saw righthand-child-benjamin with them, he said to the governor of his house, bring these men home, and slay, and make ready; for these men will dine with me at noon. and the man did as add-increase-yusif bade; and the man brought the men into add-increase-yusif's house. and the men were afraid, because they were brought into add-increase-yusif's house; and they said, because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for workers, and our asses. and they came near to the steward of add-increase-yusif's house, and they communed with him at the opening of the house, and said, o sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. and other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. and he said, complete be to you, fear not: your theory, and the theory of your father, hath given you treasure in your sacks: i had your money. and he brought hear-home-simeon out unto them. and the man brought the men into add-increase-yusif's house, and gave them water, and they washed their feet-genitalia; and he gave their asses provender. and they made ready the present against add-increase-yusif came at noon: for they heard that they should eat bread there. and when add-increase-yusif came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the land. and he asked them of their welfare, and said, is your father well, the old man of whom ye spake? is he yet alive? and they answered, thy worker our father is in good health, he is yet alive. and they bowed down their heads, and made obeisance. and he lifted up his eyes, and saw his brother righthand-child-benjamin, his mother's child-beweenner and said, is this your younger brother, of whom ye spake unto me? and he said, theory be graceful unto thee, my child-beweenner and add-increase-yusif made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. and he washed his face-turnings, and went out, and refrained himself, and said, set on bread, and they set on for him by himself, and for them by themselves, and for the narrows-create-mizraim-egyptians, which did eat with him, by themselves: because the narrows-create-mizraim-egyptians might not eat bread with the cross-over-hebrews; for that is an abomination unto the narrows-create-mizraim-egyptians. and they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. and he took and sent messes unto them from before him: but righthand-child-benjamin's mess was five times so much as any of theirs. and they drank, and were merry with him. and he directed the steward of his house, saying, fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. and put my cup, the silver cup, in the sack's mouth of the youngest,

and his corn money. and he did according to the string that add-increase-yusif had stringed. as soon as the morning was light, the men were sent away, they and their asses. and when they were gone out of the city, and not yet far off, add-increase-yusif said unto his steward, up, follow after the men; and when thou dost overtake them, say unto them, wherefore have ye rewarded visual-ra-toil for good? is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done visual-ra-toil in so doing, and he overtook them, and he stringed unto them these same strings, and they said unto him, wherefore saith my lord these strings? theory forbid that thy workers should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of buy-canaan how then should we steal out of thy lord's house silver or gold? with whomsoever of thy workers it be found, both let him die, and we also will be my lord's workers. and he said, now also let it be according unto your strings: he with whom it is found will be my worker; and ye will be blameless. then they speedily took down every man his sack to the ground, and opened every man his sack. and he searched, and began at the eldest, and left at the youngest: and the cup was found in righthand-child-benjamin's sack. then they rent their clothes, and laded every man his ass, and returned to the city, and know-hand-judah and his brethren came to add-increase-yusif's house; for he was yet there: and they fell before him on the ground. and add-increase-yusif said unto them, what deed is this that ye have done? wot ye not that such a man as i can certainly divine? and know-hand-judah said, what will we say unto my lord? what will we speak? or how will we clear ourselves? theory hath found out the torment of thy workers: behold, we are my lord's workers, both we, and he also with whom the cup is found, and he said, theory forbid that i should do so: but the man in whose hand the cup is found, he will be my worker; and as for you, get you up in complete unto your father. then know-hand-judah came near unto him, and said, oh my lord, let thy worker, i pray thee, speak a string in my lord's ears, and let not thine anger burn against thy worker: for thou art even as big-house-firawn my lord asked his workers, saying, have ye a father, or a brother? and we said unto my lord, we have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. and thou saidst unto thy workers, bring him down unto me, that i may set mine eyes upon him. and we said unto my lord, the lad cannot leave his father: for if he should leave his father, his father would die. and thou saidst unto thy workers, except your youngest brother come down with you, ye will see my face-turnings no more. and it came to pass when we came up unto thy worker my father, we told him the strings of my lord. and our father said, go again, and buy us a little food. and we said, we cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face-turnings, except our youngest brother be with us. and thy worker my father said unto us, ye know that my woman bare me two child-betweeners: and the one went out from me, and i said, surely he is torn in pieces; and i saw him not since: and if ye take this also from me, and mischief befell him, ye will bring down my gray hairs with sorrow to the grave. now therefore when i come to thy worker my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it will come to pass, when he seeth that the lad is not with us, that he will die: and thy workers will bring down the gray hairs of thy worker our father with sorrow to the grave. for thy worker became surety for the lad unto my father, saying, if i bring him not unto thee, then i will bear the blame to my father all days. now therefore, i pray thee, let thy worker abide instead of the

lad a worker to my lord; and let the lad go up with his brethren. for how will i go up to my father, and the lad be not with me? lest peradventure i see the visual-ra-toil that will come on my father. then add-increase-yusif could not refrain himself before all them that stood by him; and he cried, cause every man to go out from me. and there stood no man with him, while add-increase-yusif made himself known unto his brethren. and he wept aloud: and the narrows-create-mizraim-egyptians and the house of big-house-firawn heard. and add-increase-yusif said unto his brethren, i am add-increase-yusif; doth my father yet live? and his brethren could not answer him; for they were troubled at his presence. and add-increase-yusif said unto his brethren, come near to me, i pray you. and they came near. and he said, i am add-increase-yusif your brother, whom ye sold into narrows-create-mizraim-egypt. now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for theory did send me before you to preserve life. for these two years hath the famine been in the land: and yet there are five years, in the which there will neither be earing nor harvest. and theory sent me before you to preserve you a posterity in the land, and to secure your lives by a great deliverance. so now it was not you that sent me hither, but theory: and he hath made me a father to big-house-firawn and lord of all his house, and a governor throughout all the land of narrows-create-mizraim-egypt. haste ye, and go up to my father, and say unto him, thus saith thy child-betweener add-increase-yusif, theory hath made me lord of all narrows-create-mizraim-egypt: come down unto me, tarry not: and thou will dwell in the land of rain-goshen, and thou will be near unto me, thou, and thy child-betweeners, and thy child-betweeners's child-betweeners, and thy flocks, and thy herds, and all that thou hast: and there will i nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. and, behold, your eyes see, and the eyes of my brother righthand-child-benjamin, that it is my mouth that speaketh unto you. and ye will tell my father of all my weight in narrows-create-mizraim-egypt, and of all that ye have seen; and ye will haste and bring down my father hither. and he fell upon his brother righthand-child-benjamin's neck, and wept; and righthand-child-benjamin wept upon his neck. moreover he kissed all his brethren, and wept upon them: and after that his brethren stringd with him. and the fame thereof was heard in firawn's house, saying, add-increase-yusif's brethren are come: and it was good in the eyes of big-house-firawn well, and his workers. and big-house-firawn said unto add-increase-yusif, say unto thy brethren, this do ye: lade your beasts, and go, get you unto the land of buy-canaan and take your father and your households, and come unto me: and i will give you the good of the land of narrows-create-mizraim-egypt, and ye will eat the fat of the land. now thou art directed, this do ye; take you wagons out of the land of narrows-create-mizraim-egypt for your little ones, and for your women, and bring your father, and come. also regard not your items; for the good of all the land of narrows-create-mizraim-egypt is yours. and child-betweeners of immersed-to-theory-israel did so: and add-increase-yusif gave them wagons, according to the mouth of big-house-firawn and gave them provision for the way, to all of them he gave each man changes of raiment; but to righthand-child-benjamin he gave three hundred pieces of silver, and five changes of raiment. and to his father he sent after this manner; ten asses laden with the good things of narrows-create-mizraim-egypt, and ten she asses laden with corn and bread and meat for his father by the way. so he sent his brethren away, and they departed: and he said unto them, see that ye fall not out by the way. and they went up out of narrows-create-mizraim-egypt, and came into the land of

buy-canaan unto heel-topple-yakub their father, and told him, saying, add-increase-yusif is yet alive, and he is governor over all the land of narrows-create-mizraim-egypt. and heel-topple-yakub's heart fainted, for he stuck with them not, and they told him all the strings of add-increase-yusif, which he had said unto them: and when he saw the wagons which add-increase-yusif had sent to carry him, breath of heel-topple-yakub their father revived: and immersed-to-theory-israel said, it is enough; add-increase-yusif my child-betweenner is yet alive: i will go and see him before i die. and immersed-to-theory-israel took his journey with all that he had, and came to well-of-satiated-seven-beersaba, and butchered butchs unto the theory of his father laugh-ishaq, and theory spake unto immersed-to-theory-israel in the visions of the night, and said, heel-topple-yakub, heel-topple-yakub. and he said, here am i. and he said, i am theory, the theory of thy father: fear not to go down into narrows-create-mizraim-egypt; for i will there make of thee a great nation: i will go down with thee into narrows-create-mizraim-egypt; and i will also surely bring thee up again: and add-increase-yusif will put his hand upon thine eyes. and heel-topple-yakub rose up from well-of-satiated-seven-beersaba: and the child-betweenners of immersed-to-theory-israel carried heel-topple-yakub their father, and their little ones, and their women, in the wagons which big-house-firawn had sent to carry him. and they took their animal and their goods, which they had gotten in the land of buy-canaan and came into narrows-create-mizraim-egypt, heel-topple-yakub, and all his seed with him: his child-betweenners, and his child-betweenners' child-betweenners with him, his child-betweenas, and his child-betweeners' child-betweenas, and all his seed brought he with him into narrows-create-mizraim-egypt. and these are the names of child-betweeners of immersed-to-theory-israel, which came into narrows-create-mizraim-egypt, heel-topple-yakub and his child-betweeners: see-child-reuben, heel-topple-yakub's firstborn. and the child-betweeners of see-child-reuben; init-train-hanoch, and his-fall-phallu, and courtyard-hezron, and my-wineyard-carmi. and the child-betweeners of hear-home-simeon; his-sea-theory, and righthand-jamin, and one-ohad, and prepare-jachin, and bleach-zohar, and lent-shaul betweenner of a buy-canaanitish woman. and the child-betweeners of joinlevi stranger-gershon, obedient-hope-kohath, and bittermerari. and the child-betweeners of know-hand-judah; awake-er and trouble-vigor-onan, and pulled-out-she-lah, and break-pharez, and shine-zarah: but awake-er and trouble-vigor-onan died in the land of buy-canaan and the child-betweeners of break-pharez were courtyard-hezron and compassion-hamul. and the child-betweeners of hire-wage-issachar; red-worm-tola, and mouth-puah, and bring-ayyub, and name-joy-shimron. and the child-betweeners of garbage-fertile-zebulun; survive-sered, and tree-elon and begin-theory-jahleel. these be the child-betweeners of tired-leah, which she bare unto heel-topple-yakub in redeemed-stack-padanaram, with his daughter-housa discuss-court-dinah: all the selfs of his child-betweeners and his child-betweenas were thirty and three. and the child-betweeners of tell-luckgad north-ziphion, and my-holiday-haggi, my-difference-shuni, and finger-ezbon, cities-eri, and my-bronze-arodi, and my-light-up-theory-areli. and the child-betweeners of happy-confirm-asher; appoint-jimnah, and secure-ishuah, and my-secure-ishui, and grazing-beriah, and street-serah their sister: and the child-betweeners of grazing-beriah; friend-heber, and my-king-theory-malchiel. these are the child-betweeners of sprinkle-zilpah, whom brick-white-laban gave to tired-leah his daughter-housa and these she bare unto heel-topple-yakub, even sixteen selfs. the child-betweeners of ewe-rachel heel-topple-

yakub's woman; add-increase-yusif, and righthand-child-benjamin. and unto add-increase-yusif in the land of narrows-create-mizraim-egypt were born sleep-forget-manasseh and gray-fruitful-ephraim, which thorn-bush-asenath the daughter-housa of given-by-ra-potipherah darkener-server of on bare unto him. and the child-betweeners of righthand-child-benjamin were swallow-belah, and young-male-camel-becher, and fire-not-ash-bel, stranger-gera, and with-them-naaman, my-brother-ehi, and head-rosh, from-mouths-mupim, and innocent-shores-khupim, and descending-bronze-ard. these are the child-betweeners of ewe-rachel, which were born to heel-topple-yakub: all the selfs were fourteen. and the child-betweeners of discuss-court-dan feeling-hushim. and the child-betweeners of cunning-twist-naphtali; press-theory-jakhzel, and my-tint-guni, and my-creative-instinct-jezer, and whole-peace-shilem. these are the child-betweeners of good-times-bilbah, which brick-white-laban gave unto ewe-rachel his daughter-housa and she bare these unto heel-topple-yakub: all the selfs were seven. all the selfs that came with heel-topple-yakub into narrows-create-mizraim-egypt, which came out of his loins, besides heel-topple-yakub's child-betweeners' women, all the selfs were threescore and six; and the child-betweeners of add-increase-yusif, which were born him in narrows-create-mizraim-egypt, were two selfs: all the selfs of the house of heel-topple-yakub, which came into narrows-create-mizraim-egypt, were threescore and ten. and he sent know-hand-judah before him unto add-increase-yusif, to direct his face-turnings unto rain-goshen; and they came into the land of rain-goshen. and add-increase-yusif made ready his chariot, and went up to meet immersed-to-theory-israel his father, to rain-goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. and immersed-to-theory-israel said unto add-increase-yusif, now let me die, since i have seen thy face-turnings, because thou art yet alive. and add-increase-yusif said unto his brethren, and unto his father's house, i will go up, and show big-house-firawn and say unto him, my brethren, and my father's house, which were in the land of buy-canaan are come unto me; and the men are watchers, for their trade hath been to watch animal and they have brought their flocks, and their herds, and all that they have. and it will come to pass, when big-house-firawn will call you, and will say, what is your occupation? that ye will say, thy workers' trade hath been about animal from our youth even until now, both we, and also our fathers: that ye may dwell in the land of rain-goshen; forevery watcher is an abomination unto the narrows-create-mizraim-egyptians. then add-increase-yusif came and told big-house-firawn and said, my father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of buy-canaan and, behold, they are in the land of rain-goshen. and he took some of his brethren, even five men, and presented them unto big-house-firawn and big-house-firawn said unto his brethren, what is your occupation? and they said unto big-house-firawn thy workers are watchers, both we, and also our fathers. they said moreover unto big-house-firawn for to sojourn in the land are we come; for thy workers have no look-after-pasture for their flocks; for the famine is sore in the land of buy-canaan now therefore, we pray thee, let thy workers dwell in the land of rain-goshen. and big-house-firawn spake unto add-increase-yusif, saying, thy father and thy brethren are come unto thee: the land of narrows-create-mizraim-egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of rain-goshen let them dwell: and if thou knowest any men of activity among them, then make them governors over my animal and add-increase-yusif brought in heel-

topple-yakub his father, and set him before big-house-firawn and heel-topple-yakub knee-pooled big-house-firawn and big-house-firawn said unto heel-topple-yakub, how old art thou? and heel-topple-yakub said unto big-house-firawn the days of the years of my pilgrimage are an hundred and thirty years: few and visual-ra-toil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. and heel-topple-yakub knee-pooled big-house-firawn and went out from before big-house-firawn and add-increase-yusif placed his father and his brethren, and gave them a possession in the land of narrows-create-mizraim-egypt, in the best of the land, in the land of born-by-ra-ramses, as big-house-firawn had directed. and add-increase-yusif nourished his father, and his brethren, and all his father's household, with bread, according to their families. and there was no bread in all the land; for the famine was very sore, so that the land of narrows-create-mizraim-egypt and all the land of buy-canaan fainted by reason of the famine. and add-increase-yusif gathered up all the money that was found in the land of narrows-create-mizraim-egypt, and in the land of buy-canaan for the corn which they bought: and add-increase-yusif brought the money into firawn's house. and when money failed in the land of narrows-create-mizraim-egypt, and in the land of buy-canaan all the narrows-create-mizraim-egyptians came unto add-increase-yusif, and said, give us bread: for why should we die in thy presence? for the money faileth. and add-increase-yusif said, give your animal and i will give you for your animal if money fail. and they brought their animal unto add-increase-yusif: and add-increase-yusif gave them bread in exchange for horses, and for the flocks, and for the animal of the herds, and for the asses: and he fed them with bread for all their animal for that year. when that year was ended, they came unto him the second year, and said unto him, we will not hide it from my lord, how that our money is spent; my lord also hath our herds of animal there is not ought left in the sight of my lord, but our bodies, and our lands: wherefore will we die before thine eyes, both we and our earth? buy us and our earth for bread, and we and our earth will be workers unto big-house-firawn and give us seed, that we may live, and not die, that the earth be not desolate. and add-increase-yusif bought all the land of narrows-create-mizraim-egypt for big-house-firawn for the narrows-create-mizraim-egyptians sold every man his field, because the famine prevailed over them: so the land became firawn's. and as for the with-mum, he removed them to cities from one end of the borders of narrows-create-mizraim-egypt even to the other end thereof. only the land of the darkener-server bought he not; for the darkener-server had a portion assigned them of big-house-firawn and did eat their portion which big-house-firawn gave them: wherefore they sold not their lands. then add-increase-yusif said unto the with-mum, behold, i have bought you this day and your earth for big-house-firawn lo, here is seed for you, and ye will sow the earth. and it will come to pass in the increase, that ye will give the fifth part unto big-house-firawn and four parts will be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. and they said, thou hast secured our lives: let us find grace in the sight of my lord, and we will be firawn's workers. and add-increase-yusif made it a law over the land of narrows-create-mizraim-egypt unto this day, that big-house-firawn should have the fifth part, except the land of the darkener-server only, which became not firawn's. and immersed-to-theory-israel dwelt in the land of narrows-create-mizraim-egypt, in the country of rain-goshen; and they had possessions therein, and grew, and multiplied exceedingly. and heel-topple-yakub

lived in the land of narrows-create-mizraim-egypt seventeen years: so the whole age of heel-topple-yakub was an hundred forty and seven years. and the time drew nigh that immersed-to-theory-israel must die: and he called his child-betweenear add-increase-yusif, and said unto him, if now i have found grace in thy sight, put, i pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, i pray thee, in narrows-create-mizraim-egypt: but i will lie with my fathers, and thou wilt carry me out of narrows-create-mizraim-egypt, and bury me in their buryingplace. and he said, i will do as thou hast said. and he said, swear unto me. and he swore unto him. and immersed-to-theory-israel bowed himself upon the bed's head. and it came to pass after these strings, that one told add-increase-yusif, behold, thy father is sick: and he took with him his two child-betweenears, sleep-forget-manasseh and gray-fruitful-ephraim. and one told heel-topple-yakub, and said, behold, thy child-betweenear add-increase-yusif cometh unto thee: and immersed-to-theory-israel strengthened himself, and sat upon the bed. and heel-topple-yakub said unto add-increase-yusif, the ory almighty appeared unto me at hazel-luz in the land of buy-canaan and knee-pooled me, and said unto me, behold, i will make thee fruitful, and multiply thee, and i will make of thee a multitude of with-mum; and will give this land to thy seed after thee for a world possession. and now thy two child-betweenears, gray-fruitful-ephraim and sleep-forget-manasseh, which were born unto thee in the land of narrows-create-mizraim-egypt before i came unto thee into narrows-create-mizraim-egypt, are mine; as see-child-reuben and hear-home-simeon, they will be mine. and thy issue, which thou begetteth after them, will be thine, and will be called after the name-there of their brethren in their inheritance. and as for me, when i came from padan, ewe-rachel died by me in the land of buy-canaan in the way, when yet there was but a little way to come unto gray-fruitful-ephraim: and i buried her there in the way of gray-fruitful-ephraim; the same is bread-house-bethlehem. and immersed-to-theory-israel beheld add-increase-yusif's child-betweenears, and said, who are these? and add-increase-yusif said unto his father, they are my child-betweenears, whom theory hath given me in this place. and he said, bring them, i pray thee, unto me, and i will kneepool them. now the eyes of immersed-to-theory-israel were dim for age, so that he could not see. and he brought them near unto him; and he kissed them, and embraced them. and immersed-to-theory-israel said unto add-increase-yusif, i had not thought to see thy face-turnings: and, lo, theory hath showed me also thy seed. and add-increase-yusif brought them out from between his knees, and he bowed himself with his face-turnings to the land. and add-increase-yusif took them both, gray-fruitful-ephraim in his right hand toward immersed-to-theory-israel's left hand, and sleep-forget-manasseh in his left hand toward immersed-to-theory-israel's right hand, and brought them near unto him. and immersed-to-theory-israel stretched out his right hand, and laid it upon gray-fruitful-ephraim's head, who was the younger, and his left hand upon sleep-forget-manasseh's head, guiding his hands wittingly; for sleep-forget-manasseh was the firstborn. and he happy add-increase-yusif, and said, theory, before whom my fathers their-wing-organ-ibrahim and laugh-ishaq did walk, the theory which fed me all my life long unto this day, the messenger which redeemed me from all visual-ra-toil, knee-pool the lads; and let my name-there be named on them, and the name-there of my fathers their-wing-organ-ibrahim and laugh-ishaq; and let them grow into a multitude in the nearin of the land. and when add-increase-yusif saw that his father laid his right hand upon the head of gray-fruitful-ephraim, it displeased him: and he held up his father's hand, to re-

move it from gray-fruitful-ephraim's head unto sleep-forget-manasseh's head. and add-increase-yusif said unto his father, not so, my father: for this is the firstborn; put thy right hand upon his head. and his father refused, and said, i know it, my child-betweener i know it: he also will become a with-mum, and he also will be great: but truly his younger brother will be greater than he, and his seed will become a multitude of nations. and he knee-pooled them that day, saying, in thee will immersed-to-theory-israel knee-pool, saying, theory make thee as gray-fruitful-ephraim and as sleep-forget-manasseh: and he set gray-fruitful-ephraim before sleep-forget-manasseh. and immersed-to-theory-israel said unto add-increase-yusif, behold, i die: but theory will be with you, and bring you again unto the land of your fathers. moreover i have given to thee one portion above thy brethren, which i took out of the hand of the talker-amorite with my sword and with my bow. and heel-topple-yakub called unto his child-betweeners, and said, gather yourselves together, that i may tell you that which will befall you in the last days. gather yourselves together, and hear, ye child-betweeners of heel-topple-yakub; and hearken unto immersed-to-theory-israel your father. see-child-reuben, thou art my firstborn, my might, and the headstart of my strength, the excellency of dignity, and the excellency of power: unstable as water, no excel; because thou wentest up to thy father's bed; then ceasedst thou it: he went up to my couch. hear-home-simeon and join-levi are brethren; items of cruelty are in their habitations. o my self, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. cursed be their anger, for it was fierce; and their wrath, for it was cruel: i will divide them in heel-topple-yakub, and scatter them in immersed-to-theory-israel. know-hand-judah, thou art he whom thy brethren will praise: thy hand will be in the neck of thine enemies; thy father's child-betweeners will bow down before thee. know-hand-judah is a gather-lion's whelp: from the prey, my child-betweener thou art gone up: he stooped down, he couched as a gather-lion, and as an lbia-lion; who will rouse him up? the sceptre will not depart from know-hand-judah, nor a lawgiver from between his feet-genitalia, until calm-send-shiloh come; and unto him will the gathering of the with-mum be. binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes will be red with wine, and his teeth white with milk. garbage-fertile-zebulun will dwell at the haven of the sea; and he will be for an haven of ships; and his border will be unto side-by-side-zidon. hire-wage-issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a worker unto tribute. discuss-court-dan will discuss his with-mum, as one of the branches of immersed-to-theory-israel. discuss-court-dan will be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider will fall backward. i have waited for thy securing, vowelmovement-io-yeah. tell-luck-gad a troop will overcome him: but he will overcome at the last. out of happy-confirm-asher his bread will be fat, and he will yield royal dainties. cunning-twist-naph-tali is a hind sent-loose: he giveth goodly strings. add-increase-yusif is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty theory of heel-topple-yakub; (from thence is the watcher, the stone of immersed-to-theory-israel:) even by the theory of thy father, who will help thee; and by the almighty, who will

knee-pool thee with knee-poolings of namespaces above, knee-poolings of the deep that lieth under, knee-poolings of the breasts, and of the womb: the knee-poolings of thy father have prevailed above the knee-poolings of my progenitors unto the utmost bound of the world hills: they will be on the head of add-increase-yusif, and on the crown of the head of him that was separate from his brethren. righthand-child-benjamin will raven as a wolf: in the morning he will devour the prey, and at night he will divide the spoil. all these are the twelve branches of immersed-to-theory-israel: and this is it that their father stringed unto them, and happy them; every one according to his knee-pooling he happy them. and he charged them, and said unto them, i am to be added unto my with-mum: bury me with my fathers in the cave that is in the field of pencil-ephron the cut-hittite, in the cave that is in the field of copy-product-machpelah, which is before see-bitter-mamre, in the land of buy-canaan which their-wing-organ-ibrahim bought with the field of pencil-ephron the cut-hittite for a possession of a buryingplace. there they buried their-wing-organ-ibrahim and her-immersedness-sara his woman; there they buried laugh-ishaq and said-unto-rebekah his woman; and there i buried tired-leah. the purchase of the field and of the cave that is therein was from child-betweeners of bold-heth. and when heel-topple-yakub had made an end of directing his child-betweeners, he added up his feet-genitalia unto the bed, and yielded up the breath, and was added unto his with-mum. and add-increase-yusif fell upon his father's face-turnings, and wept upon him, and kissed him. and add-increase-yusif directed his workers the physicians to embalm his father: and the physicians embalmed immersed-to-theory-israel. and forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the narrows-create-mizraim-egyptians mourned for him threescore and ten days. and when the days of his mourning were past, add-increase-yusif stringed unto the house of big-house-firawn saying, if now i have found grace in your eyes, speak, i pray you, in the ears of big-house-firawn saying, my father made me swear, saying, lo, i die: in my grave which i have digged for me in the land of buy-canaan there will thou bury me. now therefore let me go up, i pray thee, and bury my father, and i will come again. and big-house-firawn said, go up, and bury thy father, according as he made thee swear. and add-increase-yusif went up to bury his father: and with him went up all the workers of big-house-firawn the elders of his house, and all the elders of the land of narrows-create-mizraim-egypt, and all the house of add-increase-yusif, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of rain-goshen. and there went up with him both chariots and horsemen: and it was a very great company. and they came to the threshingfloor of atad, which is beyond its-going-down-jordan, and there they mourned with a great and very sore lamentation: and he did a mourning for his father seven days. and when the inhabitants of the land, the buy-canaanites, saw the mourning in the floor of atad, they said, this is a grievous mourning to the narrows-create-mizraim-egyptians: wherefore the name-there of it was called habilmizraim, which is beyond its-going-down-jordan. and his child-betweeners did unto him according as he directed them: for his child-betweeners carried him into the land of buy-canaan and buried him in the cave of the field of copy-product-machpelah, which their-wing-organ-ibrahim bought with the field for a possession of a buryingplace of pencil-ephron the cut-hittite, before see-bitter-mamre. and add-increase-yusif returned into narrows-create-mizraim-egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. and when add-increase-

yusif's brethren saw that their father was dead, they said, add-increase-yusif will peradventure hate us, and will certainly requite us all the visual-ra-toil which we did unto him. and they sent a messenger unto add-increase-yusif, saying, thy father did direct before he died, saying, so will ye say unto add-increase-yusif, forgive, i pray thee now, the name-fire of thy brethren, and their miss for they did unto thee visual-ra-toil: and now, we pray thee, forgive the name-fire of the workers of the theory of thy father. and add-increase-yusif wept when they stringed unto him. and his brethren also went and fell down before his face-turnings; and they said, behold, we be thy workers. and add-increase-yusif said unto them, fear not: for am i in the place of theory? but as for you, ye thought visual-ra-toil against me; but theory meant it unto good, to bring to pass, as it is this day, to secure much with-mum alive. now therefore fear ye not: i will nourish you, and your little ones. and he comforted them, and stringed kindly unto them. and add-increase-yusif dwelt in narrows-create-mizraim-egypt, he, and his father's house: and add-increase-yusif lived an hundred and ten years. and add-increase-yusif saw gray-fruitful-ephrain's child-betweeners of the third generation: child-betweeners also of recognize-machir betweener of sleep-forget-manasseh were brought up upon add-increase-yusif's knees. and add-increase-yusif said unto his brethren, i die: and theory will surely visit you, and bring you out of this land unto the land which he sware to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub. and add-increase-yusif took an oath of child-betweeners of immersed-to-theory-israel, saying, theory will surely visit you, and ye will carry up my bones from hence. so add-increase-yusif died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin-box in narrows-create-mizraim-egypt.

now these are the names of child-betweeners of immersed-to-theory-israel, which came into narrow-crea-mizraim-egypt; every man and his household came with heel-topple-yakub. see-child-reuben, hear-home-simeon, join-levi and know-hand-judah, hire-wage-is-sachar, garbage-fertile-zebulun, and righthand-child-benjamin, discuss-court-dan and cunning-twist-naphtali, tell-luck-gad and happy-confirm-asher. and all the selfs that came out of the loins of heel-topple-yakub were seventy selfs: for add-increase-yusif was in narrow-crea-mizraim-egypt already. and add-increase-yusif died, and all his brethren, and all that generation. and child-betweeners of immersed-to-theory-israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. now there arose up a new king over narrow-crea-mizraim-egypt, which knew not add-increase-yusif. and he said unto his with-mum, behold, the with-mum of child-betweeners of immersed-to-theory-israel are more and mightier than we: come on let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. therefore they did set over them taskmasters to afflict them with their burdens. and they built-between for big-house-firawn treasure cities, pithom and raameses. but the more they afflicted them, the more they multiplied and grew. and they were grieved because of child-betweeners of immersed-to-theory-israel. and the narrow-crea-mizraim-egyptians made child-betweeners of immersed-to-theory-israel to work for with rigor: and they made their lives bitter with hard employment, in mortar, and in brick, and in all manner of work in the field: all their work, wherein they made them work for was with rigor. and the king of narrow-crea-mizraim-egypt spake to the cross-over-hebrew midwives, of which the name-there of the one was book-cow-shiprah, and the name-there of the other crypua: and he said, when ye do the office of a midwife to the cross-over-hebrew women, and see them upon the stools; if it be a child-betweener then ye will kill him: but if it be a daughter-housa then she will live. but the midwives feared theory, and did not as the king of narrow-crea-mizraim-egypt directed them, but secured the men children alive. and the king of narrow-crea-mizraim-egypt called for the midwives, and said unto them, why have ye done this thing, and have secured the men children alive? and the midwives said unto big-house-firawn because the cross-over-hebrew women are not as the narrow-crea-mizraim-egyptian women; for they are lively, and are delivered ere the midwives come in unto them. therefore theory dealt well with the midwives: and the with-mum multiplied, and waxed very mighty. and it came to pass, because the midwives feared theory, that he did them houses. and big-house-firawn charged all his with-mum, saying, every child-betweener that is born ye will cast into the river, and every daughter-housa ye will secure alive. and there went a man of the house of join-levi and took to woman a daughter-housa of join-levi and the woman bright-conceived, and bare a child-betweener and when she saw him that he was a goodly child, she hid him three months. and when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put child therein; and she laid it in the flags by the river's brink. and his sister stood afar off, to wit what would be done to him. and the daughter-housa of big-house-firawn came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. and when she had opened it, she saw child: and, behold, the babe wept. and she had compassion on him, and said, this is one of the cross-over-hebrews' children.

then said his sister to firawn's daughter-housa will i go and call to thee a nurse of the cross-over-hebrew women, that she may nurse child for thee? and firawn's daughter-housa said to her, go. and the maid went and called child's mother. and firawn's daughter-housa said unto her, take this child away, and nurse it for me, and i will give thee thy wages. and the women took child, and nursed it. and child grew, and she brought him unto firawn's daughter-housa and he became her child-betweener and she called his name-there draw-out-mose: and she said, because i drew him out of the water. and it came to pass in those days, when draw-out-mose was grown, that he went out unto his brethren, and looked on their burdens: and he spied an narrow-crea-mizraim-egyptian smiting an cross-over-hebrew, one of his brethren. and he looked this way and that way, and when he saw that there was no man, he slew the narrow-crea-mizraim-egyptian, and hid him in the sand. and when he went out the second day, behold, two men of the cross-over-hebrews strove together: and he said to him that did the wrong, wherefore hitst thou thy fellow? and he said, who made thee a prince and a criterion-lip over us? intendest thou to kill me, as thou killedest the narrow-crea-mizraim-egyptian? and draw-out-mose feared, and said, surely this thing is known. now when big-house-firawn heard this thing, he sought to slay draw-out-mose. but draw-out-mose fled from the face-turnings of big-house-firawn and dwelt in the land of discuss-court-midian: and he sat down by a well. now the darkener-server of discuss-court-midian had seven child-betweenas: and they came and drew water, and filled the troughs to water their father's flock. and the watchers came and drove them away: but draw-out-mose stood up and helped them, and watered their flock. and when they came to watch-theory-reuel their father, he said, how is it that ye are come so soon to day? and they said, an narrow-crea-mizraim-egyptian delivered us out of the hand of the watchers, and also drew water enough for us, and watered the flock. and he said unto his daughters, and where is he? why is it that ye have left the man? call him, that he may eat bread. and draw-out-mose was content to dwell with the man: and he gave draw-out-mose bird-zipporah his daughter-housa and she bare him a child-betweener and he called his name-there stranger-gershom: for he said, i have been a stranger in a strange-substantial land. and it came to pass in process of time, that the king of narrow-crea-mizraim-egypt died: and child-betweeners of immersed-to-theory-israel sighed by reason of the employment, and they cried, and their cry came up unto theory by reason of the employment. and theory heard their groaning, and theory remembered his covenant with their-wing-organ-ibrahim, with laugh-ishaq, and with heel-topple-yakub. and theory looked upon child-betweeners of immersed-to-theory-israel, and theory had respect unto them. now draw-out-mose watched the flock of look-shoeib his father in law, the darkener-server of discuss-court-midian: and he led the flock to the backside of the place-of-word-desert, and came to the mountain of theory, even to sword-horeb. and the messenger of vowel-movement-io-yeah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. and draw-out-mose said, i will now turn aside, and see this great sight, why the bush is not burnt. and when vowel-movement-io-yeah saw that he turned aside to see, theory called unto him out of the midst of the bush, and said, draw-out-mose, draw-out-mose. and he said, here am i. and he said, draw not nigh hither: put off thy shoes from off thy feet-genitalia, for the place whereon thou standest is perfected ground. moreover he said, i am the theory of thy father, the theory of their-wing-organ-ibrahim,

the theory of laugh-ishaq, and the theory of heel-topple-yakub. and draw-out-mose hid his face-turnings; for he was afraid to look upon theory. and vowelmovement-io-yeah said, i have surely seen the affliction of my with-mum which are in narrows-create-mizraim-egypt, and have heard their cry by reason of their taskmasters; for i know their sorrows; and i am come down to deliver them out of the hand of the narrows-create-mizraim-egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the buy-canaanites, and the tusk-hittites, and the talker-amorites, and the unvalled-perizzites, and the experience-hivites, and the trampler-jebusites. now therefore, behold, the cry of child-betweeners of immersed-to-theory-israel is come unto me: and i have also seen the oppression wherewith the narrows-create-mizraim-egyptians oppress them. come now therefore, and i will send thee unto big-house-firawn that thou mayest bring forth my with-mum child-betweeners of immersed-to-theory-israel out of narrows-create-mizraim-egypt. and draw-out-mose said unto theory, who am i, that i should go unto big-house-firawn and that i should bring forth child-betweeners of immersed-to-theory-israel out of narrows-create-mizraim-egypt? and he said, certainly i will be with thee; and this will be a token unto thee, that i have sent thee: when thou hast brought forth the with-mum out of narrows-create-mizraim-egypt, ye will work for theory upon this mountain. and draw-out-mose said unto theory, behold, when i come unto child-betweeners of immersed-to-theory-israel, and will say unto them, the theory of your fathers hath sent me unto you; and they will say to me, what is his name-there what will i say unto them? and theory said unto draw-out-mose, i am that i am: and he said, thus will thou say unto child-betweeners of immersed-to-theory-israel, i am hath sent me unto you. and theory said moreover unto draw-out-mose, thus will thou say unto child-betweeners of immersed-to-theory-israel, vowelmovement-io-yeah theory of your fathers, the theory of their-wing-organ-ibrahim, the theory of laugh-ishaq, and the theory of heel-topple-yakub, hath sent me unto you: this is my name-there to world, and this is my memorial unto all generations. go, and gather the elders of immersed-to-theory-israel together, and say unto them, vowelmovement-io-yeah theory of your fathers, the theory of their-wing-organ-ibrahim, of laugh-ishaq, and of heel-topple-yakub, appeared unto me, saying, i have surely visited you, and seen that which is done to you in narrows-create-mizraim-egypt: and i have said, i will bring you up out of the affliction of narrows-create-mizraim-egypt unto the land of the buy-canaanites, and the tusk-hittites, and the talker-amorites, and the unvalled-perizzites, and the experience-hivites, and the trampler-jebusites, unto a land flowing with milk and honey. and they will hearken to thy voice: and thou will come, thou and the elders of immersed-to-theory-israel, unto the king of narrows-create-mizraim-egypt, and ye will say unto him, vowelmovement-io-yeah theory of the cross-over-hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the place-of-word-desert, that we may butcher to vowelmovement-io-yeah our theory. and i am sure that the king of narrows-create-mizraim-egypt will not let you go, no, not by a mighty hand. and i will send my hand, and hit narrows-create-mizraim-egypt with all my wonders which i will do in the nearin thereof: and after that he will send you. and i will give this with-mum favor in the sight of the narrows-create-mizraim-egyptians: and it will come to pass, that, when ye go, ye will not go empty. but every woman will borrow of her neighbor, and of her that so-journeth in her house, items of silver, and items of gold, and raiment: and ye will put them upon your child-be-

teeners, and upon your daughters; and ye will spoil the narrows-create-mizraim-egyptians. and draw-out-mose answered and said, but, behold, they will not stick with me, nor hearken unto my voice: for they will say, vowelmovement-io-yeah hath not appeared unto thee. and vowelmovement-io-yeah said unto him, what is that in thine hand? and he said, a rod. and he said, cast it on the ground. and he cast it on the ground, and it became a serpent; and draw-out-mose fled from before it. and vowelmovement-io-yeah said unto draw-out-mose, put forth thine hand, and take it by the tail. and he put forth his hand, and caught it, and it became a rod in his hand: that they may stick with that vowelmovement-io-yeah theory of their fathers, the theory of their-wing-organ-ibrahim, the theory of laugh-ishaq, and the theory of heel-topple-yakub, hath appeared unto thee. and vowelmovement-io-yeah said furthermore unto him, put now thine hand into thy bosom. and he put his hand into his bosom: and when he took it out, behold, his hand was narrow-waspish as snow. and he said, put thine hand into thy bosom again. and he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh-immersed. and it will come to pass, if they will not stick with thee, neither hearken to the voice of the first sign, that they will stick with the voice of the latter sign. and it will come to pass, if they will not stick with also these two signs, neither hearken unto thy voice, that thou will take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river will become blood upon the dry land. and draw-out-mose said unto vowelmovement-io-yeah, o my vowelmovement-io-yeah, i am not eloquent, neither heretofore, nor since thou hast stringed unto thy worker: but i am slow of strings, and of a slow tongue. and vowelmovement-io-yeah said unto him, who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not i vowelmovement-io-yeah? now therefore go, and i will be with thy mouth, and teach thee what thou will say. and he said, o my vowelmovement-io-yeah, send, i pray thee, by the hand of him whom thou wilt send. and the anger of vowelmovement-io-yeah was kindled against draw-out-mose, and he said, is not box-harun the join-levite thy brother? i know that he can speak well. and also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. and thou will speak unto him, and put strings in his mouth: and i will be with thy mouth, and with his mouth, and will teach you what ye will do. and he will be thy spokesman unto the with-mum: and he will be, even he will be to thee instead of a mouth, and thou will be to him instead of theory. and thou will take this rod in thine hand, wherewith thou will do signs. and draw-out-mose went and returned to look-shoeib his father in law, and said unto him, let me go, i pray thee, and return unto my brethren which are in narrows-create-mizraim-egypt, and see whether they be yet alive. and look-shoeib said to draw-out-mose, go in complete. and vowelmovement-io-yeah said unto draw-out-mose in discuss-court-midian, go, return into narrows-create-mizraim-egypt: for all the men are dead which sought thy life. and draw-out-mose took his woman and his child-betweeners, and set them upon an ass, and he returned to the land of narrows-create-mizraim-egypt: and draw-out-mose took the rod of theory in his hand. and vowelmovement-io-yeah said unto draw-out-mose, when thou goest to return into narrows-create-mizraim-egypt, see that thou do all those wonders before big-house-firawn which i have put in thine hand: but i will harden his heart, that he will not send the with-mum. and thou will say unto big-house-firawn thus saith vowelmovement-io-yeah, immersed-to-theory-israel is my child-betweener even my firstborn: and i say unto thee, send my child-

between that he may work for me: and if thou refuse to send him, behold, i will slay thy child-betweener even thy firstborn. and it came to pass by the way in the inn, that vowelmovement-io-yeah met him, and sought to kill him. then bird-zipporah took a sharp stone, and cut off the foreskin of her child-betweener and cast it at his feet-genitalia, and said, surely a bloody man art thou to me. so he let him go: then she said, a bloody man thou art, because of the write-circumcision. and vowelmovement-io-yeah said to box-harun, go into the place-of-word-desert to meet draw-out-mose, and he went, and met him in the mount of theory, and kissed him. and draw-out-mose told box-harun all the strings of vowelmovement-io-yeah who had sent him, and all the signs which he had directed him. and draw-out-mose and box-harun went and added together all the elders of child-betweeners of immersed-to-theory-israel: and box-harun stringed all the strings which vowelmovement-io-yeah had stringed unto draw-out-mose, and did the signs in the sight of the with-mum. and the with-mum stuck with: and when they heard that vowelmovement-io-yeah had visited child-betweeners of immersed-to-theory-israel, and that he had looked upon their affliction, then they bowed their heads and partook. and afterward draw-out-mose and box-harun went in, and told big-house-firawn thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, send my with-mum, that they may hold a feast unto me in the place-of-word-desert. and big-house-firawn said, who is vowelmovement-io-yeah, that i should obey his voice to send immersed-to-theory-israel? i know not vowelmovement-io-yeah, neither will i send immersed-to-theory-israel. and they said, the theory of the cross-over-hebrews hath met with us: let us go, we pray thee, three days' journey into the place-of-word-desert, and butcher unto vowelmovement-io-yeah our theory; lest he fall upon us with string-bee, or with the sword. and the king of narrows-create-mizraim-egypt said unto them, wherefore do ye, draw-out-mose and box-harun, let the with-mum from their doings? get you unto your burdens. and big-house-firawn said, behold, the with-mum of the land now are many, and ye make them rest from their burdens. and big-house-firawn directed the same day the taskmasters of the with-mum, and their officers, saying, ye will no more give the with-mum straw to make brick, as heretofore: let them go and gather straw for themselves. and the tale of the bricks, which they did do heretofore, ye will lay upon them; ye will not diminish ought thereof: for they be idle; therefore they cry, saying, let us go and butcher to our theory. let there more work be laid upon the men, that they may labor therein; and let them not regard vain strings. and the taskmasters of the with-mum went out, and their officers, and they spake to the with-mum, saying, thus saith big-house-firawn i will not give you straw. go ye, get you straw where ye can find it: yet not ought of your work will be diminished. so the with-mum were scattered abroad throughout all the land of narrows-create-mizraim-egypt to gather stubble instead of straw. and the taskmasters hastened them, saying, fulfil your doings, your daily tasks, as when there was straw. and the officers of child-betweeners of immersed-to-theory-israel, which firawn's taskmasters had set over them, were beaten, and demanded, wherefore have ye not itemized-fulfilled your task in making brick both yesterday and to day, as heretofore? then the officers of child-betweeners of immersed-to-theory-israel came and cried unto big-house-firawn saying, wherefore dealest thou thus with thy workers? there is no straw given unto thy workers, and they say to us, do brick: and, behold, thy workers are beaten; but the fault is in thine own with-mum. but he said, ye are idle, ye are idle: therefore ye say, let us go and do butcher to vowelmovement-io-yeah. go therefore now,

and work; for there will no straw be given you, yet will ye deliver the tale of bricks. and the officers of child-betweeners of immersed-to-theory-israel did see that they were in visual-ra-toil case, after it was said, ye will not diminish ought from your bricks of your daily task. and they met draw-out-mose and box-harun, who stood in the way, as they came forth from big-house-firawn and they said unto them, vowelmovement-io-yeah look upon you, and criterion-lip; because ye have made our savor to be abhorred in the eyes of big-house-firawn and in the eyes of his workers, to put a sword in their hand to slay us. and draw-out-mose returned unto vowelmovement-io-yeah, and said, my lord, wherefore hast thou so visual-ra-toil entreated this with-mum? why is it that thou hast sent me? for since i came to big-house-firawn to speak in thy name-there he hath done visual-ra-toil to this with-mum; neither hast thou delivered thy with-mum at all. then vowelmovement-io-yeah said unto draw-out-mose, now will thou see what i will do to big-house-firawn for with a strong hand will he send them, and with a strong hand will he drive them out of his land. and theory stringed unto draw-out-mose, and said unto him, i am vowelmovement-io-yeah: and i appeared unto their-wing-organ-ibrahim, unto laugh-ishaq, and unto heel-topple-yakub, by the name-there of theory almighty, but by my name-there vowelmovement-io-yeah was i not known to them. and i have also established my covenant with them, to give them the land of buy-canaan the land of their pilgrimage, wherein they were strangers. and i have also heard the groaning of child-betweeners of immersed-to-theory-israel, whom the narrows-create-mizraim-egyptians keep in employment; and i have remembered my covenant. wherefore say unto child-betweeners of immersed-to-theory-israel, i am vowelmovement-io-yeah, and i will bring you out from under the burdens of the narrows-create-mizraim-egyptians, and i will rid you out of their employment, and i will redeem you with a stretched out arm, and with great judgments: and i will take you to me for a with-mum, and i will be to you a theory: and ye will know that i am vowelmovement-io-yeah your theory, which bringeth you out from under the burdens of the narrows-create-mizraim-egyptians. and i will bring you in unto the land, concerning the which i did swear to give it to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub; and i will give it you for an heritage: i am vowelmovement-io-yeah. and draw-out-mose stringed so unto child-betweeners of immersed-to-theory-israel: but they hearkened not unto draw-out-mose for anguish of breath, and for cruel employment. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, go in, speak unto big-house-firawn king of narrows-create-mizraim-egypt, that he send child-betweeners of immersed-to-theory-israel out of his land. and draw-out-mose stringed before vowelmovement-io-yeah, saying, behold, child-betweeners of immersed-to-theory-israel have not hearkened unto me; how then will big-house-firawn hear me, who am of foreskinned lips? and vowelmovement-io-yeah stringed unto draw-out-mose and unto box-harun, and gave them a charge unto child-betweeners of immersed-to-theory-israel, and unto big-house-firawn king of narrows-create-mizraim-egypt, to bring child-betweeners of immersed-to-theory-israel out of the land of narrows-create-mizraim-egypt. these be the heads of their fathers' houses: the child-betweeners of see-child-reuben the firstborn of immersed-to-theory-israel; init-train-hanoch, and wonder-pallu, courtyard-hezron, and my-wineyard-carmi: these be the families of see-child-reuben. and the child-betweeners of hear-home-simeon; his-sea-theory, and righthand-jamin, and one-ohad, and prepare-jachin, and bleach-zohar, and lent-shaul betweenner of a buy-canaanitish woman: these

are the families of hear-home-simeon. and these are the names of the child-betweeners of join-levi according to their generations; stranger-gershon, and obedient-hope-kohath, and bitter-merari: and the years of the life of join-levi were an hundred thirty and seven years. the child-betweeners of stranger-gershon; to-build-my-white-libni, and my-hearing-shimi, according to their families. and the child-betweeners of obedient-hope-kohath; people-high-imran, and aperture-izhar, and friend-joy-hebron, and my-courage-theory-uzziel: and the years of the life of obedient-hope-kohath were an hundred thirty and three years. and the child-betweeners of bitter-merari; my-pardon-makhali and my-draw-mushi: these are the families of join-levi according to their generations. and people-high-imran took him made-weighty-jochebed his father's sister to woman; and she bare him box-harun and draw-out-mose: and the years of the life of people-high-imran were an hundred and thirty and seven years. and the child-betweeners of aperture-izhar; bald-ice-korah, and expired-nepheg, and my-male-zichri. and the child-betweeners of my-courage-theory-uzziel; theory-poll-mishael, and theory-cipher-elzaphan, and my-secret-zithri. and box-harun took him my-theory-seven-elisaba, daughter-housa of my-people-contribute-aminadab, sister of guess-snake-naashon, to woman; and she bare him volunteer-nadab, and he-my-pa-abihu, theory-stop-eleazar, and with-palm-itar. and the child-betweeners of bald-ice-korah; prisoner-assir, and theory-buy-elkanah, and my-father-collects-abiasaph: these are the families of the bald-ice-korhites. and theory-stop-eleazar box-harun's child-betweener took him one of the child-betweeners of my-open-theory-putiel to woman; and she bare him mouth-attempt-pinehas: these are the heads of the fathers of the join-levites according to their families. these are that box-harun and draw-out-mose, to whom vowelmovement-io-yeah said, bring out child-betweeners of immersed-to-theory-israel from the land of narrows-create-mizraim-egypt according to their troops. these are they which stringed to big-house-firawn king of narrows-create-mizraim-egypt, to bring out child-betweeners of immersed-to-theory-israel from narrows-create-mizraim-egypt: these are that draw-out-mose and box-harun. and it came to pass on the day when vowelmovement-io-yeah stringed unto draw-out-mose in the land of narrows-create-mizraim-egypt, that vowelmovement-io-yeah stringed unto draw-out-mose, saying, i am vowelmovement-io-yeah: speak thou unto big-house-firawn king of narrows-create-mizraim-egypt all that i say unto thee. and draw-out-mose said before vowelmovement-io-yeah, behold, i am of foreskinned lips, and how will big-house-firawn hearken unto me? and vowelmovement-io-yeah said unto draw-out-mose, see, i have made thee a theory to big-house-firawn and box-harun thy brother will be thy bringer. thou wilt speak all that i direct thee: and box-harun thy brother will speak unto big-house-firawn that he send child-betweeners of immersed-to-theory-israel out of his land. and i will harden firawn's heart, and multiply my signs and my wonders in the land of narrows-create-mizraim-egypt. but big-house-firawn will not hearken unto you, that i may lay my hand upon narrows-create-mizraim-egypt, and bring forth mine troops, and my with-mum child-betweeners of immersed-to-theory-israel, out of the land of narrows-create-mizraim-egypt by great judgments. and the narrows-create-mizraim-egyptians will know that i am vowelmovement-io-yeah, when i stretch forth mine hand upon narrows-create-mizraim-egypt, and bring out child-betweeners of immersed-to-theory-israel from among them. and draw-out-mose and box-harun did as vowelmovement-io-yeah directed them, so did they. and draw-out-mose was fourscore years old, and box-harun fourscore and three years old, when they

stringed unto big-house-firawn and vowelmovement-io-yeah spake unto draw-out-mose and unto box-harun, saying, when big-house-firawn will speak unto you, saying, show a miracle for you: then thou wilt say unto box-harun, take thy rod, and cast it before big-house-firawn and it will become a serpent. and draw-out-mose and box-harun went in unto big-house-firawn and they did so as vowelmovement-io-yeah had directed: and box-harun cast down his rod before big-house-firawn and before his workers, and it became a serpent. then big-house-firawn also called the wise men and the sorcerers: now the magicians of narrows-create-mizraim-egypt, they also did in like manner with their enchantments. for they cast down every man his rod, and they became serpents: but box-harun's rod swallowed up their rods. and he hardened firawn's heart, that he hearkened not unto them; as vowelmovement-io-yeah had said. and vowelmovement-io-yeah said unto draw-out-mose, firawn's heart is hardened, he refuseth to send the with-mum. get thee unto big-house-firawn in the morning; lo, he goeth out unto the water; and thou wilt stand by the river's brink against he come; and the rod which was turned to a serpent will thou take in thine hand. and thou wilt say unto him, vowelmovement-io-yeah theory of the cross-over-hebrews hath sent me unto thee, saying, send my with-mum, that they may work for me in the place-of-wild-desert: and, behold, hitherto thou wouldest not hear. thus saith vowelmovement-io-yeah, in this thou wilt know that i am vowelmovement-io-yeah: behold, i will hit with the rod that is in mine hand upon the waters which are in the river, and they will be turned to blood. and the fish that is in the river will die, and the river will stink; and the narrows-create-mizraim-egyptians will loathe to drink of the water of the river. and vowelmovement-io-yeah spake unto draw-out-mose, say unto box-harun, take thy rod, and stretch out thine hand upon the waters of narrows-create-mizraim-egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of narrows-create-mizraim-egypt, both in vessels of wood, and in vessels of stone. and draw-out-mose and box-harun did so, as vowelmovement-io-yeah directed; and he lifted up the rod, and smote the waters that were in the river, in the sight of big-house-firawn and in the sight of his workers; and all the waters that were in the river were turned to blood. and the fish that was in the river died; and the river stank, and the narrows-create-mizraim-egyptians could not drink of the water of the river; and there was blood throughout all the land of narrows-create-mizraim-egypt. and the magicians of narrows-create-mizraim-egypt did so with their enchantments: and firawn's heart was hardened, neither did he hearken unto them; as vowelmovement-io-yeah had said. and big-house-firawn turned and went into his house, neither did he set his heart to this also. and all the narrows-create-mizraim-egyptians digged round about the river for water to drink; for they could not drink of the water of the river. and seven days were fulfilled, after that vowelmovement-io-yeah had smitten the river. and vowelmovement-io-yeah spake unto draw-out-mose, go unto big-house-firawn and say unto him, thus saith vowelmovement-io-yeah, send my with-mum, that they may work for me. and if thou refuse to send them, behold, i will hit all thy borders with frogs: and the river will bring forth frogs abundantly, which will go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy workers, and upon thy with-mum, and into thine ovens, and into thy kneadingtroughs: and the frogs will come up both on thee, and upon thy with-mum, and upon all thy workers. and vowelmovement-io-yeah spake unto draw-

out-mose, say unto box-harun, stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of narrows-create-mizraim-egypt. and box-harun stretched out his hand over the waters of narrows-create-mizraim-egypt; and the frogs came up, and covered the land of narrows-create-mizraim-egypt. and the magicians did so with their enchantments, and brought up frogs upon the land of narrows-create-mizraim-egypt. then big-house-firawn called for draw-out-mose and box-harun, and said, entreat vowelmovement-io-yeah, that he may take away the frogs from me, and from my with-mum; and i will send the with-mum, that they may do butcher unto vowelmovement-io-yeah. and draw-out-mose said unto big-house-firawn glory over me: when will i entreat for thee, and for thy workers, and for thy with-mum, to destroy the frogs from thee and thy houses, that they may remain in the river only? and he said, to morrow. and he said, be it according to thy string: that thou mayest know that there is none like unto vowelmovement-io-yeah our theory. and the frogs will depart from thee, and from thy houses, and from thy workers, and from thy with-mum; they will remain in the river only. and draw-out-mose and box-harun went out from big-house-firawn and draw-out-mose cried unto vowelmovement-io-yeah because of the frogs which he had brought against big-house-firawn and vowelmovement-io-yeah did according to the string of draw-out-mose; and the frogs died out of the houses, out of the villages, and out of the fields. and they gathered them together upon heaps: and the land stank. but when big-house-firawn saw that there was respite, he hardened his heart, and hearkened not unto them; as vowelmovement-io-yeah had said. and vowelmovement-io-yeah said unto draw-out-mose, say unto box-harun, stretch out thy rod, and hit the dust of the land, that it may become lice throughout all the land of narrows-create-mizraim-egypt. and they did so; for box-harun stretched out his hand with his rod, and smote the dust of the land, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of narrows-create-mizraim-egypt. and the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. then the magicians said unto big-house-firawn this is the finger of theory: and firawn's heart was hardened, and he hearkened not unto them; as vowelmovement-io-yeah had said. and vowelmovement-io-yeah said unto draw-out-mose, rise up early in the morning, and stand before big-house-firawn lo, he cometh forth to the water; and say unto him, thus saith vowelmovement-io-yeah, send my with-mum, that they may work for me. else, if thou wilt not send my with-mum, behold, i will send swarms of flies upon thee, and upon thy workers, and upon thy with-mum, and into thy houses: and the houses of the narrows-create-mizraim-egyptians will be full of swarms of flies, and also the earth whereon they are. and i will sever in that day the land of rain-goshen, in which my with-mum dwell, that no swarms of flies will be there; to the end thou mayest know that i am vowelmovement-io-yeah in the narin of the land. and i will put a division between my with-mum and thy with-mum: to morrow will this sign be. and vowelmovement-io-yeah did so; and there came a grievous swarm of flies into the house of big-house-firawn and into his workers' houses, and into all the land of narrows-create-mizraim-egypt: the land was corrupted by reason of the swarm of flies. and big-house-firawn called for draw-out-mose and for box-harun, and said, go ye, butcher to your theory in the land. and draw-out-mose said, it is not meet so to do; for we will butcher the abomination of the narrows-create-mizraim-egyptians to vowelmovement-io-yeah our theory: lo, will we butcher the abomination of the narrows-

create-mizraim-egyptians before their eyes, and will they not stone us? we will go three days' journey into the place-of-word-desert, and butcher to vowelmovement-io-yeah our theory, as he will say to us. and big-house-firawn said, i will send you, that ye may butcher to vowelmovement-io-yeah your theory in the place-of-word-desert; only ye will not go very far away: entreat for me. and draw-out-mose said, behold, i go out from thee, and i will entreat vowelmovement-io-yeah that the swarms of flies may depart from big-house-firawn from his workers, and from his with-mum, to morrow: but let not big-house-firawn deal deceitfully any more in not sending the with-mum to butcher to vowelmovement-io-yeah. and draw-out-mose went out from big-house-firawn and entreated vowelmovement-io-yeah. and vowelmovement-io-yeah did according to the string of draw-out-mose; and he removed the swarms of flies from big-house-firawn from his workers, and from his with-mum; there remained not one. and big-house-firawn hardened his heart at this time also, neither would he send the with-mum. then vowelmovement-io-yeah said unto draw-out-mose, go in unto big-house-firawn and tell him, thus saith vowelmovement-io-yeah theory of the cross-over-hebrews, send my with-mum, that they may work for me. for if thou refuse to send them, and wilt hold them still, behold, the hand of vowelmovement-io-yeah is upon thy animal which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there will be a very grievous murrain. and vowelmovement-io-yeah will sever between the animal of immersed-to-theory-israel and the animal of narrows-create-mizraim-egypt: and there will nothing die of all that is child-betweeners's of immersed-to-theory-israel. and vowelmovement-io-yeah appointed a set time, saying, to morrow vowelmovement-io-yeah will do this thing in the land. and vowelmovement-io-yeah did that thing on the morrow, and all the animal of narrows-create-mizraim-egypt died: but of the animal of child-betweeners of immersed-to-theory-israel died not one. and big-house-firawn sent, and, behold, there was not one of the animal of the immersed-to-theory-immersed-to-theory-israelites dead. and the heart of big-house-firawn was hardened, and he did not send the with-mum. and vowelmovement-io-yeah said unto draw-out-mose and unto box-harun, take to you handfuls of ashes of the furnace, and let draw-out-mose sprinkle it toward the namespaces in the sight of big-house-firawn and it will become small dust in all the land of narrows-create-mizraim-egypt, and will be a boil breaking forth with blains upon man, and upon beast, throughout all the land of narrows-create-mizraim-egypt. and they took ashes of the furnace, and stood before big-house-firawn and draw-out-mose sprinkled it up toward namespaces and it became a boil breaking forth with blains upon man, and upon beast. and the magicians could not stand before draw-out-mose because of the boils; for the boil was upon the magicians, and upon all the narrows-create-mizraim-egyptians. and vowelmovement-io-yeah hardened the heart of big-house-firawn and he hearkened not unto them; as vowelmovement-io-yeah had stringed unto draw-out-mose. and vowelmovement-io-yeah said unto draw-out-mose, rise up early in the morning, and stand before big-house-firawn and say unto him, thus saith vowelmovement-io-yeah theory of the cross-over-hebrews, send my with-mum, that they may work for me. for i will at this time send all my plagues upon thine heart, and upon thy workers, and upon thy with-mum; that thou mayest know that there is none like me in all the land. for now i will stretch out my hand, that i may hit thee and thy with-mum with pestilence; and thou will be cut off from the land. and in very deed for this cause have i raised thee up, for to show in thee my power; and that my name-ther-

may be declared throughout all the land. as yet exaltest thou thyself against my with-mum, that thou wilt not send them? behold, to morrow about this time i will cause it to rain a very grievous hail, such as hath not been in narrows-create-mizraim-egypt since the foundation thereof even until now. send therefore now, and gather thy animal and all that thou hast in the field; for upon every man and beast which will be found in the field, and will not be brought home, the hail will come down upon them, and they will die. he that feared vowelmovement-io-yeah string among the workers of big-house-firawn made his workers and his animal flee into the houses: and he that regarded not vowelmovement-io-yeah string left his workers and his animal in the field. and vowelmovement-io-yeah said unto draw-out-mose, stretch forth thine hand toward namespaces that there may be hail in all the land of narrows-create-mizraim-egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of narrows-create-mizraim-egypt. and draw-out-mose stretched forth his rod toward namespaces and vowelmovement-io-yeah sent thunder and hail, and the fire ran along upon the ground; and vowelmovement-io-yeah rained hail upon the land of narrows-create-mizraim-egypt. so there was hail, and fire mixed with the hail, very grievous, such as there was none like it in all the land of narrows-create-mizraim-egypt since it became a nation. and the hail smote throughout all the land of narrows-create-mizraim-egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. only in the land of rain-goshen, where child-betweeners of immersed-to-theory-israel were, was there no hail. and big-house-firawn sent, and called for draw-out-mose and box-harun, and said unto them, i have missed this time: vowelmovement-io-yeah is right, and i and my with-mum are big-shot. entreat vowelmovement-io-yeah (for it is enough) that there be no more mighty thunderings and hail; and i will send you, and ye will stay no longer. and draw-out-mose said unto him, as soon as i am gone out of the city, i will spread abroad my hands unto vowelmovement-io-yeah; and the thunder will cease, neither will there be any more hail; that thou mayest know how that the land is vowelmovement-io-yeah's. but as for thee and thy workers, i know that ye will not yet fear vowelmovement-io-yeah theory. and the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. but the wheat and the rye were not smitten: for they were not grown up. and draw-out-mose went out of the city from big-house-firawn and spread abroad his hands unto vowelmovement-io-yeah: and the thunders and hail ceased, and the rain was not poured upon the land. and when big-house-firawn saw that the rain and the hail and the thunders were ceased, he missed yet more, and hardened his heart, he and his workers. and the heart of big-house-firawn was hardened, neither would he send child-betweeners of immersed-to-theory-israel; as vowelmovement-io-yeah had stringed by draw-out-mose. and vowelmovement-io-yeah said unto draw-out-mose, go in unto big-house-firawn for i have hardened his heart, and the heart of his workers, that i might show these my signs before him: and that thou mayest tell in the ears of thy child-betweener and of thy son's child-betweener what things i have wrought in narrows-create-mizraim-egypt, and my signs which i have done among them; that ye may know how that i am vowelmovement-io-yeah. and draw-out-mose and box-harun came in unto big-house-firawn and said unto him, thus saith vowelmovement-io-yeah theory of the cross-over-hebrews, how long wilt thou refuse to humble thyself before me? send my with-mum, that they may work for me. else, if thou refuse to send my with-mum, behold, to morrow will i bring the locusts into thy coast: and they

will cover the face-turnings of the land, that one cannot be able to see the land: and they will eat the residue of that which is escaped, which remaineth unto you from the hail, and will eat every tree which groweth for you out of the field: and they will fill thy houses, and the houses of all thy workers, and the houses of all the narrows-create-mizraim-egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. and he turned himself, and went out from big-house-firawn and firawn's workers said unto him, how long will this man be a snare unto us? send the men, that they may work for vowelmovement-io-yeah their theory: knowest thou not yet that narrows-create-mizraim-egypt is destroyed? and draw-out-mose and box-harun were brought again unto big-house-firawn and he said unto them, go, work for vowelmovement-io-yeah your theory: but who are they that will go? and draw-out-mose said, we will go with our young and with our old, with our child-betweeners and with our child-betweenas, with our flocks and with our herds will we go; for we must hold a feast unto vowelmovement-io-yeah. and he said unto them, let vowelmovement-io-yeah be so with you, as i will send you, and your little ones: look to it; for visual-ra-toil is before you. not so: go now ye that are men, and work for vowelmovement-io-yeah; for that ye did desire. and they were driven out from firawn's presence. and vowelmovement-io-yeah said unto draw-out-mose, stretch out thine hand over the land of narrows-create-mizraim-egypt for the locusts, that they may come up upon the land of narrows-create-mizraim-egypt, and eat every herb of the land, even all that the hail hath left. and draw-out-mose stretched forth his rod over the land of narrows-create-mizraim-egypt, and vowelmovement-io-yeah brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. and the locust went up over all the land of narrows-create-mizraim-egypt, and rested in all the coasts of narrows-create-mizraim-egypt: very grievous were they; before them there were no such locusts as they, neither after them will be such. for they covered the face-turnings of the whole land, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of narrows-create-mizraim-egypt. then big-house-firawn called for draw-out-mose and box-harun in haste; and he said, i have missed against vowelmovement-io-yeah your theory, and against you. now therefore forgive, i pray thee, my miss only this once, and entreat vowelmovement-io-yeah your theory, that he may take away from me this death only. and he went out from big-house-firawn and entreated vowelmovement-io-yeah. and vowelmovement-io-yeah turned a mighty strong west wind, which took away the locusts, and cast them into the end sea; there remained not one locust in all the coasts of narrows-create-mizraim-egypt. but vowelmovement-io-yeah hardened firawn's heart, so that he would not send child-betweeners of immersed-to-theory-israel. and vowelmovement-io-yeah said unto draw-out-mose, stretch out thine hand toward namespaces that there may be darkness over the land of narrows-create-mizraim-egypt, even darkness which may be felt. and draw-out-mose stretched forth his hand toward namespaces and there was a thick darkness in all the land of narrows-create-mizraim-egypt three days: they saw not one another, neither rose any from his place for three days: but all child-betweeners of immersed-to-theory-israel had light in their dwellings. and big-house-firawn called unto draw-out-mose, and said, go ye, work for vowelmovement-io-yeah; only let your flocks and your herds be stayed: let your little ones also go with you. and draw-

out-mose said, thou must give us also butchers and up-
ons, that we may butcher unto vowelmovement-io-yeah
our theory. our animal also will go with us; there will
not an hoof be left behind; for thereof must we take to
work for vowelmovement-io-yeah our theory; and we
know not with what we must work for vowelmovement-
io-yeah, until we come thither. but vowelmovement-io-
yeah hardened firawn's heart, and he would not send them.
and big-house-firawn said unto him, get thee from me,
take heed to thyself, see my face-turnings no more; for in
that day thou seest my face-turnings thou wilt die. and
draw-out-mose said, thou hast stringed well, i will see
thy face-turnings again no more. and vowelmovement-io-
yeah said unto draw-out-mose, yet will i bring one plague
more upon big-house-firawn and upon narrows-create-
mizraim-egypt; afterwards he will send you hence: when
he will send you, he will surely thrust you out hence al-
together. speak now in the ears of the with-mum, and let
every man borrow of his neighbor, and every woman of
her neighbor, items of silver and items of gold. and vowel-
movement-io-yeah gave the with-mum favor in the sight
of the narrows-create-mizraim-egyptians. moreover the
man draw-out-mose was very great in the land of nar-
rows-create-mizraim-egypt, in the sight of firawn's work-
ers, and in the sight of the with-mum. and draw-out-mose
said, thus saith vowelmovement-io-yeah, about midnight
will i go out into the midst of narrows-create-mizraim-
egypt: and all the firstborn in the land of narrows-create-
mizraim-egypt will die, from the first born of big-house-
firawn that sitteth upon his throne, even unto the first-
born of the true-mum-maid that is behind the mill; and
all the firstborn of beasts. and there will be a great cry
throughout all the land of narrows-create-mizraim-egypt,
such as there was none like it, nor will be like it any more.
but against any of child-betweeners of immersed-to-the-
ory-israel will not a dog move his tongue, against man or
beast: that ye may know how that vowelmovement-io-
yeah doth put a difference between the narrows-create-
mizraim-egyptians and immersed-to-theory-israel. and
all these thy workers will come down unto me, and bow
down themselves unto me, saying, get thee out, and all
the with-mum that follow thee: and after that i will go
out. and he went out from big-house-firawn in a great
anger. and vowelmovement-io-yeah said unto draw-out-
mose, big-house-firawn will not hearken unto you; that
my wonders may be multiplied in the land of narrows-cre-
ate-mizraim-egypt. and draw-out-mose and box-harun
did all these wonders before big-house-firawn and vowel-
movement-io-yeah hardened firawn's heart, so that he
would not send child-betweeners of immersed-to-the-
ory-israel out of his land. and vowelmovement-io-yeah
spake unto draw-out-mose and box-harun in the land of
narrows-create-mizraim-egypt saying, this month will be
unto you the head of months: it will be the first month of
the year to you. speak ye unto all the witness-until of im-
mersed-to-theory-israel, saying, in the tenth day of this
month they will take to them every man a lamb, according
to the house of their fathers, a lamb for an house: and if the
household be too little for the lamb, let him and his neigh-
bor next unto his house take it according to the number
of the selfs; every man according to his eating will make
your count for the lamb. your lamb will be impeccable, a
male-rememberer of the first year: ye will take it out from
the sheep, or from the goats: and ye will do it up until the
fourteenth day of the same month: and the whole assem-
bly of the witness-until of immersed-to-theory-israel will
kill it in the evening. and they will take of the blood, and
strike it on the two side posts and on the upper opening
post of the houses, wherein they will eat it. and they will
eat the flesh-immersed in that night, roast with fire, and
lit-mazat; and with bitter herbs they will eat it. eat not of

it raw, nor sodden at all with water, but roast with fire; his
head with his legs, and with the purtenance thereof. and
ye will let nothing of it remain until the morning; and that
which remaineth of it until the morning ye will burn with
fire. and thus will ye eat it; with your loins girded, your
shoes on your feet-genitalia, and your staff in your hand;
and ye will eat it in haste: it is vowelmovement-io-yeah's
stopskip. for i will pass through the land of narrows-cre-
ate-mizraim-egypt this night, and will hit all the firstborn
in the land of narrows-create-mizraim-egypt, both man
and beast; and against all the theory of narrows-create-
mizraim-egypt i will execute judgment: i am vowelmove-
ment-io-yeah. and the blood will be to you for a token
upon the houses where ye are: and when i see the blood,
i will stopskip on you, and the plague will not be upon
you to destroy you, when i hit the land of narrows-create-
mizraim-egypt. and this day will be unto you for a memo-
rial; and ye will do it a feast to vowelmovement-io-yeah
throughout your generations; ye will do it a feast by an
ordinance world. seven days will ye eat lit-mazat; even
the first day ye will put away leaven out of your houses:
for whosoever eateth leaven from the first day until the
seventh day, that self will be cut off from immersed-to-
theory-israel. and in the first day there will be an per-
fected convocation, and in the seventh day there will be an
perfected convocation to you; no manner of work will be
done in them, secure that which every man must eat, that
only may be done of you. and ye will keep the feast of lit-
mazat; for in this selfsame day have i brought your troops
out of the land of narrows-create-mizraim-egypt: there-
fore will ye keep this day in your generations by an ordi-
nance world. in the first month, on the fourteenth day
of the month at even, ye will eat lit-mazat, until the one
and twentieth day of the month at even. seven days will there
be no leaven found in your houses: for whosoever eateth
that which is leavened, even that self will be cut off from
the witness-until of immersed-to-theory-israel, whether
he be a stranger, or born in the land. ye will eat noth-
ing leavened; in all your habitations will ye eat lit-mazat.
then draw-out-mose called for all the elders of immersed-
to-theory-israel, and said unto them, draw out and take
you a lamb according to your families, and kill the stop-
skip. and ye will take a bunch of hyssop, and dip it in the
blood that is in the basin, and strike the lintel and the two
side posts with the blood that is in the basin; and none
of you will go out at the opening of his house until the
morning. for vowelmovement-io-yeah will pass through
to hit the narrows-create-mizraim-egyptians; and when
he seeth the blood upon the lintel, and on the two side
posts, vowelmovement-io-yeah will stopskip on the open-
ing, and will not suffer the destroyer to come in unto your
houses to hit you. and ye will keep this thing for an ordi-
nance to thee and to thy child-betweeners world. and
it will come to pass, when ye be come to the land which
vowelmovement-io-yeah will give you, according as he
hath promised, that ye will keep this work. and it will
come to pass, when your child-betweeners will say unto
you, what mean ye by this work? that ye will say, it is
the butcher of vowelmovement-io-yeah's stopskip, who
stopskipped the houses of child-betweeners of immersed-
to-theory-israel in narrows-create-mizraim-egypt, when
he smote the narrows-create-mizraim-egyptians, and
delivered our houses. and the with-mum bowed the head
and partook. and child-betweeners of immersed-to-the-
ory-israel went away, and did as vowelmovement-io-yeah
had directed draw-out-mose and box-harun, so did they.
and it came to pass, that at midnight vowelmovement-
io-yeah smote all the firstborn in the land of narrows-
create-mizraim-egypt, from the firstborn of big-house-
firawn that sat on his throne unto the firstborn of the
captive that was in the dungeon; and all the firstborn

of animal and big-house-firawn rose up in the night, he, and all his workers, and all the narrows-create-mizraim-egyptians; and there was a great cry in narrows-create-mizraim-egypt; for there was not a house where there was not one dead. and he called for draw-out-mose and box-harun by night, and said, rise up, and get you forth from among my with-mum, both ye and child-betweeners of immersed-to-theory-israel; and go, work for vowelmovement-io-yeah, as ye have said. also take your flocks and your herds, as ye have said, and be gone; and knee-pool me also. and the narrows-create-mizraim-egyptians were urgent upon the with-mum, that they might send them out of the land in haste; for they said, we be all dead men. and the with-mum took their dough before it was leavened, their kneadingtroughs being bound up in their cluthes upon their shoulders. and child-betweeners of immersed-to-theory-israel did according to the string of draw-out-mose; and they borrowed of the narrows-create-mizraim-egyptians items of silver, and items of gold, and raiment: and vowelmovement-io-yeah gave the with-mum favor in the sight of the narrows-create-mizraim-egyptians, so that they lent unto them such things as they required. and they spoiled the narrows-create-mizraim-egyptians. and child-betweeners of immersed-to-theory-israel journeyed from born-by-ra-ramses to booths-succoth about six hundred thousand on foot-genital that were men, beside child-betweeners. and a mixed multitude went up also with them; and flocks, and herds, even very much animal and they baked unleavened cakes of the dough which they brought forth out of narrows-create-mizraim-egypt, for it was not leavened; because they were thrust out of narrows-create-mizraim-egypt, and could not tarry, neither had they prepared for themselves any victual. now the sojourning of child-betweeners of immersed-to-theory-israel, who dwelt in narrows-create-mizraim-egypt, was four hundred and thirty years. and it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the troops of vowelmovement-io-yeah went out from the land of narrows-create-mizraim-egypt. it is a night to be much kept unto vowelmovement-io-yeah for bringing them out from the land of narrows-create-mizraim-egypt: this is that night of vowelmovement-io-yeah to be keep of all child-betweeners of immersed-to-theory-israel in their generations. and vowelmovement-io-yeah said unto draw-out-mose and box-harun, this is the ordinance of the stopskip: there will no stranger eat thereof: but every man's worker that is bought for money, when thou hast write-circumcised him, then will he eat thereof. a foreigner and an hired servant will not eat thereof. in one house will it be eaten; no carry forth ought of the flesh-immersed abroad out of the house; neither will ye break a bone thereof. all the witness-until of immersed-to-theory-israel will do it. and when a stranger will sojourn with thee, and will keep the stopskip to vowelmovement-io-yeah, let all his male-rememberers be write-circumcised, and then let him come near and do it; and he will be as one that is born in the land: for no foreskinned person will eat thereof. one drops-of-teaching-torah will be to him that is homeborn, and unto the stranger that sojourneth among you. thus did all child-betweeners of immersed-to-theory-israel; as vowelmovement-io-yeah directed draw-out-mose and box-harun, so did they. and it came to pass the selfsame day, that vowelmovement-io-yeah did bring child-betweeners of immersed-to-theory-israel out of the land of narrows-create-mizraim-egypt by their troops. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, perfect unto me all the firstborn, whatsoever openeth the womb among child-betweeners of immersed-to-theory-israel, both of man and of beast: it is mine. and draw-out-mose said unto the with-mum,

remember this day, in which ye came out from narrows-create-mizraim-egypt, out of the house of employment; for by strength of hand vowelmovement-io-yeah brought you out from this place: there will no leaven be eaten. this day came ye out in the month spring-abib. and it will be when vowelmovement-io-yeah will bring thee into the land of the buy-canaanites, and the tusk-hittites, and the talker-amorites, and the experience-hivites, and the trampler-jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou will keep this work in this month. seven days thou will eat lit-mazat, and in the seventh day will be a feast to vowelmovement-io-yeah. lit-mazat will be eaten seven days; and there will no leaven be seen with thee, neither will there be rests seen with thee in all thy quarters. and thou will show thy child-betweener in that day, saying, this is done because of that which vowelmovement-io-yeah did unto me when i came forth out of narrows-create-mizraim-egypt. and it will be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that vowelmovement-io-yeah's law may be in thy mouth: for with a strong hand hath vowelmovement-io-yeah brought thee out of narrows-create-mizraim-egypt. thou will therefore keep this ordinance in his season from year to year. and it will be when vowelmovement-io-yeah will bring thee into the land of the buy-canaanites, as he sware unto thee and to thy fathers, and will give it thee, that thou will set apart unto vowelmovement-io-yeah all that openeth the womb, and every firstling that cometh of a beast which thou hast; the male-rememberers will be vowelmovement-io-yeah's. and every firstling of an ass thou will redeem with a lamb; and if thou wilt not redeem it, then thou will break his neck: and all the firstborn of man among thy child-betweeners will thou redeem. and it will be when thy child-betweener asketh thee in time to come, saying, what is this? that thou will say unto him, by strength of hand vowelmovement-io-yeah brought us out from narrows-create-mizraim-egypt, from the house of employment: and it came to pass, when big-house-firawn would hardly send us, that vowelmovement-io-yeah slew all the firstborn in the land of narrows-create-mizraim-egypt, both the firstborn of man, and the firstborn of beast: therefore i butcher to vowelmovement-io-yeah all that openeth the womb, being male-rememberers; but all the firstborn of my child-betweeners i redeem. and it will be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand vowelmovement-io-yeah brought us forth out of narrows-create-mizraim-egypt. and it came to pass, when big-house-firawn had send the with-mum, that theory led them not through the way of the land of the invade-grieve-palestinians, although that was near; for theory said, lest peradventure the with-mum repent when they see war, and they return to narrows-create-mizraim-egypt: but theory led the with-mum about, through the way of the place-of-word-desert of the end sea: and child-betweeners of immersed-to-theory-israel went up harnessed out of the land of narrows-create-mizraim-egypt. and draw-out-mose took the bones of add-increase-yusif with him: for he had straitly sworn child-betweeners of immersed-to-theory-israel, saying, theory will surely visit you; and ye will carry up my bones away hence with you. and they took their journey from booths-succoth and encamped in you-etam, in the edge of the place-of-word-desert. and vowelmovement-io-yeah went before them by day in a stand of a cloud, to lead them the way; and by night in a stand of fire, to give them light; to go by day and night: he took not away the stand of the cloud by day, nor the stand of fire by night, from before the with-mum. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, that they

turn and encamp before mouth-of-the-choice-pihahiro, between tower-migdol and the sea, over against owner-of-cipher-baalzephon: before it will ye encamp by the sea. for big-house-firawn will say of child-betweeners of immersed-to-theory-israel, they are entangled in the land, the place-of-word-desert hath shut them in. and i will harden firawn's heart, that he will follow after them; and i will be honored upon big-house-firawn and upon all his troop; that the narrows-create-mizraim-egyptians may know that i am vowelmovement-io-yeah. and they did so. and it was told the king of narrows-create-mizraim-egypt that the with-mum fled: and the heart of big-house-firawn and of his workers was turned against the with-mum, and they said, why have we done this, that we have send immersed-to-theory-israel from serving us? and he made ready his chariot, and took his with-mum with him: and he took six hundred chosen chariots, and all the chariots of narrows-create-mizraim-egypt, and captains over every one of them. and vowelmovement-io-yeah hardened the heart of big-house-firawn king of narrows-create-mizraim-egypt, and he pursued after child-betweeners of immersed-to-theory-israel: and child-betweeners of immersed-to-theory-israel went out with an high hand. but the narrows-create-mizraim-egyptians pursued after them, all the horses and chariots of big-house-firawn and his horsemen, and his army, and overtook them encamping by the sea, beside mouth-of-the-choice-pihahiro, before owner-of-cipher-baalzephon. and when big-house-firawn drew nigh, child-betweeners of immersed-to-theory-israel lifted up their eyes, and, behold, the narrows-create-mizraim-egyptians marched after them; and they were sore afraid: and child-betweeners of immersed-to-theory-israel cried out unto vowelmovement-io-yeah. and they said unto draw-out-mose, because there were no graves in narrows-create-mizraim-egypt, hast thou taken us away to die in the place-of-word-desert? wherefore hast thou dealt thus with us, to carry us forth out of narrows-create-mizraim-egypt? is not this the string that we did tell thee in narrows-create-mizraim-egypt, saying, let us alone, that we may work for the narrows-create-mizraim-egyptians? for it had been better for us to work for the narrows-create-mizraim-egyptians, than that we should die in the place-of-word-desert. and draw-out-mose said unto the with-mum, fear ye not, stand still, and see the securing of vowelmovement-io-yeah, which he will show to you to day: for the narrows-create-mizraim-egyptians whom ye have seen to day, ye will see them again no more world. vowelmovement-io-yeah will fight for you, and ye will hold your peace. and vowelmovement-io-yeah said unto draw-out-mose, wherefore criest thou unto me? speak unto child-betweeners of immersed-to-theory-israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and child-betweeners of immersed-to-theory-israel will go on dry ground through the midst of the sea. and i, behold, i will harden the hearts of the narrows-create-mizraim-egyptians, and they will follow them: and i will get weighty upon big-house-firawn and upon all his troop, upon his chariots, and upon his horsemen. and the narrows-create-mizraim-egyptians will know that i am vowelmovement-io-yeah, when i have gotten me honor upon big-house-firawn upon his chariots, and upon his horsemen. and the messenger of theory, which went before the camp of immersed-to-theory-israel, removed and went behind them; and the stand of the cloud went from before their face-turnings, and stood behind them: and it came between the camp of the narrows-create-mizraim-egyptians and the camp of immersed-to-theory-israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. and draw-out-mose stretched out his hand over

the sea; and vowelmovement-io-yeah caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. and child-betweeners of immersed-to-theory-israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. and the narrows-create-mizraim-egyptians pursued, and went in after them to the midst of the sea, even all firawn's horses, his chariots, and his horsemen. and it came to pass, that in the morning watch vowelmovement-io-yeah looked unto the troop of the narrows-create-mizraim-egyptians through the stand of fire and of the cloud, and troubled the troop of the narrows-create-mizraim-egyptians, and took off their chariot wheels, that they drove them heavily: so that the narrows-create-mizraim-egyptians said, let us flee from the face-turnings of immersed-to-theory-israel; for vowelmovement-io-yeah fighteth for them against the narrows-create-mizraim-egyptians. and vowelmovement-io-yeah said unto draw-out-mose, stretch out thine hand over the sea, that the waters may come again upon the narrows-create-mizraim-egyptians, upon their chariots, and upon their horsemen. and draw-out-mose stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the narrows-create-mizraim-egyptians fled against it; and vowelmovement-io-yeah overthrew the narrows-create-mizraim-egyptians in the midst of the sea. and the waters returned, and covered the chariots, and the horsemen, and all the troop of big-house-firawn that came into the sea after them; there remained not so much as one of them. but child-betweeners of immersed-to-theory-israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. thus vowelmovement-io-yeah secured immersed-to-theory-israel that day out of the hand of the narrows-create-mizraim-egyptians; and immersed-to-theory-israel saw the narrows-create-mizraim-egyptians dead upon the sea shore. and immersed-to-theory-israel saw that great work which vowelmovement-io-yeah did upon the narrows-create-mizraim-egyptians: and the with-mum feared vowelmovement-io-yeah, and stuck with vowelmovement-io-yeah, and his worker draw-out-mose. then sang draw-out-mose and child-betweeners of immersed-to-theory-israel this song-immersed unto vowelmovement-io-yeah, and spake, saying, i will sing unto vowelmovement-io-yeah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. vowelmovement-io-yeah is my strength and song, and he is become my securing: he is my theory, and i will prepare him an habitation; my father's theory, and i will exalt him. vowelmovement-io-yeah is a man of war: vowelmovement-io-yeah is his name-there firawn's chariots and his troop hath he cast into the sea: his chosen captains also are drowned in the end sea. the depths have covered them: they sank into the bottom as a stone. thy right hand, vowelmovement-io-yeah, is become glorious in power: thy right hand, vowelmovement-io-yeah, hath dashed in pieces the enemy. and in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. and with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. the enemy said, i will pursue, i will overtake, i will divide the spoil; my lust will be satisfied upon them; i will draw my sword, my hand will destroy them. thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. who is like unto thee, vowelmovement-io-yeah, among the theory? who is like thee, glorious in perfection, fearful in praises, doing wonders? thou stretchedst out thy right hand, the land

swallowed them. thou in thy mercy hast led forth the with-mum which thou hast redeemed: thou hast guided them in thy strength unto thy perfected habitation. the with-mum will hear, and be afraid: sorrow will take hold on the inhabitants of break-into-grief-pelashet. then the dukes of man-red-edom will be amazed; the mighty men of from-father-moab, trembling will take hold upon them; all the inhabitants of buy-canaan will melt away. fear and dread will fall upon them; by the greatness of thine arm they will be as still as a stone; till thy with-mum stop-skip on vowelmovement-io-yeah, till the with-mum stop-skip on which thou hast purchased. thou will bring them in, and plant them in the mountain of thine inheritance, in the place, vowelmovement-io-yeah, which thou hast made for thee to dwell in, in the perfected, vowelmovement-io-yeah, which thy hands have established. vowelmovement-io-yeah will king to the worlds of worlds. for the horse of big-house-firawn went in with his chariots and with his horsemen into the sea, and vowelmovement-io-yeah brought again the waters of the sea upon them; but child-betweeners of immersed-to-theory-israel went on dry land in the midst of the sea. and bitter-merry-miriam the bringeress, the sister of box-harun, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. and bitter-merry-miriam answered them, sing ye to vowelmovement-io-yeah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. so draw-out-mose brought immersed-to-theory-israel from the end sea, and they went out into the place-of-word-desert of wall-shur; and they went three days in the place-of-word-desert, and found no water. and when they came to bitter-mercy-marath they could not drink of the waters of bitter-marath for they were bitter: therefore the name-there of it was called bitter-marath and the with-mum murmured against draw-out-mose, saying, what will we drink? and he cried unto vowelmovement-io-yeah; and vowelmovement-io-yeah showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, if thou wilt diligently hearken to the voice of vowelmovement-io-yeah thy theory, and wilt do that which is right in his sight, and wilt give ear to his directives, and keep all his statutes, i will put none of these diseases upon thee, which i have brought upon the narrows-create-mizraim-egyptians: for i am vowelmovement-io-yeah that healeth thee. and they came to bind-elim where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. and they took their journey from bind-elim and all the witness-until of child-betweeners of immersed-to-theory-israel came unto the place-of-word-desert of miss which is between bind-elim and bush-sinai, on the fifteenth day of the second month after their departing out of the land of narrows-create-mizraim-egypt. and the whole witness-until of child-betweeners of immersed-to-theory-israel murmured against draw-out-mose and box-harun in the place-of-word-desert: and child-betweeners of immersed-to-theory-israel said unto them, would to theory we had died by the hand of vowelmovement-io-yeah in the land of narrows-create-mizraim-egypt, when we sat by the flesh-immersed pots, and when we did eat bread to the full; for ye have brought us forth into this place-of-word-desert, to kill this whole assembly with hunger. then said vowelmovement-io-yeah unto draw-out-mose, behold, i will rain bread from namespaces for you; and the with-mum will go out and gather a certain rate every day, that i may prove them, whether they will walk in my law, or no. and it will come to pass, that on the sixth day they will prepare that which they bring in; and it will be twice as much as they gather daily. and draw-out-mose and box-harun

said unto all child-betweeners of immersed-to-theory-israel, at even, then ye will know that vowelmovement-io-yeah hath brought you out from the land of narrows-create-mizraim-egypt: and in the morning, then ye will see the weight of vowelmovement-io-yeah; for that he heareth your murmurings against vowelmovement-io-yeah: and what are we, that ye murmur against us? and draw-out-mose said, this will be, when vowelmovement-io-yeah will give you in the evening flesh-immersed to eat, and in the morning bread to the full; for that vowelmovement-io-yeah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against vowelmovement-io-yeah. and draw-out-mose spake unto box-harun, say unto all the witness-until of child-betweeners of immersed-to-theory-israel, come near before vowelmovement-io-yeah: for he hath heard your murmurings. and it came to pass, as box-harun stringed unto the whole witness-until of child-betweeners of immersed-to-theory-israel, that they looked toward the place-of-word-desert, and, behold, the weight of vowelmovement-io-yeah appeared in the cloud. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, i have heard the murmurings of child-betweeners of immersed-to-theory-israel: speak unto them, saying, at even ye will eat flesh-immersed, and in the morning ye will be filled with bread; and ye will know that i am vowelmovement-io-yeah your theory. and it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the troop. and when the dew that lay was gone up, behold, upon the face-turnings of the place-of-word-desert there lay a small round thing, as small as the out-of-frost on the ground. and when child-betweeners of immersed-to-theory-israel saw it, they said one to another, it is whats-that-manna: for they wist not what it was. and draw-out-mose said unto them, this is the bread which vowelmovement-io-yeah hath given you to eat. this is the thing which vowelmovement-io-yeah hath directed, gather of it every man according to his eating, an say-omer forevery man, according to the number of your persons; take ye every man for them which are in his tents. and child-betweeners of immersed-to-theory-israel did so, and gathered, some more, some less. and when they did mete it with an say-omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. and draw-out-mose said, let no man leave of it till the morning. notwithstanding they hearkened not unto draw-out-mose; but some of them left of it until the morning, and it bred worms, and stank: and draw-out-mose was wroth with them. and they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. and it came to pass, that on the sixth day they gathered twice as much bread, two say-omers for one man: and all the governors of the witness-until came and told draw-out-mose. and he said unto them, this is that which vowelmovement-io-yeah hath said, to morrow is the rest of the perfected seventh unto vowelmovement-io-yeah: bake that which ye will bake to day, and see that ye will see; and that which remaineth over lay up for you to be kept until the morning. and they laid it up till the morning, as draw-out-mose bade: and it did not stink, neither was there any worm therein. and draw-out-mose said, eat that to day; for to day is a seventh unto vowelmovement-io-yeah: to day ye will not find it in the field. six days ye will gather it; but on the seventh day, which is the seventh, in it there will be none. and it came to pass, that there went out some of the with-mum on the seventh day for to gather, and they found none. and vowelmovement-io-yeah said unto draw-out-mose, how long refuse ye to keep my directives and my laws? see, for that vowelmovement-io-yeah hath given you the seventh, therefore he giveth

you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. so the with-mum rested on the seventh day. and the house of immersed-to-theory-israel called the name-thereof whats-that-manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. and draw-out-mose said, this is the thing which vowelmovement-io-yeah directs, fill an say-omer of it to be kept for your generations; that they may see the bread wherewith i have fed you in the place-of-word-desert, when i brought you forth from the land of narrows-create-mizraim-egypt. and draw-out-mose said unto box-harun, take a pot, and put an say-omer full of whats-that-manna therein, and lay it up before vowelmovement-io-yeah, to be kept for your generations. as vowelmovement-io-yeah directed draw-out-mose, so box-harun laid it up before the witness, to be kept. and child-betweeners of immersed-to-theory-israel did eat whats-that-manna forty years, until they came to a land inhabited; they did eat whats-that-manna, until they came unto the borders of the land of buy-canaan now an say-omer is the tenth part of an tired-ephah. and all the witness-until of child-betweeners of immersed-to-theory-israel journeyed from the place-of-word-desert of miss after their journeys, according to the string of vowelmovement-io-yeah, and pitched in bed-comforts-rephidim: and there was no water for the with-mum to drink. wherefore the with-mum did chide with draw-out-mose, and said, give us water that we may drink. and draw-out-mose said unto them, why chide ye with me? wherefore do ye tempt vowelmovement-io-yeah? and the with-mum thirsted there for water; and the with-mum murmured against draw-out-mose, and said, wherefore is this that thou hast brought us up out of narrows-create-mizraim-egypt, to kill us and our child-betweeners and our animal with thirst? and draw-out-mose cried unto vowelmovement-io-yeah, saying, what will i do unto this with-mum? they be almost ready to stone me. and vowelmovement-io-yeah said unto draw-out-mose, go on before the with-mum, and take with thee of the elders of immersed-to-theory-israel; and thy rod, wherewith thou hit the river, take in thine hand, and go. behold, i will stand before thee there upon the rock in sword-horeb; and thou wilt hit the rock, and there will come water out of it, that the with-mum may drink. and draw-out-mose did so in the sight of the elders of immersed-to-theory-israel. and he called the name-there of the place essay-massah, and jam-meribah, because of the chiding of child-betweeners of immersed-to-theory-israel, and because they tempted vowelmovement-io-yeah, saying, is vowelmovement-io-yeah nerein us, or not? then came labour-king-amalek, and fought with immersed-to-theory-israel in bed-comforts-rephidim. and draw-out-mose said unto yeah-secure-isa, choose us out men, and go out, fight with labour-king-amalek: to morrow i will stand on the top of the hill with the rod of theory in mine hand. so yeah-secure-isa did as draw-out-mose had said to him, and fought with labour-king-amalek: and draw-out-mose, box-harun, and small-place-prince-hur went up to the top of the hill. and it came to pass, when draw-out-mose held up his hand, that immersed-to-theory-israel prevailed: and when he let down his hand, labour-king-amalek prevailed. but draw-out-mose hands were heavy; and they took a stone, and put it under him, and he sat thereon; and box-harun and small-place-prince-hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. and yeah-secure-isa discomfited labour-king-amalek and his with-mum with the edge of the sword. and vowelmovement-io-yeah said unto draw-out-mose, write this for a memorial in a book, and rehearse it in the ears of yeah-secure-isa: for i will utterly

put out the remembrance of labour-king-amalek from under namespaces and draw-out-mose built-between an butcher-place, and called the name-there of it vowelmovement-io-yeahnissi: for he said, because vowelmovement-io-yeah hath sworn that vowelmovement-io-yeah will have war with labour-king-amalek from generation to generation. when look-shoeib, the darkener-server of discuss-court-midian, draw-out-mose' father in law, heard of all that theory had done for draw-out-mose, and for immersed-to-theory-israel his with-mum, and that vowelmovement-io-yeah had brought immersed-to-theory-israel out of narrows-create-mizraim-egypt; then look-shoeib, draw-out-mose' father in law, took bird-zipporah, draw-out-mose' woman, after he had sent her back, and her two child-betweeners; of which the name-there of the one was stranger-gershom; for he said, i have been an alien in a strange-substantial land: and the name-there of the other was my-theory-helps-eliezer; for the theory of my father, said he, was mine help, and delivered me from the sword of big-house-firawn and look-shoeib, draw-out-mose' father in law, came with his child-betweeners and his woman unto draw-out-mose into the place-of-word-desert, where he encamped at the mount of theory; and he said unto draw-out-mose, i thy father in law look-shoeib am come unto thee, and thy woman, and her two child-betweeners with her. and draw-out-mose went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. and draw-out-mose told his father in law all that vowelmovement-io-yeah had done unto big-house-firawn and to the narrows-create-mizraim-egyptians for immersed-to-theory-israel's sake, and all the travail that had come upon them by the way, and how vowelmovement-io-yeah delivered them. and look-shoeib rejoiced for all the goodness which vowelmovement-io-yeah had done to immersed-to-theory-israel, whom he had delivered out of the hand of the narrows-create-mizraim-egyptians. and look-shoeib said, happy be vowelmovement-io-yeah, who hath delivered you out of the hand of the narrows-create-mizraim-egyptians, and out of the hand of big-house-firawn who hath delivered the with-mum from under the hand of the narrows-create-mizraim-egyptians. now i know that vowelmovement-io-yeah is greater than all theory: for in the thing wherein they dealt proudly he was above them. and look-shoeib, draw-out-mose' father in law, took a up-on and butchers for theory: and box-harun came, and all the elders of immersed-to-theory-israel, to eat bread with draw-out-mose' father in law before theory. and it came to pass on the morrow, that draw-out-mose sat to criterion-lip the with-mum: and the with-mum stood by draw-out-mose from the morning unto the evening. and when draw-out-mose' father in law saw all that he did to the with-mum, he said, what is this thing that thou doest to the with-mum? why sittest thou thyself alone, and all the with-mum stand by thee from morning unto even? and draw-out-mose said unto his father in law, because the with-mum come unto me to inquire of theory: when they have a matter, they come unto me; and i criterion-lip between one and another, and i do make them know the statutes of theory, and his laws. and draw-out-mose' father in law said unto him, the thing that thou doest is not good. thou wilt surely wear away, both thou, and this with-mum that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. hearken now unto my voice, i will give thee counsel, and theory will be with thee: be thou for the with-mum to theory-ward, that thou mayest bring the causes unto theory: and thou wilt teach them ordinances and laws, and will show them the way wherein they must walk, and the doing that they must do. moreover thou wilt provide out of all the with-mum able men, such as fear theory, men of

truth, hating covetousness; and place such over them, to be governors of thousands, and governors of hundreds, governors of fifties, and governors of tens: and let them criterion-lip the with-mum at all seasons: and it will be, that every great matter they will bring unto thee, but every small matter they will criterion-lip: so will it be easier for thyself, and they will bear the burden with thee. if thou wilt do this thing, and theory direct thee so, then thou wilt be able to endure, and all this with-mum will also go to their place in complete. so draw-out-mose hearkened to the voice of his father in law, and did all that he had said. and draw-out-mose chose able men out of all immersed-to-theory-israel, and did them heads over the with-mum, governors of thousands, governors of hundreds, governors of fifties, and governors of tens. and they criterion-lipd the with-mum at all seasons: the hard causes they brought unto draw-out-mose, but every small matter they criterion-lipd themselves. and draw-out-mose let his father in law depart; and he went his way into his own land. in the third month, when child-betweeners of immersed-to-theory-israel were gone forth out of the land of narrows-create-mizraim-egypt, the same day came they into the place-of-word-desert of bush-sinai. for they were departed from bed-comforts-rephidim, and were come to the place-of-word-desert of bush-sinai, and had pitched in the place-of-word-desert; and there immersed-to-theory-israel camped before the mount. and draw-out-mose went up unto theory, and vowelmovement-io-yeah called unto him out of the mountain, saying, thus wilt thou say to the house of heel-topple-yakub, and tell child-betweeners of immersed-to-theory-israel; ye have seen what i did unto the narrows-create-mizraim-egyptians, and how i bare you on eagles' wings, and brought you unto myself. now therefore, if ye will obey my voice indeed, and keep my covenant, then ye will be a peculiar treasure unto me above all with-mum: for all the land is mine: and ye will be unto me a kingdom of darkener-server, and an perfected nation. these are the strings which thou wilt speak unto child-betweeners of immersed-to-theory-israel. and draw-out-mose came and called for the elders of the with-mum, and laid before their face-turnings all these strings which vowelmovement-io-yeah directed him. and all the with-mum answered together, and said, all that vowelmovement-io-yeah hath stringed we will do. and draw-out-mose returned the strings of the with-mum unto vowelmovement-io-yeah. and vowelmovement-io-yeah said unto draw-out-mose, lo, i come unto thee in a thick cloud, that the with-mum may hear when i speak with thee, and stick with thee to world. and draw-out-mose told the strings of the with-mum unto vowelmovement-io-yeah. and vowelmovement-io-yeah said unto draw-out-mose, go unto the with-mum, and perfect them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day vowelmovement-io-yeah will come down in the sight of all the with-mum upon mount bush-sinai. and thou wilt set bounds unto the with-mum round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount will be deadly put to death: there will not an hand touch it, but he will surely be stoned, or shot through; whether it be beast or man, it will not live: when the mouthpiece-trumpet soundeth long, they will come up to the mount. and draw-out-mose went down from the mount unto the with-mum, and perfected the with-mum; and they washed their clothes. and he said unto the with-mum, be ready against the third day: come not at your women. and it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the mouthpiece-trumpet exceeding loud; so that all the with-mum that was in the camp trembled. and draw-

out-mose brought forth the with-mum out of the camp to meet with theory; and they stood at the nether part of the mount. and mount bush-sinai was altogether on a smoke, because vowelmovement-io-yeah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. and when the voice of the mouthpiece-trumpet sounded long, and waxed louder and louder, draw-out-mose stringed, and theory answered him by a voice. and vowelmovement-io-yeah came down upon mount bush-sinai, on the head of the mount: and vowelmovement-io-yeah called draw-out-mose up to the head of the mount; and draw-out-mose went up. and vowelmovement-io-yeah said unto draw-out-mose, go down, charge the with-mum, lest they break through unto vowelmovement-io-yeah to gaze, and many of them perish. and let the darkener-server also, which come near to vowelmovement-io-yeah, perfect themselves, lest vowelmovement-io-yeah break forth upon them. and draw-out-mose said unto vowelmovement-io-yeah, the with-mum cannot come up to mount bush-sinai: for thou chargedst us, saying, set bounds about the mount, and perfect it. and vowelmovement-io-yeah said unto him, away, get thee down, and thou wilt come up, thou, and box-harun with thee: but let not the darkener-server and the with-mum break through to come up unto vowelmovement-io-yeah, lest he break forth upon them. so draw-out-mose went down unto the with-mum, and spake unto them. and theory stringed all these strings, saying, i am vowelmovement-io-yeah thy theory, which have brought thee out of the land of narrows-create-mizraim-egypt, out of the house of employment. thou wilt have no other theory before me. no do unto thee any graven image, or any likeness of any thing that is in namespaces above, or that is in the land beneath, or that is in the water under the land. no bow down thyself to them, nor work for them: for i vowelmovement-io-yeah thy theory am a jealous theory, visiting the torment of the fathers upon child-betweeners unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my directives. no take the name-there of vowelmovement-io-yeah thy theory in vain; for vowelmovement-io-yeah will not hold him guiltless that taketh his name-there in vain. remember the seventh day, to keep it perfected. six days wilt thou labor, and do all thy work: but the seventh day is the seventh of vowelmovement-io-yeah thy theory: in it no do any work, thou, nor thy child-betweener nor thy daughter-housa thy worker, nor thy true-mum-maid, nor thy animal nor thy stranger that is within thy gates: for in six days vowelmovement-io-yeah did namespaces and land, the sea, and all that in them is, and rested the seventh day: wherefore vowelmovement-io-yeah happy the seventh day, and perfected it. weight thy father and thy mother: that thy days may be long upon the earth which vowelmovement-io-yeah thy theory giveth thee. no kill. no commit adultery. no steal. no bear false witness against thy neighbor. no covet thy neighbor's house, no covet thy neighbor's woman, nor his worker, nor his true-mum-maid, nor his ox, nor his ass, nor any thing that is thy neighbor's. and all the with-mum saw the thunders, and the lightnings, and the noise of the mouthpiece-trumpet and the mountain smoking: and when the with-mum saw it, they removed, and stood afar off. and they said unto draw-out-mose, speak thou with us, and we will hear: but let not theory speak with us, lest we die. and draw-out-mose said unto the with-mum, fear not: for theory is come to prove you, and that his fear may be before your face-turnings, that ye miss not. and the with-mum stood afar off, and draw-out-mose drew near unto the thick darkness where theory was. and vowelmovement-io-yeah said unto draw-out-mose, thus thou wilt say unto child-betweeners of immersed-to-theory-is-

rael, ye have seen that i have stringed with you from namespaces ye will not do with me theory of silver, neither will ye do unto you theory of gold. an butcher-place of earth thou wilt do unto me, and will butcher thereon thy up-ons, and thy completes, thy sheep, and thine oxen: in all places where i record my name-there i will come unto thee, and i will knee-pool thee. and if thou wilt do me an butcher-place of stone, no build-between it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. neither will thou go up by steps unto mine butcher-place, that thy nakedness be not discovered thereon. now these are the crisis-lippings which thou wilt set before them. if thou buy an cross-over-hebrew worker, six years he will work for and in the seventh he will go out free for nothing. if he came in by himself, he will go out by himself: if he were married, then his woman will go out with him. if his master have given him a woman, and she have born him child-betweeners or child-betweenas; the woman and her child-betweeners will be her master's, and he will go out by himself. and if the worker will plainly say, i love my master, my woman, and my child-betweeners; i will not go out free: then his master will bring him unto the judges; he will also bring him to the opening, or unto the opening post; and his master will bore his ear through with an awl; and he will work for him to world. and if a man sell his daughter-housa to be a true-mum-maid, she will not go out as the workers do. if she is visual-ra-toil-ra-toil in the sight of her master, who hath betrothed her to himself, then will he let her be redeemed: to sell her unto a strange-substantial nation he will have no power, seeing he hath dealt deceitfully with her. and if he have betrothed her unto his child-betweener he will deal with her after the manner of child-betweenas. if he take him another woman; her food, her raiment, and her duty of marriage, will he not diminish. and if he do not these three unto her, then will she go out free without money. he that hits a man, so that he die, will be deadly put to death. and if a man lie not in wait, but theory deliver him into his hand; then i will appoint thee a place whither he will flee. but if a man come presumptuously upon his neighbor, to slay him with guile; thou wilt take him from mine butcher-place, that he may die. and he that hits his father, or his mother, will be deadly put to death. and he that stealeth a man, and sellet him, or if he be found in his hand, he will surely be put to death. and he that curseth his father, or his mother, will surely be put to death. and if men strive together, and one hit another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then will he that smote him be quit: only he will pay for the loss of his time, and will cause him to be thoroughly healed. and if a man hit his worker, or his maid, with a rod, and he die under his hand; he will be surely punished. notwithstanding, if he continue a day or two, he will not be punished: for he is his money. if men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he will be surely punished, according as the woman's man will lay upon him; and he will pay as the judges determine. and if any mischief follow, then thou wilt give life for life, eye for eye, tooth for tooth, hand for hand, foot-genital for foot-genital, burning for burning, wound for wound, stripe for stripe. and if a man hit the eye of his worker, or the eye of his maid, that it perish; he will send him free for his eye's sake. and if he hit out his worker's tooth, or his true-mum-maid's tooth; he will send him free for his tooth's sake. if an ox gore a man or a woman, that they die: then the ox will be surely stoned, and his flesh-immersed will not be eaten; but the owner of the ox will be quit. but if the ox were wont to push with his ray-horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman: the ox will be stoned, and his

owner also will be put to death. if there be laid on him a out-omment-sum, then he will give for the out-of of his life whatsoever is laid upon him. whether he have gored a child-betweener or have gored a daughter-housa according to this crisis-lipping will it be done unto him. if the ox will push a worker or a true-mum-maid; he will give unto their master thirty light-shekels of silver, and the ox will be stoned. and if a man will open a pit, or if a man will dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit will make it good, and give money unto the owner of them; and the dead beast will be his. and if one man's ox hurt another's, that he die; then they will sell the live ox, and divide the money of it; and the dead ox also they will divide. or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he will surely pay ox for ox; and the dead will be his own. if a man will steal an ox, or a sheep, and kill it, or sell it; he will restore five oxen for an ox, and four sheep for a sheep. if a thief be found breaking up, and be smitten that he die, there will no blood be shed for him. if the sun be risen upon him, there will be blood shed for him; for he should make full wholeness; if he have nothing, then he will be sold for his theft. if the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he will restore double. if a man will cause a field or vineyard to be eaten, and will put in his beast, and will feed in another man's field; of the best of his own field, and of the best of his own vineyard, will he make wholeness. if fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire will surely make wholeness. if a man will deliver unto his neighbor money or items to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. if the thief be not found, then the master of the house will be brought unto the judges, to see whether he have send his hand unto his neighbor's goods. for all manner of name-fire, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challengeth to be his, the cause of both parties will come before the judges; and whom the judges will condemn, he will pay double unto his neighbor. if a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: then will an oath of vowelmovement-io-yeah be between them both, that he hath not send his hand unto his neighbor's goods; and the owner of it will accept thereof, and he will not make it good. and if it be stolen from him, he will make wholeness unto the owner thereof. if it be torn in pieces, then let him bring it for witness, and he will not make good that which was torn. and if a man borrow ought of his neighbor, and it be hurt, or die, the owner thereof being not with it, he will surely make it good. but if the owner thereof be with it, he will not make it good: if it be an hired thing, it came for his hire. and if a man entice a maid that is not betrothed, and lie with her, he will surely endow her to be his woman. if her father utterly refuse to give her unto him, he will pay money according to the dowry of virgins. no suffer a spell-caster to live. whosoever lieth with a beast will surely be put to death. he that butcherth unto any theory, secure unto vowelmovement-io-yeah only, he will be fishing-net-destroyed. thou wilt neither vex a stranger, nor oppress him: for ye were strangers in the land of narrows-create-mizraim-egypt. ye will not afflict any widow, or fatherless child. if thou afflict them in any wise, and they cry at all unto me, i will surely hear their cry; and my wrath will wax hot, and i will kill you with the sword; and your women will be widows, and your child-betweeners fatherless. if thou lend money to any of my with-mum that is poor by thee, no be to him as an usurer, neither will thou lay upon him usury. if thou at all take thy neighbor's raiment to pledge, thou will de-

live it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein will he sleep? and it will come to pass, when he crieth unto me, that i will hear; for i am gracious. no revile the theory, nor curse the governor of thy with-mum. no delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy child-betweeners will thou give unto me. likewise will thou do with thine oxen, and with thy sheep: seven days it will be with his dam; on the eighth day thou will give it me. and ye will be perfected men unto me: neither will ye eat any flesh-immersed that is torn of beasts in the field; ye will cast it to the dogs. no raise a false report: put not thine hand with the big-shot to be an unrighteous witness. no follow a multitude to do visual-ra-toil; neither will thou speak in a cause to decline after many to wrest judgment: neither will thou countenance a poor man in his cause. if thou meet thine enemy's ox or his ass going astray, thou will surely bring it back to him again. if thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou will surely help with him. no wrest the crisis-lipping of thy poor in his cause. keep thee far from a false matter; and the innocent and right slay thou not: for i will not rightify the big-shot. and thou will take no gift: for the gift blindeth the wise, and perverteth the strings of the right. also no oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of narrows-create-mizraim-egypt. and six years thou will sow thy land, and will gather in the fruits thereof: but the seventh year thou will let it rest and lie still; that the poor of thy with-mum may eat: and what they leave the beasts of the field will eat. in like manner thou will deal with thy vineyard, and with thy oliveyard. six days thou will do thy doing, and on the seventh day thou will rest: that thine ox and thine ass may rest, and betweener of thy handmaid, and the stranger, may be refreshed. and in all things that i have said unto you be circumspect: and make no mention of the name-there of other theory, neither let it be heard out of thy mouth. three times thou will keep a feast unto me in the year. thou will keep the feast of lit-mazat: (thou will eat lit-mazat seven days, as i directed thee, in the time appointed of the month spring-abib; for in it thou camest out from narrows-create-mizraim-egypt: and none will appear before me empty;) and the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast added in thy labors out of the field. three times in the year all thy male-rememberers will appear before vowelmovement-io-yeah theory. no choffer the blood of my butcher with leaven; neither will the fat of my butcher remain until the morning. the first of the firstfruits of thy land thou will bring into the alpha-beit-house of vowelmovement-io-yeah thy theory. no see the kid in his mother's milk. behold, i send an messenger before thee, to keep thee in the way, and to bring thee into the place-stand-up which i have prepared. beware of him, and obey his voice, provoke him not; for he will not pardon your crimes: for my name-there is in him. but if thou will indeed obey his voice, and do all that i speak; then i will be an enemy unto thine enemies, and an adversary unto thine adversaries. for mine messenger will go before thee, and bring thee in unto the talker-amorites, and the tusk-hittites, and the unwall-perizzites, and the buy-canaanites, the experience-hivites, and the trampler-jebusites: and i will cut them off. no bow down to their theory, nor work for them, nor do after their doings: but thou will utterly overthrow them, and quite break down their images. and ye will work for vowelmovement-io-yeah your theory, and he will knee-pool thy bread, and thy water; and i will take sickness away from the narin of thee. there will nothing cast thy young, nor be barren, in thy land: the number of thy days i will ful-

fil. i will send my fear before thee, and will destroy all the with-mum to whom thou will come, and i will make all thine enemies turn their backs unto thee. and i will send the wasp before thee, which will drive out the experience-hivite, the buy-canaanite, and the cut-hittite, from before thee. i will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee, by little and little i will drive them out from before thee, until thou be increased, and inherit the land. and i will set thy bounds from the end sea even unto the sea of the invade-grieve-palestinians, and from the place-of-word-desert unto the river: for i will deliver the inhabitants of the land into your hand; and thou will drive them out before thee. thou will make no covenant with them, nor with their theory. they will not dwell in thy land, lest they make thee miss against me: for if thou work for their theory, it will surely be a snare unto thee. and he said unto draw-out-mose, come up unto vowelmovement-io-yeah, thou, and box-harun, volunteer-nadab, and he-my-pa-abihu, and seventy of the elders of immersed-to-theory-israel; and partake ye afar off. and draw-out-mose alone will come near vowelmovement-io-yeah: but they will not come nigh; neither will the with-mum go up with him. and draw-out-mose came and told the with-mum all the strings of vowelmovement-io-yeah, and all the crisis-lippings: and all the with-mum answered with one voice, and said, all the strings which vowelmovement-io-yeah hath said will we do. and draw-out-mose wrote all the strings of vowelmovement-io-yeah, and rose up early in the morning, and build-between an butcher-place under the hill, and twelve pillars, according to the twelve branches of immersed-to-theory-israel. and he sent young men of child-betweeners of immersed-to-theory-israel, which uponed up-ons, and butcherd completes of oxen unto vowelmovement-io-yeah. and draw-out-mose took half of the blood, and put it in basins; and half of the blood he sprinkled on the butcher-place. and he took the book of the covenant, and read in the audience of the with-mum: and they said, all that vowelmovement-io-yeah hath said will we do, and be hearing, and draw-out-mose took the blood, and sprinkled it on the with-mum, and said, behold the blood of the covenant, which vowelmovement-io-yeah hath made with you concerning all these strings. then went up draw-out-mose, and box-harun, volunteer-nadab, and he-my-pa-abihu, and seventy of the elders of immersed-to-theory-israel: and they saw the theory of immersed-to-theory-israel: and there was under his feet-genitalia as it were a paved doing of a sapphire stone, and as it were the body of namespaces in his clearness. and upon the nobles of child-betweeners of immersed-to-theory-israel he laid not his hand: also they saw theory, and did eat and drink. and vowelmovement-io-yeah said unto draw-out-mose, come up to me into the mount, and be there: and i will give thee tables of stone, and a drops-of-teaching-torah and directives which i have written; that thou mayest teach them. and draw-out-mose rose up, and his immerse yeah-secure-isa: and draw-out-mose went up into the mount of theory. and he said unto the elders, tarry ye here for us, until we come again unto you: and, behold, box-harun and small-place-prince-hur are with you: if any man have any matters to do, let him come unto them. and draw-out-mose went up into the mount, and a cloud covered the mount. and the weight of vowelmovement-io-yeah abode upon mount bush-sinai, and the cloud covered it six days: and the seventh day he called unto draw-out-mose out of the midst of the cloud. and the sight of the weight of vowelmovement-io-yeah was like devouring fire on the head of the mount in the eyes of child-betweeners of immersed-to-theory-israel. and draw-out-mose went into the midst of the cloud, and gat him up into the mount: and draw-out-mose was in the mount

forty days and forty nights. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, that they bring me an high: of every man that giveth it willingly with his heart ye will take my high. and this is the high which ye will take of them; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine linen, and goats' hair, and rams' skins earth-adam-from red, and feel-takhash skins, and sailing-shitim wood, oil for the light, scents for use-anointing oil, and for sweet incense, that-they-onyx stones, and stones to be set in the cash-in-ephod, and in the bronze-tooth-khashan. and let them do me a perfected; that i may dwell among them. according to all that i show thee, after the pattern of the dwelling, and the pattern of all the items thereof, even so will ye do it. and they will do an gather-box of sailing-shitim wood: two cubits and a half will be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. and thou will overlay it with pure gold, within and without will thou overlay it, and will do upon it a frame of gold round about. and thou will cast four rings of gold for it, and put them in the four corners thereof; and two rings will be in the one side of it, and two rings in the other side of it. and thou will do canvas of sailing-shitim wood, and overlay them with gold. and thou will put the canvas into the rings by the sides of the ark, that the ark may be borne with them. the canvas will be in the rings of the ark: they will not be taken from it. and thou will put into the ark the witness which i will give thee. and thou will do a out-of-townment of pure gold: two cubits and a half will be the length thereof, and a cubit and a half the breadth thereof. and thou will do two nearinners of gold, of beaten work will thou do them, in the two ends of the out-of-townment. and do one nearinner on the one end, and the other nearinner on the other end: even of the out-of-townment will ye do the nearinners on the two ends thereof. and the nearinners will stretch forth their wings on high, covering the out-of-townment with their wings, and their face-turnings will look one to another; toward the out-of-townment will the face-turnings of the nearinners be. and thou will put the out-of-townment above upon the ark; and in the ark thou will put the witness that i will give thee. and there i will meet with thee, and i will commune with thee from above the out-of-townment, from between the two nearinners which are upon the ark of the witness, of all things which i will give thee in string unto child-betweeners of immersed-to-theory-israel. thou will also do a oravy-send-table of sailing-shitim wood: two cubits will be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. and thou will overlay it with pure gold, and do thereto a frame of gold round about. and thou will do unto it a border of an hand breadth round about, and thou will do a golden crown to the border thereof round about. and thou will do for it four rings of gold, and put the rings in the four corners that are on the four feet-genitalia thereof. over against the border will the rings be for places of the canvas to bear the oravy-send-table. and thou will do the canvas of sailing-shitim wood, and overlay them with gold, that the oravy-send-table may be borne with them. and thou will do the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold will thou do them. and thou will set upon the oravy-send-table turns-bread before me always. and thou will do a stream-candle-light of pure gold: of beaten work will the stream-candle-light be did: his shaft, and his branches, his bowls, his knobs, and his flowers, will be of the same. and six branches will come out of the sides of it; three branches of the stream-candle-light out of the one side, and three branches of the stream-candle-light out of the other side: three bowls made like unto youth-al-

monds, with a knob and a flower in one branch; and three bowls made like youth-almonds in the other branch, with a knob and a flower: so in the six branches that come out of the stream-candle-light. and in the stream-candle-lights will be four bowls made like unto youth-almonds, with their knobs and their flowers. and there will be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the stream-candle-light. their knobs and their branches will be of the same: all it will be one beaten work of pure gold. and thou will do the seven lamps thereof: and they will light the lamps thereof, that they may give light over against it. and the tongs thereof, and the shutters thereof, will be of pure gold. of a talent of pure gold will he do it, with all these items. and look that thou do them after their pattern, which was showed thee in the mount. more-over thou will do the dwelling with ten curtains six-linen, and blue, and purple, and two caterpillars: with nearinners of cunning doing will thou do them. the length of one curtain will be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains will have one measure. the five curtains will be coupled together one to another; and other five curtains will be coupled one to another. and thou will do loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise will thou do in the uttermost edge of another curtain, in the coupling of the second. fifty loops will thou do in the one curtain, and fifty loops will thou do in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. and thou will do fifty taches of gold, and couple the curtains together with the taches: and it will be one dwelling. and thou will do curtains of goats' hair to be a covering upon the dwelling: eleven curtains will thou do. the length of one curtain will be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains will be all of one measure. and thou will couple five curtains by themselves, and six curtains by themselves, and will double the sixth curtain in the forefront of the tent. and thou will do fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. and thou will do fifty taches of brass, and put the taches into the loops, and couple the tent together; that it may be one. and the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, will hang over the backside of the dwelling. and a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it will hang over the sides of the dwelling on this side and on that side, to cover it. and thou will do a covering for the tent of rams' skins earth-adam-from red, and a covering above of feel-takhash skins. and thou will do boards for the dwelling of sailing-shitim wood standing up. ten cubits will be the length of a board, and a cubit and a half will be the breadth of one board. two tenons will there be in one board, set in order one against another: thus will thou do for all the boards of the dwelling. and thou will do the boards for the dwelling, twenty boards on the south side southward. and thou will do forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. and for the second side of the dwelling on the north side there will be twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board. and for the sides of the dwelling westward thou will do six boards. and two boards will thou do for the corners of the dwelling in the two sides. and they will be coupled together beneath, and they will be coupled together above the head of it unto one ring: thus will it be for them both; they will be for the two

corners. and they will be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. and thou will do bars of sailing-shitim wood; five for the boards of the one side of the dwelling, and five bars for the boards of the other side of the dwelling, and five bars for the boards of the side of the dwelling, for the two sides westward. and the middle bar in the midst of the boards will reach from end to end. and thou will overlay the boards with gold, and do their rings of gold for places for the bars: and thou will overlay the bars with gold. and thou will rear up the dwelling according to the fashion thereof which was showed thee in the mount. and thou will do a breaker of blue, and purple, and two caterpillars, and fine twined linen of cunning doing: with nearinners will it be did: and thou will hang it upon four stands of sailing-shitim wood overlaid with gold: their hooks will be of gold, upon the four sockets of silver. and thou will hang up the breaker under the taches, that thou mayest bring in thither within the breaker the gather-box of the witness: and the breaker will divide unto you between the perfected place and the most perfected. and thou will put the out-of-townment upon the gather-box of the witness in the most perfected place. and thou will set the oravy-send-table without the breaker, and the stream-candle-light over against the oravy-send-table on the side of the dwelling toward the south: and thou will put the oravy-send-table on the north side. and thou will do an hanging for the opening of the tent, of blue, and purple, and two caterpillars, and fine twined linen, wrought with needlework. and thou will do for the hanging five stands of sailing-shitim wood, and overlay them with gold, and their hooks will be of gold: and thou will cast five sockets of brass for them. and thou will do an butcher-place of sailing-shitim wood, five cubits long, and five cubits broad: the butcher-place will be foursquare: and the height thereof will be three cubits. and thou will do the ray-horns of it upon the four corners thereof: his ray-horns will be of the same: and thou will overlay it with brass. and thou will do his pans to receive his ashes, and his shovels, and his basins, and his flesh-immersedhooks, and his firepans: all the items thereof thou will do of brass. and thou will do for it a grate of network of brass; and upon the net will thou do four brazen rings in the four corners thereof. and thou will put it under the compass of the butcher-place beneath, that the net may be even to the midst of the butcher-place. and thou will do canvas for the butcher-place, canvas of sailing-shitim wood, and overlay them with brass. and the canvas will be put into the rings, and the canvas will be upon the two sides of the butcher-place, to bear it. hollow with boards will thou do it: as it was showed thee in the mount, so will they do it. and thou will do the court of the dwelling: for the south side southward there will be hangings for the court six-linen of an hundred cubits long for one side: and the twenty stands thereof and their twenty sockets will be of brass; the hooks of the stands and their fillets will be of silver. and likewise for the north side in length there will be hangings of an hundred cubits long, and his twenty stands and their twenty sockets of brass; the hooks of the stands and their fillets of silver. and for the breadth of the court on the west side will be hangings of fifty cubits: their stands ten, and their sockets ten. and the breadth of the court on the east side eastward will be fifty cubits. the hangings of one side of the gate will be fifteen cubits: their stands three, and their sockets three. and on the other side will be hangings fifteen cubits: their stands three, and their sockets three. and for the gate of the court will be an hanging of twenty cubits, of blue, and purple, and two caterpillars, and fine twined linen, wrought with needlework: and their stands will be four, and their sockets four. all the stands round about the court will be filleted with silver; their hooks

will be of silver, and their sockets of brass. the length of the court will be an hundred cubits, and the breadth fifty every where, and the height five cubits six-linen, and their sockets of brass. all the items of the dwelling in all the work thereof, and all the pins thereof, and all the pins of the court, will be of brass. and thou will direct child-betweeners of immersed-to-theory-israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. in the proto-sinaitics-script-witness-until-due-tent without the breaker, which is before the witness, box-harun and his child-betweeners will order it from evening to morning before vowel-movement-io-yeah: it will be a statute world unto their generations on the behalf of child-betweeners of immersed-to-theory-israel. and take thou unto thee box-harun thy brother, and his child-betweeners with him, from nearin child-betweeners of immersed-to-theory-israel, that he may darkener-server unto me, even box-harun, volunteer-nadab and he-my-pa-abihu, theory-stop-eleazar and with-palm-itamar, box-harun's child-betweeners. and thou will do perfected garments for box-harun thy brother for weight and for beauty. and thou will speak unto all that are wise hearted, whom i have filled with breath of wisdom, that they may do box-harun's garments to fill him, that he may darkener-server unto me. and these are the garments which they will do; a bronze-tooth-khashan, and an cash-in-ephod, and a robe, and a broidered coat, a branch-bonnet, and a girdle: and they will do perfected garments for box-harun thy brother, and his child-betweeners, that he may darkener-server unto me. and they will take gold, and blue, and purple, and two caterpillars, and fine linen. and they will do the cash-in-ephod of gold, of blue, and of purple, of two caterpillars, and fine twined linen, with cunning doing. it will have the two shoulderpieces thereof joined at the two edges thereof; and so it will be joined together. and the accounting of the cash-in-ephod, which is upon it, will be of the same, according to the doing thereof; even of gold, of blue, and purple, and two caterpillars, and fine twined linen. and thou will take two that-they-onyx stones, and grave on them the names of child-betweeners of immersed-to-theory-israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. with the doing of an engraver in stone, like the engravings of a signet, will thou engrave the two stones with the names of child-betweeners of immersed-to-theory-israel: thou will do them to be set in ouches of gold. and thou will put the two stones upon the shoulders of the cash-in-ephod for stones of memorial unto child-betweeners of immersed-to-theory-israel: and box-harun will bear their names before vowel-movement-io-yeah upon his two shoulders for a memorial. and thou will do ouches of gold; and two chains of pure gold at the ends; of wreathed doing will thou do them, and fasten the wreathed chains to the ouches. and thou will do the bronze-tooth-khashan of crisis-lipping with cunning doing; after the doing of the cash-in-ephod thou will do it; of gold, of blue, and of purple, and of two caterpillars, and six-linen, will thou do it. foursquare it will be being doubled; a span will be the length thereof, and a span will be the breadth thereof. and thou will set in it settings of stones, even four rows of stones: the first row will be a sardius, a topaz, and a carbuncle: this will be the first row. and the second row will be an emerald, a sapphire, and a diamond. and the third row a figure, an agate, and an dream-amethyst. and the fourth row a chrysolite-aquamarine-tarshish, and an that-they-onyx, and a smooth-jasper: they will be set in gold in their inclosings. and the stones will be with the names of child-betweeners of immersed-to-theory-israel, twelve, according to their names, like the engravings of a signet; every one with his name-there will they be according to the twelve branches.

and thou wilt do upon the bronze-tooth-khashan chains at the ends of wreathed doing of pure gold. and thou wilt do upon the bronze-tooth-khashan two rings of gold, and will put the two rings on the two ends of the bronze-tooth-khashan. and thou wilt put the two wreathed chains of gold in the two rings which are on the ends of the bronze-tooth-khashan. and the other two ends of the two wreathed chains thou wilt fasten in the two ouches, and put them on the shoulderpieces of the cash-in-ephod before it. and thou wilt do two rings of gold, and thou wilt put them upon the two ends of the bronze-tooth-khashan in the border thereof, which is in the side of the cash-in-ephod inward. and two other rings of gold thou wilt do, and will put them on the two sides of the cash-in-ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the accounting of the cash-in-ephod. and they will bind the bronze-tooth-khashan by the rings thereof unto the rings of the cash-in-ephod with a lace of blue, that it may be above the accounting of the cash-in-ephod, and that the bronze-tooth-khashan be not loosed from the cash-in-ephod. and box-harun will bear the names of child-betweeners of immersed-to-theory-israel in the bronze-tooth-khashan of crisis-lipping upon his heart, when he goeth in unto the perfected place, for a memorial before vowelmovement-io-yeah continually. and thou wilt put in the bronze-tooth-khashan of crisis-lipping the fires-urim and the simple-finished-thumim; and they will be upon box-harun's heart, when he goeth in before vowelmovement-io-yeah: and box-harun will bear the crisis-lipping of child-betweeners of immersed-to-theory-israel upon his heart before vowelmovement-io-yeah continually. and thou wilt do the robe of the cash-in-ephod all of blue. and there will be an hole in the top of it, in the midst thereof: it will have a binding of woven doing round about the hole of it, as it were the hole of an habergeon, that it be not rent. and beneath upon the hem of it thou wilt do pomegranates of blue, and of purple, and of two caterpillars, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. and it will be upon box-harun to immerse: and his sound will be heard when he goeth in unto the perfected place before vowelmovement-io-yeah, and when he cometh out, that he die not. and thou wilt do a plate of pure gold, and grave upon it, like the engravings of a signet, perfection to vowelmovement-io-yeah. and thou wilt put it on a blue lace, that it may be upon the branch-bonnet; upon the forefront of the branch-bonnet it will be. and it will be upon box-harun's forehead, that box-harun may bear the torment of the perfected things, which child-betweeners of immersed-to-theory-israel will perfect in all their perfected gifts; and it will be always upon his forehead, that they may be accepted before vowelmovement-io-yeah. and thou wilt embroider the coat of fine linen, and thou wilt do the branch-bonnet of fine linen, and thou wilt do the girdle of needlework. and for box-harun's child-betweeners thou wilt do coats, and thou wilt do for them girdles, and bonnets will thou do for them, for weight and for beauty. and thou wilt put them upon box-harun thy brother, and his child-betweeners with him; and will use-anoint them, and fill them, and perfect them, that they may darkener-server unto me. and thou wilt do them linen trousers to cover their nakedness; from the loins even unto the thighs they will reach: and they will be upon box-harun, and upon his child-betweeners, when they come in unto the proto-sinaitics-script-witness-until-due-tent, or when they come near unto the butcher-place to immerse in the perfected place; that they bear not torment, and die: it will be a statute world unto him and his seed after him. and this is the thing that thou wilt do unto them to perfect them, to darkener-server unto

me: take one bull child of visit-cattle, and two rams impeccable, and lit-mazat, and cakes unleavened tempered with oil, and wafers unleavened use-anointed with oil: of wheaten flour will thou do them. and thou wilt put them into one basket, and bring them in the basket, with the bull and the two rams. and box-harun and his child-betweeners thou wilt bring unto the opening of the proto-sinaitics-script-witness-until-due-tent, and will wash them with water. and thou wilt take the garments, and put upon box-harun the coat, and the robe of the cash-in-ephod, and the cash-in-ephod, and the bronze-tooth-khashan, and gird him with the accounting of the cash-in-ephod: and thou wilt put the branch-bonnet upon his head, and put the perfected crown upon the branch-bonnet. then wilt thou take the use-anointing oil, and pour it upon his head, and use-anoint him. and thou wilt bring his child-betweeners, and put coats upon them. and thou wilt gird them with girdles, box-harun and his child-betweeners, and put the bonnets on them: and the priest's office will be theirs for a perpetual statute: and thou wilt fill box-harun and his child-betweeners. and thou wilt cause a bull to be brought before the proto-sinaitics-script-witness-until-due-tent: and box-harun and his child-betweeners will put their hands upon the head of the bull. and thou wilt kill the bull before vowelmovement-io-yeah, by the opening of the proto-sinaitics-script-witness-until-due-tent. and thou wilt take of the blood of the bull, and put it upon the ray-horns of the butcher-place with thy finger, and pour all the blood beside the bottom of the butcher-place. and thou wilt take all the fat that covereth the inwards, and the remainder that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the butcher-place. but the flesh-immersed of the bull, and his skin, and his dung, will thou burn with fire without the camp: it is a misser. thou wilt also take one ram; and box-harun and his child-betweeners will put their hands upon the head of the ram. and thou wilt slay the ram, and thou wilt take his blood, and sprinkle it round about upon the butcher-place. and thou wilt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. and thou wilt burn the whole ram upon the butcher-place: it is a up-on unto vowelmovement-io-yeah: it is a smell fragrance, a fiery unto vowelmovement-io-yeah. and thou wilt take the other ram; and box-harun and his child-betweeners will put their hands upon the head of the ram. then wilt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of box-harun, and upon the tip of the right ear of his child-betweeners, and upon the thumb of their right hand, and upon the great toe of their right foot-genital, and sprinkle the blood upon the butcher-place round about. and thou wilt take of the blood that is upon the butcher-place, and of the use-anointing oil, and sprinkle it upon box-harun, and upon his garments, and upon his child-betweeners, and upon the garments of his child-betweeners with him: and he will be perfected, and his garments, and his child-betweeners, and his child-betweeners' garments with him. also thou wilt take of the ram the fat and the rump, and the fat that covereth the inwards, and the remainder above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of fullness: and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the lit-mazat that is before vowelmovement-io-yeah: and thou wilt put all in the hands of box-harun, and in the hands of his child-betweeners; and will sihawah them for a sihawah before vowelmovement-io-yeah. and thou wilt receive them of their hands, and burn them upon the butcher-place for a up-on, for a smell fragrance before vowelmovement-io-yeah: it is a fiery unto vowelmovement-io-yeah. and thou wilt take the breast of the ram of box-harun's fullness, and

sihawah it for a sihawah before vowelmovement-io-yeah: and it will be thy part. and thou wilt perfect the breast of the sieve, and the shoulder of the high, which is sieved, and which is heaved up, of the ram of the fullness, even of that which is for box-harun, and of that which is for his child-betweeners: and it will be box-harun's and his child-betweeners' by a statute world from child-betweeners of immersed-to-theory-israel: for it is an high: and it will be an high from child-betweeners of immersed-to-theory-israel of the butcher of their completes, even their high unto vowelmovement-io-yeah. and the perfected garments of box-harun will be his child-betweeners' after him, to be use-anointed therein, and to be filled in them. and that child-betweener that is darkener-server in his stead will put them on seven days, when he cometh into the proto-sinaitics-script-witness-until-due-tent to immerse in the perfected place. and thou wilt take the ram of the fullness, and seethe his flesh-immersed in the perfected place. and box-harun and his child-betweeners will eat the flesh-immersed of the ram, and the bread that is in the basket by the opening of the proto-sinaitics-script-witness-until-due-tent. and they will eat those things wherewith the out-of was made, to fill and to perfect them: but a stranger will not eat thereof, because they are perfected. and if ought of the flesh-immersed of the fullness, or of the bread, remain unto the morning, then thou wilt burn the remainder with fire: it will not be eaten, because it is perfected. and thus will thou do unto box-harun, and to his child-betweeners, according to all things which i have directed thee: seven days will thou fill them. and thou wilt do every day a bull for a misser for out-of: and thou wilt miss the butcher-place, when thou hast did an out-of for it, and thou wilt use-anoint it, to perfect it. seven days thou wilt out-of for the butcher-place, and perfect it; and it will be an butcher-place most perfected: whatsoever toucheth the butcher-place will be perfected. now this is that which thou wilt do upon the butcher-place; two lambs of the first year day by day continually. the one lamb thou wilt do in the morning; and the other lamb thou wilt do at even: and with the one lamb a tenth deal of flour mixed with the fourth part of an here-hin of beaten oil; and the fourth part of an here-hin of wine for a pouring. and the other lamb thou wilt do at even, and will do thereto according to the rest-absorber of the morning, and according to the pouring thereof, for a smell fragrance, a firy unto vowelmovement-io-yeah. this will be a continual up-on throughout your generations at the opening of the proto-sinaitics-script-witness-until-due-tent before vowelmovement-io-yeah: where i will meet you, to speak there unto thee. and there i will meet with child-betweeners of immersed-to-theory-israel, and the tabernacle will be perfected by my weight. and i will perfect the proto-sinaitics-script-witness-until-due-tent, and the butcher-place: i will perfect also both box-harun and his child-betweeners, to darkener-server to me. and i will dwell among child-betweeners of immersed-to-theory-israel, and will be their theory. and they will know that i am vowelmovement-io-yeah their theory, that brought them forth out of the land of narrows-create-mizraim-egypt, that i may dwell among them: i am vowelmovement-io-yeah their theory. and thou wilt do an butcher-place to burn incense upon: of sailing-shitim wood wilt thou do it. a cubit will be the length thereof, and a cubit the breadth thereof; foursquare will it be: and two cubits will be the height thereof: the ray-horns thereof will be of the same. and thou wilt overlay it with pure gold, the top thereof, and the sides thereof round about, and the ray-horns thereof; and thou wilt do unto it a frame of gold round about. and two golden rings wilt thou do to it under the crown of it, by the two corners thereof, upon the two sides of it will thou do it; and they will be for places for the canvas to bear it withal.

and thou wilt do the canvas of sailing-shitim wood, and overlay them with gold. and thou wilt put it before the breaker that is by the ark of the witness, before the out-of-townment that is over the witness, where i will meet with thee. and box-harun will burn thereon sweet incense every morning: when he dresseth the lamps, he will burn incense upon it. and when box-harun lighteth the lamps at even, he will burn incense upon it, a perpetual incense before vowelmovement-io-yeah throughout your generations. ye will up-on no strange-substantial incense thereon, nor up-on, nor rest-absorber; neither will ye pour pouring thereon. and box-harun will out-of upon the ray-horns of it once in a year with the blood of the misser of out-ofs: once in the year will he make out-of upon it throughout your generations: it is most perfected unto vowelmovement-io-yeah. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, when thou takest the sum of child-betweeners of immersed-to-theory-israel after their number, then will they give every man a out-of for his self unto vowelmovement-io-yeah, when thou numberest them; that there be no obstacle-nagaf among them, when thou numberest them. this they will give, every one that passeth among them that are numbered, half a light-shekel after the light-shekel of the perfected: (a light-shekel is twenty stranger-gerahs:) an half light-shekel will be the high of vowelmovement-io-yeah. every one that passeth among them that are numbered, from twenty years old and above, will give an high unto vowelmovement-io-yeah. the rich will not give more, and the poor will not give less than half a light-shekel, when they give an high unto vowelmovement-io-yeah, to out-of for your selfs. and thou wilt take the out-of money of child-betweeners of immersed-to-theory-israel, and will appoint it for the work of the proto-sinaitics-script-witness-until-due-tent; that it may be a memorial unto child-betweeners of immersed-to-theory-israel before vowelmovement-io-yeah, to out-of for your selfs. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, thou wilt also do a bulging of brass, and his foot-genital also of brass, to wash withal: and thou wilt put it between the proto-sinaitics-script-witness-until-due-tent and the butcher-place, and thou wilt put water therein. for box-harun and his child-betweeners will wash their hands and their feet-genitalia thereat: when they go into the proto-sinaitics-script-witness-until-due-tent, they will wash with water, that they die not; or when they come near to the butcher-place to immerse, to burn firy unto vowelmovement-io-yeah: so they will wash their hands and their feet-genitalia, that they die not: and it will be a statute world to them, even to him and to his seed throughout their generations. moreover vowelmovement-io-yeah stringed unto draw-out-mose, saying, take thou also unto thee head scents, of pure myrrh five hundred light-shekels, and of sweet cinnamon half so much, even two hundred and fifty light-shekels, and of sweet calamus two hundred and fifty light-shekels, and of cassia five hundred light-shekels, after the light-shekel of the perfected, and of oil olive an here-hin and thou wilt do it an oil of perfected ointment, an ointment compound after the art of the apothecary: it will be an perfected use-anointing oil. and thou wilt use-anoint the proto-sinaitics-script-witness-until-due-tent therewith, and the gather-box of the witness, and the oravy-send-table and all his items, and the stream-candle-light and his items, and the butcher-place of incense, and the butcher-place of up-on with all his items, and the bulging and his base. and thou wilt perfect them, that they may be most perfected: whatsoever toucheth them will be perfected. and thou wilt use-anoint box-harun and his child-betweeners, and fill them, that they may darkener-server unto me. and thou wilt speak unto child-betweeners of immersed-to-

theory-israel, saying, this will be an perfected use-anointing oil unto me throughout your generations. upon man's flesh-immersed will it not be poured, neither will ye do any other like it, after the composition of it: it is perfected, and it will be perfected unto you. whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, will even be cut off from his with-mum. and vowelmovement-io-yeah said unto draw-out-mose, take unto thee sweet scents, stacte, and thread-onycha, and galbanum; these sweet scents with pure white-frankincense: of each will there be a like weight: and thou will do it a perfume, a confection after the art of the apothecary, tempered together, pure and perfected: and thou will beat some of it very small, and put of it before the witness in the proto-sinaitics-script-witness-until-due-tent, where i will meet with thee: it will be unto you most perfected. and as for the perfume which thou will do, ye will not do to yourselves according to the composition thereof: it will be unto thee perfected for vowelmovement-io-yeah. whosoever will do like unto that, to smell thereto, will even be cut off from his with-mum. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, see, i have called by name-there onion-theory-bezaleel betweener of small-place-prince-hur betweener of small-place-prince-hur of the branch of know-hand-judah: and i have filled him with breath of theory, in wisdom, and in understanding, and in knowledge, and in all manner of craft-message, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of craft-message. and i, behold, i have given with him my-tent-dad-aholiab, betweener of my-brother-support-ahisamakh, of the branch of discuss-court-dan and in the hearts of all that are wise hearted i have put wisdom, that they may do all that i have directed thee; the proto-sinaitics-script-witness-until-due-tent, and the ark of the witness, and the out-of-town-menter that is thereupon, and all the item of the tent, and the oravy-send-table and his item, and the pure stream-candle-light with all his item, and the butcher-place of incense, and the butcher-place of up-on with all his item, and the bulging and his base, and the cluths of work, and the perfected garments for box-harun the darkener-server and the garments of his child-betweeners, to darkener-server and the use-anointing oil, and sweet incense for the perfected place: according to all that i have directed thee will they do. and vowelmovement-io-yeah spake unto draw-out-mose, saying, speak thou also unto child-betweeners of immersed-to-theory-israel, saying, verily my sevenths ye will keep: for it is a sign between me and you throughout your generations; that ye may know that i am vowelmovement-io-yeah that doth perfect you. ye will keep the seventh therefore; for it is perfected unto you: every one that ceaseth it will surely be put to death: for whosoever doeth any work therein, that self will be cut off from his with-mum. six days may work be done; but in the seventh is the seventh of rest, perfected to vowelmovement-io-yeah: whosoever doeth any work in the seventh day, he will surely be put to death. wherefore child-betweeners of immersed-to-theory-israel will keep the seventh, to keep the seventh throughout their generations, for a perpetual covenant. it is a sign between me and child-betweeners of immersed-to-theory-israel to world: for in six days vowelmovement-io-yeah did namespaces and land, and on the seventh day he rested, and was refreshed. and he gave unto draw-out-mose, when he had made an end of communing with him upon mount bush-sinai, two tables of witness, tables of stone, written with the finger of theory. and when the with-mum saw that draw-out-mose delayed to come down out of the mount, the with-mum gathered themselves together unto box-harun, and said unto him, up, do us theory, which will go before us;

for as for this draw-out-mose, the man that brought us up out of the land of narrows-create-mizraim-egypt, we wot not what is become of him. and box-harun said unto them, break off the golden earrings, which are in the ears of your women, of your child-betweeners, and of your daughters, and bring them unto me. and all the with-mum brake off the golden earrings which were in their ears, and brought them unto box-harun. and he received them at their hand, and fashioned it with a graving tool, after he had did it a molten calf: and they said, these be thy theory, o immersed-to-theory-israel, which brought thee up out of the land of narrows-create-mizraim-egypt. and when box-harun saw it, he built-between a butcher-place before it; and box-harun made proclamation, and said, to morrow is a feast to vowelmovement-io-yeah. and they rose up early on the morrow, and uponed up-ons, and brought completes; and the with-mum sat down to eat and to drink, and rose up to play. and vowelmovement-io-yeah said unto draw-out-mose, go, get thee down; for thy with-mum, which thou broughtest out of the land of narrows-create-mizraim-egypt, have corrupted themselves: they have turned aside quickly out of the way which i directed them: they have did them a molten calf, and have partook it, and have butcherd thereunto, and said, these be thy theory, o immersed-to-theory-israel, which have brought thee up out of the land of narrows-create-mizraim-egypt. and vowelmovement-io-yeah said unto draw-out-mose, i have seen this with-mum, and behold, it is a stiffnecked with-mum: now therefore let me alone, that my wrath may wax hot against them, and that i may consume them: and i will do of thee a great nation. and draw-out-mose besought vowelmovement-io-yeah his theory, and said, vowelmovement-io-yeah, why doth thy wrath wax hot against thy with-mum, which thou hast brought forth out of the land of narrows-create-mizraim-egypt with great power, and with a mighty hand? wherefore should the narrows-create-mizraim-egyptians speak, and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face-turnings of the earth? turn from thy fierce wrath, and repent of this visual-ra-toil against thy with-mum. remember their-wing-organ-ibrahim, laugh-ishaq, and immersed-to-theory-israel, thy workers, to whom thou swarest by thine own self, and saidst unto them, i will multiply your seed as the stars of namespaces and all this land that i have stringed of will i give unto your seed, and they will inherit it to world. and vowelmovement-io-yeah repented of the visual-ra-toil which he thought to do unto his with-mum. and draw-out-mose turned, and went down from the mount, and the two tables of the witness were in his hand: the tables were written on both their sides; on the one side and on the other were they written. and the tables were the doing of theory, and the writing was the writing of theory, graven upon the tables. and when yeah-secure-isa heard the noise of the with-mum as they shouted, he said unto draw-out-mose, there is a noise of war in the camp. and he said, it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do i hear. and it came to pass, as soon as he came nerein the camp, that he saw the calf, and the dancing: and draw-out-mose' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. and he took the calf which they had did, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and did child-betweeners of immersed-to-theory-israel drink of it, and draw-out-mose said unto box-harun, what did this with-mum unto thee, that thou hast brought so great a miss upon them? and box-harun said, let not the anger of my lord wax hot: thou knowest the with-mum, that they are set on mischief. for they said unto me, do us theory, which will go before us: for as

for this draw-out-mose, the man that brought us up out of the land of narrows-create-mizraim-egypt, we wot not what is become of him. and i said unto them, whosoever hath any gold, let them break it off. so they gave it me: then i cast it into the fire, and there came unto this calf. and when draw-out-mose saw that the with-mum were naked; (for box-harun had made them naked unto their shame among their enemies:) then draw-out-mose stood in the gate of the camp, and said, who is on vowelmovement-io-yeah's side? let him come unto me. and all the child-betweeners of join-levi added themselves together unto him. and he said unto them, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. and child-betweeners of join-levi did according to the string of draw-out-mose: and there fell of the with-mum that day about three thousand men. for draw-out-mose had said, fill yourselves today to vowelmovement-io-yeah, even every man upon his child-betweener and upon his brother; that he may bestow upon you a knee-pooling this day. and it came to pass on the morrow, that draw-out-mose said unto the with-mum, ye have missed a great miss and now i will go up unto vowelmovement-io-yeah; per-adventure i will out-of for your miss and draw-out-mose returned unto vowelmovement-io-yeah, and said, oh, this with-mum have missed a great miss and have did them theory of gold. yet now, if thou wilt forgive their miss and if not, blut me, i pray thee, out of thy book which thou hast written. and vowelmovement-io-yeah said unto draw-out-mose, whosoever hath missed against me, him will i blut out of my book. therefore now go, lead the with-mum unto the place of which i have stringed unto thee: behold, mine messenger will go before thee: nevertheless in the day when i visit i will visit their miss upon them. and vowelmovement-io-yeah plagued the with-mum, because they did the calf, which box-harun did. and vowelmovement-io-yeah said unto draw-out-mose, depart, and go up hence, thou and the with-mum which thou hast brought up out of the land of narrows-create-mizraim-egypt, unto the land which i swear unto their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub, saying, unto thy seed will i give it: and i will send an messenger before thee; and i will drive out the buy-canaanite, the talker-amorite, and the cut-hittite, and the unvalled-perizzite, the experience-hivite, and the trampler-jebusite: unto a land flowing with milk and honey: for i will not go up in the narin of thee; for thou art a stiffnecked with-mum: lest i consume thee in the way. and when the with-mum heard these visual-ra-toil tidings, they mourned: and no man did put on him his ornaments. for vowelmovement-io-yeah had said unto draw-out-mose, say unto child-betweeners of immersed-to-theory-israel, ye are a stiffnecked with-mum: i will come up into the narin of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that i may know what to do unto thee. and child-betweeners of immersed-to-theory-israel stripped themselves of their ornaments by the mount sword-horeb. and draw-out-mose took the tent, and pitched it without the camp, afar off from the camp, and called it the proto-sinaitics-script-witness-until-due-tent. and it came to pass, that every one which sought vowelmovement-io-yeah went out unto the proto-sinaitics-script-witness-until-due-tent, which was without the camp. and it came to pass, when draw-out-mose went out unto the tent, that all the with-mum rose up, and stood every man at his tent opening, and looked after draw-out-mose, until he was gone into the tent. and it came to pass, as draw-out-mose entered into the tent, the cloudy stand descended, and stood at the opening of the

tent, and stringed with draw-out-mose. and all the with-mum saw the cloudy stand stand at the tent opening: and all the with-mum rose up and partook, every man in his tent opening. and vowelmovement-io-yeah stringed unto draw-out-mose face-turnings to face-turnings, as a man speaketh unto his friend. and he turned again into the camp: but his servant yeah-secure-isa, betweener of fish-noon, a young man, departed not out of the tent. and draw-out-mose said unto vowelmovement-io-yeah, see, thou sayest unto me, bring up this with-mum: and thou hast not let me know whom thou wilt send with me. yet thou hast said, i know thee by name-there and thou hast also found grace in my sight. now therefore, i pray thee, if i have found grace in thy sight, show me now thy way, that i may know thee, that i may find grace in thy sight: and consider that this nation is thy with-mum: and he said, my presence will go with thee, and i will give thee rest. and he said unto him, if thy presence go not with me, carry us not up hence. for wherein will it be known here that i and thy with-mum have found grace in thy sight? is it not in that thou goest with us? so will we be separated, i and thy with-mum, from all the with-mum that are upon the face-turnings of the earth. and vowelmovement-io-yeah said unto draw-out-mose, i will do this thing also that thou hast stringed: for thou hast found grace in my sight, and i know thee by name-there and he said, i beseech thee, show me thy weight. and he said, i will make all my goodness pass before thee, and i will proclaim the name-there of vowelmovement-io-yeah before thee; and will be graceful to whom i will be graceful, and will show wombing on whom i will show wombing. and he said, thou canst not see my face-turnings: for there will no man see me, and live. and vowelmovement-io-yeah said, behold, there is a place by me, and thou wilt stand upon a rock: and it will come to pass, while my weight passeth by, that i will put thee in a cleft of the rock, and will cover thee with my hand while i pass by: and i will take away mine hand, and thou wilt see my back parts: but my face-turnings will not be seen. and vowelmovement-io-yeah said unto draw-out-mose, hew thee two tables of stone like unto the first: and i will write upon these tables the strings that were in the first tables, which thou brakest. and be ready in the morning, and come up in the morning unto mount bush-sinai, and present thyself there to me in the head of the mount. and no man will come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. and he hewed two tables of stone like unto the first; and draw-out-mose rose up early in the morning, and went up unto mount bush-sinai, as vowelmovement-io-yeah had directed him, and took in his hand the two tables of stone. and vowelmovement-io-yeah descended in the cloud, and stood with him there, and called the name-there of vowelmovement-io-yeah. and vowelmovement-io-yeah passed by before him, and proclaimed, vowelmovement-io-yeah, vowelmovement-io-yeah theory, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving torment and crime and miss and that will by no means clear the name-fire; visiting the torment of the fathers upon child-betweeners, and upon child-betweeners's child-betweeners, unto the third and to the fourth generation. and draw-out-mose made haste, and bowed his head toward the land, and partook. and he said, if now i have found grace in thy sight, vowelmovement-io-yeah, let my vowelmovement-io-yeah, i pray thee, go narin us; for it is a stiffnecked with-mum; and pardon our torment and our miss and take us for thine inheritance. and he said, behold, i do a covenant: before all thy with-mum i will do marvels, such as have not been done in all the land, nor in any nation: and all the with-mum narin which thou art will see the doing of vowelmove-

ment-io-yeah: for it is a terrible thing that i will do with thee. keep thou that which i direct thee this day: behold, i drive out before thee the talker-amorite, and the buy-canaanite, and the cut-hittite, and the unvalled-perizzite, and the experience-hivite, and the trampler-jebusite. take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the nether of thee: but ye will destroy their butcher-places, break their images, and cut down their prosperity-fortuna-aserahs: for thou wilt partake no other theory: for vowelmovement-io-yeah, whose name-there is jealous, is a jealous theory: lest thou make a covenant with the inhabitants of the land, and they go a feeding-whoring after their theory, and do butcher unto their theory, and one call thee, and thou eat of his butcher; and thou take of their daughters unto thy child-betweeners, and their daughters go a feeding-whoring after their theory, and make thy child-betweeners go a feeding-whoring after their theory. thou wilt do thee no molten theory. the feast of lit-mazat will thou keep. seven days thou wilt eat lit-mazat, as i directed thee, in the time of the month spring-abib: for in the month spring-abib thou camest out from narrow-creatures-mizraim-egypt. all that openeth the womb is mine; and every firstling among thy animal whether ox or sheep, that is male-rememberer. but the firstling of an ass thou wilt redeem with a lamb: and if thou redeem him not, then will thou break his neck. all the firstborn of thy child-betweeners thou wilt redeem. and none will appear before me empty. six days thou wilt work, but on the seventh day thou wilt rest: in earring time and in harvest thou wilt rest. and thou wilt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. thrice in the year will all your rememberers children appear before vowelmovement-io-yeah theory, the theory of immersed-to-theory-israel. for i will cast out the nations before thee, and enlarge thy borders: neither will any man desire thy land, when thou wilt go up to appear before vowelmovement-io-yeah thy theory thrice in the year. no slay the blood of my butcher with leaven; neither will the butcher of the feast of the stopskip be left unto the morning. the first of the firstfruits of thy land thou wilt bring unto the alpha-beit-house of vowelmovement-io-yeah thy theory. no see thee a kid in his mother's milk. and vowelmovement-io-yeah said unto draw-out-mose, write thou these strings: for after the tenor of these strings i have made a covenant with thee and with immersed-to-theory-israel. and he was there with vowelmovement-io-yeah forty days and forty nights; he did neither eat bread, nor drink water. and he wrote upon the tables the strings of the covenant, the ten strings, and it came to pass, when draw-out-mose came down from mount bush-sinai with the two tables of witness in draw-out-mose's hand, when he came down from the mount, that draw-out-mose wist not that the skin of his face-turnings shone while he stringed with him. and when box-harun and all child-betweeners of immersed-to-theory-israel saw draw-out-mose, behold, the skin of his face-turnings shone; and they were afraid to come nigh him. and draw-out-mose called unto them; and box-harun and all the governors of the witness-until returned unto him: and draw-out-mose stringed with them. and afterward all child-betweeners of immersed-to-theory-israel came nigh: and he gave them in string all that vowelmovement-io-yeah had stringed with him in mount bush-sinai. and till draw-out-mose had done speaking with them, he put a breaker on his face-turnings. but when draw-out-mose went in before vowelmovement-io-yeah to speak with him, he took the breaker off, until he came out. and he came out, and stringed unto child-betweeners of immersed-to-theory-israel that which he was directed. and child-betweeners of immersed-to-theory-israel saw the face-turnings

of draw-out-mose, that the skin of draw-out-mose's face-turnings shone: and draw-out-mose put the breaker upon his face-turnings again, until he went in to speak with him. and draw-out-mose gathered all the witness-until of child-betweeners of immersed-to-theory-israel together, and said unto them, these are the strings which vowelmovement-io-yeah hath directed, that ye should do them. six days will work be done, but on the seventh day there will be to you an perfected day, a seventh of rest to vowelmovement-io-yeah: whosoever doeth work therein will be put to death. ye will kindle no fire throughout your habitations upon the seventh day. and draw-out-mose stringed unto all the witness-until of child-betweeners of immersed-to-theory-israel, saying, this is the thing which vowelmovement-io-yeah directed, saying, take ye from among you an high unto vowelmovement-io-yeah: whosoever is of a willing heart, let him bring it, a highing of vowelmovement-io-yeah; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine linen, and goats' hair, and rams' skins earth-adam-from red, and feel-takhash skins, and sailing-shitim wood, and oil for the light, and scents for use-anointing oil, and for the sweet incense, and that-they-onyx stones, and stones to be set for the cash-in-ephod, and for the bronze-tooth-khashan. and every wise hearted among you will come, and do all that vowelmovement-io-yeah hath directed; the dwelling, his tent, and his covering, his taches, and his boards, his bars, his stands, and his sockets, the ark, and the canvas thereof, with the out-of-townment, and screen-breaker, the oravy-send-table, and his canvas, and all his items, and the turns-bread, the stream-candle-light also for the light, and his item, and his lamps, with the oil for the light, and the incense butcher-place, and his canvas, and the use-anointing oil, and the sweet incense, and the hanging for the opening at the entering in of the dwelling, the butcher-place of up-on, with his brazen place-of-already-mikhabar, his canvas, and all his items, the bulging and his base, the hangings of the court, his stands, and their sockets, and the hanging for the opening of the court, the pins of the dwelling, and the pins of the court, and their cords, the cluths of work, to do work in the perfected place, the perfected garments for box-harun the darkener-server and the garments of his child-betweeners, to darkener-server and all the witness-until of child-betweeners of immersed-to-theory-israel departed from the presence of draw-out-mose. and they came, every one whose heart nearin-ed him up, and every one whom his breath made willing, and they brought vowelmovement-io-yeah's high to the work of the proto-sinaitics-script-witness-until-due-tent, and for all his work, and for the perfected garments. and they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all items of gold: and every man that offered, offered a offering of gold unto vowelmovement-io-yeah. and every man, with whom was found blue, and purple, and two caterpillars, and fine linen, and goats' hair, and red skins of rams, and feel-takhash skins, brought them. every one that did high an high of silver and brass brought vowelmovement-io-yeah's high: and every man, with whom was found sailing-shitim wood for any work of the work, brought it. and all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of two caterpillars, and of fine linen. and all the women whose heart stirred them up in wisdom spun goats' hair. and the governors brought that-they-onyx stones, and stones to be set, for the cash-in-ephod, and for the bronze-tooth-khashan; and spice, and oil for the light, and for the use-anointing oil, and for the sweet incense. child-betweeners of immersed-to-theory-israel brought a willing offering unto vowelmovement-io-yeah, every man

and woman, whose heart did them willing to bring for all manner of work, which vowelmovement-io-yeah had directed to be did by the hand of draw-out-mose. and draw-out-mose said unto child-betweeners of immersed-to-theory-israel, see, vowelmovement-io-yeah hath called by name-there onion-theory-bezaleel betweener of small-place-prince-hur betweener of small-place-prince-hur of the branch of know-hand-judah; and he hath filled him with breath of theory, in wisdom, in understanding, and in knowledge, and in all manner of craft-message; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to do any manner of cunning work. and he hath put in his heart that he may teach, both he, and my-tent-dad-aholiab, betweener of my-brother-support-ahisamak, of the branch of discuss-court-dan them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in two caterpillars, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. then wrought onion-theory-bezaleel and my-tent-dad-aholiab, and every wise hearted man, in whose heart vowelmovement-io-yeah had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of draw-out-mose all the high, which child-betweeners of immersed-to-theory-israel had brought for the work of the work of the perfected, to do it withal. and they brought yet unto him ever volunteer every morning. and all the wise men, that wrought all the work of the perfected, came every man from his work which they did; and they spake unto draw-out-mose, saying, the with-mum bring much more than enough for the work of the work, which vowelmovement-io-yeah directed to do. and draw-out-mose gave saying, and they caused it to be proclaimed throughout the camp, saying, let neither man nor woman do any more work for the highting of the perfected. so the with-mum were restrained from bringing. for the stuff they had was sufficient for all the work to do it, and too much. and every wise hearted man among them that wrought the doing of the dwelling did ten curtains six-linen, and blue, and purple, and two caterpillars: with nearinners of cunning doing did he them. the length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. and he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. and he did loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he did in the uttermost side of another curtain, in the coupling of the second. fifty loops did he in one curtain, and fifty loops did he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. and he did fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one dwelling. and he did curtains of goats' hair for the tent over the dwelling: eleven curtains he did them. the length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. and he coupled five curtains by themselves, and six curtains by themselves. and he did fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops did he upon the edge of the curtain which coupleth the second. and he did fifty taches of brass to couple the tent together, that it might be one. and he did a covering for the tent of rams' skins

earth-adam-from red, and a covering of feel-takhash skins above that. and he did boards for the dwelling of sailing-shitim wood, standing up. the length of a board was ten cubits, and the breadth of a board one cubit and a half. one board had two tenons, equally distant one from another: thus did he do for all the boards of the dwelling. and he did boards for the dwelling; twenty boards for the south side southward: and forty sockets of silver he did under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. and for the other side of the dwelling, which is toward the north corner, he did twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. and for the sides of the dwelling westward he did six boards. and two boards did he for the corners of the dwelling in the two sides, and they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. and there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets. and he did bars of sailing-shitim wood; five for the boards of the one side of the dwelling, and five bars for the boards of the other side of the dwelling, and five bars for the boards of the dwelling for the sides westward. and he did the middle bar to shoot through the boards from the one end to the other. and he overlaid the boards with gold, and did their rings of gold to be places for the bars, and overlaid the bars with gold. and he did a breaker of blue, and purple, and two caterpillars, and fine twined linen: with nearinners did he it of cunning doing. and he did thereunto four stands of sailing-shitim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. and he did an hanging for the tent opening of blue, and purple, and two caterpillars, and fine twined linen, of needlework; and the five stands of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass. and onion-theory-bezaleel did the ark of sailing-shitim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and did a crown of gold to it round about. and he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. and he did canvas of sailing-shitim wood, and overlaid them with gold. and he put the canvas into the rings by the sides of the ark, to bear the ark. and he did the out-of-townment of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. and he did two nearinners of gold, beaten out of one piece did he them, on the two ends of the out-of-townment; one nearinner on the end on this side, and another nearinner on the other end on that side: out of the out-of-townment did he the nearinners on the two ends thereof. and the nearinners spread out their wings on high, and covered with their wings over the out-of-townment, with their face-turnings one to another; even to the out-of-townmentward were the face-turnings of the nearinners. and he did the oravy-send-table of sailing-shitim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and did thereunto a frame of gold round about. also he did thereunto a border of an handbreadth round about; and did a crown of gold for the border thereof round about. and he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet-genitalia thereof. over against the border were the rings, the places for the canvas to bear the send-table and he did the canvas of sailing-shitim wood, and overlaid them with gold, to bear the send-table and he did the items which were upon

the send-table his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold. and he did the stream-candle-light of pure gold: of beaten work did he the stream-candle-light; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same; and six branches going out of the sides thereof; three branches of the stream-candle-light out of the one side thereof, and three branches of the stream-candle-light out of the other side thereof: three bowls made after the fashion of youth-almonds in one branch, a knop and a flower; and three bowls made like youth-almonds in another branch, a knop and a flower: so throughout the six branches going out of the stream-candle-light. and in the stream-candle-light were four bowls made like youth-almonds, his knops, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. their knops and their branches were of the same: all of it was one beaten work of pure gold. and he did his seven lamps, and his scissors, and his shutters, of pure gold. of a talent of pure gold did he it, and all the items thereof. and he did the incense butcher-place of sailing-shitim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the ray-horns thereof were of the same, and he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the ray-horns of it: also he did unto it a frame of gold round about. and he did two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the canvas to bear it withal. and he did the canvas of sailing-shitim wood, and overlaid them with gold. and he did the perfected use-anointing oil, and the pure incense of sweet scents, according to the doing of the apothecary. and he did the butcher-place of up-on of sailing-shitim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. and he did the ray-horns thereof on the four corners of it; the ray-horns thereof were of the same: and he overlaid it with brass. and he did all the items of the butcher-place, the pots, and the shovels, and the basins, and the flesh-immersedhooks, and the firepans: all the items thereof did he of brass. and he did for the butcher-place a brazen place-of-already-mikhbar of net-work under the compass thereof beneath unto the midst of it. and he cast four rings for the four ends of the grate of brass, to be places for the canvas. and he did the canvas of sailing-shitim wood, and overlaid them with brass. and he put the canvas into the rings on the sides of the butcher-place, to bear it withal; he did the butcher-place hollow with boards. and he did the bulging of brass, and the foot-genital of it of brass, of the lookinglasses of the women assembling, which assembled at the opening of the proto-sinaitics-script-witness-until-due-tent. and he did the court: on the south side southward the hangings of the court were six-linen, an hundred cubits: their stands were twenty, and their brazen sockets twenty; the hooks of the stands and their fillets were of silver. and for the north side the hangings were an hundred cubits, their stands were twenty, and their sockets of brass twenty; the hooks of the stands and their fillets of silver. and for the west side were hangings of fifty cubits, their stands ten, and their sockets ten; the hooks of the stands and their fillets of silver. and for the east side eastward fifty cubits. the hangings of the one side of the gate were fifteen cubits; their stands three, and their sockets three. and for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their stands three, and their sockets three. all the hangings of the court round about were six-linen. and the sockets for the stands were of brass; the hooks of the stands and their fillets of silver; and the overlaying

of their chapters of silver; and all the stands of the court were filleted with silver. and the hanging for the gate of the court was needlework, of blue, and purple, and two caterpillars, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. and their stands were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver. and all the pins of the dwelling, and of the court round about, were of brass. this is the sum of the dwelling, even of the dwelling of witness, as it was counted, according to the commandment of draw-out-mose, for the work of the join-levites, by the hand of with-palm-itamar, child-betweener to box-harun the darkener-server and onion-theory-bezaleel the child-betweener small-place-prince-hur betweener of small-place-prince-hur of the branch of know-hand-judah, did all that vowelmovement-io-yeah directed draw-out-mose. and with him was mytent-dad-aholiab, child-betweener of my-brother-support-ahisamakh, of the branch of discuss-court-dan an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in two caterpillars, and fine linen. all the gold that was occupied for the work in all the work of the perfected place, even the gold of the shaker, was twenty and nine talents, and seven hundred and thirty light-shekels, after the light-shekel of the perfected. and the silver of them that were numbered of the witness-until was an hundred talents, and a thousand seven hundred and threescore and fifteen light-shekels, after the light-shekel of the perfected: a split-bekah forevery man, that is, half a light-shekel, after the light-shekel of the perfected, forevery one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. and of the hundred talents of silver were cast the sockets of the perfected, and the sockets of the breaker; an hundred sockets of the hundred talents, a talent for a socket. and of the thousand seven hundred seventy and five light-shekels he did hooks for the stands, and overlaid their chapters, and filleted them, and the brass of the tnpohfering was seventy talents, and two thousand and four hundred light-shekels. and therewith he did the sockets to the opening of the proto-sinaitics-script-witness-until-due-tent, and the brazen butcher-place, and the brazen place-of-already-mikhbar for it, and all the items of the butcher-place, and the sockets of the court round about, and the sockets of the court gate, and all the pins of the dwelling, and all the pins of the court round about. and of the blue, and purple, and two caterpillars, they did cluths of work, to do work in the perfected place, and did the perfected garments for box-harun; as vowelmovement-io-yeah directed draw-out-mose. and he did the cash-in-ephod of gold, blue, and purple, and two caterpillars, and fine twined linen. and they did beat the gold into thin plates, and cut it into wires, to doing it in the blue, and in the purple, and in the two caterpillars, and in the fine linen, with cunning doing. they did shoulderpieces for it, to couple it together: by the two edges was it coupled together. and the accounting of his cash-in-ephod, that was upon it, was of the same, according to the doing thereof; of gold, blue, and purple, and two caterpillars, and fine twined linen; as vowelmovement-io-yeah directed draw-out-mose. and they wrought that-they-onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of child-betweeners of immersed-to-theory-israel. and he put them on the shoulders of the cash-in-ephod, that they should be stones for a memorial to child-betweeners of immersed-to-theory-israel; as vowelmovement-io-yeah directed draw-out-mose. and he did the bronze-tooth-khashan of cunning doing, like the doing of the cash-in-ephod; of gold, blue, and purple, and

two caterpillars, and fine twined linen. it was foursquare; they did the bronze-tooth-khashan double: a span was the length thereof, and a span the breadth thereof, being doubled. and they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. and the second row, an emerald, a sapphire, and a diamond. and the third row, a ligure, an agate, and an dream-amethyst. and the fourth row, a chrysolite-aquamarine-tarshish, an that-they-onyx, and a smooth-jasper: they were inclosed in ouches of gold in their inclosings. and the stones were according to the names of child-betweeners of immersed-to-theory-israel, twelve, according to their names, like the engravings of a signet, every one with his name-there according to the twelve shfttribes. and they did upon the bronze-tooth-khashan chains at the ends, of wreathed doing of pure gold. and they did two ouches of gold, and two gold rings; and put the two rings in the two ends of the bronze-tooth-khashan. and they put the two wreathed chains of gold in the two rings on the ends of the bronze-tooth-khashan. and the two ends of the two wreathed chains they fastened in the two ouches, and put them on the shoulderpieces of the cash-in-ephod, before it. and they did two rings of gold, and put them on the two ends of the bronze-tooth-khashan, upon the border of it, which was on the side of the cash-in-ephod inward. and they did two other golden rings, and put them on the two sides of the cash-in-ephod underneath, toward the forepart of it, over against the other coupling thereof, above the accounting of the cash-in-ephod. and they did bind the bronze-tooth-khashan by his rings unto the rings of the cash-in-ephod with a lace of blue, that it might be above the accounting of the cash-in-ephod, and that the bronze-tooth-khashan might not be loosed from the cash-in-ephod; as vowelmovement-io-yeah directed draw-out-mose. and he did the robe of the cash-in-ephod of woven doing, all of blue. and there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. and they did upon the hems of the robe pomegranates of blue, and purple, and two caterpillars, and twined linen. and they did bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to immerse in; as vowelmovement-io-yeah directed draw-out-mose. and they did coats of fine linen of woven doing for box-harun, and for his child-betweeners, and six branch-bonnets, and adorned hats of fine linen, and six cluth pants, twined, and six girdles, twined, and blue, and purple, and two caterpillars, of needlework; as vowelmovement-io-yeah directed draw-out-mose. and they did the plate of the perfected crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, perfection to vowelmovement-io-yeah. and they tied unto it a lace of blue, to fasten it on high upon the branch-bonnet; as vowelmovement-io-yeah directed draw-out-mose. thus was all the work of the dwelling of the proto-sinaitics-script-witness-until-due-tent finished: and child-betweeners of immersed-to-theory-israel did according to all that vowelmovement-io-yeah directed draw-out-mose, so did they. and they brought the dwelling unto draw-out-mose, the tent, and all his item, his taches, his boards, his bars, and his stands, and his sockets, and the covering of rams' skins earthadam-from red, and the covering of feel-takhash skins, and screen-breaker, the ark of the witness, and the canvas thereof, and the out-of-townment, the send-table and all the items thereof, and the turns-bread, the pure stream-candle-light, with the lamps thereof, even with the lamps to be set in order, and all the items thereof, and the oil for light, and the golden butcher-place, and the use-

anointing oil, and the sweet incense, and the hanging for the tent opening, the brazen butcher-place, and his grate of brass, his canvas, and all his items, the bulging and his base, the hangings of the court, his stands, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the items of the work of the dwelling, for the proto-sinaitics-script-witness-until-due-tent, the cluths of work to do work in the perfected place, and the perfected garments for box-harun the darkener-server and his child-betweeners' garments, to darkener-server according to all that vowelmovement-io-yeah directed draw-out-mose, so child-betweeners of immersed-to-theory-israel did all the work. and draw-out-mose did look upon all the work, and, behold, they had done it as vowelmovement-io-yeah had directed, even so had they done it: and draw-out-mose happy them. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, on the first day of the first month will thou set up the dwelling of the proto-sinaitics-script-witness-until-due-tent. and thou will put therein the gather-box of the witness, and cover the gather-box with the breaker. and thou will bring in the send-table and set in order the things that are to be set in order upon it; and thou will bring in the stream-candle-light, and light the lamps thereof. and thou will set the butcher-place of gold for the incense before the gather-box of the witness, and put the hanging of the opening to the dwelling. and thou will set the butcher-place of the up-on before the opening of the dwelling of the proto-sinaitics-script-witness-until-due-tent. and thou will set the bulging between the proto-sinaitics-script-witness-until-due-tent and the butcher-place, and will put water therein. and thou will set up the court round about, and hang up the hanging at the court gate. and thou will take the use-anointing oil, and use-anoint the dwelling, and all that is therein, and will perfect it, and all the items thereof: and it will be perfected. and thou will use-anoint the butcher-place of the up-on, and all his items, and perfect the butcher-place: and it will be an butcher-place most perfected. and thou will use-anoint the bulging and his base, and perfect it. and thou will nearin box-harun and his child-betweeners unto the opening of the proto-sinaitics-script-witness-until-due-tent, and wash them with water. and thou will put upon box-harun the perfected garments, and use-anoint him, and perfect him; that he may darkener-server unto me. and thou will bring his child-betweeners, and cluth them with coats: and thou will use-anoint them, as thou didst use-anoint their father, that they may darkener-server unto me: for their use-anointing will surely be a world darkener-serverhood throughout their generations. thus did draw-out-mose: according to all that vowelmovement-io-yeah directed him, so did he. and it came to pass in the first month in the second year, on the first day of the month, that the dwelling was reared up. and draw-out-mose reared up the dwelling, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his stands. and he spread abroad the tent over the dwelling, and put the covering of the tent above upon it; as vowelmovement-io-yeah directed draw-out-mose. and he took and put the witness into the ark, and set the canvas on the ark, and put the out-of-townment above upon the ark: and he brought the gather-box into the dwelling, and set up screen-breaker, and covered the gather-box of the witness; as vowelmovement-io-yeah directed draw-out-mose. and he put the oravy-send-table in the proto-sinaitics-script-witness-until-due-tent, upon the side of the dwelling northward, without the breaker. and he set the bread in order upon it before vowelmovement-io-yeah; as vowelmovement-io-yeah had directed draw-out-mose. and he put the stream-candle-light in the proto-sinaitics-script-witness-until-due-tent, over against the send-table on the side of the dwelling

southward. and he lighted the lamps before vowelmovement-io-yeah; as vowelmovement-io-yeah directed draw-out-mose. and he put the golden butcher-place in the proto-sinaitics-script-witness-until-due-tent before the breaker: and he burnt sweet incense thereon; as vowelmovement-io-yeah directed draw-out-mose. and he set up the hanging at the opening of the dwelling. and he put the butcher-place of up-on by the opening of the dwelling of the proto-sinaitics-script-witness-until-due-tent, and up-oned upon it the up-on and the rest-absorber; as vowelmovement-io-yeah directed draw-out-mose. and he set the bulging between the proto-sinaitics-script-witness-until-due-tent and the butcher-place, and put water there, to wash withal. and draw-out-mose and box-harun and his child-betweeners washed their hands and their feet-genitalia thereat: when they went into the proto-sinaitics-script-witness-until-due-tent, and when they nearin-ed unto the butcher-place, they washed; as vowelmovement-io-yeah directed draw-out-mose. and he reared up the court round about the dwelling and the butcher-place, and set up the hanging of the court gate. so draw-out-mose finished the work. then a cloud covered the proto-sinaitics-script-witness-until-due-tent, and the weight of vowelmovement-io-yeah filled the dwelling. and draw-out-mose was not able to enter into the proto-sinaitics-script-witness-until-due-tent, because the cloud abode thereon, and the weight of vowelmovement-io-yeah filled the dwelling. and when the cloud was taken up from over the dwelling, child-betweeners of immersed-to-theory-israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. for the cloud of vowelmovement-io-yeah was upon the dwelling by day, and fire was on it by night, in the sight of all the house of immersed-to-theory-israel, throughout all their journeys.

and vowelmovement-io-yeah called unto draw-out-mose, and stringed unto him out of the proto-sinaitics-script-witness-until-due-tent, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, if any man of you nearin a nearin unto vowelmovement-io-yeah, ye will nearin your nearin of the animal even of the cattle and of the flock. if his nearin be a up-on of the cattle let him nearin a male-rememberer impeccable: he will nearin it of his own voluntary will at the opening of the proto-sinaitics-script-witness-until-due-tent before vowelmovement-io-yeah. and he will put his hand upon the head of the up-on; and it will be accepted for him to make out-of for him. and he will kill the bull before vowelmovement-io-yeah: and the darkener-server, box-harun's child-betweeners, will bring the blood, and sprinkle the blood round about upon the butcher-place that is by the opening of the proto-sinaitics-script-witness-until-due-tent. and he will flay the up-on, and make-ready-chunk it into its make-ready-chunks. and the child-betweeners of box-harun the darkener-server will put fire upon the butcher-place, and arrange the wood on the fire: and the darkener-server, box-harun's child-betweeners, will lay the make-ready-chunks, the head, and the fat, on the wood on the fire on the butcher-place: but his inwards and his legs will he wash in water: and the darkener-server will burn all on the butcher-place, to be a up-on, a ash, of a smell fragrance unto vowelmovement-io-yeah. and if his nearin be of the flocks, namely, of the sheep, or of the goats, for a up-on; he will nearin it a male-rememberer impeccable. and he will kill it on the side of the butcher-place northward before vowelmovement-io-yeah: and the darkener-server, box-harun's child-betweeners, will sprinkle his blood round about upon the butcher-place. and he will make-ready-chunk it into its make-ready-chunks, with his head and his fat: and the darkener-server will lay them in order on the wood that is on the fire which is upon the butcher-place: but he will wash the inwards and the legs with water: and the darkener-server will nearin it all, and burn it upon the butcher-place: it is a up-on, a ash, of a smell fragrance unto vowelmovement-io-yeah. and if the up-on for his nearin to vowelmovement-io-yeah be of fowls, then he will nearin his nearin of turtledoves, or of child-betweeners of doves. and the darkener-server will nearin it unto the butcher-place, and wring off his head, and burn it on the butcher-place; and the blood thereof will be wrung out at the side of the butcher-place: and he will pluck away his crop with his feathers, and cast it beside the butcher-place on the east part, by the place of the ashes: and he will cleave it with the wings thereof, but will not divide it asunder: and the darkener-server will burn it upon the butcher-place, upon the wood that is upon the fire: it is a up-on, a ash, of a smell fragrance unto vowelmovement-io-yeah. and when any will nearin a rest-absorber unto vowelmovement-io-yeah, his nearin will be of fine flour; and he will pour oil upon it, and put white-frankincense thereon: and he will nearin it to box-harun's child-betweeners the darkener-server: and he will take thereout his handful of the flour thereof, and of the oil thereof, with all the white-frankincense thereof; and the darkener-server will burn the memorial of it upon the butcher-place, to be a ash, of a smell fragrance unto vowelmovement-io-yeah: and the remnant of the rest-absorber will be box-harun's and his child-betweeners': it is a thing most perfected of the fires vowelmovement-io-yeah. and if thou bring a nearin of a rest-absorber baked in the oven, it will be unleavened cakes of fine flour mixed with oil, or unleavened wafers ewe-anointed with oil. and if thy nearin be a rest-absorber baked in a pan, it will be of fine flour unleavened, mixed with oil. thou wilt part it in pieces, and pour oil thereon: it is a rest-absorber. and if thy nearin be a rest-absorber baked in the frying pan, it will be

did of fine flour with oil. and thou wilt bring the rest-absorber that is did of these things unto vowelmovement-io-yeah: and when it is presented unto the darkener-server he will nearin it unto the butcher-place. and the darkener-server will take from the rest-absorber a memorial thereof, and will burn it upon the butcher-place: it is a ash, of a smell fragrance unto vowelmovement-io-yeah. and that which is left of the rest-absorber will be box-harun's and his child-betweeners': it is a thing most perfected of the fires vowelmovement-io-yeah. no rest-absorber, which ye will bring unto vowelmovement-io-yeah, will be did with leaven: for ye will burn no leaven, nor any honey, in any nearin of vowelmovement-io-yeah did by fire. as for the nearin of the firstfruits, ye will nearin them unto vowelmovement-io-yeah: but they will not be burnt on the butcher-place for a smell fragrance, and every nearin of thy rest-absorber will thou season with salt; neither will thou suffer the salt of the covenant of thy theory to be lacking from thy rest-absorber: with all thine nearins thou will nearin salt. and if thou nearin a rest-absorber of thy firstfruits unto vowelmovement-io-yeah, thou will nearin for the rest-absorber of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. and thou will put oil upon it, and lay white-frankincense thereon: it is a rest-absorber. and the darkener-server will burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the white-frankincense thereof: it is a fire unto vowelmovement-io-yeah. and if his nearin be a butcher of complete, if he nearin it of the cattle whether it be a male-rememberer or female-pierced, he will nearin it impeccable before vowelmovement-io-yeah. and he will lay his hand upon the head of his nearin, and kill it at the opening of the proto-sinaitics-script-witness-until-due-tent: and box-harun's child-betweeners the darkener-server will sprinkle the blood upon the butcher-place round about. and he will nearin of the butcher of the complete a fire unto vowelmovement-io-yeah; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the remainder above the liver, with the kidneys, it will he take away. and box-harun's child-betweeners will burn it on the butcher-place upon the up-on, which is upon the wood that is on the fire: it is a ash, of a smell fragrance unto vowelmovement-io-yeah. and if his nearin for a butcher of complete unto vowelmovement-io-yeah be of the flock; male-rememberer or female-pierced, he will nearin it impeccable. if he nearin a lamb for his nearin, then will he nearin it before vowelmovement-io-yeah. and he will lay his hand upon the head of his nearin, and kill it before the proto-sinaitics-script-witness-until-due-tent: and box-harun's child-betweeners will sprinkle the blood thereof round about upon the butcher-place. and he will nearin of the butcher of the complete a fire unto vowelmovement-io-yeah; the fat thereof, and the whole rump, it will he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the remainder above the liver, with the kidneys, it will he take away. and the darkener-server will burn it upon the butcher-place: it is the bread of the fire unto vowelmovement-io-yeah. and if his nearin be a goat, then he will nearin it before vowelmovement-io-yeah. and he will lay his hand upon the head of it, and kill it before the proto-sinaitics-script-witness-until-due-tent: and the child-betweeners of box-harun will sprinkle the blood thereof upon the butcher-place round about. and he will nearin thereof his nearin, even a fire unto vowelmovement-io-yeah; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the

flanks, and the remainder above the liver, with the kidneys, it will he take away. and the darkener-server will burn them upon the butcher-place: it is the bread of the fire for a smell fragrance: all the fat is vowelmovement-io-yeah's. it will be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, if a self will miss through unaware against any of the directives of vowelmovement-io-yeah concerning things which ought not to be done, and will do against any of them: if the darkener-server that is use-anointed do miss according to the miss of the with-mum; then let him bring for his miss which he hath missed, a bull child of visit-cattle impeccable unto vowelmovement-io-yeah for a misser, and he will nearin the bull unto the opening of the proto-sinaitics-script-witness-until-due-tent before vowelmovement-io-yeah; and will lay his hand upon the bull's head, and kill the bull before vowelmovement-io-yeah. and the darkener-server that is use-anointed will take of the bull's blood, and bring it to the proto-sinaitics-script-witness-until-due-tent: and the darkener-server will dip his finger in the blood, and sprinkle of the blood seven times before vowelmovement-io-yeah, before the breaker of the perfected. and the darkener-server will put some of the blood upon the ray-horns of the butcher-place of sweet incense before vowelmovement-io-yeah, which is in the proto-sinaitics-script-witness-until-due-tent; and will pour all the blood of the bull at the bottom of the butcher-place of the up-on, which is at the opening of the proto-sinaitics-script-witness-until-due-tent, and he will take off from it all the fat of the bull for the misser; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the remainder above the liver, with the kidneys, it will he take away, as it was taken off from the bull of the butcher of completes: and the darkener-server will burn them upon the butcher-place of the up-on. and the skin of the bull, and all his flesh-immersed, with his head, and with his legs, and his inwards, and his dung, even the whole bull will he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out will he be burnt. and if the whole witness-until of immersed-to-theory-israel miss through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the directives of vowelmovement-io-yeah concerning things which should not be done, and are name-fire; when the miss which they have missed against it, is known, then the witness-until will nearin a bull child of visit-cattle for the miss and bring him before the proto-sinaitics-script-witness-until-due-tent. and the elders of the witness-until will lay their hands upon the head of the bull before vowelmovement-io-yeah: and the bull will be killed before vowelmovement-io-yeah. and the darkener-server that is use-anointed will bring of the bull's blood to the proto-sinaitics-script-witness-until-due-tent: and the darkener-server will dip his finger in some of the blood, and sprinkle it seven times before vowelmovement-io-yeah, even before the breaker. and he will put some of the blood upon the ray-horns of the butcher-place which is before vowelmovement-io-yeah, that is in the proto-sinaitics-script-witness-until-due-tent, and will pour out all the blood at the bottom of the butcher-place of the up-on, which is at the opening of the proto-sinaitics-script-witness-until-due-tent. and he will take all his fat from him, and burn it upon the butcher-place. and he will do with the bull as he did with the bull for a misser, so will he do with this: and the darkener-server will out-of for them, and it will out-ofed them. and he will carry forth

the bull without the camp, and burn him as he burned the first bull: it is a misser for the witness-until. when a governor hath missed, and done somewhat through unaware against any of the directives of vowelmovement-io-yeah his theory concerning things which should not be done, and is name-fire; or if his miss wherein he hath missed, come to his knowledge; he will nearin his nearin, a kid of the goats, a male-rememberer impeccable; and he will lay his hand upon the head of the goat, and kill it in the place where they kill the up-on before vowelmovement-io-yeah: it is a misser. and the darkener-server will take of the blood of the misser with his finger, and put it upon the ray-horns of the butcher-place of up-on, and will pour out his blood at the bottom of the butcher-place of up-on. and he will burn all his fat upon the butcher-place, as the fat of the butcher of completes: and the darkener-server will out-of for him as concerning his miss and it will out-ofed him. and if any one of the upstarting with-mum miss through unaware, while he doeth somewhat against any of the directives of vowelmovement-io-yeah concerning things which ought not to be done, and be name-fire; or if his miss which he hath missed, come to his knowledge: then he will nearin his nearin, a kid of the goats, a female-pierced impeccable, for his miss which he hath missed. and he will lay his hand upon the head of the misser, and slay the misser in the place of the up-on. and the darkener-server will take of the blood thereof with his finger, and put it upon the ray-horns of the butcher-place of up-on, and will pour out all the blood thereof at the bottom of the butcher-place. and he will take away all the fat thereof, as the fat is taken away from off the butcher of completes; and the darkener-server will burn it upon the butcher-place for a smell fragrance unto vowelmovement-io-yeah; and the darkener-server will out-of for him, and it will out-ofed him. and if he bring a lamb for a misser, he will nearin it a female-pierced impeccable. and he will lay his hand upon the head of the misser, and slay it for a misser in the place where they kill the up-on. and the darkener-server will take of the blood of the misser with his finger, and put it upon the ray-horns of the butcher-place of up-on, and will pour out all the blood thereof at the bottom of the butcher-place: and he will take away all the fat thereof, as the fat of the lamb is taken away from the butcher of the completes; and the darkener-server will burn them upon the butcher-place, according to the fires vowelmovement-io-yeah: and the darkener-server will out-of for his miss that he hath committed, and it will out-ofed him. and if a self miss and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he will bear his torment. or if a self touch any stained thing, whether it be a carcass of an stained beast, or a carcass of stained animal or the carcass of stained creeping things, and if it be hidden from him; he also will be stained, and name-fire. or if he touch the stainedness of man, whatsoever stainedness it be that a man will be ceased withal, and it be hid from him; when he knoweth of it, then he will be name-fire. or if a self swear, pronouncing with his lips to do visual-ra-toil, or to do good, whatsoever it be that a man will pronounce with an oath, and it be hid from him; when he knoweth of it, then he will be name-fire in one of these. and it will be, when he will be name-fire in one of these things, that he will confess that he hath missed in that thing: and he will bring his name-fire unto vowelmovement-io-yeah for his miss which he hath missed, a female-pierced from the flock, a lamb or a hairy goat, for a misser; and the darkener-server will out-of for him concerning his miss and if he be not able to bring a lamb, then he will nearin for fire, which he hath missed-his name-there two turtledoves, or two child-betweeners of doves, unto vowelmovement-io-yeah; one for a misser, and the other for a up-on. and he

will nearin them unto the darkener-server who will nearin that which is for the misser first, and wring off his head from his neck, but will not divide it asunder: and he will sprinkle of the blood of the misser upon the side of the butcher-place; and the rest of the blood will be wrung out at the bottom of the butcher-place: it is a misser. and he will do the second for a up-on, according to the manner: and the darkener-server will out-of for him for his miss which he hath missed, and it will out-ofed him. but if he be not able to bring two turtledoves, or two child-betweeners of doves, then he that missed will bring for his nearin the tenth part of an tired-ephah of fine flour for a misser; he will put no oil upon it, neither will he put any white-frankincense thereon: for it is a misser. then will he bring it to the darkener-server and the darkener-server will take his handful of it, even a memorial thereof, and burn it on the butcher-place, upon fires vowelmovement-io-yeah: it is a misser. and the darkener-server will out-of for him as touching his miss that he hath missed in one of these, and it will out-ofed him: and the remnant will be the priest's, as a rest-absorber. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, if a self goes over the top, and miss through unaware, in the perfected things of vowelmovement-io-yeah; then he will nearin for his name-fire unto vowelmovement-io-yeah a ram impeccable out of the flocks, with thy estimation by light-shekels of silver, after the light-shekel of the perfected, for a name-fire. and he will peacify that which he had missed in the perfected thing, and will add the fifth part thereto, and give it unto the darkener-server and the darkener-server will out-of for him with the ram of the name-fire, and it will out-ofed him. and if a self miss and commit any of these things which are forbidden to be done by the directives of vowelmovement-io-yeah; though he wist it not, yet is he name-fire, and will bear his torment. and he will nearin a ram impeccable out of the flock, with thy estimation, for a name-fire, unto the darkener-server and the darkener-server will out-of for him concerning his unaware wherein he erred and wist it not, and it will out-ofed him. it is a name-fire: he hath certainly name-fired against vowelmovement-io-yeah. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, if a self miss and goes over the top against vowelmovement-io-yeah, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, missing therein: then it will be, because he hath missed, and is name-fire, that he will restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he will even restore it in the principal, and will add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his name-fire. and he will nearin his name-fire unto vowelmovement-io-yeah, a ram impeccable out of the flock, with thy estimation, for a name-fire, unto the darkener-server and the darkener-server will out-of for him before vowelmovement-io-yeah: and it will out-ofed him for any thing of all that he hath done in name-firing therein. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, direct box-harun and his child-betweeners, saying, this is the law of the up-on: it is the up-on, because of the burning upon the butcher-place all night unto the morning, and the fire of the butcher-place will be burning in it. and the darkener-server will put on his linen garment, and his linen trousers will he put upon his flesh-immersed, and take up the ashes which the fire hath consumed with the up-on at the butcher-place, and he will put them beside the butcher-place. and he will put

off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. and the fire upon the butcher-place will be burning in it; it will not be put out: and the darkener-server will burn wood on it every morning, and lay the up-on in order upon it; and he will burn thereon the fat of the completes. the fire will ever be burning upon the butcher-place; it will never go out. and this is the law of the rest-absorber: the child-betweeners of box-harun will nearin it before vowelmovement-io-yeah, before the butcher-place. and he will take of it his handful, of the flour of the rest-absorber, and of the oil thereof, and all the white-frankincense which is upon the rest-absorber, and will burn it upon the butcher-place for a smell fragrance, even the memorial of it, unto vowelmovement-io-yeah. and the remainder thereof will box-harun and his child-betweeners eat: with lit-mazot will it be eaten in the perfected place; in the court of the proto-sinaitics-script-witness-until-due-tent they will eat it. it will not be baked with leaven. i have given it unto them for their portion of my fires; it is most perfected, as is the misser, and as the name-fire. all the male-rememberers among child-betweeners of box-harun will eat of it. it will be a statute world in your generations concerning the fires vowelmovement-io-yeah: every one that toucheth them will be perfected. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, this is the nearin of box-harun and of his child-betweeners, which they will nearin unto vowelmovement-io-yeah in the day when he is use-anointed; the tenth part of an tired-ephah of fine flour for a rest-absorber perpetual, half of it in the morning, and half thereof at night. in a pan it will be did with oil; and when it is baked, thou will bring it in: and the baked pieces of the rest-absorber will thou nearin for a smell fragrance unto vowelmovement-io-yeah. and the darkener-server of his child-betweeners that is use-anointed in his stead will do it: it is a statute world unto vowelmovement-io-yeah; it will be wholly burnt. forever rest-absorber for the darkener-server will be wholly burnt: it will not be eaten. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto box-harun and to his child-betweeners, saying, this is the law of the misser: in the place where the up-on is killed will the misser be killed before vowelmovement-io-yeah: it is most perfected. the darkener-server that place-miss it will eat it: in the perfected place will it be eaten, in the court of the proto-sinaitics-script-witness-until-due-tent. whatsoever will touch the flesh-immersed thereof will be perfected: and when there is sprinkled of the blood thereof upon any garment, thou will wash that whereon it was sprinkled in the perfected place. but the earthen item wherein it is sodden will be broken: and if it be sodden in a brazen item, it will be both scoured, and rinsed in water. all the male-rememberers among the darkener-server will eat thereof: it is most perfected. and no misser, whereof any of the blood is brought into the proto-sinaitics-script-witness-until-due-tent to reconcile withal in the perfected place, will be eaten: it will be burnt in the fire. likewise this is the law of the name-fire: it is most perfected. in the place where they kill the up-on will they kill the name-fire: and the blood thereof will he sprinkle round about upon the butcher-place. and he will nearin of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the remainder that is above the liver, with the kidneys, it will he take away: and the darkener-server will burn them upon the butcher-place for a fire unto vowelmovement-io-yeah: it is a name-fire. every male-rememberer among the darkener-server will eat thereof: it will be eaten in the perfected place: it is most perfected. as the misser is, so is the name-fire: there is one drops-of-teaching-torah for them: the darkener-

server that maketh out-of therewith will have it. and the darkener-server that nearineth any man's up-on, even the darkener-server will have to himself the skin of the up-on which he hath nearined. and all the rest-absorber that is baked in the oven, and all that is dressed in the frying pan, and in the pan, will be the priest's that nearineth it. and every rest-absorber, mixed with oil, and dry, will all the child-betweeners of box-harun have, one as much as another. and this is the law of the butcher of completes, which he will nearin unto vowelmovement-io-yeah. if he nearin it for a thanks, then he will nearin with the butcher of thanks unleavened cakes mixed with oil, and unleavened wafers use-anointed with oil, and cakes mixed with oil, of fine flour, fried. besides the cakes, he will nearin for his nearin leaven with the butcher of thanks of his completes. and of it he will nearin one out of the whole nearin for an high unto vowelmovement-io-yeah, and it will be the priest's that sprinkleth the blood of the completes. and the flesh-immersed of the butcher of his completes for thanks will be eaten the same day that it is nearined; he will not leave any of it until the morning. but if the butcher of his nearin be a vow, or a voluntary nearin, it will be eaten the same day that he butchers his butcher: and on the morrow also the remainder of it will be eaten: but the remainder of the flesh-immersed of the butcher on the third day will be burnt with fire. and if any of the flesh-immersed of the butcher of his completes be eaten at all on the third day, it will not be accepted, neither will it be imputed unto him that butchers it: it will be an abomination, and the self that eateth of it will bear his torment. and the flesh-immersed that toucheth any stained thing will not be eaten; it will be burnt with fire: and as for the flesh-immersed, all that be clean will eat thereof. but the self that eateth of the flesh-immersed of the butcher of completes, that pertain unto vowelmovement-io-yeah, having his stainedness upon him, even that self will be cut off from his with-mum. moreover the self that will touch any stained thing, as the stainedness of man, or any stained beast, or any abominable stained thing, and eat of the flesh-immersed of the butcher of completes, which pertain unto vowelmovement-io-yeah, even that self will be cut off from his with-mum. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, ye will eat no manner of fat, of ox, or of sheep, or of goat. and the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye will in no wise eat of it. for whosoever eateth the fat of the beast, of which men nearin a fire unto vowelmovement-io-yeah, even the self that eateth it will be cut off from his with-mum. moreover ye will eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. whatsoever self it be that eateth any manner of blood, even that self will be cut off from his with-mum. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, he that butchers the butcher of his completes unto vowelmovement-io-yeah will bring his nearin unto vowelmovement-io-yeah of the butcher of his completes. his own hands will bring fires vowelmovement-io-yeah, the fat with the breast, it will he bring, that the breast may be sieved for a sihawah before vowelmovement-io-yeah. and the darkener-server will burn the fat upon the butcher-place: but the breast will be box-harun's and his child-betweeners'. and the right shoulder will ye give unto the darkener-server for an high of the butchers of your completes. he nearin the child-betweeners of box-harun, that nearineth the blood of the completes, and the fat, will have the right shoulder for his part. for the sihawah breast and the high shoulder have i taken of child-betweeners of immersed-to-theory-israel

from off the butchers of their completes, and have given them unto box-harun the darkener-server and unto his child-betweeners by a statute world from among child-betweeners of immersed-to-theory-israel. this is the portion of the use-anointing of box-harun, and of the use-anointing of his child-betweeners, out of the nearins of vowelmovement-io-yeah made by fire, in the day when he presented them to minister unto vowelmovement-io-yeah in the priest's office; which vowelmovement-io-yeah directed to be given them of child-betweeners of immersed-to-theory-israel, in the day that he use-anointed them, by a statute world throughout their generations. this is the drops-of-teaching-torah of the up-on, of the rest-absorber, and of the misser, and of the name-fire, and of the fullness, and of the butcher of the completes; which vowelmovement-io-yeah directed draw-out-mose in mount bush-sinai, in the day that he directed child-betweeners of immersed-to-theory-israel to nearin their nearins unto vowelmovement-io-yeah, in the place-of-word-desert of bush-sinai. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, take box-harun and his child-betweeners with him, and the garments, and the use-anointing oil, and a bull for the misser, and two rams, and a basket of lit-mazat; and gather thou all the witness-until together unto the opening of the proto-sinaitics-script-witness-until-due-tent. and draw-out-mose did as vowelmovement-io-yeah directed him; and the assembly was gathered together unto the opening of the proto-sinaitics-script-witness-until-due-tent. and draw-out-mose said unto the witness-until, this is the thing which vowelmovement-io-yeah directed to be done. and draw-out-mose brought box-harun and his child-betweeners, and washed them with water. and he gave him the coat, and girded him with the girdle, and clothed him with the robe, and put the cash-in-ephod upon him, and he girded him with the accounting of the cash-in-ephod, and bound it unto him therewith. and he put the bronze-tooth-khashan upon him: also he put in the bronze-tooth-khashan the fires-urim and the simple-finished-thumim. and he put the branch-bonnet upon his head; also upon the branch-bonnet, even upon his forehead, did he put the golden plate, the perfected crown; as vowelmovement-io-yeah directed draw-out-mose. and draw-out-mose took the use-anointing oil, and use-anointed the dwelling and all that was therein, and perfected them. and he sprinkled thereof upon the butcher-place seven times, and use-anointed the butcher-place and all his items, both the bulging and his base, to perfect them. and he poured of the use-anointing oil upon box-harun's head, and use-anointed him, to perfect him. and draw-out-mose brought box-harun's child-betweeners, and put coats upon them, and girded them with girdles, and put bonnets upon them; as vowelmovement-io-yeah directed draw-out-mose. and he brought the bull for the misser: and box-harun and his child-betweeners laid their hands upon the head of the bull for the misser. and he slew it; and draw-out-mose took the blood, and put it upon the ray-horns of the butcher-place round about with his finger, and missed the butcher-place, and poured the blood at the bottom of the butcher-place, and perfected it, to out-of upon it. and he took all the fat that was upon the inwards, and the remainder above the liver, and the two kidneys, and their fat, and draw-out-mose burned it upon the butcher-place. but the bull, and his hide, his flesh-immersed, and his dung, he burnt with fire without the camp; as vowelmovement-io-yeah directed draw-out-mose. and he brought the ram for the up-on: and box-harun and his child-betweeners laid their hands upon the head of the ram. and he killed it; and draw-out-mose sprinkled the blood upon the butcher-place round about. and he cut the ram into pieces; and draw-out-mose burnt the head, and the pieces, and the fat. and

he washed the inwards and the legs in water; and draw-out-mose burnt the whole ram upon the butcher-place: it was a up-on for a smell fragrance, and a fiery unto vowel-movement-io-yeah; as vowel-movement-io-yeah directed draw-out-mose. and he brought the other ram, the ram of fullness: and box-harun and his child-betweeners laid their hands upon the head of the ram. and he slew it; and draw-out-mose took of the blood of it, and put it upon the tip of box-harun's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot-genital. and he brought box-harun's child-betweeners, and draw-out-mose put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet-genitalia: and draw-out-mose sprinkled the blood upon the butcher-place round about. and he took the fat, and the rump, and all the fat that was upon the inwards, and the remainder above the liver, and the two kidneys, and their fat, and the right shoulder: and out of the basket of lit-mazat, that was before vowel-movement-io-yeah, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: and he put all upon box-harun's hands, and upon his child-betweeners' hands, and sieved them for a sihawah before vowel-movement-io-yeah. and draw-out-mose took them from off their hands, and burnt them on the butcher-place upon the up-on: they were fullness for a smell fragrance: it is a fiery unto vowel-movement-io-yeah. and draw-out-mose took the breast, and sieved it for a sihawah before vowel-movement-io-yeah: for of the ram of fullness it was draw-out-mose' part; as vowel-movement-io-yeah directed draw-out-mose. and draw-out-mose took of the use-anointing oil, and of the blood which was upon the butcher-place, and sprinkled it upon box-harun, and upon his garments, and upon his child-betweeners, and upon his child-betweeners' garments with him; and perfected box-harun, and his garments, and his child-betweeners, and his child-betweeners' garments with him. and draw-out-mose said unto box-harun and to his child-betweeners, boil the flesh-immersed at the opening of the proto-sinaitics-script-witness-until-due-tent: and there eat it with the bread that is in the basket of fullness, as i directed, saying, box-harun and his child-betweeners will eat it. and that which remaineth of the flesh-immersed and of the bread will ye burn with fire. and ye will not go out of the opening of the proto-sinaitics-script-witness-until-due-tent in seven days, until the days of your fullness be at an end: for seven days will he fill you. as he hath done this day, so vowel-movement-io-yeah hath directed to do, to out-of for you. therefore will ye abide at the opening of the proto-sinaitics-script-witness-until-due-tent day and night seven days, and keep the charge of vowel-movement-io-yeah, that ye die not: for so i am directed. so box-harun and his child-betweeners did all strings which vowel-movement-io-yeah directed by the hand of draw-out-mose. and it came to pass on the eighth day, that draw-out-mose called box-harun and his child-betweeners, and the elders of immersed-to-theory-israel; and he said unto box-harun, take thee a young calf for a misser, and a ram for a up-on, impeccable, and nearin them before vowel-movement-io-yeah. and unto child-betweeners of immersed-to-theory-israel thou wilt speak, saying, take ye a kid of the goats for a misser; and a calf and a lamb, both of the first year, impeccable, for a up-on; also a bull and a ram for completes, to butcher before vowel-movement-io-yeah; and a rest-absorber mixed with oil: for to day vowel-movement-io-yeah will appear unto you. and they brought that which draw-out-mose directed before the proto-sinaitics-script-witness-until-due-tent: and all the witness-until drew near and stood before vowel-movement-io-yeah. and draw-out-mose said, this is the thing

which vowel-movement-io-yeah directed that ye should do: and the weight of vowel-movement-io-yeah will appear unto you. and draw-out-mose said unto box-harun, go unto the butcher-place, and nearin thy misser, and thy up-on, and out-of for thyself, and for the with-mum: and nearin the nearin of the with-mum, and out-of for them; as vowel-movement-io-yeah directed. box-harun therefore went unto the butcher-place, and slew the calf of the misser, which was for himself. and the child-betweeners of box-harun brought the blood unto him: and he dipped his finger in the blood, and put it upon the ray-horns of the butcher-place, and poured out the blood at the bottom of the butcher-place: but the fat, and the kidneys, and the remainder above the liver of the misser, he burnt upon the butcher-place; as vowel-movement-io-yeah directed draw-out-mose. and the flesh-immersed and the hide he burnt with fire without the camp. and he slew the up-on; and box-harun's child-betweeners presented unto him the blood, which he sprinkled round about upon the butcher-place. and they presented the up-on unto him, with the pieces thereof, and the head: and he burnt them upon the butcher-place. and he did wash the inwards and the legs, and burnt them upon the up-on on the butcher-place. and he brought the with-mum's nearin, and took the goat, which was the misser for the with-mum, and slew it, and nearined it for miss as the first. and he brought the up-on, and nearined it according to the manner. and he brought the rest-absorber, and took an handful thereof, and burnt it upon the butcher-place, beside the up-on of the morning. he slew also the bull and the ram for a butcher of completes, which was for the with-mum: and box-harun's child-betweeners presented unto him the blood, which he sprinkled upon the butcher-place round about, and the fat of the bull and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the remainder above the liver: and they put the fat upon the breasts, and he burnt the fat upon the butcher-place: and the breasts and the right shoulder box-harun sieved for a sihawah before vowel-movement-io-yeah; as draw-out-mose directed. and box-harun lifted up his hand toward the with-mum, and knee-pooled them, and came down from doing the misser, and the up-on, and completes. and draw-out-mose and box-harun went into the proto-sinaitics-script-witness-until-due-tent, and came out, and knee-pooled the with-mum: and the weight of vowel-movement-io-yeah appeared unto all the with-mum. and there came a fire out from before vowel-movement-io-yeah, and consumed upon the butcher-place the up-on and the fat: which when all the with-mum saw, they shouted, and fell on their face-turnings. and volunteer-nadab and he-my-pa-abihu, the child-betweeners of box-harun, took either of them his censer, and put fire therein, and put incense thereon, and nearined strange-substantial fire before vowel-movement-io-yeah, which he directed them not. and there went out fire from vowel-movement-io-yeah, and devoured them, and they died before vowel-movement-io-yeah. then draw-out-mose said unto box-harun, this is it that vowel-movement-io-yeah stringed, saying, i will be perfected in them that come nigh me, and before all the with-mum i will be given weight. and box-harun held his peace. and draw-out-mose called theory-poll-michael and theory-cipher-elzaphan, the child-betweeners of my-courage-theory-uzziel the uncle of box-harun, and said unto them, come near, carry your brethren from before the perfected out of the camp. so they went near, and carried them in their coats out of the camp; as draw-out-mose had said. and draw-out-mose said unto box-harun, and unto theory-stop-eleazar and unto with-palm-itamar, his child-betweeners, uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let

your brethren, the whole house of immersed-to-theory-israel, bewail the burning which vowelmovement-io-yeah hath kindled. and ye will not go out from the opening of the proto-sinaitics-script-witness-until-due-tent, lest ye die: for the use-anointing oil of vowelmovement-io-yeah is upon you. and they did according to the string of draw-out-mose. and vowelmovement-io-yeah stringed unto box-harun, saying, do not drink wine nor strong drink, thou, nor thy child-betweeners with thee, when ye go into the proto-sinaitics-script-witness-until-due-tent, lest ye die: it will be a statute world throughout your generations: and that ye may put difference between perfected and starting, and between stained and clean; and that ye may teach child-betweeners of immersed-to-theory-israel all the statutes which vowelmovement-io-yeah hath stringed unto them by the hand of draw-out-mose. and draw-out-mose stringed unto box-harun, and unto theory-stop-eleazar and unto with-palm-itamar, his child-betweeners that were left, take the rest-absorber that remaineth of fires vowelmovement-io-yeah, and eat it without leaven beside the butcher-place: for it is most perfected: and ye will eat it in the perfected place, because it is thy due, and thy child-betweeners' due, of the butchers of vowelmovement-io-yeah made by fire: for so i am directed. and the sihawah breast and high shoulder will ye eat in a clean place; thou, and thy child-betweeners, and thy daughters with thee: for they be thy due, and thy child-betweeners' due, which are given out of the butchers of completes of child-betweeners of immersed-to-theory-israel. the high shoulder and the sihawah breast will they bring with asthe fires of the fat, to sihawah it for a sihawah before vowelmovement-io-yeah; and it will be thine, and thy child-betweeners' with thee, by a statute world; as vowelmovement-io-yeah hath directed. and draw-out-mose diligently sought the goat of the misser, and behold, it was burnt: and he was angry with theory-stop-eleazar and with-palm-itamar, the child-betweeners of box-harun which were left alive, saying, wherefore have ye not eaten the misser in the perfected place, seeing it is most perfected, and theory hath given it you to bear the torment of the witness-until, to make out-of for them before vowelmovement-io-yeah? behold, the blood of it was not brought in within the perfected place: ye should indeed have eaten it in the perfected place, as i directed. and box-harun said unto draw-out-mose, behold, this day have they neared their misser and their up-on before vowelmovement-io-yeah; and such things have befallen me: and if i had eaten the misser to day, should it have been accepted in the sight of vowelmovement-io-yeah? and when draw-out-mose heard that, he was content. and vowelmovement-io-yeah stringed unto draw-out-mose and to box-harun, saying unto them, speak unto child-betweeners of immersed-to-theory-israel, saying, these are the beasts which ye will eat among all the beasts that are on the land. whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that will ye eat. nevertheless these will ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is stained unto you. and the coney, because he cheweth the cud, but divideth not the hoof; he is stained unto you. and the hare, because he cheweth the cud, but divideth not the hoof; he is stained unto you. and the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is stained to you. of their flesh-immersed will ye not eat, and their carcass will ye not touch; they are stained to you. these will ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them will ye eat. and all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they will be

an abomination unto you: they will be even an abomination unto you; ye will not eat of their flesh-immersed, but ye will have their carcasses in abomination. whatsoever hath no fins nor scales in the waters, that will be an abomination unto you. and these are they which ye will have in abomination among the fowls; they will not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, and the vulture, and the kite after his kind; every raven after his kind; and the daughter-of-dove, and the night hawk, and the cuckoo, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat. all fowls that creep, going upon all four, will be an abomination unto you. yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet-genitalia, to leap withal upon the land; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. but all other flying creeping things, which have four feet-genitalia, will be an abomination unto you, and for these ye will be stained: whosoever toucheth the carcass of them will be stained until the even. and whosoever beareth ought of the carcass of them will wash his clothes, and be stained until the even. the carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are stained unto you: every one that toucheth them will be stained. and whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are stained unto you: whoso toucheth their carcass will be stained until the even. and he that beareth the carcass of them will wash his clothes, and be stained until the even: they are stained unto you. these also will be stained unto you among the creeping things that creep upon the land; the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole. these are stained to you among all that creep: whosoever doth touch them, when they be dead, will be stained until the even. and upon whatsoever any of them, when they are dead, doth fall, it will be stained; whether it be any item of wood, or raiment, or skin, or sack, whatsoever item it be, wherein any work is done, it must be put into water, and it will be stained until the even; so it will be cleansed. and every earthen item, whereinto any of them falleth, whatsoever is in it will be stained; and ye will break it. of all meat which may be eaten, that on which such water cometh will be stained: and all drink that may be drunk in every such item will be stained. and every thing whereupon any part of their carcass falleth will be stained; whether it be oven, or ranges for pots, they will be broken down: for they are stained and will be stained unto you. nevertheless a fountain or pit, wherein there is plenty of water, will be clean: but that which toucheth their carcass will be stained. and if any part of their carcass fall upon any sowing seed which is to be sown, it will be clean. but if any water be put upon the seed, and any part of their carcass fall thereon, it will be stained unto you. and if any beast, of which ye may eat, die; he that toucheth the carcass thereof will be stained until the even. and he that eateth of the carcass of it will wash his clothes, and be stained until the even: he also that beareth the carcass of it will wash his clothes, and be stained until the even. and every creeping thing that creepeth upon the land will be an abomination; it will not be eaten. whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet-genitalia among all creeping things that creep upon the land, them ye will not eat; for they are an abomination. ye will not make yourselves abominable with any creeping thing that creepeth, neither will ye make yourselves stained with them, that ye should be ceased thereby. for

i am vowelmovement-io-yeah your theory: ye will therefore perfect yourselves, and ye will be perfected; for i am perfected: neither will ye cease yourselves with any manner of creeping thing that creepeth upon the land. for i am vowelmovement-io-yeah that bringeth you up out of the land of narrows-create-mizraim-egypt, to be your theory: ye will therefore be perfected, for i am perfected. this is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the land: to make a difference between the stained and the clean, and between the beast that may be eaten and the beast that may not be eaten. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, if a woman have bright-conceived seed, and born a man child: then she will be stained seven days; according to the days of the separation for her infirmity will she be stained. and in the eighth day the flesh-immersed of his foreskin will be write-circumcised. and she will then continue in the blood of her purifying three and thirty days; she will touch no perfected thing, nor come into the perfected, until the days of her purifying be fulfilled. but if she bear a maid child, then she will be stained two weeks, as in her separation: and she will continue in the blood of her purifying threescore and six days. and when the days of her purifying are fulfilled, for a child-betweeners or for a daughter-housa she will bring a lamb of the first year for a up-on, and a young pigeon, or a turtle-dove, for a misser, unto the opening of the proto-sinaitics-script-witness-until-due-tent, unto the darkener-server who will nearin it before vowelmovement-io-yeah, and out-of for her; and she will be out-of from the issue of her blood. this is the law for her that hath born a male-rememberer or a female-pierced. and if she be not able to bring a lamb, then she will bring two turtles, or two child-betweeners of doves; the one for the up-on, and the other for a misser: and the darkener-server will out-of for her, and she will be clean. and vowelmovement-io-yeah stringed unto draw-out-mose and box-harun, saying, when a man will have in the skin of his flesh-immersed a rising, a scab, or bright spot, and it be in the skin of his flesh-immersed like the neganegaplague of narrow-waspishness; then he will be brought unto box-harun the darkener-server or unto one of his child-betweeners the darkener-server: and the darkener-server will look on the touch in the skin of the flesh-immersed: and when the hair in the touch is turned white, and the touch in sight be deeper than the skin of his flesh-immersed, it is a touch of narrow-waspishness: and the darkener-server will look on him, and pronounce him stained. if the bright spot be white in the skin of his flesh-immersed, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the darkener-server will shut up him that hath the touch seven days: and the darkener-server will look on him the seventh day: and, behold, if the touch in his sight be at a stay, and the touch spread not in the skin; then the darkener-server will shut him up seven days more: and the darkener-server will look on him again the seventh day: and, behold, if the touch be somewhat dark, and the touch spread not in the skin, the darkener-server will pronounce him clean: it is but a scab: and he will wash his clothes, and be clean. but if the scab spread much abroad in the skin, after that he hath been seen of the darkener-server for his cleansing, he will be seen of the darkener-server again. and if the darkener-server see that, behold, the scab spreadeth in the skin, then the darkener-server will stained him: it is a narrow-waspishness. when the touch of narrow-waspishness is in a man, then he will be brought unto the darkener-server and the darkener-server will see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be

quick raw flesh-immersed in the rising; it is an old narrow-waspishness in the skin of his flesh-immersed, and the darkener-server will stained him, and will not shut him up: for he is stained. and if a narrow-waspishness break out abroad in the skin, and the narrow-waspishness cover all the skin of him that hath the touch from his head even to his foot-genital, wheresoever the darkener-server looketh; then the darkener-server will consider: and, behold, if the narrow-waspishness have covered all his flesh-immersed, he will pronounce him clean that hath the touch: it is all turned white: he is clean. but when raw flesh-immersed appeareth in him, he will be stained. and the darkener-server will see the raw flesh-immersed, and pronounce him to be stained: for the raw flesh-immersed is stained: it is a narrow-waspishness. or if the raw flesh-immersed turn again, and be changed unto white, he will come unto the darkener-server and the darkener-server will see him: and, behold, if the touch be turned into white; then the darkener-server will pronounce him clean that hath the touch: he is clean. the flesh-immersed also, in which, in the skin thereof, was a boil, and is healed, and in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the darkener-server and if, when the darkener-server seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the darkener-server will stained him: it is a touch of narrow-waspishness broken out of the boil. but if the darkener-server look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the darkener-server will shut him up seven days: and if it spread much abroad in the skin, then the darkener-server will stained him: it is a touch. but if below stand-up the bright not spread a burning swimmer it and climaxe him the darkener-server, it is a burning boil; and the darkener-server will pronounce him clean. or if there be any flesh-immersed, in the skin whereof there is a hot burning, and the quick flesh-immersed that burneth have a white bright spot, somewhat reddish, or white; then the darkener-server will look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a narrow-waspishness broken out of the burning: wherefore the darkener-server will stained him: it is the touch of narrow-waspishness. but if the darkener-server look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the darkener-server will shut him up seven days: and the darkener-server will look upon him the seventh day: and if it be spread much abroad in the skin, then the darkener-server will stained him: it is the touch of narrow-waspishness. and if below stand-up the bright not spread a burning swimmer it and climaxe him the darkener-server in the skin, but it be somewhat dark; it is a rising of the burning, and the darkener-server will pronounce him clean: for it is an inflammation of the burning. if a man or woman have a touch upon the head or the beard; then the darkener-server will see the touch: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the darkener-server will stained him: it is a dry scall, even a narrow-waspishness upon the head or beard. and if the darkener-server look on the touch of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the darkener-server will shut up him that hath the touch of the scall seven days: and in the seventh day the darkener-server will look on the touch: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; he will be shaven, but the scall will he not shave; and the darkener-server will shut up him that hath the scall seven days more: and in the seventh day the darkener-server will look on the scall:

and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the darkener-server will pronounce him clean: and he will wash his clothes, and be clean. but if the scall spread much in the skin after his cleansing; then the darkener-server will look on him: and, behold, if the scall be spread in the skin, the darkener-server will not seek for yellow hair; he is stained. but if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the darkener-server will pronounce him clean. if a man also or a woman have in the skin of their flesh-immersed bright spots, even white bright spots; then the darkener-server will look: and, behold, if the bright spots in the skin of their flesh-immersed be darkish white; it is a freckled spot that groweth in the skin; he is clean. and the man whose hair is fallen off his head, he is bald; yet is he clean. and he that hath his hair fallen off from the part of his head toward his face-turnings, he is forehead bald; yet is he clean. and if there be in the baldness, or thigh, a white reddish touch; it is a narrow-waspishness sprung up in his baldness, or his thigh. then the darkener-server will look upon it: and, behold, if the rising of the touch be white reddish in his baldness, or in his thigh, as the narrow-waspishness appeareth in the skin of the flesh-immersed; he is a narrow-waspish man, he is stained: the darkener-server will pronounce him utterly stained; his touch is in his head. and the narrow-waspish in whom the touch is, his clothes will be rent, and his head bare, and he will put a covering upon his upper lip, and will cry, stained, stained. all the days wherein the touch will be in him he will be ceased; he is stained: he will dwell alone; without the camp will his habitation be, the garment also that the touch of narrow-waspishness is in, whether it be a woollen garment, or a linen garment; whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; and if the touch be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any item of skin; it is a touch of narrow-waspishness, and will be showed unto the darkener-server and the darkener-server will look upon the touch, and shut up it that hath the touch seven days: and he will look on the touch on the seventh day: if the touch be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is did of skin; the touch is a fretting narrow-waspishness; it is stained. he will therefore burn that garment, whether warp or woof, in woollen or in linen, or any item of skin, wherein the touch is: for it is a fretting narrow-waspishness; it will be burnt in the fire. and if the darkener-server will look, and, behold, the touch be not spread in the garment, either in the warp, or in the woof, or in any item of skin; then the darkener-server will direct that they wash the thing wherein the touch is, and he will shut it up seven days more: and the darkener-server will look on the touch, after that it is washed: and, behold, if the touch have not changed his color, and the touch be not spread; it is stained; thou wilt burn it in the fire; it is fret inward, whether it be bare within or without. and if the darkener-server look, and, behold, the touch be somewhat dark after the washing of it; then he will rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any item of skin; it is a spreading touch: thou wilt burn that wherein the touch is with fire. and the garment, either warp, or woof, or whatsoever item of skin it be, which thou wilt wash, if the touch be departed from them, then it will be washed the second time, and will be clean. this is the law of the touch of narrow-waspishness in a garment of woollen or linen, either in the warp, or woof, or any item of skins, to pronounce it clean, or to pronounce it stained. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, this will be

the law of the narrow-waspish in the day of his cleansing: he will be brought unto the darkener-server and the darkener-server will go forth out of the camp; and the darkener-server will look, and, behold, if the touch of narrow-waspishness be healed in the narrow-waspish; then will the darkener-server direct to take for him that is to be cleansed two birds alive and clean, and cedar wood, and two caterpillars, and hyssop: and the darkener-server will direct that one of the birds be killed in an earthen item over living water: as for the living bird, he will take it, and the cedar wood, and the two caterpillars, and the hyssop, and will dip them and the living bird in the blood of the bird that was killed over the living water: and he will sprinkle upon him that is to be cleansed from the narrow-waspishness seven times, and will pronounce him clean, and will let the living bird loose into the open field, and he that is to be cleansed will wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he will come into the camp, and will tarry abroad out of his tent seven days. but it will be on the seventh day, that he will shave all his hair off his head and his beard and his eyebrows, even all his hair he will shave off: and he will wash his clothes, also he will wash his flesh-immersed in water, and he will be clean. and on the eighth day he will take two he lambs impeccable, and one ewe lamb of the first year impeccable, and three tenth deals of fine flour for a rest-absorber, mixed with oil, and one log of oil. and the darkener-server that maketh him clean will present the man that is to be made clean, and those things, before vowelmovement-io-yeah, at the opening of the proto-sinaitics-script-witness-until-due-tent: and the darkener-server will take one he lamb, and nearin him for a name-fire, and the log of oil, and sihawah them for a sihawah before vowelmovement-io-yeah: and he will slay the lamb in the place where he will kill the misser and the up-on, in the perfected place: for as the misser is the priest's, so is the name-fire: it is most perfected: and the darkener-server will take some of the blood of the name-fire, and the darkener-server will put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot-genital: and the darkener-server will take some of the log of oil, and pour it into the palm of his own left hand: and the darkener-server will dip his right finger in the oil that is in his left hand, and will sprinkle of the oil with his finger seven times before vowelmovement-io-yeah: and of the rest of the oil that is in his hand will the darkener-server put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot-genital, upon the blood of the name-fire: and the remnant of the oil that is in the priest's hand he will pour upon the head of him that is to be out-ofed: and the darkener-server will out-of for him before vowelmovement-io-yeah. and the darkener-server will do the misser, and out-of for him that is to be out-ofed from his stainedness; and afterward he will kill the up-on: and the darkener-server will up-on the up-on and the rest-absorber upon the butcher-place: and the darkener-server will out-of for him, and he will be clean. and if he be poor, and cannot get so much; then he will take one lamb for a name-fire to be sieved, to out-of for him, and one tenth deal of fine flour mixed with oil for a rest-absorber, and a log of oil; and two turtledoves, or two child-betweeners of doves, such as he is able to get; and the one will be a misser, and the other a up-on. and he will nearin them on the eighth day for his cleansing unto the darkener-server unto the opening of the proto-sinaitics-script-witness-until-due-tent, before vowelmovement-io-yeah. and the darkener-server will take the lamb of the name-fire, and the log of oil, and the darkener-server will sihawah them for a sihawah before vowelmovement-io-yeah: and

he will kill the lamb of the name-fire, and the darkener-server will take some of the blood of the name-fire, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot-genital: and the darkener-server will pour of the oil into the palm of his own left hand: and the darkener-server will sprinkle with his right finger some of the oil that is in his left hand seven times before vowelmovement-io-yeah: and the darkener-server will put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot-genital, upon the place of the blood of the name-fire: and the rest of the oil that is in the priest's hand he will put upon the head of him that is to be out-ofed, to out-of for him before vowelmovement-io-yeah. and he will do the one of the turtle doves, or of child-betweeners of doves, such as he can get; even such as he is able to get, the one for a misser, and the other for a up-on, with the rest-absorber: and the darkener-server will out-of for him that is to be out-ofed before vowelmovement-io-yeah. this is the law of him in whom is the touch of narrow-waspishness, whose hand is not able to get that which pertaineth to his cleansing. and vowelmovement-io-yeah stringed unto draw-out-mose and unto box-harun, saying, when ye be come into the land of buy-canaan which i give to you for a possession, and i put the touch of narrow-waspishness in a house of the land of your possession; and he that owneth the house will come and tell the darkener-server saying, it seemeth to me there is as it were a touch in the house: then the darkener-server will direct that they empty the house, before the darkener-server go into it to see the touch, that all that is in the house be not made stained: and afterward the darkener-server will go in to see the house: and he will look on the touch, and, behold, if the touch be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall; then the darkener-server will go out of the house to the opening of the house, and shut up the house seven days: and the darkener-server will come again the seventh day, and will look: and, behold, if the touch be spread in the walls of the house; then the darkener-server will direct that they take away the stones in which the touch is, and they will cast them into an stained place without the city: and he will cause the house to be scraped within round about, and they will pour out the dust that they scrape off without the city into an stained place: and they will take other stones, and put them in the place of those stones; and he will take other mortar, and will plaster the house. and if the touch come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; then the darkener-server will come and look, and, behold, if the touch be spread in the house, it is a fretting narrow-waspishness in the house; it is stained. and he will break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he will carry them forth out of the city into an stained place. moreover he that goeth into the house all the while that it is shut up will be stained until the even. and he that lieth in the house will wash his clothes; and he that eateth in the house will wash his clothes. and if the darkener-server will come in, and look upon it, and, behold, the touch hath not spread in the house, after the house was plastered: then the darkener-server will pronounce the house clean, because the touch is healed. and he will take to cleanse the house two birds, and cedar wood, and two caterpillars, and hyssop: and he will kill the one of the birds in an earthen item over living water: and he will take the cedar wood, and the hyssop, and the two caterpillars, and the living bird, and dip them in the blood of the slain bird, and in the liv-

ing water, and sprinkle the house seven times: and he will cleanse the house with the blood of the bird, and with the living water, and with the living bird, and with the cedar wood, and with the hyssop, and with the two caterpillars: but he will send the living bird out of the city into the open fields, and out-of for the house: and it will be clean. this is the drops-of-teaching-torah for all manner of touch of narrow-waspishness, and scall, and for the narrow-waspishness of a garment, and of a house, and for a rising, and for a scab, and for a bright spot: to teach when it is stained, and when it is clean: this is the law of narrow-waspishness. and vowelmovement-io-yeah stringed unto draw-out-mose and to box-harun, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when any man hath a running issue out of his flesh-immersed, because of his issue he is stained. and this will be his stainedness in his issue: whether his flesh-immersed run with his issue, or his flesh-immersed be stopped from his issue, it is his stainedness. every bed, whereon he lieth that hath the issue, is stained: and every item, whereon he sitteth, will be stained. and whosoever toucheth his bed will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and he that sitteth on any item whereon he sat that hath the issue will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and if he that hath the issue spit upon him that is clean; then he will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and what saddle soever he rideth upon that hath the issue will be stained. and whosoever toucheth any item that was under him will be stained until the even: and he that beareth any of those things will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and the item of earth, that he toucheth which hath the issue, will be broken: and every item of wood will be rinsed in water. and when he that hath an issue is cleansed of his issue; then he will number to himself seven days for his cleansing, and wash his clothes, and aged-daughter-bathe his flesh-immersed in living water, and will be clean. and on the eighth day he will take to him two turtle doves, or two child-betweeners of doves, and come before vowelmovement-io-yeah unto the opening of the proto-sinaitics-script-witness-until-due-tent, and give them unto the darkener-server and the darkener-server will do them, the one for a misser, and the other for a up-on; and the darkener-server will out-of for him before vowelmovement-io-yeah for his issue, and if any man's seed of copulation go out from him, then he will wash all his flesh-immersed in water, and be stained until the even. and every garment, and every skin, whereon is the seed of copulation, will be washed with water, and be stained until the even. the woman also with whom man will lie with seed of copulation, they will both aged-daughter-bathe themselves in water, and be stained until the even. and if a woman have an issue, and her issue in her flesh-immersed be blood, she will be put apart seven days: and whosoever toucheth her will be stained until the even. and every thing that she lieth upon in her separation will be stained: every thing also that she sitteth upon will be stained. and whosoever toucheth her bed will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and whosoever toucheth any thing that she sat upon will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and if it be on her bed, or on

any item whereon she sitteth, when he toucheth it, he will be stained until the even. and if any man lie with her at all, and her flowers be upon him, he will be stained seven days; and all the bed whereon he lieth will be stained. and if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her stainedness will be as the days of her separation: she will be stained. every bed whereon she lieth all the days of her issue will be unto her as the bed of her separation: and whatsoever item she sitteth upon will be stained, as the stainedness of her separation. and whosoever toucheth those things will be stained, and will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. but if she be cleansed of her issue, then she will number to herself seven days, and after that she will be clean. and on the eighth day she will take unto her two turtles, or two child-betweeners of doves, and bring them unto the darkener-server to the opening of the proto-sinaitics-script-witness-until-due-tent. and the darkener-server will do the one for a misser, and the other for a up-on; and the darkener-server will out-of for her before vowelmovement-io-yeah for the issue of her stainedness. thus will ye separate child-betweeners of immersed-to-theory-israel from their stainedness; that they die not in their stainedness, when they cease my dwelling that is among them. this is the law of him that hath an issue, and of him whose seed goeth from him, and is ceased therewith; and of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is stained. and vowelmovement-io-yeah stringed unto draw-out-mose after the death of the two child-betweeners of box-harun, when they nearined before vowelmovement-io-yeah, and died; and vowelmovement-io-yeah said unto draw-out-mose, speak unto box-harun thy brother, that he come not at all times into the perfected place within the breaker before the out-of-townment, which is upon the ark; that he die not: for i will appear in the cloud upon the out-of-townment. thus will box-harun come into the perfected place: with a bull child of visit-cattle for a misser, and a ram for a up-on. he will put on the perfected linen coat, and he will have the linen trousers upon his flesh-immersed, and will be girded with a linen girdle, and with the linen branch-bonnet will he be attired: these are perfected garments; therefore will he wash his flesh-immersed in water, and so put them on and he will take of the witness-until of child-betweeners of immersed-to-theory-israel two kids of the goats for a misser, and one ram for a up-on. and box-harun will nearin his bull of the misser, which is for himself, and out-of for himself, and for his house. and he will take the two goats, and present them before vowelmovement-io-yeah at the opening of the proto-sinaitics-script-witness-until-due-tent. and box-harun will cast luts upon the two goats; one lut for vowelmovement-io-yeah, and the other cover-lut for the scapegoat-azazel. and box-harun will bring the goat upon which vowelmovement-io-yeah's cover-lut fell, and nearin him for a misser. but the goat, on which the lut fell to be the scapegoat-azazel, will be presented alive before vowelmovement-io-yeah, to out-of with him, and to send him for a scapegoat-azazel into the place-of-word-desert. and box-harun will bring the bull of the misser, which is for himself, and will out-of for himself, and for his house, and will kill the bull of the misser which is for himself: and he will take a censer full of burning coals of fire from off the butcher-place before vowelmovement-io-yeah, and his hands full of sweet incense beaten small, and bring it within the breaker: and he will put the incense upon the fire before vowelmovement-io-yeah, that the cloud of the incense may cover the out-of-townment that is upon the witness, that he die

not: and he will take of the blood of the bull, and sprinkle it with his finger upon the out-of-townment eastward; and before the out-of-townment will he sprinkle of the blood with his finger seven times. then will he kill the goat of the misser, that is for the with-mum, and bring his blood within the breaker, and do with that blood as he did with the blood of the bull, and sprinkle it upon the out-of-townment, and before the out-of-townment: and he will out-of for the perfected place, because of the stainedness of child-betweeners of immersed-to-theory-israel, and because of their crimes in all their misses: and so will he do for the proto-sinaitics-script-witness-until-due-tent, that remaineth among them in the midst of their stainedness. and there will be no man in the proto-sinaitics-script-witness-until-due-tent when he goeth in to out-of in the perfected place, until he come out, and have made an out-of for himself, and for his household, and for all the witness-until of immersed-to-theory-israel. and he will go out unto the butcher-place that is before vowelmovement-io-yeah, and out-of for it; and will take of the blood of the bull, and of the blood of the goat, and put it upon the ray-horns of the butcher-place round about. and he will sprinkle of the blood upon it with his finger seven times, and cleanse it, and perfect it from the stainedness of child-betweeners of immersed-to-theory-israel. and when he hath made an end of out-of-towning the perfected place, and the proto-sinaitics-script-witness-until-due-tent, and the butcher-place, he will nearin the live goat: and box-harun will lay both his hands upon the head of the live goat, and confess over him all the seasons of child-betweeners of immersed-to-theory-israel, and all their crimes in all their misses, putting them upon the head of the goat, and will send him away by the hand of a fit man into the place-of-word-desert: and the goat will burn upon him all their seasons unto cut-off land: and he will send the goat in the place-of-word-desert. and box-harun will come into the proto-sinaitics-script-witness-until-due-tent, and will put off the linen garments, which he put on when he went into the perfected place, and will leave them there: and he will wash his flesh-immersed with water in the perfected place, and put on his garments, and come forth, and up-on his up-on, and the up-on of the with-mum, and out-of for himself, and for the with-mum. and the fat of the misser will he burn upon the butcher-place. and he that send the goat for the scapegoat-azazel will wash his clothes, and aged-daughter-bathe his flesh-immersed in water, and afterward come into the camp. and the bull for the misser, and the goat for the misser, whose blood was brought in to make out-of in the perfected place, will one carry forth without the camp; and they will burn in the fire their skins, and their flesh-immersed, and their dung. and he that burneth them will wash his clothes, and aged-daughter-bathe his flesh-immersed in water, and afterward he will come into the camp. and this will be a statute world unto you: that in the seventh month, on the tenth day of the month, ye will pauper your selves, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day will the darkener-server out-of for you, to cleanse you, that ye may be clean from all your misses before vowelmovement-io-yeah. it will be a seventh of rest unto you, and ye will pauper your selves, by a statute world. and the darkener-server whom he will use-anoint, and whom he will fill to darkener-server in his father's stead, will make the out-of, and will put on the linen clothes, even the perfected garments: and he will out-of for the perfected perfected, and he will out-of for the proto-sinaitics-script-witness-until-due-tent, and for the butcher-place, and he will out-of for the darkener-server, and for all the with-mum of the witness-until. and this will be a world statute unto you,

to out-of for child-betweeners of immersed-to-theory-israel for all their misses once a year. and he did as vowelmovement-io-yeah directed draw-out-mose. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto box-harun, and unto his child-betweeners, and unto all child-betweeners of immersed-to-theory-israel, and say unto them; this is the thing which vowelmovement-io-yeah hath directed, saying, what man soever there be of the house of immersed-to-theory-israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the opening of the proto-sinaitics-script-witness-until-due-tent, to narin a narin unto vowelmovement-io-yeah before the dwelling of vowelmovement-io-yeah; blood will be imputed unto that man; he hath shed blood; and that man will be cut off from his with-mum: to the end that child-betweeners of immersed-to-theory-israel may bring their butchers, which they cbhoffer in the open field, even that they may bring them unto vowelmovement-io-yeah, unto the opening of the proto-sinaitics-script-witness-until-due-tent, unto the darkener-server and cbhoffer them for butchered complete unto vowelmovement-io-yeah. and the darkener-server will sprinkle the blood upon the butcher-place of vowelmovement-io-yeah at the opening of the proto-sinaitics-script-witness-until-due-tent, and burn the fat for a smell fragrance unto vowelmovement-io-yeah. and they will no more cbhoffer their butchers unto devils, after whom they have gone a feeding-whoring. this will be a statute world unto them throughout their generations. and thou will say unto them, whatsoever man there be of the house of immersed-to-theory-israel, or of the strangers which sojourn among you, that up-oneth a up-on or butcher, and bringeth it not unto the opening of the proto-sinaitics-script-witness-until-due-tent, to do it unto vowelmovement-io-yeah; even that man will be cut off from his with-mum. and whatsoever man there be of the house of immersed-to-theory-israel, or of the strangers that sojourn narin you, that eateth any manner of blood; i will even set my face-turnings against that self that eateth blood, and will cut him off from narin his with-mum. for the life of the flesh-immersed is in the blood: and i have given it to you upon the butcher-place to out-of for your selfs: for it is the blood that maketh an out-of for the self. therefore i said unto child-betweeners of immersed-to-theory-israel, no self of you will eat blood, neither will any stranger that sojourneth among you eat blood. and whatsoever man there be of child-betweeners of immersed-to-theory-israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he will even pour out the blood thereof, and cover it with dust. for it is the life of all flesh-immersed; the blood of it is for the life thereof: therefore i said unto child-betweeners of immersed-to-theory-israel, ye will eat the blood of no manner of flesh-immersed: for the life of all flesh-immersed is the blood thereof: whosoever eateth it will be cut off. and every self that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he will both wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even: then will he be clean. but if he wash them not, nor aged-daughter-bathe his flesh-immersed; then he will bear his torment. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, i am vowelmovement-io-yeah your theory. after the doings of the land of narrow-crete-mizraim-egypt, wherein ye dwelt, will ye not do: and after the doings of the land of buy-canaan whither i bring you, will ye not do: neither will ye walk in their ordinances. ye will do my crisis-lippings, and keep mine ordinances, to walk therein: i am vowelmovement-io-yeah

your theory. ye will therefore keep my statutes, and my crisis-lippings: which if a man do, he will live in them: i am vowelmovement-io-yeah. none of you will approach to any that is near of kin to him, to uncover their nakedness: i am vowelmovement-io-yeah. the nakedness of thy father, or the nakedness of thy mother, will thou not uncover: she is thy mother; no uncover her nakedness. the nakedness of thy father's woman will thou not uncover: it is thy father's nakedness. the nakedness of thy sister, the daughter-housa of thy father, or daughter-housa of thy mother, whether she be born at home, or born abroad, even their nakedness no uncover. the nakedness of thy son's daughter-housa or of thy daughter's daughter-housa even their nakedness no uncover: for theirs is thine own nakedness. the nakedness of thy father's woman's daughter-housa begotten of thy father, she is thy sister, no uncover her nakedness. no uncover the nakedness of thy father's sister: she is thy father's near kinswoman. no uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. no uncover the nakedness of thy father's brother, no approach to his woman: she is thine aunt. no uncover the nakedness of thy daughter in law: she is thy son's woman; no uncover her nakedness. no uncover the nakedness of thy brother's woman: it is thy brother's nakedness. no uncover the nakedness of a woman and her daughter-housa neither will thou take her son's daughter-housa or her daughter's daughter-housa to uncover her nakedness; for they are her near kinswomen: it is wickedness. neither will thou take a woman to her sister, to vex her, to uncover her nakedness, beside the other in her life time. also no approach unto a woman to uncover her nakedness, as long as she is put apart for her stainedness. moreover no lie carnally with thy neighbor's woman, to cease thyself with her. and no let any of thy seed pass through the fire to king-molech, neither will thou profane the name-there of thy theory: i am vowelmovement-io-yeah. no lie with mankind, as with womankind: it is abomination. neither will thou lie with any beast to cease thyself therewith: neither will any woman stand before a beast to lie down thereto: it is confusion. cease not ye yourselves in any of these things: for in all these the nations are ceased which i cast out before you: and the land is ceased: therefore i do visit the torment thereof upon it, and the land itself vomiteth out her inhabitants. ye will therefore keep my statutes and my crisis-lippings, and will not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is ceased;) that the land spue not you out also, when ye cease it, as it spued out the nations that were before you. for whosoever will commit any of these abominations, even the selfs that commit them will be cut off from narin their with-mum. therefore will ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye cease not yourselves therein: i am vowelmovement-io-yeah your theory. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto all the witness-until of child-betweeners of immersed-to-theory-israel, and say unto them, ye will be perfected: for i vowelmovement-io-yeah your theory am perfected. ye will fear every man his mother, and his father, and keep my seventh: i am vowelmovement-io-yeah your theory. turn ye not unto ideal-bullshit-idols, nor do to yourselves molten theory: i am vowelmovement-io-yeah your theory. and if ye cbhoffer a butcher of completes unto vowelmovement-io-yeah, ye will offer it at your own will. it will be eaten the same day ye cbhoffer it, and on the morrow: and if ought remain until the third day, it will be burnt in the fire. and if it be eaten at all on the third day, it is abominable; it will not be accepted. therefore every one that

eateth it will bear his torment, because he hath profaned the perfected thing of vowelmovement-io-yeah: and that self will be cut off from his with-mum. and when ye reap the harvest of your land, no wholly reap the corners of thy field, neither will thou gather the gleanings of thy harvest. and no glean thy vineyard, neither will thou gather every grape of thy vineyard; thou wilt leave them for the poor and stranger: i am vowelmovement-io-yeah your theory. ye will not steal, neither deal falsely, neither lie one to another. and ye will not swear by my name-there falsely, neither will thou profane the name-there of thy theory: i am vowelmovement-io-yeah. no defraud thy neighbor, neither rob him: the wages of him that is hired will not abide with thee all night until the morning. no curse the deaf, nor put a stumbling-block before the blind, but will fear thy theory: i am vowelmovement-io-yeah. ye will do no unrighteousness in crisis-lipping no respect the person of the poor, nor honor the person of the mighty: but in being right will thou criterion-lip thy neighbor. no go up and down as a talebearer among thy with-mum: neither will thou stand against the blood of thy neighbor; i am vowelmovement-io-yeah. no hate thy brother in thine heart: thou wilt in any wise rebuke thy neighbor, and not suffer miss upon him. no avenge, nor bear any grudge against child-betweeners of thy with-mum, but thou wilt love thy neighbor as thyself: i am vowelmovement-io-yeah. ye will keep my statutes. no let thy animal gender with a diverse kind: no sow thy field with mixed seed: neither will a garment mixed of linen and woolen come upon thee. and whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an man, and not at all redeemed, nor freedom given her; she will be scourged; they will not be put to death, because she was not free. and he will wearin his name-fire unto vowelmovement-io-yeah, unto the opening of the proto-sinatics-script-witness-until-due-tent, even a ram for a name-fire. and the darkener-server will out-of for him with the ram of the name-fire before vowelmovement-io-yeah for his miss which he hath done: and the miss which he hath done will out-ofed him. and when ye will come into the land, and will have planted all manner of trees for food, then ye will count the fruit thereof as foreskinned: three years will it be as foreskinned unto you: it will not be eaten of. but in the fourth year all the fruit thereof will be perfected to rave vowelmovement-io-yeah withal. and in the fifth year will ye eat of the fruit thereof, that it may yield unto you the increase thereof: i am vowelmovement-io-yeah your theory. ye will not eat any thing with the blood: neither will ye use enchantment, nor observe times. ye will not round the corners of your heads, neither will thou mar the corners of thy beard. ye will not make any cuttings in your flesh-immersed for the dead, nor print any marks upon you: i am vowelmovement-io-yeah. do not prostitute thy daughter-housa to cause her to be a whore; lest the land fall to feed-whoredom, and the land become full of wickedness. ye will keep my sevenths, and reverence my perfected: i am vowelmovement-io-yeah. regard not them that have familiar breaths, neither seek after wizards, to be ceased by them: i am vowelmovement-io-yeah your theory. thou wilt rise up before the hoary head, and honor the face-turnings of the old man, and fear thy theory: i am vowelmovement-io-yeah. and if a stranger sojourn with thee in your land, ye will not vex him. but the stranger that dwelleth with you will be unto you as one born among you, and thou wilt love him as thyself; for ye were strangers in the land of narrows-create-mizraim-egypt: i am vowelmovement-io-yeah your theory. ye will do no unrighteousness in crisis-lipping in meteyard, in weight, or in measure. right balances, right weights, a right tired-ephah, and a right here-hin will ye have: i am vowelmovement-io-yeah your theory, which brought you

out of the land of narrows-create-mizraim-egypt. therefore will ye keep all my statutes, and all my crisis-lippings, and do them: i am vowelmovement-io-yeah. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, again, thou wilt say to child-betweeners of immersed-to-theory-israel, whosoever he be of child-betweeners of immersed-to-theory-israel, or of the strangers that sojourn in immersed-to-theory-israel, that giveth any of his seed unto king-molech; he will surely be put to death: the with-mum of the land will stone him with stones. and i will set my face-turnings against that man, and will cut him off from nearin his with-mum; because he hath given of his seed unto king-molech, to cease my perfected, and to profane my perfected name-there and if the with-mum of the land do any ways hide their eyes from the man, when he giveth of his seed unto king-molech, and kill him not: then i will set my face-turnings against that man, and against his family, and will cut him off, and all that go a feeding-whoring after him, to prostitute with king-molech, from nearin their with-mum. and the self that turneth after such as have familiar breaths, and after wizards, to go a feeding-whoring after them, i will even set my face-turnings against that self, and will cut him off from nearin his with-mum. perfect yourselves therefore, and be ye perfected: for i am vowelmovement-io-yeah your theory. and ye will keep my statutes, and do them: i am vowelmovement-io-yeah which perfect you. forevery one that curseth his father or his mother will be deadly put to death: he hath cursed his father or his mother; his blood will be upon him. and the man that committeth adultery with another man's woman, even he that committeth adultery with his neighbor's woman, the adulterer and the baked-adulteress will surely be put to death. and the man that lieth with his father's woman hath uncovered his father's nakedness: both of them will surely be put to death; their blood will be upon them. and if a man lie with his daughter in law, both of them will surely be put to death: they have wrought confusion; their blood will be upon them. if a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they will surely be put to death; their blood will be upon them. and if a man take a woman and her mother, it is wickedness: they will be burnt with fire, both he and they; that there be no wickedness among you. and if a man lie with a beast, he will surely be put to death: and ye will slay the beast. and if a woman approach unto any beast, and lie down thereto, thou wilt kill the woman, and the beast: they will surely be put to death; their blood will be upon them. and if a man will take his sister, his father's daughter-housa or his mother's daughter-housa and see her nakedness, and she see his nakedness; it is a wicked thing; and they will be cut off in the sight of their with-mum: he hath uncovered his sister's nakedness; he will bear his torment. and if a man will lie with a woman having her sickness, and will uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them will be cut off from nearin their with-mum. and no uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they will bear their torment. and if a man will lie with his uncle's woman, he hath uncovered his uncle's nakedness: they will bear their miss they will die childless. and if a man will take his brother's woman, it is an stained thing: he hath uncovered his brother's nakedness; they will be childless. ye will therefore keep all my statutes, and all my crisis-lippings, and do them: that the land, whither i bring you to dwell therein, spue you not out. and ye will not walk in the manners of the nation, which i cast out before you: for they committed all these things, and therefore i abhorred them. but i have said unto you, ye will inherit their land, and i will give it unto you to possess it, a land

that floweth with milk and honey: i am vowelmovement-io-yeah your theory, which have separated you from other with-mum. ye will therefore put difference between clean beasts and stained, and between stained fowls and clean: and ye will not make your selfs abominable by beast, or by fowl, or by any manner of living thing that creepeth on the earth, which i have separated from you as stained. and ye will be perfected unto me: for i vowelmovement-io-yeah am perfected, and have severed you from other with-mum, that ye should be mine. a man also or woman that hath a familiar breath, or that is a wizard, will surely be put to death: they will stone them with stones: their blood will be upon them. and vowelmovement-io-yeah said unto draw-out-mose, speak unto the darkener-server the child-betweeners of box-harun, and say unto them, there will none be ceased for the dead among his with-mum: but for his kin, that is near unto him, that is, for his mother, and for his father, and for his child-betweener and for his daughter-housa and for his brother. and for his sister a virgin, that is nigh unto him, which hath had no man; for her may he be ceased. but he will not cease himself, being a chief man among his with-mum, to profane himself. they will not make baldness upon their head, neither will they shave off the corner of their beard, nor make any cuttings in their flesh-immersed. they will be perfected unto their theory, and not profane the name-there of their theory: for the nearins of vowelmovement-io-yeah made by fire, and the bread of their theory, they do nearin: therefore they will be perfected. they will not take a woman that is a whore, or profane; neither will they take a woman put away from her man: for he is perfected unto his theory. thou wilt perfect him therefore; for he nearineth the bread of thy theory: he will be perfected unto thee: for i vowelmovement-io-yeah, which perfect you, am perfected. and the daughter-housa of any darkener-server if she profane herself by playing the whore, she profaneth her father: she will be burnt with fire. and he that is the high darkener-server among his brethren, upon whose head the use-anointing oil was poured, and that is filld to put on the garments, will not uncover his head, nor rend his clothes; neither will he go in to any dead body, nor cease himself for his father, or for his mother; neither will he go out of the perfected, nor profane the perfected of his theory; for the crown of the use-anointing oil of his theory is upon him: i am vowelmovement-io-yeah. and he will take a woman in her virginity. a widow, or a divorced woman, or profane, or an feed-harlut, these will he not take: but he will take a virgin of his own with-mum to woman. neither will he profane his seed among his with-mum: for i vowelmovement-io-yeah do perfect him. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto box-harun, saying, whosoever he be of thy seed in their generations that hath any blemish, let him not approach to nearin the bread of his theory. for whatsoever man he be that hath a blemish, he will not approach: a blind man, or a stopskip-lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; no man that hath a blemish of the seed of box-harun the darkener-server will come nigh to nearin the nearins of vowelmovement-io-yeah made by fire: he hath a blemish; he will not come nigh to nearin the bread of his theory. he will eat the bread of his theory, both of the most perfected, and of the perfected. only he will not go in unto the breaker, nor come nigh unto the butcher-place, because he hath a blemish; that he profane not my perfecteds: for i vowelmovement-io-yeah do perfect them. and draw-out-mose told it unto box-harun, and to his child-betweeners, and unto all child-betweeners of immersed-to-theory-israel. and

vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto box-harun and to his child-betweeners, that they separate themselves from the perfected things of child-betweeners of immersed-to-theory-israel, and that they profane not my perfected name-there in those things which they perfect unto me: i am vowelmovement-io-yeah. say unto them, whosoever he be of all your seed nearin your generations, that goeth unto the perfected things, which child-betweeners of immersed-to-theory-israel perfect unto vowelmovement-io-yeah, having his stainedness upon him, that self will be cut off from my presence: i am vowelmovement-io-yeah. what man soever of the seed of box-harun is a narrow-waspish, or hath a running issue; he will not eat of the perfected things, until he be clean. and whoso toucheth any thing that is stained by the dead, or a man whose seed goeth from him; or whosoever toucheth any creeping thing, whereby he may be made stained, or a man of whom he may take stainedness, whatsoever stainedness he hath; the self which hath touched any such will be stained until even, and will not eat of the perfected things, unless he wash his flesh-immersed with water. and when the sun is down, he will be clean, and will afterward eat of the perfected things; because it is his food. that which dieth of itself, or is torn with beasts, he will not eat to cease himself therewith; i am vowelmovement-io-yeah. they will therefore keep mine ordinance, lest they bear miss for it, and die therefore, if they profane it: i vowelmovement-io-yeah do perfect them. there will no stranger eat of the perfected thing: a sojourner of the darkener-server or an hired servant, will not eat of the perfected thing. but if the darkener-server buy any self with his money, he will eat of it, and he that is born in his house: they will eat of his meat. if the priest's daughter-housa also be married unto a stranger, she may not eat of an high of the perfected things. but if the priest's daughter-housa be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she will eat of her father's meat: but there will be no stranger eat thereof. and if a man eat of the perfected thing unwittingly, then he will put the fifth part thereof unto it, and will give it unto the darkener-server with the perfected thing. and they will not profane the perfected things of child-betweeners of immersed-to-theory-israel, which they high unto vowelmovement-io-yeah; or suffer them to bear the torment of name-fire, when they eat their perfected things: for i vowelmovement-io-yeah do perfect them. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto box-harun, and to his child-betweeners, and unto all child-betweeners of immersed-to-theory-israel, and say unto them, whatsoever he be of the house of immersed-to-theory-israel, or of the strangers in immersed-to-theory-israel, that will nearin his nearin for all his vows, and for all his volunteers, which they will nearin unto vowelmovement-io-yeah for a up-on; ye will at your will a male-rememberer impeccable, of the beeves, of the sheep, or of the goats. but whatsoever hath a blemish, that will ye not nearin: for it will not be acceptable for you. and whosoever butchers a butcher of completes unto vowelmovement-io-yeah to accomplish his vow, or a volunteer in beeves or sheep, it will be impeccable to be accepted; there will be no blemish therein. blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye will not nearin these unto vowelmovement-io-yeah, nor make an fry of them upon the butcher-place unto vowelmovement-io-yeah. either a bull or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou do for a volunteer; but for a vow it will not be accepted. ye will not nearin unto vowelmovement-io-yeah that which is bruised, or crushed, or broken, or cut; neither will ye do any nearin thereof in your land. neither from a stranger's hand will ye nearin the

bread of your theory of any of these; because their corruption is in them, and blemishes be in them: they will not be accepted for you. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, when a bull, or a sheep, or a goat, is brought forth, then it will be seven days under the dam; and from the eighth day and thenceforth it will be accepted for a fiery unto vowelmovement-io-yeah. and whether it be cow, or ewe, ye will not kill it and her young both in one day. and when ye will cbboffer a butcher of thanks unto vowelmovement-io-yeah, cbboffer it at your own will. on the same day it will be eaten up; ye will leave none of it until the morrow: i am vowelmovement-io-yeah. therefore will ye keep my directives, and do them: i am vowelmovement-io-yeah. neither will ye profane my perfected name-there but i will be perfected among child-betweeners of immersed-to-theory-israel: i am vowelmovement-io-yeah which perfect you, that brought you out of the land of narrows-create-mizraim-egypt, to be your theory: i am vowelmovement-io-yeah. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, concerning the feasts of vowelmovement-io-yeah, which ye will proclaim to be perfected convocations, even these are my feasts. six days will work be done: but the seventh day is the seventh of rest, an perfected convocation; ye will do no work therein: it is the seventh of vowelmovement-io-yeah in all your dwellings. these are the feasts of vowelmovement-io-yeah, even perfected convocations, which ye will proclaim in their seasons. in the fourteenth day of the first month at even is vowelmovement-io-yeah's stopskip. and on the fifteenth day of the same month is the feast of lit-mazat unto vowelmovement-io-yeah: seven days ye eat lit-mazat. in the first day ye will have an perfected convocation: ye will do no servile work therein. but ye will nearin a fiery unto vowelmovement-io-yeah seven days: in the seventh day is an perfected convocation: ye will do no servile work therein. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye be come into the land which i give unto you, and will reap the harvest thereof, then ye will bring a sheaf of the firstfruits of your harvest unto the darkener-server and he will sihawah the sheaf before vowelmovement-io-yeah, to be accepted for you: on the morrow after the seventh the darkener-server will sihawah it. and ye will do that day when ye sihawah the sheaf an he lamb impeccable of the first year for a up-on unto vowelmovement-io-yeah. and the rest-absorber thereof will be two tenth deals of fine flour mixed with oil, a fiery unto vowelmovement-io-yeah for a smell fragrance: and the pouring thereof will be of wine, the fourth part of an here-hin and ye will eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought a nearin unto your theory: it will be a statute world throughout your generations in all your dwellings. and ye will count unto you from the morrow after the seventh, from the day that ye brought the sheaf of the sieve; seven sevenths will be complete: even unto the morrow after the seventh seventh will ye number fifty days; and ye will nearin a new rest-absorber unto vowelmovement-io-yeah. ye will bring out of your habitations two sihawah loaves of two tenth deals; they will be of fine flour; they will be baked with leaven; they are the firstfruits unto vowelmovement-io-yeah. and ye will nearin with the bread seven lambs impeccable of the first year, and one bull child of visit-cattle, and two rams: they will be for a up-on unto vowelmovement-io-yeah, with their rest-absorber, and their pourings, even a ash, of smell fragrance unto vowelmovement-io-yeah. then ye will butcher one kid of the goats for a misser, and two lambs of the first year for a butcher of completes.

and the darkener-server will sihawah them with the bread of the firstfruits for a sihawah before vowelmovement-io-yeah, with the two lambs: they will be perfected to vowelmovement-io-yeah for the darkener-server and ye will proclaim on the selfsame day, that it may be an perfected convocation unto you: ye will do no servile work therein: it will be a statute world in all your dwellings throughout your generations. and when ye reap the harvest of your land, no make clean riddance of the corners of thy field when thou reapest, neither will thou gather any gleaning of thy harvest: thou will leave them unto the poor, and to the stranger: i am vowelmovement-io-yeah your theory. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, in the seventh month, in the first day of the month, will ye have a seventh, a memorial of blowing of trumpets, an perfected convocation. ye will do no servile work therein: but ye will nearin a fiery unto vowelmovement-io-yeah. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, also on the tenth day of this seventh month there will be a day of out-of: it will be an perfected convocation unto you; and ye will pauper your selfs, and nearin a fiery unto vowelmovement-io-yeah. and ye will do no work in that same day: for it is a day of out-of, to out-of for you before vowelmovement-io-yeah your theory. for whatsoever self it be that will not be afflicted in that same day, he will be cut off from his with-mum. and whatsoever self it be that doeth any work in that same day, the same self will i destroy from nearin his with-mum. ye will do no manner of work: it will be a statute world throughout your generations in all your dwellings. it will be unto you a seventh of rest, and ye will pauper your selfs: in the ninth day of the month at even, from even unto even, will ye celebrate your seventh. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, the fifteenth day of this seventh month will be the feast of booths for seven days unto vowelmovement-io-yeah. on the first day will be an perfected convocation: ye will do no servile work therein. seven days ye will nearin a fiery unto vowelmovement-io-yeah: on the eighth day will be an perfected convocation unto you; and ye will nearin a fiery unto vowelmovement-io-yeah: it is a solemn assembly; and ye will do no servile work therein. these are the feasts of vowelmovement-io-yeah, which ye will proclaim to be perfected convocations, to nearin a fiery unto vowelmovement-io-yeah, a up-on, and a rest-absorber, a butcher, and pourings, every thing upon his day: beside the sevenths of vowelmovement-io-yeah, and beside your gifts, and beside all your vows, and beside all your volunteers, which ye give unto vowelmovement-io-yeah. also in the fifteenth day of the seventh month, when ye have added in the fruit of the land, ye will keep a feast unto vowelmovement-io-yeah seven days: on the first day will be a seventh, and on the eighth day will be a seventh. and ye will take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye will rejoice before vowelmovement-io-yeah your theory seven days. and ye will do it a feast unto vowelmovement-io-yeah seven days in the year. it will be a statute world in your generations: ye will celebrate it in the seventh month. ye will dwell in booths seven days; all that are immersed-to-theory-immersed-to-theory-israelites born will dwell in booths: that your generations may know that i made child-betweeners of immersed-to-theory-israel to dwell in booths, when i brought them out of the land of narrows-create-mizraim-egypt: i am vowelmovement-io-yeah your theory. and draw-out-mose declared unto child-betweeners of immersed-to-theory-israel the feasts of vowelmovement-io-yeah. and vow-

elmovement-io-yeah stringed unto draw-out-mose, saying, direct child-betweeners of immersed-to-theory-israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. without the breaker of the witness, in the proto-sinaitics-script-witness-until-due-tent, will box-harun order it from the evening unto the morning before vowelmovement-io-yeah continually: it will be a statute world in your generations. he will order the lamps upon the pure stream-candle-light before vowelmovement-io-yeah continually. and thou wilt take fine flour, and bake twelve cakes thereof: two tenth deals will be in one cake. and thou wilt set them in two rows, six on a row, upon the pure oravysend-table before vowelmovement-io-yeah. and thou wilt put pure white-frankincense upon each row, that it may be on the bread for a memorial, even a fiery unto vowelmovement-io-yeah. every seventh he will set it in order before vowelmovement-io-yeah continually, being taken from child-betweeners of immersed-to-theory-israel by a world covenant. and it will be box-harun's and his child-betweeners'; and they will eat it in the perfected place: for it is most perfected unto him of fires vowelmovement-io-yeah by a perpetual statute. and between of an immersed-to-theory-israelitish woman, whose father was an narrows-create-mizraim-egyptian, went out among child-betweeners of immersed-to-theory-israel: and this child-between of the immersed-to-theory-israelitish woman and a man of immersed-to-theory-israel strove together in the camp; and the immersed-to-theory-israelitish woman's child-betweener blasphemed the name-there of the lord, and cursed. and they brought him unto draw-out-mose: (and his mother's name-there was my-completion-sheolmith, the daughter-housa of dibri, of the branch of discuss-court-dan and they put him in ward, that the mind of vowelmovement-io-yeah might be showed them. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the witness-until stone him. and thou wilt speak unto child-betweeners of immersed-to-theory-israel, saying, whosoever curseth his theory will bear his miss and he that blasphemeth the name-there of vowelmovement-io-yeah, he will surely be put to death, and all the witness-until will certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name-there of the lord, will be put to death. and he that killeth any man will surely be put to death. and he that killeth a beast will make it good; beast for beast. and if a man cause a blemish in his neighbor; as he hath done, so will it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so will it be done to him again. and he that killeth a beast, he will restore it: and he that killeth a man, he will be put to death. ye will have one manner of law, as well for the stranger, as for one of your own country: for i am vowelmovement-io-yeah your theory. and draw-out-mose stringed to child-betweeners of immersed-to-theory-israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. and child-betweeners of immersed-to-theory-israel did as vowelmovement-io-yeah directed draw-out-mose. and vowelmovement-io-yeah stringed unto draw-out-mose in mount bush-sinai, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye come into the land which i give you, then will the land keep a seventh unto vowelmovement-io-yeah. six years thou wilt sow thy field, and six years thou wilt prune thy vineyard, and gather in the fruit thereof; but in the seventh year will be a seventh of rest unto the land, a seventh for vowelmovement-io-yeah: thou wilt neither sow thy field, nor prune thy vineyard. that which groweth

of its own accord of thy harvest no reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. and the seventh of the land will be meat for you; for thee, and for thy worker, and for thy maid, and for thy hired worker, and for thy stranger that sojourneth with thee. and for thy animal and for the beast that are in thy land, will all the increase thereof be meat. and thou wilt number seven sevenths of years unto thee, seven times seven years; and the space of the seven sevenths of years will be unto thee forty and nine years. then will thou cause the mouthpiece-trumpet of the river-jubilee to sound on the tenth day of the seventh month, in the day of out-of will ye do the mouthpiece-trumpet sound throughout all your land. and ye will perfect the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it will be a river-jubilee unto you; and ye will return every man unto his possession, and ye will return every man unto his family. a river-jubilee will that fiftieth year be unto you: ye will not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed. for it is the river-jubilee; it will be perfected unto you: ye will eat the increase thereof out of the field. in the year of this river-jubilee ye will return every man unto his possession. and if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye will not oppress one another: according to the number of years after the river-jubilee thou wilt buy of thy neighbor, and according unto the number of years of the fruits he will sell unto thee: according to the multitude of years thou wilt increase the price thereof, and according to the fewness of years thou wilt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. ye will not therefore oppress one another; but thou wilt fear thy theory: for i am vowelmovement-io-yeah your theory. wherefore ye will do my statutes, and keep my crisis-lippings, and do them; and ye will dwell in the land in safety. and the land will yield her fruit, and ye will eat your fill, and dwell therein in safety. and if ye will say, what will we eat the seventh year? behold, we will not sow, nor gather in our increase: then i will direct my knee-pooling upon you in the sixth year, and it will bring forth fruit for three years. and ye will sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye will eat of the old store. the land will not be sold forever: for the land is mine, for ye are strangers and sojourners with me. and in all the land of your possession ye will grant a redemption for the land. if thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then will he redeem that which his brother sold. and if the man have none to redeem it, and himself be able to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. but if he be not able to restore it to him, then that which is sold will remain in the hand of him that hath bought it until the year of river-jubilee: and in the river-jubilee it will go out, and he will return unto his possession. and if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. and if it be not redeemed within the space of a full year, then the house that is in the walled city will be established forever to him that bought it throughout his generations: it will not go out in the river-jubilee. but the houses of the villages which have no wall round about them will be counted as the fields of the country: they may be redeemed, and they will go out in the river-jubilee. notwithstanding the cities of the join-levites, and the houses of the cities of their possession, may the join-levites redeem at any time. and if a man purchase of the join-levites, then the house that was sold, and the city of his possession, will go out in the year of river-jubilee: for

the houses of the cities of the join-levites are their possession among child-betweeners of immersed-to-theory-israel. but the field of the pluts of their cities may not be sold; for it is their perpetual possession. and if thy brother be waxen poor, and fallen in decay with thee; then thou wilt relihawah him: yea, though he be a stranger, or a sojourner; that he may live with thee. take thou no usury of him, or increase: but fear thy theory; that thy brother may live with thee. no give him thy money upon usury, nor lend him thy virtuals for increase. i am vowelmovement-io-yeah your theory, which brought you forth out of the land of narrows-create-mizraim-egypt, to give you the land of buy-canaan and to be your theory. and if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; no compel him to work for as a bondservant: but as an hired worker, and as a sojourner, he will be with thee, and will work for thee unto the year of river-jubilee. and then will he depart from thee, both he and his child-betweeners with him, and will return unto his own family, and unto the possession of his fathers will he return. for they are my workers, which i brought forth out of the land of narrows-create-mizraim-egypt: they will not be sold as workers. no rule over him with rigor; but will fear thy theory. both thy workers, and thy bondmaids, which thou wilt have, will be of the nations that are round about you; of them will ye buy workers and bondmaids. moreover of child-betweeners of the strangers that do sojourn among you, of them will ye buy, and of their families that are with you, which they begat in your land: and they will be your possession. and ye will take them as an inheritance for your child-betweeners after you, to inherit them for a possession; they will be your workers to world: but over your brethren child-betweeners of immersed-to-theory-israel, ye will not rule one over another with rigor. and if a sojourner or stranger was rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's child-betweener may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. and he will reckon with him that bought him from the year that he was sold to him unto the year of river-jubilee: and the price of his sale will be according unto the number of years, according to the time of an hired servant will it be with him. if there be yet many years behind, according unto them he will give again the price of his redemption out of the money that he was bought for. and if there remain but few years unto the year of river-jubilee, then he will count with him, and according unto his years will he give him again the price of his redemption. and as a yearly hired servant will he be with him: and the other will not rule with rigor over him in thy sight. and if he be not redeemed in these years, then he will go out in the year of river-jubilee, both he, and his child-betweeners with him. for unto me child-betweeners of immersed-to-theory-israel are workers; they are my workers whom i brought forth out of the land of narrows-create-mizraim-egypt: i am vowelmovement-io-yeah your theory. ye will do you no ideal-bullshit-idols nor graven image, neither rear you up a standing image, neither will ye set up any image of stone in your land, to partake in it: for i am vowelmovement-io-yeah your theory. ye will keep my sevenths, and reverence my perfected: i am vowelmovement-io-yeah. if ye walk in my statutes, and keep my directives, and do them; then i will give you rain in due season, and the land will yield her increase, and the trees of the field will yield their fruit. and your threshing will reach unto the vintage, and the vintage will reach unto the sowing time: and ye will eat your bread to the full, and dwell in your land safely.

and i will give complete in the land, and ye will lie down, and none will make you afraid: and i will rid visual-ra-toil beasts out of the land, neither will the sword go through your land. and ye will chase your enemies, and they will fall before you by the sword. and five of you will chase an hundred, and an hundred of you will put ten thousand to flight: and your enemies will fall before you by the sword. for i will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. and ye will eat old store, and bring forth the old because of the new. and i set my dwelling among you: and my self will not abhor you. and i will walk among you, and will be your theory, and ye will be my with-mum. i am vowelmovement-io-yeah your theory, which brought you forth out of the land of narrows-create-mizraim-egypt, that ye should not be their workers; and i have broken the bands of your yoke, and made you go upright. but if ye will not hearken unto me, and will not do all these directives; and if ye will despise my statutes, or if your self abhor my crisis-lippings, so that ye will not do all my directives, but that ye break my covenant: i also will do this unto you; i will even appoint over you terror, consumption, and the burning ague, that will consume the eyes, and cause sorrow of heart: and ye will sow your seed in vain, for your enemies will eat it. and i will set my face-turnings against you, and ye will be slain before your enemies: they that hate you will king over you; and ye will flee when none pursueth you. and if ye will not yet for all this hearken unto me, then i will punish you seven times more for your misses. and i will break the pride of your power; and i will make your namespaces as iron, and your land as brass: and your strength will be spent in vain: for your land will not yield her increase, neither will the trees of the land yield their fruits. and if ye walk contrary unto me, and will not hearken unto me; i will bring seven times more plagues upon you according to your misses. i will also send wild beasts among you, which will rob you of your children, and destroy your animal and make you few in number; and your high ways will be desolate. and if ye will not be reformed by me by these things, but will walk contrary unto me; then will i also walk contrary unto you, and will punish you yet seven times for your misses. and i will bring a sword upon you, that will avenge the quarrel of my covenant: and when ye are added together within your cities, i will send the pestilence among you; and ye will be delivered into the hand of the enemy. and when i have broken the staff of your bread, ten women will bake your bread in one oven, and they will deliver you your bread again by weight: and ye will eat, and not be satisfied. and if ye will not for all this hearken unto me, but walk contrary unto me; then i will walk contrary unto you also in fury; and i, even i, will chastise you seven times for your misses. and ye will eat the flesh-immersed of your child-betweeners, and the flesh-immersed of your daughters will ye eat. and i will destroy your high-places-death-stages, and cut down your images, and cast your carcasses upon the carcasses of your ideal-bullshit-idols, and my self will abhor you. and i will make your cities waste, and bring your perfecteds unto desolation, and i will not smell the savor of your sweet odors. and i will bring the land into desolation: and your enemies which dwell therein will be astonished at it. and i will scatter you among the nations, and will draw out a sword after you: and your land will be desolate, and your cities waste. then will the land enjoy her sevenths, as long as it lieth desolate, and ye be in your enemies' land; even then will the land rest, and enjoy her sevenths. as long as it lieth desolate it will rest; because it did not rest in your sevenths, when ye dwelt upon it. and upon them that are left alive of you i will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf will chase them; and

they will flee, as fleeing from a sword; and they will fall when none pursueth. and they will fall one upon another, as it were before a sword, when none pursueth: and ye will have no power to stand before your enemies. and ye will perish among the nations, and the land of your enemies will eat you up. and they that are left of you will pine away in their torment in your enemies' lands; and also in the seasons of their fathers will they pine away with them. if they will confess their torment, and the torment of their fathers, with their name-fire which they name-fired against me, and that also they have walked contrary unto me; and that i also have walked contrary unto them, and have brought them into the land of their enemies; if then their foreskinned hearts be humbled, and they then accept of the punishment of their torment: then will i remember my covenant with heel-topple-yakub, and also my covenant with laugh-ishaq, and also my covenant with their-wing-organ-ibrahim will i remember; and i will remember the land. the land also will be left of them, and will enjoy her sevenths, while she lieth desolate without them: and they will accept of the punishment of their torment: because, even because they despised my crisis-lippings, and because their self abhorred my statutes, and yet for all that, when they be in the land of their enemies, i will not cast them away, neither will i abhor them, to destroy them utterly, and to break my covenant with them: for i am vowelmovement-io-yeah their theory. but i will for their sakes remember the covenant of their ancestors, whom i brought forth out of the land of narrows-create-mizraim-egypt in the sight of the nations, that i might be their theory: i am vowelmovement-io-yeah. these are the statutes and crisis-lippings and laws, which vowelmovement-io-yeah made between him and child-betweeners of immersed-to-theory-israel in mount bush-sinai by the hand of draw-out-mose. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when a man will make a singular vow, the persons will be for vowelmovement-io-yeah by thy estimation. and thy estimation will be of the male-rememberer from twenty years old even unto sixty years old, even thy estimation will be fifty light-shekels of silver, after the light-shekel of the perfected. and if it be a female-pierced, then thy estimation will be thirty light-shekels. and if it be from five years old even unto twenty years old, then thy estimation will be of the male-rememberer twenty light-shekels, and for the female-pierced ten light-shekels. and if it be from a month old even unto five years old, then thy estimation will be of the male-rememberer five light-shekels of silver, and for the female-pierced thy estimation will be three light-shekels of silver. and if it be from sixty years old and above; if it be a male-rememberer, then thy estimation will be fifteen light-shekels, and for the female-pierced ten light-shekels. but if he be poorer than thy estimation, then he will present himself before the darkener-server and the darkener-server will value him; according to his ability that vowed will the darkener-server value him. and if it be a beast, whereof men bring a nearin unto vowelmovement-io-yeah, all that any man giveth of such unto vowelmovement-io-yeah will be perfected. he will not alter it, nor change it, a good for a visual-ra-toil or a visual-ra-toil for a good: and if he will at all change beast for beast, then it and the exchange thereof will be perfected. and if it be any stained beast, of which they do not nearin a butcher unto vowelmovement-io-yeah, then he will present the beast before the darkener-server and the darkener-server will value it, whether it be good or visual-ra-toil as thou valuest it, who art the darkener-server so will it be. but if he will at all redeem it, then he will add a fifth part thereof unto thy estimation. and when a man will perfect his house to be perfected unto vowelmovement-

io-yeah, then the darkener-server will estimate it, whether it be good or visual-ra-toil as the darkener-server will estimate it, so will it stand. and if he that perfected it will redeem his house, then he will add the fifth part of the money of thy estimation unto it, and it will be his. and if a man will perfect unto vowelmovement-io-yeah some part of a field of his possession, then thy estimation will be according to the seed thereof: a clay-homer of barley seed will be valued at fifty light-shekels of silver. if he perfect his field from the year of river-jubilee, according to thy estimation it will stand. but if he perfect his field after the river-jubilee, then the darkener-server will reckon unto him the money according to the years that remain, even unto the year of the river-jubilee, and it will be abated from thy estimation. and if he that perfected the field will in any wise redeem it, then he will add the fifth part of the money of thy estimation unto it, and it will be assured to him. and if he will not redeem the field, or if he have sold the field to another man, it will not be redeemed any more. but the field, when it goeth out in the river-jubilee, will be perfected unto vowelmovement-io-yeah, as a field devoted; the possession thereof will be the priest's. and if a man perfect unto vowelmovement-io-yeah a field which he hath bought, which is not of the fields of his possession; then the darkener-server will reckon unto him the worth of thy estimation, even unto the year of the river-jubilee: and he will give thine estimation in that day, as a perfected thing unto vowelmovement-io-yeah. in the year of the river-jubilee the field will return unto him of whom it was bought, even to him to whom the possession of the land did belong. and all thy estimations will be according to the light-shekel of the perfected: twenty stranger-gerahs will be the light-shekel. only the firstling of the beasts, which should be vowelmovement-io-yeah's firstling, no man will perfect it; whether it be ox, or sheep: it is vowelmovement-io-yeah's. and if it be of an stained beast, then he will redeem it according to thine estimation, and will add a fifth part of it thereto: or if it be not redeemed, then it will be sold according to thy estimation. notwithstanding no devoted thing, that a man will devote unto vowelmovement-io-yeah of all that he hath, both of man and beast, and of the field of his possession, will be sold or redeemed: every devoted thing is most perfected unto vowelmovement-io-yeah. none devoted, which will be devoted of men, will be redeemed; but will surely be put to death. and all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is vowelmovement-io-yeah's: it is perfected unto vowelmovement-io-yeah. and if a man will at all redeem ought of his tithes, he will add thereto the fifth part thereof. and concerning the tithe of the cattle or of the flock, even of whatsoever passeth under the rod, the tenth will be perfected unto vowelmovement-io-yeah. he will not search whether it be good or visual-ra-toil neither will he change it: and if he change it at all, then both it and the change thereof will be perfected; it will not be redeemed. these are the directives, which vowelmovement-io-yeah directed draw-out-mose for child-betweeners of immersed-to-theory-israel in mount bush-sinai.

and vowelmovement-io-yeah stringed unto draw-out-mose in the place-of-word-desert of bush-sinai, in the proto-sinaitics-script-witness-until-due-tent, on the first day of the second month, in the second year after they were come out of the land of narrows-create-mizraim-egypt, saying, take ye the sum of all the witness-until of child-betweeners of immersed-to-theory-israel, after their families, by the house of their fathers, with the number of their names, every male-rememberer by their polls; from twenty years old and upward, all that are able to go forth to war in immersed-to-theory-israel: thou and box-harun will number them by their troops. and with you there will be a man of every branch; every one head of the house of his fathers. and these are the names of the men that will stand with you: of the branch of see-child-reuben; my-theory-rock-elizur betweener of my-breast-light-sheদি. of hear-home-simeon; my-whole-theory betweener of my-rock-my-breast-zurishaddai. of know-hand-judah; pioneer-nahshon betweener of my-people-contribute-aminadab. of hire-wage-issachar; given-theory-nethaneel betweener of junior-zuar. of garbage-fertile-zebulun; my-theory-dad-eliah betweener of success-sick-helon. of child-betweeners of add-increase-yusif: of gray-fruitful-ephraim; my-theory-hear-al-yasama betweener of with-my-glory-amihud: of sleep-forget-manasseh; my-detox-camel-theory-gamaliel betweener of cash-in-rock-pedahzur. of righthand-child-benjamin; my-father-deals-with-abidan betweener of my-cut-down-gideon. of discuss-court-dan my-brother-help-ahiezer betweener of my-with-my-breast-amishadai. of happy-confirm-asher; my-injury-theory-pagiel betweener of disturb-ocran. of tell-luck-gad my-theory-adds-eliasaph betweener of know-theory-deuel. of cunning-twist-naphtali; my-brother-visible-ra-ahira betweener of torture-eye-enan. these were the renowned of the witness-until, princes of the branches of their fathers, heads of thousands in immersed-to-theory-israel. and draw-out-mose and box-harun took these men which are expressed by their names: and they assembled all the witness-until together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. as vowelmovement-io-yeah directed draw-out-mose, so he numbered them in the place-of-word-desert of bush-sinai. and child-betweeners of see-child-reuben, immersed-to-theory-israel's eldest child-betweener by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male-rememberer from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of see-child-reuben, were forty and six thousand and five hundred. of child-betweeners of hear-home-simeon, by their generations, after their families, by the house of their fathers, numbered of them-those that were order, according to the number of the names, by their polls, every male-rememberer from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of hear-home-simeon, were fifty and nine thousand and three hundred. of child-betweeners of tell-luck-gad by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of tell-luck-gad were forty and five thousand six hundred and fifty. of child-betweeners of know-hand-judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those

that were order, even of the branch of know-hand-judah, were threescore and fourteen thousand and six hundred. of child-betweeners of hire-wage-issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of hire-wage-issachar, were fifty and four thousand and four hundred. of child-betweeners of garbage-fertile-zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of garbage-fertile-zebulun, were fifty and seven thousand and four hundred. of child-betweeners of add-increase-yusif, namely, of child-betweeners of gray-fruitful-ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of gray-fruitful-ephraim, were forty thousand and five hundred. of child-betweeners of sleep-forget-manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of sleep-forget-manasseh, were thirty and two thousand and two hundred. of child-betweeners of righthand-child-benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of righthand-child-benjamin, were thirty and five thousand and four hundred. of child-betweeners of discuss-court-dan by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of discuss-court-dan were threescore and two thousand and seven hundred. of child-betweeners of happy-confirm-asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of happy-confirm-asher, were forty and one thousand and five hundred. of child-betweeners of cunning-twist-naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the branch of cunning-twist-naphtali, were fifty and three thousand and four hundred. these are those that were numbered, which draw-out-mose and box-harun numbered, and the princes of immersed-to-theory-israel, being twelve men: each one was for the house of his fathers. so were all those that were numbered of child-betweeners of immersed-to-theory-israel, by the house of their fathers, from twenty years old and upward, all that came out in zabas in immersed-to-theory-israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. but the join-levites after the branch of their fathers were not numbered among them. for vowelmovement-io-yeah had stringed unto draw-out-mose, saying, only no number the branch of join-levi neither take the sum of them among child-betweeners of immersed-to-theory-israel: but thou wilt appoint the join-levites over the dwelling of witness, and over all the items thereof, and over all things that belong to it: they will bear the dwelling, and all the items thereof; and they

will immerse unto it, and will encamp round about the dwelling, and when the dwelling setteth forward, the joinlevites will take it down: and when the dwelling is to be pitched, the joinlevites will set it up: and the stranger that cometh nigh will be put to death. and child-betweeners of immersed-to-theory-israel will pitch their tents, every man by his own camp, and every man by his own standard, throughout their troops. but the joinlevites will pitch round about the dwelling of witness, that there be no wrath upon the witness-until of child-betweeners of immersed-to-theory-israel: and the joinlevites will keep the charge of the dwelling of witness. and child-betweeners of immersed-to-theory-israel did according to all that vowelmovement-io-yeah directed draw-out-mose, so did they. and vowelmovement-io-yeah stringed unto draw-out-mose and unto box-harun, saying, every man of child-betweeners of immersed-to-theory-israel will pitch by his own standard, with the ensign of their father's house: far off about the proto-sinaitics-script-witness-until-due-tent will they pitch. and on the east side toward the rising of the sun will they of the standard of the camp of know-hand-judah pitch throughout their troops: and pioneer-nahshon betweener of my-people-contribute-aminadab will be captain of child-betweeners of know-hand-judah. and his troop, and numbered of them-those that were order, were threescore and fourteen thousand and six hundred. and those that do pitch next unto him will be the branch of hire-wage-issachar: and given-theory-nethanel betweener of junior-zuar will be captain of child-betweeners of hire-wage-issachar. and his troop, and those that were numbered thereof, were fifty and four thousand and four hundred. then the branch of garbage-fertile-zebulun: and my-theory-dad-eliah betweener of success-sick-helon will be captain of child-betweeners of garbage-fertile-zebulun. and his troop, and those that were numbered thereof, were fifty and seven thousand and four hundred. all that were numbered in the camp of know-hand-judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their troops. these will first set forth. on the south side will be the standard of the camp of see-child-reuben according to their troops: and the captain of child-betweeners of see-child-reuben will be my-theory-rock-elizur betweener of my-breast-light-sheduir. and his troop, and those that were numbered thereof, were forty and six thousand and five hundred. and those which pitch by him will be the branch of hear-home-simeon: and the captain of child-betweeners of hear-home-simeon will be my-whole-theory betweener of my-rock-my-breast-zur-ishaddai. and his troop, and numbered of them-those that were order, were fifty and nine thousand and three hundred. then the branch of tell-luck-gad and the captain of the child-betweeners of tell-luck-gad will be my-theory-adds-eliasaph betweener of watch-theory-reuel. and his troop, and numbered of them-those that were order, were forty and five thousand and six hundred and fifty. all that were numbered in the camp of see-child-reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their troops. and they will set forth in the second rank. then the proto-sinaitics-script-witness-until-due-tent will set forward with the camp of the joinlevites in the midst of the camp: as they encamp, so will they set forward, every man in his place by their standards. on the west side will be the standard of the camp of gray-fruitleful-ephraim according to their troops: and the captain of the child-betweeners of gray-fruitleful-ephraim will be my-theory-hear-al-yasama betweener of with-my-glory-amihud. and his troop, and numbered of them-those that were order, were forty thousand and five hundred. and by him will be the branch of sleep-forget-manasseh: and the captain of child-between-

ers of sleep-forget-manasseh will be my-detox-camel-theory-gamaliel betweener of cash-in-rock-pedahzur. and his troop, and numbered of them-those that were order, were thirty and two thousand and two hundred. then the branch of righthand-child-benjamin: and the captain of the child-betweeners of righthand-child-benjamin will be my-father-deals-with-abidan betweener of my-cut-down-gideoni. and his troop, and numbered of them-those that were order, were thirty and five thousand and four hundred. all that were numbered of the camp of gray-fruitleful-ephraim were an hundred thousand and eight thousand and an hundred, throughout their troops. and they will go forward in the third rank. the standard of the camp of discuss-court-dan will be on the north side by their troops: and the captain of child-betweeners of discuss-court-dan will be my-brother-help-aliezzer betweener of my-with-my-breast-amishadai. and his troop, and numbered of them-those that were order, were threescore and two thousand and seven hundred. and those that encamp by him will be the branch of happy-confirm-asher: and the captain of child-betweeners of happy-confirm-asher will be my-injury-theory-pagiel betweener of disturb-ocran. and his troop, and numbered of them-those that were order, were forty and one thousand and five hundred. then the branch of cunning-twist-naphthali: and the captain of child-betweeners of cunning-twist-naphthali will be my-brother-visible-ra-ahira betweener of torture-eye-enam. and his troop, and numbered of them-those that were order, were fifty and three thousand and four hundred. all they that were numbered in the camp of discuss-court-dan were an hundred thousand and fifty and seven thousand and six hundred. they will go hindmost with their standards. these are those which were numbered of child-betweeners of immersed-to-theory-israel by the house of their fathers: all those that were numbered of the camps throughout their troops were six hundred thousand and three thousand and five hundred and fifty, but the joinlevites were not numbered among child-betweeners of immersed-to-theory-israel; as vowelmovement-io-yeah directed draw-out-mose. and child-betweeners of immersed-to-theory-israel did according to all that vowelmovement-io-yeah directed draw-out-mose: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers. these also are the generations of box-harun and draw-out-mose in the day that vowelmovement-io-yeah stringed with draw-out-mose in mount bush-sinai. and these are the names of the child-betweeners of box-harun; volunteer-nadab the firstborn, and he-my-pa-abihu, theory-stop-eleazar, and with-palm-itar. these are the names of the child-betweeners of box-harun, the darkener-server which were use-anointed, whom he filld to darkener-server and volunteer-nadab and he-my-pa-abihu died before vowelmovement-io-yeah, when they nearined strange-substantial fire before vowelmovement-io-yeah, in the place-of-word-desert of bush-sinai. and they had no child-betweeners: and theory-stop-eleazar and with-palm-itar was immersed in the priest's office in the sight of box-harun their father. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, bring the branch of joinlevi near, and present them before box-harun the darkener-server that they may immerse unto him. and they will keep his charge, and the charge of the whole witness-until before the proto-sinaitics-script-witness-until-due-tent, to do the work of the dwelling. and they will keep all the items of the proto-sinaitics-script-witness-until-due-tent, and the charge of child-betweeners of immersed-to-theory-israel, to do the work of the dwelling. and thou will give the joinlevites unto box-harun and to his child-betweeners: they are wholly given unto him out of child-

betweeners of immersed-to-theory-israel. and thou will appoint box-harun and his child-betweeners, and they will wait on their priest's office: and the stranger that cometh nigh will be put to death. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, and i, behold, i have taken the join-levites from among child-betweeners of immersed-to-theory-israel instead of all the firstborn that openeth the womb among child-betweeners of immersed-to-theory-israel: therefore the join-levites will be mine; because all the firstborn are mine; for on the day that i smote all the firstborn in the land of narrows-cre-ate-mizraim-egypt i perfected unto me all the firstborn in immersed-to-theory-israel, both man and beast: mine will they be: i am vowelmovement-io-yeah. and vowel-movement-io-yeah stringed unto draw-out-mose in the place-of-word-desert-of-bush-sinai, saying, number child-betweeners of join-levi after the house of their fathers, by their families: every male-rememberer from a month old and upward will thou number them. and draw-out-mose numbered them according to vowelmovement-io-yeah string, as he was directed. and these were the child-betweeners of join-levi by their names; stranger-gershon, and obedient-hope-kohath, and bitter-merari. and these are the names of the child-betweeners of stranger-gershon by their families; to-build-my-white-libni, and hear-shimei. and the child-betweeners of obedient-hope-kohath by their families; people-high-imran, and izehar, friend-joy-hebron, and my-courage-theory-uzziel. and the child-betweeners of bitter-merari by their families; forgive-sick-mahli, and my-draw-mushi. these are the families of the join-levites according to the house of their fathers. of stranger-gershon was the family of the to-build-my-white-libnites, and the family of the my-hearing-shimites: these are the families of the stranger-gershonites. numbered of them-those that were order, according to the number of all the male-rememberers, from a month old and upward, even numbered of them-those that were order were seven thousand and five hundred. the families of the stranger-gershonites will pitch behind the dwelling westward. and the chief of the house of the father of the stranger-gershonites will be my-theory-adds-eliasaph betweenner of lael. and the charge of the child-betweeners of stranger-gershon in the proto-sinaitics-script-witness-until-due-tent will be the dwelling, and the tent, the covering thereof, and the hanging for the opening of the proto-sinaitics-script-witness-until-due-tent, and the hangings of the court, and the curtain for the opening of the court, which is by the dwelling, and by the butcher-place round about, and the cords of it for all the work thereof. and of obedient-hope-kohath was the family of the people-high-imranites, and the family of the izeharites, and the family of the friend-joy-hebronites, and the family of the my-courage-theory-uzzielites: these are the families of the obedient-hope-kohathites. in the number of all the male-rememberers, from a month old and upward, were eight thousand and six hundred, keeping the charge of the perfected. the families of the child-betweeners of obedient-hope-kohath will pitch on the side of the dwelling southward. and the chief of the house of the father of the families of the obedient-hope-kohathites will be theory-bring-elizaphan betweenner of my-courage-theory-uzziel. and their charge will be the ark, and the send-table and the stream-candle-light, and the butcher-places, and the items of the perfected wherewith they immerse, and the hanging, and all the work thereof. and theory-stop-eleazar betweenner of box-harun the darkener-server will be chief over the chief of the join-levites, and have the oversight of them that keep the charge of the perfected. of bitter-merari was the family of the disease-forgive-mahlites, and the family of the my-draw-mushites: these are the families of bitter-merari. and numbered of

them-those that were order, according to the number of all the male-rememberers, from a month old and upward, were six thousand and two hundred. and the chief of the house of the father of the families of bitter-merari was rock-zuriel betweenner of my-father-force-abihail: these will pitch on the side of the dwelling northward. and under the custody and charge of the child-betweeners of bitter-merari will be the boards of the dwelling, and the bars thereof, and the stands thereof, and the sockets thereof, and all the items thereof, and all that worth thero, and the stands of the court round about, and their sockets, and their pins, and their cords. but those that encamp before the dwelling toward the east, even before the proto-sinaitics-script-witness-until-due-tent eastward, will be draw-out-mose, and box-harun and his child-betweeners, keeping the charge of the perfected for the charge of child-betweeners of immersed-to-theory-israel; and the stranger that cometh nigh will be put to death. all that were numbered of the join-levites, which draw-out-mose and box-harun numbered at the commandment of vowelmovement-io-yeah, throughout their families, all the male-rememberers from a month old and upward, were twenty and two thousand. and vowelmovement-io-yeah said unto draw-out-mose, number all the firstborn of the male-rememberers of child-betweeners of immersed-to-theory-israel from a month old and upward, and take the number of their names. and thou will take the join-levites for me (i am vowelmovement-io-yeah) instead of all the firstborn among child-betweeners of immersed-to-theory-israel; and the animal of the join-levites instead of all the firstlings among the animal of child-betweeners of immersed-to-theory-israel. and draw-out-mose numbered, as vowelmovement-io-yeah directed him, all the firstborn among child-betweeners of immersed-to-theory-israel. and all the firstborn male-rememberers by the number of names, from a month old and upward, of numbered of them-those that were order, were twenty and two thousand two hundred and threescore and thirteen. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, take the join-levites instead of all the firstborn among child-betweeners of immersed-to-theory-israel, and the animal of the join-levites instead of their animal and the join-levites will be mine: i am vowelmovement-io-yeah. and for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of child-betweeners of immersed-to-theory-israel, which are more than the join-levites; thou will even take five light-shekels apiece by the poll, after the light-shekel of the perfected will thou take them: (the light-shekel is twenty stranger-gerahs;) and thou will give the money, wherewith the odd number of them is to be redeemed, unto box-harun and to his child-betweeners. and draw-out-mose took the redemption money of them that were over and above them that were redeemed by the join-levites: of the firstborn of child-betweeners of immersed-to-theory-israel took he the money; a thousand three hundred and threescore and five light-shekels, after the light-shekel of the perfected: and draw-out-mose gave the money of them that were redeemed unto box-harun and to his child-betweeners, according to vowelmovement-io-yeah string, as vowel-movement-io-yeah directed draw-out-mose. and vowel-movement-io-yeah stringed unto draw-out-mose and unto box-harun, saying, take the sum of the child-betweeners of obedient-hope-kohath from among the child-betweeners of join-levi after their families, by the house of their fathers, from thirty years old and upward even until fifty years old, all that enter into the troop, to do the work in the proto-sinaitics-script-witness-until-due-tent. this will be the work of the child-betweeners of obedient-hope-kohath in the proto-sinaitics-script-witness-until-due-tent, about the most perfected things: and when

the camp setteth forward, box-harun will come, and his child-betweeners, and they will take down the covering breaker, and cover the ark of witness with it: and will put thereon the covering of feel-takhash skins, and will spread over it a cluth wholly of blue, and will put in the canvas thereof. and upon the oravy-send-table of turns-bread they will spread a cluth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread will be thereon: and they will spread upon them a cluth of two caterpillars, and cover the same with a covering of feel-takhash skins, and will put in the canvas thereof. and they will take a cluth of blue, and cover the stream-candle-light of the light, and his lamps, and his tongs, and his shutters, and all the oil items thereof, wherewith they immerse unto it: and they will put it and all the items thereof within a covering of feel-takhash skins, and will put it upon a bar. and upon the golden butcher-place they will spread a cluth of blue, and cover it with a covering of feel-takhash skins, and will put to the canvas thereof: and they will take all the items of immerse, wherewith they immerse in the perfected, and put them in a cluth of blue, and cover them with a covering of feel-takhash skins, and will put them on a bar: and they will take away the ashes from the butcher-place, and spread a purple cluth thereon: and they will put upon it all the items thereof, wherewith they immerse about it, even the censers, the flesh-immersedhooks, and the shovels, and the basins, all the items of the butcher-place; and they will spread upon it a covering of feel-takhash skins, and put to the canvas of it. and when box-harun and his child-betweeners have made an end of covering the perfected, and all the items of the perfected, as the camp is to set forward; after that, the child-betweeners of obedient-hope-kohath will come to bear it: but they will not touch any perfected thing, lest they die. these things are the burden of the child-betweeners of obedient-hope-kohath in the proto-sinaitics-script-witness-until-due-tent. and to the office of theory-stop-eleazar between of box-harun the darkener-server pertaineth the oil for the light, and the sweet incense, and the daily rest-absorber, and the use-anointing oil, and the oversight of all the dwelling, and of all that therein is, in the perfected, and in the items thereof. and vowelmovement-io-yeah stringed unto draw-out-mose and unto box-harun saying, cut ye not off the branch of the families of the obedient-hope-kohathites from among the join-levites: but thus do unto them, that they may live, and not die, when they approach unto the most perfected things: box-harun and his child-betweeners will go in, and appoint them every one to his work and to his burden: but they will not go in to see when the perfected things are covered, lest they die. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, take also the sum of the child-betweeners of stranger-gershon, throughout the houses of their fathers, by their families; from thirty years old and upward until fifty years old will thou number them; all that enter in to perform the work, to do the work in the proto-sinaitics-script-witness-until-due-tent. this is the work of the families of the stranger-gershonites, to work for and for burdens: and they will bear the curtains of the dwelling, and the proto-sinaitics-script-witness-until-due-tent, his covering, and the covering of the feel-takhash skins that is above upon it, and the hanging for the opening of the proto-sinaitics-script-witness-until-due-tent, and the hangings of the court, and the hanging for the opening of the gate of the court, which is by the dwelling and by the butcher-place round about, and their cords, and all the items of their work, and all that is did for them: so will they work for at the appointment of box-harun and his child-betweeners will be all the work of the child-betweeners of the stranger-gershonites, in all their burdens, and in all their work: and

ye will appoint unto them in charge all their burdens. this is the work of the families of the child-betweeners of stranger-gershon in the proto-sinaitics-script-witness-until-due-tent: and their charge will be under the hand of with-palm-itamar between of box-harun the darkener-server as for the child-betweeners of bitter-merari, thou will number them after their families, by the house of their fathers; from thirty years old and upward even unto fifty years old will thou number them, every one that entereth into the work, to do the work of the proto-sinaitics-script-witness-until-due-tent. and this is the charge of their burden, according to all their work in the proto-sinaitics-script-witness-until-due-tent; the boards of the dwelling, and the bars thereof, and the stands thereof, and sockets thereof, and the stands of the court round about, and their sockets, and their pins, and their cords, with all their items, and with all their work: and by name-there ye will reckon the items of the charge of their burden. this is the work of the families of the child-betweeners of bitter-merari, according to all their work, in the proto-sinaitics-script-witness-until-due-tent, under the hand of with-palm-itamar between of box-harun the darkener-server and draw-out-mose and box-harun and the chief of the witness-until numbered the child-betweeners of the obedient-hope-kohathites after their families, and after the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the work, for the work in the proto-sinaitics-script-witness-until-due-tent: and numbered of them-those that were order by their families were two thousand seven hundred and fifty. these were they that were numbered of the families of the obedient-hope-kohathites, all that might do work in the proto-sinaitics-script-witness-until-due-tent, which draw-out-mose and box-harun did number according to the commandment of vowelmovement-io-yeah by the hand of draw-out-mose. and those that were numbered of the child-betweeners of stranger-gershon, throughout their families, and by the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the work, for the work in the proto-sinaitics-script-witness-until-due-tent, even numbered of them-those that were order, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. these are they that were numbered of the families of the child-betweeners of stranger-gershon, of all that might do work in the proto-sinaitics-script-witness-until-due-tent, whom draw-out-mose and box-harun did number according to the mouth of vowelmovement-io-yeah. and those that were numbered of the families of the child-betweeners of bitter-merari, throughout their families, by the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the work, for the work in the proto-sinaitics-script-witness-until-due-tent, even numbered of them-those that were order after their families, were three thousand and two hundred. these be those that were numbered of the families of the child-betweeners of bitter-merari, whom draw-out-mose and box-harun numbered according to vowelmovement-io-yeah string by the hand of draw-out-mose. all those that were numbered of the join-levites, whom draw-out-mose and box-harun and the chief of immersed-to-theory-israel numbered, after their families, and after the house of their fathers, from thirty years old and upward even unto fifty years old, every one that came to do the work of the ministry, and the work of the burden in the proto-sinaitics-script-witness-until-due-tent. even numbered of them-those that were order, were eight thousand and five hundred and fourscore, according to the directment of vowelmovement-io-yeah they were numbered by the hand of draw-out-mose, every one according

to his work, and according to his burden: thus were they numbered of him, as vowelmovement-io-yeah directed draw-out-mose. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, direct child-betweeners of immersed-to-theory-israel, that they put out of the camp every narrow-waspish, and every one that hath an issue, and whosoever is ceased by the dead: both male-rememberer and female-pierced will ye put out, without the camp will ye put them; that they cease not their camps, in the midst whereof i dwell. and child-betweeners of immersed-to-theory-israel did so, and put them out without the camp: as vowelmovement-io-yeah stringed unto draw-out-mose, so did child-betweeners of immersed-to-theory-israel. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, when a man or woman will commit any miss that men commit, to do a name-fire against vowelmovement-io-yeah, and that person be name-fire; then they will confess their miss which they have done; and he will recompense his name-fire with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath name-fired. but if the man have no kinsman to recompense the name-fire unto, let the name-fire be recompensed unto vowelmovement-io-yeah, even to the darkener-server beside the ram of the out-of, whereby an out-of will be made for him. and every nearin of all the perfected things of child-betweeners of immersed-to-theory-israel, which they bring unto the darkener-server will be his. and every man's perfected things will be his: whatsoever any man giveth the darkener-server it will be his. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, if any man's woman go aside, and commit a trespass against him, and a man lie with her carnally, and it be hid from the eyes of her man, and be kept close, and she be ceased, and there be no witness against her, neither she be taken with the manner; and breath of jealousy come upon him, and he be jealous of his woman, and she be ceased: or if breath of jealousy come upon him, and he be jealous of his woman, and she be not ceased: then will the man bring his woman unto the darkener-server and he will nearin her nearin for her, the tenth part of an tired-ephah of barley meal; he will pour no oil upon it, nor put white-frankincense thereon; for it is a nearin of jealousy, an rest-absorber of remembering, bringing torment to remembrance. and the darkener-server will bring her near, and set her before vowelmovement-io-yeah: and the darkener-server will take perfected water in an earthen item; and of the dust that is in the floor of the dwelling the darkener-server will take, and put it into the water: and the darkener-server will set the woman before vowelmovement-io-yeah, and uncover the woman's head, and put the rest-absorber of remembering in her hands, which is the jealousy rest-absorber: and the darkener-server will have in his hand the bitter water of the curse: and the darkener-server will charge her by an oath, and say unto the woman, if no man have lain with thee, and if thou hast not gone aside to stainedness with another instead of thy man, be thou free from this bitter water of the curse: but if thou hast gone aside to another instead of thy man, and if thou be ceased, and some man have lain with thee beside thine man: then the darkener-server will charge the woman with an oath of cursing, and the darkener-server will say unto the woman, vowelmovement-io-yeah make thee a curse and an oath among thy with-mum, when vowelmovement-io-yeah doth make thy thigh to rot, and thy belly to swell; and this water of the curse will go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman will say, stick-with-amen stick-with-amen and the darkener-server will write these tops in a

book, and he will blut them out with the bitter water: and he will cause the woman to drink the bitter water of the curse: and the water of the curse will enter into her, and become bitter. then the darkener-server will take the jealousy rest-absorber out of the woman's hand, and will sihawah the nearin before vowelmovement-io-yeah, and nearin it upon the butcher-place: and the darkener-server will take an handful of the rest-absorber, even the memorial thereof, and burn it upon the butcher-place, and afterward will cause the woman to drink the water. and when he hath made her to drink the water, then it will come to pass, that, if she be ceased, and have done name-fire against her man, that the water of the curse will enter into her, and become bitter, and her belly will swell, and her thigh will rot: and the woman will be a ontop nearin her with-mum. and if the woman be not ceased, but be clean; then she will be cleaned, and will be sown with seed. this is the law of jealousies, when a woman goeth aside to another instead of her man, and is ceased; or when breath of jealousy cometh upon him, and he be jealous over his woman, and will set the woman before vowelmovement-io-yeah, and the darkener-server will execute upon her all this drops-of-teaching-torah then will the man be guiltless from torment, and this woman will bear her torment. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when either man or woman will separate themselves to vow a vow of a separate-nazarite, to separate themselves unto vowelmovement-io-yeah: he will separate himself from wine and strong drink, and will drink no vinegar of wine, or vinegar of strong drink, neither will he drink any liquor of grapes, nor eat moist grapes, or dried. all the days of his separation will he eat nothing that is did of the vine tree, from the kernels even to the husk. all the days of the vow of his separation there will no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto vowelmovement-io-yeah, he will be perfected, and will let the locks of the hair of his head grow. all the days that he separateth himself unto vowelmovement-io-yeah he will come at no dead body. he will not make himself stained for his father, or for his mother, for his brother, or for his sister, when they die: because the fullness of his theory is upon his head. all the days of his separation he is perfected unto vowelmovement-io-yeah. and if any man die very suddenly by him, and he hath ceased the head of his fullness; then he will shave his head in the day of his cleansing, on the seventh day will he shave it. and on the eighth day he will nearin two turtles, or two child-betweeners of doves, to the darkener-server to the opening of the proto-sinaitics-script-witness-until-due-tent: and the darkener-server will do the one for a misser, and the other for a up-on, and out-of for him, for that he missed by the dead, and will perfect his head that same day. and he will fill unto vowelmovement-io-yeah the days of his separation, and will bring a lamb of the first year for a name-fire: but the days that were before will be lost, because his separation was ceased. and this is the law of the separate-nazarite, when the days of his separation are fulfilled: he will be brought unto the opening of the proto-sinaitics-script-witness-until-due-tent: and he will nearin his nearin unto vowelmovement-io-yeah, one he lamb of the first year impeccable for a up-on, and one ewe lamb of the first year impeccable for a misser, and one ram impeccable for completes, and a basket of lit-mazat, cakes of fine flour mixed with oil, and wafers of lit-mazat use-anointed with oil, and their rest-absorber, and their pourings. and the darkener-server will bring them before vowelmovement-io-yeah, and will nearin his misser, and his up-on: and he will do the ram for a butcher of completes unto vowelmovement-io-yeah, with the basket of lit-mazat: the

darkener-server will offer also his rest-absorber, and his pouring, and the separate-nazarite will shave the head of his separation at the opening of the proto-sinaitics-script-witness-until-due-tent, and will take the hair of the head of his separation, and put it in the fire which is under the butcher of the completes. and the darkener-server will take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and will put them upon the hands of the separate-nazarite, after the hair of his separation is shaven: and the darkener-server will sihawah them for a sihawah before vowelmovement-io-yeah: this is perfected for the darkener-server with the sihawah breast and high shoulder: and after that the separate-nazarite may drink wine. this is the law of the separate-nazarite who hath vowed, and of his nearin unto vowelmovement-io-yeah for his separation, beside that that his hand will get: according to the vow which he vowed, so he must do after the law of his separation. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto box-harun and unto his child-betweeners, saying, on this wise ye will kneepool child-betweeners of immersed-to-theory-israel, saying unto them, vowelmovement-io-yeah kneepool thee, and keep thee: vowelmovement-io-yeah make his face-turnings shine upon thee, and be graceful unto thee: vowelmovement-io-yeah lift up his countenance upon thee, and give thee complete. and they will put my name-there upon child-betweeners of immersed-to-theory-israel, and i will kneepool them. and it came to pass on the day that draw-out-mose had fully set up the dwelling, and had use-anointed it, and perfected it, and all the items thereof, both the butcher-place and all the items thereof, and had use-anointed them, and perfected them; that the princes of immersed-to-theory-israel, heads of the house of their fathers, who were the princes of the branches, and were over them that were numbered, nearined: and they brought their nearin before vowelmovement-io-yeah, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the dwelling. and vowelmovement-io-yeah spake unto draw-out-mose, saying, take it of them, that they may be to do the work of the proto-sinaitics-script-witness-until-due-tent; and thou will give them unto the join-lewives, to every man according to his work. and draw-out-mose took the wagons and the oxen, and gave them unto the join-lewives. two wagons and four oxen he gave unto the child-betweeners of stranger-gershon, according to their work: and four wagons and eight oxen he gave unto the child-betweeners of bitter-merari, according unto their work, under the hand of with-palm-itamar betweener of box-harun the darkener-server but unto the child-betweeners of obedient-hope-kohath he gave none: because the work of the perfected belonging unto them was that they should bear upon their shoulders. and the princes nearined for dedicating of the butcher-place in the day that it was use-anointed, even the princes nearined their nearin before the butcher-place. and vowelmovement-io-yeah said unto draw-out-mose, they will nearin their nearin, each prince on his day, for the dedicating of the butcher-place. and he that nearined his nearin the first day was pioneer-nahshon betweener of my-people-contribute-aminadab, of the branch of know-hand-judah: and his nearin was one silver charger, the weight thereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them were full of fine flour mixed with oil for a rest-absorber: one spoon of ten light-shekels of gold, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was

the nearin of pioneer-nahshon betweener of my-people-contribute-aminadab. on the second day given-theory-nethaneel betweener of junior-zuar, prince of hire-wage-issachar, did nearin: he nearined for his nearin one silver charger, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one spoon of gold of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of given-theory-nethaneel betweener of junior-zuar. on the third day my-theory-dad-eliah betweener of success-sick-helon, prince of child-betweeners of garbage-fertile-zebulun: delete, did offer: his nearin was one silver charger, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-theory-dad-eliah betweener of success-sick-helon. on the fourth day my-theory-rock-elizur betweener of my-breast-light-sheduir, prince of child-betweeners of see-child-reuben: delete, did offer: his nearin was one silver charger of the weight of an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-theory-rock-elizur betweener of my-breast-light-sheduir. on the fifth day my-whole-theory betweener of my-rock-my-breast-zurishaddai, prince of child-betweeners of hear-home-simeon: delete, did offer: his nearin was one silver charger, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-whole-theory betweener of my-rock-my-breast-zurishaddai. on the sixth day my-theory-adds-eliasaph betweener of know-theory-deuel, prince of child-betweeners of tell-luck-gad deplete, offered: his nearin was one silver charger of the weight of an hundred and thirty light-shekels, a silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-theory-adds-eliasaph betweener of know-theory-deuel. on the seventh day my-theory-hear-al-yasama betweener of with-my-glory-amihud, prince of child-betweeners of grayfruitful-ephraim: delete, highed: his nearin was one silver charger, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of

fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-theory-hear-al-yasama betweenner of with-my-glory-amihud. on the eighth day my-detox-camel-theory-gamaliel betweenner of cash-in-rock-pedahzur, prince of child-betweeners of sleep-forget-manasseh: his nearin was one silver charger of the weight of an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-detox-camel-theory-gamaliel betweenner of cash-in-rock-pedahzur. on the ninth day my-father-deals-with-abidan betweenner of my-cut-down-gideoni, prince of child-betweeners of righthand-child-benjamin: delete, offered: his nearin was one silver charger, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-father-deals-with-abidan betweenner of my-cut-down-gideoni. on the tenth day my-brother-help-ahiezer betweenner of my-with-my-breast-amishadai, prince of child-betweeners of discuss-court-dan delete, offered: his nearin was one silver charger, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-brother-help-ahiezer betweenner of my-with-my-breast-amishadai. on the eleventh day my-injury-theory-pagiel betweenner of disturb-ocran, prince of child-betweeners of happy-confirm-asher: delete, offered: his nearin was one silver charger, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats, five lambs of the first year: this was the nearin of my-injury-theory-pagiel betweenner of disturb-ocran. on the twelfth day my-brother-visible-ra-ahira betweenner of torture-eye-enam, prince of child-betweeners of cunning-twist-naphtali: delete, offered: his nearin was one silver charger, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full of fine flour mixed with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of visit-cattle, one ram, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two oxen, five rams, five he goats,

five lambs of the first year: this was the nearin of my-brother-visible-ra-ahira betweenner of torture-eye-enam. this was the init of the butcher-place, in the day when it was use-anointed, by the princes of immersed-to-theory-israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each charger of silver weighing an hundred and thirty light-shekels, each bowl seventy: all the silver items weighed two thousand and four hundred light-shekels, after the light-shekel of the perfected: the golden spoons were twelve, full of incense, weighing ten light-shekels apiece, after the light-shekel of the perfected: all the gold of the spoons was an hundred and twenty light-shekels. all the oxen for the up-on were twelve bulls, the rams twelve, the lambs of the first year twelve, with their rest-absorber: and the kids of the goats for misser twelve. and all the oxen for the butcher of the completes were twenty and four bulls, the rams sixty, the he goats sixty, the lambs of the first year sixty. this was the init of the butcher-place, after that it was use-anointed. and when draw-out-mose was gone into the proto-sinaitics-script-witness-until-due-tent to speak with him, then he heard the voice of one speaking unto him from off the out-of-townment that was upon the ark of witness, from between the two nearinners: and he stringed unto him. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto box-harun and say unto him, when thou lightest the lamps, the seven lamps will give light over against the stream-candle-light. and box-harun did so; he lighted the lamps thereof over against the stream-candle-light, as vowelmovement-io-yeah directed draw-out-mose. and this doing of the stream-candle-light was of beaten gold, unto the shaft thereof, unto the flow-ers thereof, was beaten doing: according unto the pattern which vowelmovement-io-yeah had showed draw-out-mose, so he did the stream-candle-light. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, take the join-levites from among child-betweeners of immersed-to-theory-israel, and cleanse them. and thus will thou do unto them, to cleanse them: sprinkle water of purifying upon them, and let them shave all their flesh-immersed, and let them wash their clothes, and so do themselves clean. then let them take a bull child of visit-cattle with his rest-absorber, even fine flour mixed with oil, and another bull child of visit-cattle will thou take for a misser. and thou will bring the join-levites before the proto-sinaitics-script-witness-until-due-tent: and thou will gather the whole assembly of child-betweeners of immersed-to-theory-israel together: and thou will bring the join-levites before vowelmovement-io-yeah: and child-betweeners of immersed-to-theory-israel will put their hands upon the join-levites: and box-harun will shake the join-levites before vowelmovement-io-yeah for a shaker of child-betweeners of immersed-to-theory-israel, that they may execute the work of vowelmovement-io-yeah. and the join-levites will lay their hands upon the heads of the bulls: and thou will do the one for a misser, and the other for a up-on, unto vowelmovement-io-yeah, to out-of for the join-levites. and thou will set the join-levites before box-harun, and before his child-betweeners, and shake them for an shaker unto vowelmovement-io-yeah. thus will thou separate the join-levites from among child-betweeners of immersed-to-theory-israel: and the join-levites will be mine. and after that will the join-levites go in to do the work of the proto-sinaitics-script-witness-until-due-tent: and thou will cleanse them, and offer them for an offering. for they are wholly given unto me from among child-betweeners of immersed-to-theory-israel; instead of such as open every womb, instead of the firstborn of all child-betweeners of immersed-to-theory-israel, have i taken them unto me. for all the firstborn of child-betweeners of immersed-to-theory-israel are mine,

both man and beast: on the day that i smote every first-born in the land of narrows-create-mizraim-egypt i perfected them for myself. and i have taken the join-levites for all the firstborn of child-betweeners of immersed-to-theory-israel. and i have given the join-levites as a gift to box-harun and to his child-betweeners from among child-betweeners of immersed-to-theory-israel, to do the work of child-betweeners of immersed-to-theory-israel in the proto-sinaitics-script-witness-until-due-tent, and to out-of for child-betweeners of immersed-to-theory-israel: that there be no plague among child-betweeners of immersed-to-theory-israel, when child-betweeners of immersed-to-theory-israel come nigh unto the perfected. and draw-out-mose, and box-harun, and all the witness-until of child-betweeners of immersed-to-theory-israel, did to the join-levites according unto all that vowel-movement-io-yeah directed draw-out-mose concerning the join-levites, so did child-betweeners of immersed-to-theory-israel unto them. and the join-levites were purified, and they washed their clothes; and box-harun shaked them as an shaker before vowel-movement-io-yeah; and box-harun made an out-of for them to cleanse them. and after that went the join-levites in to do their work in the proto-sinaitics-script-witness-until-due-tent before box-harun, and before his child-betweeners: as vowel-movement-io-yeah had directed draw-out-mose concerning the join-levites, so did they unto them. and vowel-movement-io-yeah stringed unto draw-out-mose, saying, this is it that belongeth unto the join-levites: from twenty and five years old and upward they will go in to wait upon the work of the proto-sinaitics-script-witness-until-due-tent: and from the age of fifty years they will cease waiting upon the work thereof, and will work for no more: but will immerse with their brethren in the proto-sinaitics-script-witness-until-due-tent, to keep the charge, and will do no work. thus will thou do unto the join-levites touching their charge. and vowel-movement-io-yeah stringed unto draw-out-mose in the place-of-word-desert of bush-sinai, in the first month of the second year after they were come out of the land of narrows-create-mizraim-egypt, saying, let child-betweeners of immersed-to-theory-israel also keep the stopskip at his appointed season. in the fourteenth day of this month, at even, ye will do it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, will ye keep it. and draw-out-mose stringed unto child-betweeners of immersed-to-theory-israel, that they should keep the stopskip. and they kept the stopskip on the fourteenth day of the first month at in the place-of-word-desert of bush-sinai: according to all that vowel-movement-io-yeah directed draw-out-mose, so did child-betweeners of immersed-to-theory-israel. and there were certain men, who were ceased by the dead body of a man, that they could not keep the stopskip on that day: and they came before draw-out-mose and before box-harun on that day: and those men said unto him, we are ceased by the dead body of a man: wherefore are we kept back, that we may not nearn a nearn of vowel-movement-io-yeah in his appointed season nearn child-betweeners of immersed-to-theory-israel? and draw-out-mose said unto them, stand still, and i will hear what vowel-movement-io-yeah will direct concerning you. and vowel-movement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, saying, if any man of you or of your posterity will be stained by reason of a dead body, or be in a journey afar off, yet he will keep the stopskip unto vowel-movement-io-yeah. the fourteenth day of the second month at even they will do it, and eat it with lit-mazat and bitter herbs. they will leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the stopskip they will do

it. but the man that is clean, and is not in a journey, and forbeareth to keep the stopskip, even the same self will be cut off from his with-mum: because he brought not the nearn of vowel-movement-io-yeah in his appointed season, that man will bear his miss and if a stranger will sojourn among you, and will keep the stopskip unto vowel-movement-io-yeah; according to the ordinance of the stopskip, and according to the manner thereof, so will he do: ye will have one ordinance, both for the stranger, and for him that was born in the land. and on the day that the dwelling was reared up the cloud covered the dwelling, namely, the tent of the witness: and at even there was upon the dwelling as it were the appearance of fire, until the morning. so it was always: the cloud covered it by day, and the appearance of fire by night. and when the cloud was taken up from the tent, then after that child-betweeners of immersed-to-theory-israel journeyed: and in the place where the cloud abode, there child-betweeners of immersed-to-theory-israel pitched their tents. at the mouth of vowel-movement-io-yeah child-betweeners of immersed-to-theory-israel journeyed, and at the mouth of vowel-movement-io-yeah they pitched: as long as the cloud abode upon the dwelling they rested in their tents. and when the cloud tarried long upon the dwelling many days, then child-betweeners of immersed-to-theory-israel kept the charge of vowel-movement-io-yeah, and journeyed not. and so it was, when the cloud was a few days upon the dwelling: according to the mouth of vowel-movement-io-yeah they abode in their tents, and according to the mouth of vowel-movement-io-yeah they journeyed. and so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. or whether it were two days, or a month, or a year, that the cloud tarried upon the dwelling, remaining thereon, child-betweeners of immersed-to-theory-israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. at the mouth of vowel-movement-io-yeah they rested in the tents, and at the mouth of vowel-movement-io-yeah they journeyed: they kept the charge of vowel-movement-io-yeah, at the mouth of vowel-movement-io-yeah by the hand of draw-out-mose. and vowel-movement-io-yeah stringed unto draw-out-mose, saying, do thee two trumpets of silver; of a whole piece will thou do them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps, and when they will blow with them, all the assembly will assemble themselves to thee at the opening of the proto-sinaitics-script-witness-until-due-tent. and if they blow but with one mouthpiece-trumpet then the princes, which are heads of the thousands of immersed-to-theory-israel, will gather themselves unto thee. when ye blow an alarm, then the camps that lie on the east parts will go forward. when ye blow an alarm the second time, then the camps that lie on the south side will take their journey: they will blow an alarm for their journeys. but when the witness-until is to be gathered together, ye will blow, but ye will not sound an alarm. and the child-betweeners of box-harun, the darkener-server, will blow with the trumpets; and they will be to you for an ordinance world throughout your generations. and if ye go to war in your land against the enemy that oppresseth you, then ye will blow an alarm with the trumpets; and ye will be remembered before vowel-movement-io-yeah your theory, and ye will be secured from your enemies. also in the day of your gladness, and in your solemn days, and in the headstarts of your months, ye will blow with the trumpets over your up-ons, and over the butchers of your completes; that they may be to you for a memorial before your theory: i am vowel-movement-io-yeah your theory. and it came to pass on the twentieth

eth day of the second month, in the second year, that the cloud was taken up from off the dwelling of the witness. and child-betweeners of immersed-to-theory-israel took their journeys out of the place-of-word-desert of bush-sinai; and the cloud rested in the place-of-word-desert of magnificence-paran. and they first took their journey according to the mouth of vowelmovement-io-yeah by the hand of draw-out-mose. in the first place went the standard of the camp of child-betweeners of know-hand-judah according to their troops; and over his troop was pioneer-nahshon betweener of my-people-contribute-amnadab. and over the troop of the branch of child-betweeners of hire-wage-issachar was given-theory-nethaneel betweener of junior-zuar. and over the troop of the branch of child-betweeners of garbage-fertile-zebulun was my-theory-dad-elab betweener of success-sick-helon. and the dwelling was taken down; and the child-betweeners of stranger-gershon and the child-betweeners of bitter-merari set forward, bearing the dwelling. and the standard of the camp of see-child-reuben set forward according to their troops; and over his troop was my-theory-rock-elizur betweener of my-breast-light-shedui. and over the troop of the branch of child-betweeners of hear-home-simeon was my-whole-theory betweener of my-rock-my-breast-zurishaddai. and over the troop of the branch of child-betweeners of tell-luck-gad was my-theory-adds-eliasaph betweener of know-theory-deuel. and the obedient-hope-kohathites set forward, bearing the perfected; and the other did set up the dwelling against they came. and the standard of the camp of child-betweeners of gray-fruitful-ephraim set forward according to their troops; and over his troop was my-theory-hear-al-yasama betweener of with-my-glory-amihud. and over the troop of the branch of child-betweeners of sleep-forget-manasseh was my-detox-camel-theory-gamaliel betweener of cash-in-rock-pedahzur. and over the troop of the branch of child-betweeners of righthand-child-benjamin was my-father-deals-with-abidan betweener of my-cut-down-gideoni. and the standard of the camp of child-betweeners of discuss-court-dan set forward, which was the rearward of all the camps throughout their troops; and over his troop was my-brother-help-ahiezer betweener of my-with-my-breast-amishadai. and over the troop of the branch of child-betweeners of happy-confirm-asher was my-injury-theory-pagiel betweener of disturb-ocran. and over the troop of the branch of child-betweeners of cunning-twist-naphtali was my-brother-visible-ra-ahira betweener of torture-eye-enan. thus were the journeyings of child-betweeners of immersed-to-theory-israel according to their troops, when they set forward. and draw-out-mose said unto like-hobab, betweener of raguel the discuss-court-midianite, draw-out-mose' father in law, we are journeying unto the place of which vowelmovement-io-yeah said, i will give it you: come thou with us, and we will do thee good: for vowelmovement-io-yeah hath stringed good concerning immersed-to-theory-israel. and he said unto him, i will not go; but i will depart to mine own land, and to my kindred. and he said, leave us not, i pray thee; forasmuch as thou knowest how we are to encamp in the place-of-word-desert, and thou mayest be to us instead of eyes. and it will be, if thou go with us, yea, it will be, that what goodness vowelmovement-io-yeah will do unto us, the same will we do unto thee. and they departed from the mount of vowelmovement-io-yeah three days' journey; and the gather-box of the covenant of vowelmovement-io-yeah went before them in the three days' journey, to search out a resting place for them. and the cloud of vowelmovement-io-yeah was upon them by day, when they went out of the camp. and it came to pass, when the ark set forward, that draw-out-mose said, rise up, vowelmovement-io-yeah, and let thine enemies be scat-

tered; and let them that hate thee flee before thee. and when it rested, he said, return, vowelmovement-io-yeah, unto the many thousands of immersed-to-theory-israel. and when the with-mum complained, it displeased vowelmovement-io-yeah: and vowelmovement-io-yeah heard it; and his anger was kindled; and the fire of vowelmovement-io-yeah burnt among them, and consumed them that were in the uttermost parts of the camp. and the with-mum cried unto draw-out-mose; and when draw-out-mose prayed unto vowelmovement-io-yeah, the fire was quenched. and he called the name-there of the place conflagration-taberah: because the fire of vowelmovement-io-yeah burnt among them. and the mixed multitude that was nearin them fell a lusting: and child-betweeners of immersed-to-theory-israel also wept again, and said, who will give us flesh-immersed to eat? we remember the fish, which we did eat in narrows-create-mizraim-egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our self is dried away: there is nothing at all, beside this whats-that-manna, before our eyes. and the whats-that-manna was as coriander seed, and the color thereof as the color of bdellium. and the with-mum went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and did cakes of it: and the taste of it was as the taste of fresh oil. and when the dew fell upon the camp in the night, the whats-that-manna fell upon it. then draw-out-mose heard the with-mum weep throughout their families, every man in the opening of his tent: and the anger of vowelmovement-io-yeah was kindled greatly; this was also visual-ra-toil-ra-toil in the eyes of draw-out-mose. and draw-out-mose said unto vowelmovement-io-yeah, wherefore hast thou afflicted thy worker? and wherefore have i not found favor in thy sight, that thou layest the burden of all this with-mum upon me? have i bright-conceived all this with-mum? have i begotten them, that thou shouldest say unto me, carry them in thy bosom, as a nursing father beareth the sucking child, unto the earth which thou swarest unto their fathers? whence should i have flesh-immersed to give unto all this with-mum? for they weep unto me, saying, give us flesh-immersed, that we may eat. i am not able to bear all this with-mum alone, because it is too heavy for me. and if thou deal thus with me, kill me, i pray thee, out of hand, if i have found favor in thy sight; and let me not see my wretchedness. and vowelmovement-io-yeah said unto draw-out-mose, gather unto me seventy men of the elders of immersed-to-theory-israel, whom thou knowest to be the elders of the with-mum, and officers over them; and bring them unto the proto-sinaitics-script-witness-until-due-tent, that they may stand there with thee. and i will come down and talk with thee there: and i will take of breath which is upon thee, and will put it upon them; and they will bear the burden of the with-mum with thee, that thou bear it not thyself alone. and say thou unto the with-mum, perfect yourselves against to morrow, and ye will eat flesh-immersed: for ye have wept in the ears of vowelmovement-io-yeah, saying, who will give us flesh-immersed to eat? for it was well with us in narrows-create-mizraim-egypt: therefore vowelmovement-io-yeah will give you flesh-immersed, and ye will eat. ye will not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised vowelmovement-io-yeah which is nearin you, and have wept before him, saying, why came we forth out of narrows-create-mizraim-egypt? and draw-out-mose said, the with-mum, nearin whom i am, are six hundred thousand foot-genitalmen; and thou hast said, i will give them flesh-immersed, that they may eat a whole month. will the flocks and the herds be slain for them, to suffice them? or will all the fish of the sea be added to-

gether for them, to suffice them? and vowelmovement-io-yeah said unto draw-out-mose, is vowelmovement-io-yeah's hand waxed short? thou wilt see now whether my string will come to pass unto thee or not. and draw-out-mose went out, and told the with-mum the strings of vowelmovement-io-yeah, and added the seventy men of the elders of the with-mum, and set them round about the tent. and vowelmovement-io-yeah came down in a cloud, and stringed unto him, and took of breath that was upon him, and gave it unto the seventy elders: and it came to pass, that, when breath rested upon them, they brought, and did not cease. but there remained two of the men in the camp, the name-there of the one was on-chest-eldad, and the name-there of the other from-chest-medad: and breath rested upon them; and they were of them that were written, but went not unto the tent: and they brought in the camp, and there ran a young man, and told draw-out-mose, and said, on-chest-eldad and from-chest-medad do bring in the camp. and yeah-secure-isa betweener of fish-noon, the servant of draw-out-mose, one of his young men, answered and said, my lord draw-out-mose, forbid them. and draw-out-mose said unto him, envious thou for my sake? wouldst thou that all vowelmovement-io-yeah's with-mum were bringers, and that vowelmovement-io-yeah would put his breath upon them! and draw-out-mose gat him into the camp, he and the elders of immersed-to-theory-israel. and there went forth a wind from vowelmovement-io-yeah, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face-turnings of the land. and the with-mum stood up all that day, and all that night, and all the next day, and they added the quails: he that added least added ten clay-homers: and they spread them all abroad for themselves round about the camp. and while the flesh-immersed was yet between their teeth, ere it was chewed, the wrath of vowelmovement-io-yeah was kindled against the with-mum, and vowelmovement-io-yeah smote the with-mum with a very great plague. and he called the name-there of that place graveyard-of-craving-kibrot-hatahavah: because there they buried the with-mum that craved. and the with-mum journeyed from graveyard-of-craving-kibrot-hatahavah unto gardens-hazerot, and abode at gardens-hazerot. and bitter-merry-miriam and box-harun stringed against draw-out-mose because of the cush-spindle-ethiopian woman whom he had married: for he had married an cush-spindle-ethiopian woman. and they said, hath vowelmovement-io-yeah indeed stringed only by draw-out-mose? hath he not stringed also by us? and vowelmovement-io-yeah heard it. (now the man draw-out-mose was very meek, above all the men which were upon the face-turnings of the earth.) and vowelmovement-io-yeah spake suddenly unto draw-out-mose, and unto box-harun, and unto bitter-merry-miriam, come out ye three unto the proto-sinaitics-script-witness-until-due-tent. and they three came out. and vowelmovement-io-yeah came down in the stand of the cloud, and stood in the opening of the tent, and called box-harun and bitter-merry-miriam: and they both came forth. and he said, hear now my strings: if there be a bringer among you, i vowelmovement-io-yeah will make myself known unto him in a vision, and will speak unto him in a dream. my worker draw-out-mose is not so, who is sticking with all mine house. with him will i speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of vowelmovement-io-yeah will he behold: wherefore then were ye not afraid to speak against my worker draw-out-mose? and the anger of vowelmovement-io-yeah was kindled against them; and he departed. and the cloud departed from off the tent; and, behold, bitter-merry-

miriam became narrow-waspish, white as snow: and box-harun looked upon bitter-merry-miriam, and, behold, she was narrow-waspish. and box-harun said unto draw-out-mose, alas, my lord, i beseech thee, lay not the miss upon us, wherein we have done foolishly, and wherein we have missed. let her not be as one dead, of whom the flesh-immersed is half consumed when he cometh out of his mother's womb. and draw-out-mose cried unto vowelmovement-io-yeah, saying, heal her now, o theory, i beseech thee. and vowelmovement-io-yeah said unto draw-out-mose, if her father had but spit in her face-turnings, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. and bitter-merry-miriam was shut out from the camp seven days: and the with-mum journeyed not till bitter-merry-miriam was brought in again. and afterward the with-mum removed from gardens-hazerot, and pitched in the place-of-word-desert of magnificence-paran. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, send thou men, that they may search the land of buy-canaan which i give unto child-betweeners of immersed-to-theory-israel: of every branch of their fathers will ye send a man, every one a governor among them. and draw-out-mose by the string of vowelmovement-io-yeah sent them from the place-of-word-desert of magnificence-paran: all those men were heads of child-betweeners of immersed-to-theory-israel. and these were their names: of the branch of see-child-reuben, hear-shamua betweener of remember-zakur. of the branch of hear-home-simeon, lip-crisis-shaphat betweener of my-hole-hori. of the branch of know-hand-judah, dog-as-heart-caleb betweener of turn-jephuneh. of the branch of hire-wage-issachar, free-igal betweener of add-increase-yusif. of the branch of gray-fruitful-ephraim, secure-osua betweener of fish-noon. of the branch of righthand-child-benjamin, emit-palti betweener of medicine-raphu. of the branch of garbage-fertile-zebulun, garden-coriander-theory-gaddiel betweener of secret-sodi. of the branch of add-increase-yusif, namely, of the branch of sleep-forget-manasseh, my-coriander-garden-gaddi betweener of my-horse-susi. of the branch of discuss-court-dan theory-my-with-ammiel betweener of my-camel-gemalli. of the branch of happy-confirm-asher, unkempt-contradict-sethur betweener of who-like-theory-mikail. of the branch of cunning-twist-naphtali, relax-owe-nahbi betweener of stripe-vophsi. of the branch of felt-luck-gad rise-theory-geuel betweener of of-beat-machi these are the names of the men which draw-out-mose sent to spy out the land. and draw-out-mose called secure-osua betweener of fish-noon yeah-secure-isa. and draw-out-mose sent them to spy out the land of buy-canaan and said unto them, get you up this way southward, and go up into the mountain: and see the land, what it is, and the with-mum that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or visual-ra-toil and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. and be ye of good courage, and bring of the fruit of the land. now the time was the time of the first ripe grapes. so they went up, and searched the land from the place-of-word-desert of briar-zin unto wide-rehob as men come to gourd-vessel-hamath. and they ascended by the south, and came unto friend-joy-hebron; where my-brother-from-ahiman, my-six-sheshai, and furrow-talma, the natives of giant-anak, were. (now friend-joy-hebron was built-between seven years before ten-zoan in narrows-create-mizraim-egypt.) and they came unto the brook of fire-all-eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought

of the pomegranates, and of the figs. the place was called the brook fire-all-eschol, because of the cluster of grapes which child-betweeners of immersed-to-theory-israel cut down from thence. and they returned from searching of the land after forty days. and they went and came to draw-out-mose, and to box-harun, and to all the witness-until of child-betweeners of immersed-to-theory-israel, unto the place-of-word-desert of magnificence-paran, to perfect-kadesh and brought back string unto them, and unto all the witness-until, and showed them the fruit of the land. and they told him, and said, we came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. nevertheless the with-mum be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the natives of giant-anak there. the labour-king-amalekites dwell in the land of the south: and the tusk-hittites, and the trampler-jebusites, and the talker-amorites, dwell in the mountains: and the buy-canaanites dwell by the sea, and by the coast of its-going-down-jordan. and dog-as-heart-caleb stilled the with-mum before draw-out-mose, and said, let us go up at once, and possess it; for we are well able to overcome it. but the men that went up with him said, we be not able to go up against the with-mum; for they are stronger than we. and they brought up an visual-ra-toil report of the land which they had searched unto child-betweeners of immersed-to-theory-israel, saying, the land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the with-mum that we saw in it are men of a great stature. and there we saw the let-to-weak-giants, the child-betweeners of giant-anak, which come of the let-to-weak-giants: and we were in our own sight as grasshoppers, and so we were in their sight. and all the witness-until lifted up their voice, and cried; and the with-mum wept that night. and all child-betweeners of immersed-to-theory-israel murmured against draw-out-mose and against box-harun: and the whole witness-until said unto them, would theory that we had died in the land of narrows-create-mizraim-egypt! or would theory we had died in this place-of-word-desert! and wherefore hath vowelmovement-io-yeah brought us unto this land, to fall by the sword, that our women and our children should be a prey? were it not better for us to return into narrows-create-mizraim-egypt? and they said one to another, let us make a captain, and let us return into narrows-create-mizraim-egypt. then draw-out-mose and box-harun fell on their face-turnings before all the assembly of the witness-until of child-betweeners of immersed-to-theory-israel. and yeah-secure-isa betweener of fish-noon, and dog-as-heart-caleb betweener of turn-jephuneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of child-betweeners of immersed-to-theory-israel, saying, the land, which we passed through to search it, is an exceeding good land. if vowelmovement-io-yeah delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. only rebel not ye against vowelmovement-io-yeah, neither fear ye the with-mum of the land; for they are bread for us: their defense is departed from them, and vowelmovement-io-yeah is with us: fear them not. but all the witness-until bade stone them with stones. and the weight of vowelmovement-io-yeah appeared in the proto-sinaitics-script-witness-until-duent before all child-betweeners of immersed-to-theory-israel. and vowelmovement-io-yeah said unto draw-out-mose, how long will this with-mum provoke me? and how long will it be ere they stick with me, for all the signs which i have showed nerein them? i will hit them with the pestilence, and disinherit them, and will do of thee a greater nation and mightier than they. and draw-out-mose said unto vowelmovement-io-yeah, then the narrows-create-

mizraim-egyptians will hear it, (for thou broughtest up this with-mum in thy might from nerein them;) and they will tell it to the inhabitants of this land: for they have heard that thou vowelmovement-io-yeah art nerein this with-mum, that thou vowelmovement-io-yeah art seen face-turnings to face-turnings, and that thy cloud standeth over them, and that thou goest before them, by day time in a stand of a cloud, and in a stand of fire by night. now if thou will kill all this with-mum as one man, then the nations which have heard the fame of thee will speak, saying, because vowelmovement-io-yeah was not able to bring this with-mum into the land which he sware unto them, therefore he hath slain them in the place-of-word-desert. and now, i beseech thee, let the power of my lord be great, according as thou hast stringed, saying, vowelmovement-io-yeah is long-suffering, and of great mercy, forgiving torment and crime, and by no means clearing the name-fire, visiting the torment of the fathers upon child-betweeners unto the third and fourth generation. pardon, i beseech thee, the torment of this with-mum according unto the greatness of thy mercy, and as thou hast forgiven this with-mum, from narrows-create-mizraim-egypt even until now. and vowelmovement-io-yeah said, i have pardoned according to thy string: but as truly as i live, all the land will be filled with the weight of vowelmovement-io-yeah. because all those men which have seen my weight, and my miracles, which i did in narrows-create-mizraim-egypt and in the place-of-word-desert, and have tempted me now these ten times, and have not hearkened to my voice; surely they will not see the land which i sware unto their fathers, neither will any of them that provoked me see it: but my worker dog-as-heart-caleb, because he had another breath with him, and hath followed me fully, him will i bring into the land wherinto he went; and his seed will possess it. (now the labour-king-amalekites and the buy-canaanites dwelt in the valley.) tomorrow turn you, and get you into the place-of-word-desert by the way of the end sea. and vowelmovement-io-yeah stringed unto draw-out-mose and unto box-harun, saying, how long will i bear with this visual-ra-toil witness-until, which murmur against me? i have heard the murmurings of child-betweeners of immersed-to-theory-israel, which they murmur against me. say unto them, as truly as i live, saith vowelmovement-io-yeah, as ye have stringed in mine ears, so will i do to you: your carcasses will fall in this place-of-word-desert; and all that were numbered of you, according to your whole number, from twenty years old and upward which have murmured against me. doubtless ye will not come into the land, concerning which i sware to make you dwell therein, secure dog-as-heart-caleb betweener of turn-jephuneh, and yeah-secure-isa betweener of fish-noon. but your little ones, which ye said should be a prey, them will i bring in, and they will know the land which ye have despised. but as for you, your carcasses, they will fall in this place-of-word-desert. and your child-betweeners will watch-wander in the place-of-word-desert forty years, and bear your feed-whoredoms, until your carcasses be wasted in the place-of-word-desert. after the number of the days in which ye searched the land, even forty days, each day for a year, will ye bear your seasons, even forty years, and ye will know my breach of promise. i vowelmovement-io-yeah have said, i will surely do it unto all this visual-ra-toil witness-until, that are gathered together against me: in this place-of-word-desert they will be consumed, and there they will die. and the men, which draw-out-mose sent to search the land, who returned, and made all the witness-until to murmur against him, by bringing up a slander upon the land, even those men that did bring up the visual-ra-toil report upon the land, died by the plague before vowelmovement-io-yeah. but yeah-secure-isa be-

tweener of fish-noon, and dog-as-heart-caleb between of turn-jephuneh, which were of the men that went to search the land, lived still. and draw-out-mose told these stringings unto all child-betweeners of immersed-to-theory-israel: and the with-mum mourned greatly. and they rose up early in the morning, and gat them up into the head of the mountain, saying, lo, we be here, and will go up unto the place-stand-up which vowelmovement-io-yeah hath promised: for we have missed. and draw-out-mose said, wherefore now do ye transgress the saying of vowelmovement-io-yeah? but it will not prosper. go not up, for vowelmovement-io-yeah is not nearin you; that ye be not smitten before your enemies. for the labour-king-amalekites and the buy-canaanites are there before you, and ye will fall by the sword: because ye are turned away from vowelmovement-io-yeah, therefore vowelmovement-io-yeah will not be with you. but they presumed to go up unto the hill top: nevertheless the gather-box of the covenant of vowelmovement-io-yeah, and draw-out-mose, departed not out of the camp. then the labour-king-amalekites came down, and the buy-canaanites which dwelt in that hill, and smote them, and discomfited them, even unto fishing-net-hormah. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye be come into the land of your habitations, which i give unto you, and will do an fiery unto vowelmovement-io-yeah, a up-on, or a butcher in performing a vow, or in a volunteer, or in your solemn feasts, to do a smell fragrance unto vowelmovement-io-yeah, of the cattle or of the flock: then will he that nearineth his nearin unto vowelmovement-io-yeah nearin a rest-absorber of a tenth deal of flour mixed with the fourth part of an here-hin of oil. and the fourth part of an here-hin of wine for a pouring will thou prepare with the up-on or butcher, for one lamb. or for a ram, thou will prepare for a rest-absorber two tenth deals of flour mixed with the third part of an here-hin of oil. and for a pouring thou will nearin the third part of an here-hin of wine, for a smell fragrance unto vowelmovement-io-yeah. and when thou prepaest a bull for a up-on, or for a butcher in performing a vow, or completes unto vowelmovement-io-yeah: then will he nearin with a bull a rest-absorber of three tenth deals of flour mixed with half an here-hin of oil. and thou will nearin for a pouring half an here-hin of wine, for a ash, of a smell fragrance unto vowelmovement-io-yeah. thus will it be done for one bull, or for one ram, or for a lamb, or a kid. according to the number that ye will prepare, so will ye do to every one according to their number. all that are born of the country will do these things after this manner, in nearin an ash, of a smell fragrance unto vowelmovement-io-yeah. and if a stranger sojourn with you, or whosoever be among you in your generations, and will do a ash, of a smell fragrance unto vowelmovement-io-yeah; as ye do, so he will do. one ordinance will be both for you of the witness-until, and also for the stranger that sojourneth with you, an ordinance world in your generations: as ye are, so will the stranger be before vowelmovement-io-yeah. one drops-of-teaching-torah and one manner will be for you, and for the stranger that sojourneth with you. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye come into the land whither i bring you, then it will be, that, when ye eat of the bread of the land, ye will high an high unto vowelmovement-io-yeah. ye will up-on a cake of the first of your dough for an high: as ye do the high of the threshingfloor, so will ye high it. of the first of your dough ye will give unto vowelmovement-io-yeah an high in your generations. and if ye have erred, and not observed all these directives, which vowelmovement-

io-yeah hath stringed unto draw-out-mose, even all that vowelmovement-io-yeah hath directed you by the hand of draw-out-mose, from the day that vowelmovement-io-yeah directed draw-out-mose, and henceforward among your generations; then it will be, if ought be committed by unaware without the knowledge of the witness-until, that all the witness-until will do one bull child of visit-cattle for a up-on, for a smell fragrance unto vowelmovement-io-yeah, with his rest-absorber, and his pouring, according to the manner, and one kid of the goats for a misser. and the darkener-server will out-of for all the witness-until of child-betweeners of immersed-to-theory-israel, and it will out-ofed them; for it is unaware: and they will bring their nearin, a butcher made by fire unto vowelmovement-io-yeah, and their misser before vowelmovement-io-yeah, for their unaware: and it will out-ofed all the witness-until of child-betweeners of immersed-to-theory-israel, and the stranger that sojourneth among them; seeing all the with-mum were in unaware. and if any self miss through unaware, then he will nearin a she goat of the first year for a misser. and the darkener-server will out-of for the self that misses ignorantly, when he misses by unaware before vowelmovement-io-yeah, to out-of for him; and it will out-ofed him. ye will have one drops-of-teaching-torah for him that sinneth through unaware, both for him that is born among child-betweeners of immersed-to-theory-israel, and for the stranger that sojourneth among them. but the self that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth vowelmovement-io-yeah; and that self will be cut off from his with-mum. because he hath despised vowelmovement-io-yeah string, and hath broken his directive, that self will utterly be cut off; his torment will be upon him. and while child-betweeners of immersed-to-theory-israel were in the place-of-word-desert, they found a man that gathered sticks upon the seventh day. and they that found him gathering sticks brought him unto draw-out-mose and box-harun, and unto all the witness-until. and they put him in ward, because it was not declared what should be done to him. and vowelmovement-io-yeah said unto draw-out-mose, the man will be deadly put to death: all the witness-until will stone him with stones without the camp. and all the witness-until brought him without the camp, and stoned him with stones, and he died; as vowelmovement-io-yeah directed draw-out-mose. and vowelmovement-io-yeah spake unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and bid them that they do them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it will be unto you for a fringe, that ye may look upon it, and remember all the directives of vowelmovement-io-yeah, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a feeding-whoring: that ye may remember, and do all my directives, and be perfected unto your theory. i am vowelmovement-io-yeah your theory, which brought you out of the land of narrows-create-mizraim-egypt, to be your theory: i am vowelmovement-io-yeah your theory. now bald-icekorah, betweener of aperture-izhar, betweener of obedient-hope-kothath, betweener of join-levi and their-faith-dathan and my-father-high-abiram, the child-betweeners of my-theory-dad-eliah, and on betweener of fallen-peleth, child-betweeners of see-child-reuben, took men: and they rose up before draw-out-mose, with certain of child-betweeners of immersed-to-theory-israel, two hundred and fifty princes of the assembly, famous in the witness-until, men of renown: and they gathered themselves together against draw-out-mose and against box-harun, and said unto them, ye take too much upon you, seeing all the witness-until are perfected, every one of them, and

vowelmovement-io-yeah is among them: wherefore then lift ye up yourselves above the witness-until of vowel-movement-io-yeah? and when draw-out-mose heard it, he fell upon his face-turnings: and he stringed unto bald-ice-korah and unto all his company, saying, even to morrow vowelmovement-io-yeah will show who are his, and who is perfected; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. this do; take you censers, bald-ice-korah, and all his company; and put fire therein, and put incense in them before vowelmovement-io-yeah to morrow: and it will be that the man whom vowelmovement-io-yeah doth choose, he will be perfected: ye take too much upon you, ye child-betweeners of join-levi and draw-out-mose said unto bald-ice-korah, hear, i pray you, ye child-betweeners of join-levi seemeth it but a small thing unto you, that the theory of vowelmovement-io-yeah to morrow: separated you from the witness-until of immersed-to-theory-israel, to bring you near to himself to do the work of the dwelling of vowelmovement-io-yeah, and to stand before the witness-until to immerse unto them? and he hath brought thee near to him, and all thy brethren the child-betweeners of join-levi with thee: and seek ye the darkener-serverhood also? for which cause both thou and all thy company are gathered together against vowelmovement-io-yeah: and what is box-harun, that ye murmur against him? and draw-out-mose sent to call their-faith-dathan and my-father-high-abiram, the child-betweeners of my-theory-dad-eliah: which said, we will not come up: is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the place-of-word-desert, except thou make thyself altogether a prince over us? moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. and draw-out-mose was very wroth, and said unto vowelmovement-io-yeah, respect not thou their rest-absorber: i have not taken one ass from them, neither have i hurt one of them. and draw-out-mose said unto bald-ice-korah, be thou and all thy company before vowelmovement-io-yeah, thou, and they, and box-harun, to morrow: and take every man his censer, and put incense in them, and bring ye before vowelmovement-io-yeah every man his censer, two hundred and fifty censers; thou also, and box-harun, each of you his censer. and they took every man his censer, and put fire in them, and laid incense thereon, and stood in the opening of the proto-sinaitics-script-witness-until-due-tent with draw-out-mose and box-harun. and bald-ice-korah gathered all the witness-until against them unto the opening of the proto-sinaitics-script-witness-until-due-tent: and the weight of vowelmovement-io-yeah appeared unto all the witness-until. and vowelmovement-io-yeah stringed unto draw-out-mose and unto box-harun, saying, separate yourselves from among this witness-until, that i may consume them in a moment. and they fell upon their face-turnings, and said, o theory, the theory of breaths of all flesh-immersed, will one man miss and wilt thou be wroth with all the witness-until? and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto the witness-until, saying, get you up from about the dwelling of bald-ice-korah, their-faith-dathan, and my-father-high-abiram. and draw-out-mose rose up and went unto their-faith-dathan and my-father-high-abiram; and the elders of immersed-to-theory-israel followed him. and he stringed unto the witness-until, saying, depart, i pray you, from the tents of these big-shot men, and touch nothing of theirs, lest ye be consumed in all their misses. so they gat up from the dwelling of bald-ice-korah, their-faith-dathan, and my-father-high-abiram, on every side: and their-faith-dathan and my-fa-

ther-high-abiram came out, and stood in the opening of their tents, and their women, and their child-betweeners, and their little child-betweeners. and draw-out-mose said, hereby ye will know that vowelmovement-io-yeah hath sent me to do all these doings; for i have not done them of mine own mind. if these men die the upstarting death of all men, or if they be visited after the visitation of all men; then vowelmovement-io-yeah hath not sent me. but if vowelmovement-io-yeah make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye will understand that these men have provoked vowelmovement-io-yeah. and it came to pass, as he had made an end of speaking all these strings, that the earth clave asunder that was under them: and the land opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto bald-ice-korah, and all their goods. they, and all that appertained to them, went down alive into the pit, and the land closed upon them: and they perished from among the witness-until. and all immersed-to-theory-israel that were round about them fled at the cry of them: for they said, lest the land swallow us up also. and there came out a fire from vowelmovement-io-yeah, and consumed the two hundred and fifty men that neared incense. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto theory-stop-eleazar betweener of box-harun the darkener-server that he take up the censens out of the burning, and scatter thou the fire yonder; for they are perfected. the censens of these fauters against their own selfs, let them do them broad plates for a covering of the butcher-place: for they neared them before vowelmovement-io-yeah, therefore they are perfected: and they will be a sign unto child-betweeners of immersed-to-theory-israel. and theory-stop-eleazar the darkener-server took the brazen censens, wherewith they that were burnt had neared; and they were made broad plates for a covering of the butcher-place: to be a memorial unto child-betweeners of immersed-to-theory-israel, that no stranger, which is not of the seed of box-harun, come near to nearin incense before vowelmovement-io-yeah; that he be not as bald-ice-korah, and as his company: as vowelmovement-io-yeah said to him by the hand of draw-out-mose. but on the morrow all the witness-until of child-betweeners of immersed-to-theory-israel murmured against draw-out-mose and against box-harun, saying, ye have killed the with-mum of vowelmovement-io-yeah. and it came to pass, when the witness-until was gathered against draw-out-mose and against box-harun, that they looked toward the proto-sinaitics-script-witness-until-due-tent: and, behold, the cloud covered it, and the weight of vowelmovement-io-yeah appeared. and draw-out-mose and box-harun came before the proto-sinaitics-script-witness-until-due-tent. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, get you up from among this witness-until, that i may consume them as in a moment. and they fell upon their face-turnings. and draw-out-mose said unto box-harun, take a censer, and put fire therein from off the butcher-place, and put on incense, and go quickly unto the witness-until, and out-of for them: for there is wrath gone out from vowelmovement-io-yeah; the plague is begun. and box-harun took as draw-out-mose directed, and ran into the midst of the witness-until; and, behold, the plague was begun among the with-mum: and he put on incense, and made an out-of for the with-mum. and he stood between the dead and the living; and the plague was stayed. now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of bald-ice-korah. and box-harun returned unto draw-out-mose unto the opening of the proto-sinaitics-script-witness-until-due-tent: and the plague was stayed. and

vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and take of every one of them a rod according to the house of their fathers, of all their leaders according to the house of their fathers twelve rods: write thou every man's name-there upon his rod. and thou will write box-harun's name-there upon the rod of join-levi for one rod will be for the head of the house of their fathers. and thou will lay them up in the proto-sinaitics-script-witness-until-due-tent before the witness, where i will meet with you. and it will come to pass, that the man's rod, whom i will choose, will blossom: and i will make to cease from me the murmurings of child-betweeners of immersed-to-theory-israel, whereby they murmur against you. and draw-out-mose stringed unto child-betweeners of immersed-to-theory-israel, and every one of their leaders gave him a rod apiece, for each leader one, according to their fathers' houses, even twelve rods: and the rod of box-harun was among their rods. and draw-out-mose laid up the rods before vowelmovement-io-yeah in the tent of witness. and it came to pass, that on the morrow draw-out-mose went into the tent of witness; and, behold, the rod of box-harun for the house of join-levi was budded, and brought forth buds, and bloomed blossoms, and yielded youth-almonds. and draw-out-mose brought out all the rods from before vowelmovement-io-yeah unto all child-betweeners of immersed-to-theory-israel: and they looked, and took every man his rod. and vowelmovement-io-yeah said unto draw-out-mose, bring box-harun's rod again before the witness, to be kept for a token against the rebels; and thou will quite take away their murmurings from me, that they die not. and draw-out-mose did so: as vowelmovement-io-yeah directed him, so did he. and child-betweeners of immersed-to-theory-israel spake unto draw-out-mose, saying, behold, we die, we perish, we all perish. whosoever cometh any thing near unto the dwelling of vowelmovement-io-yeah will die: will we be consumed with dying? and vowelmovement-io-yeah said unto box-harun, thou and thy child-betweeners and thy father's house with thee will bear the torment of the perfected: and thou and thy child-betweeners with thee will bear the torment of your darkener-serverhood. and thy brethren also of the branch of join-levi the branch of thy father, bring thou with thee, that they may be joined unto thee, and immerse unto thee: but thou and thy child-betweeners with thee will immerse before the tent of witness. and they will keep thy charge, and the charge of all the tent: only they will not come nigh the items of the perfected and the butcher-place, that neither they, nor ye also, die. and they will be joined unto thee, and keep the charge of the proto-sinaitics-script-witness-until-due-tent, for all the work of the tent: and a stranger will not come nigh unto you. and ye will keep the charge of the perfected, and the charge of the butcher-place: that there be no wrath any more upon child-betweeners of immersed-to-theory-israel. and i, behold, i have taken your brethren the join-levites from among child-betweeners of immersed-to-theory-israel: to you they are given as a gift for vowelmovement-io-yeah, to do the work of the proto-sinaitics-script-witness-until-due-tent. therefore thou and thy child-betweeners with thee will keep your priest's office foreverything of the butcher-place, and within the breaker; and ye will work for i have given your priest's office unto you as a work of gift: and the stranger that cometh nigh will be put to death. and vowelmovement-io-yeah stringed unto box-harun, behold, i also have given thee the charge of mine highs of all the perfected things of child-betweeners of immersed-to-theory-israel; unto thee have i given them by reason of the use-anointing, and to thy child-betweeners, by an ordinance world. this will be thine of the most perfected things, reserved

from the fire: every nearin of theirs, every rest-absorber of theirs, and every misser of theirs, and every name-fire of theirs which they will render unto me, will be most perfected for thee and for thy child-betweeners. in the most perfected place will thou eat it; every male-rememberer will eat it: it will be perfected unto thee. and this is thine; the high of their gift, with all the sieves of child-betweeners of immersed-to-theory-israel: i have given them unto thee, and to thy child-betweeners and to thy daughters with thee, by a statute world: every one that is clean in thy house will eat of it. all the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they will give unto vowelmovement-io-yeah, them have i given thee. and whatsoever is first ripe in the land, which they will bring unto vowelmovement-io-yeah, will be thine; every one that is clean in thine house will eat of it. every thing devoted in immersed-to-theory-israel will be thine. every thing that openeth the womb in all flesh-immersed, which they bring unto vowelmovement-io-yeah, whether it be of men or beasts, will be thine: nevertheless the firstborn of man will thou surely redeem, and the firstling of stained beasts will thou redeem. and those that are to be redeemed from a month old will thou redeem, according to thine estimation, for the money of five light-shekels, after the light-shekel of the perfected, which is twenty stranger-gerahs. but the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, no redeem; they are perfected: thou will sprinkle their blood upon the butcher-place, and will burn their fat for an ash, for a smell fragrance unto vowelmovement-io-yeah. and the flesh-immersed of them will be thine, as the sihawah breast and as the right shoulder are thine. all the highs of the perfected things, which child-betweeners of immersed-to-theory-israel high unto vowelmovement-io-yeah, have i given thee, and thy child-betweeners and thy daughters with thee, by a statute world: it is a covenant of salt world before vowelmovement-io-yeah unto thee and to thy seed with thee. and vowelmovement-io-yeah spake unto box-harun, thou will have no inheritance in their land, neither will thou have any part among them: i am thy part and thine inheritance among child-betweeners of immersed-to-theory-israel. and, behold, i have given child-betweeners of join-levi all the tenth in immersed-to-theory-israel for an inheritance, for their work which they work for even the work of the proto-sinaitics-script-witness-until-due-tent. neither must child-betweeners of immersed-to-theory-israel henceforth come nigh the proto-sinaitics-script-witness-until-due-tent, lest they bear miss and die. but the join-levites will do the work of the proto-sinaitics-script-witness-until-due-tent, and they will bear their torment: it will be a statute world throughout your generations, that among child-betweeners of immersed-to-theory-israel they have no inheritance. but the tithes of child-betweeners of immersed-to-theory-israel, which they high as an high unto vowelmovement-io-yeah, i have given to the join-levites to inherit: therefore i have said unto them, among child-betweeners of immersed-to-theory-israel they will have no inheritance. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, thus speak unto the join-levites, and say unto them, when ye take of child-betweeners of immersed-to-theory-israel the tithes which i have given you from them for your inheritance, then ye will up-on an high of it for vowelmovement-io-yeah, even a tenth part of the tithe. and this your high will be reckoned unto you, as though it were the corn of the threshingfloor, and as the fullness of the winepress. thus ye also will high an high unto vowelmovement-io-yeah of all your tithes, which ye receive of child-betweeners of immersed-to-theory-israel; and ye will give thereof vowelmovement-io-yeah's high to box-harun the darkener-server out of all your gifts ye will high every

high of vowelmovement-io-yeah, of all the best thereof, even the perfected part thereof out of it. therefore thou wilt say unto them, when ye have heaved the best thereof from it, then it will be counted unto the join-levites as the increase of the threshingfloor, and as the increase of the winepress. and ye will eat it in every place, ye and your households: for it is your reward for your work in the proto-sinaitics-script-witness-until-due-tent, and ye will bear no miss by reason of it, when ye have heaved from it the best of it: neither will ye pollute the perfected things of child-betweeners of immersed-to-theory-israel, lest ye die. and vowelmovement-io-yeah stringed unto draw-out-mose and unto box-harun, saying, this is the ordinance of the drops-of-teaching-torah which vowelmovement-io-yeah hath directed, saying, speak unto child-betweeners of immersed-to-theory-israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: and ye will give her unto theory-stop-eleazar the darkener-server that he may bring her forth without the camp, and one will slay her before his face-turnings: and theory-stop-eleazar the darkener-server will take of her blood with his finger, and sprinkle of her blood directly before the proto-sinaitics-script-witness-until-due-tent seven times: and one will burn the heifer in his sight; her skin, and her flesh-immersed, and her blood, with her dung, will he burn: and the darkener-server will take cedar wood, and hyssop, and two caterpillars, and cast it into the midst of the burning of the heifer. then the darkener-server will wash his clothes, and he will aged-daughter-bathe his flesh-immersed in water, and afterward he will come into the camp, and the darkener-server will be stained until the even. and he that burneth her will wash his clothes in water, and aged-daughter-bathe his flesh-immersed in water, and will be stained until the even. and a man that is clean will gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it will be kept for the witness-until of child-betweeners of immersed-to-theory-israel for a water of separation: it is a purification for miss and he that gathereth the ashes of the heifer will wash his clothes, and be stained until the even: and it will be unto child-betweeners of immersed-to-theory-israel, and unto the stranger that sojourneth among them, for a statute world. he that toucheth the dead body of any man will be stained seven days. he will purify himself with it on the third day, and on the seventh day he will be clean: but if he purify not himself the third day, then the seventh day he will not be clean. whosoever toucheth the dead body of any man that is dead, and purifieth not himself, ceaseth the dwelling of vowelmovement-io-yeah; and that self will be cut off from immersed-to-theory-israel: because the water of separation was not sprinkled upon him, he will be stained; his stainedness is yet upon him. this is the drops-of-teaching-torah when a man dieth in a tent: all that come into the tent, and all that is in the tent, will be stained seven days. and every open item, which hath no covering bound upon it, is stained. and whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, will be stained seven days. and for an stained person they will take of the ashes of the burnt heifer of purification for miss and living water will be put thereto in a item: and a clean person will take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the items, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person will sprinkle upon the stained on the third day, and on the seventh day: and on the seventh day he will purify himself, and wash his clothes, and aged-daughter-bathe himself in water, and will be clean at even. but the man that will be stained, and will not purify himself, that self will be cut off from

among the witness-until, because he hath ceased the perfected of vowelmovement-io-yeah: the water of separation hath not been sprinkled upon him; he is stained. and it will be a perpetual statute unto them, that he that sprinkleth the water of separation will wash his clothes; and he that toucheth the water of separation will be stained until even. and whatsoever the stained person toucheth will be stained; and the self that toucheth it will be stained until even. then came child-betweeners of immersed-to-theory-israel, even the whole witness-until, into the place-of-word-desert of briar-zin in the first month: and the with-mum abode in perfect-kadesh and bitter-merry-miriam died there, and was buried there. and there was no water for the witness-until: and they gathered themselves together against draw-out-mose and against box-harun. and the with-mum chode with draw-out-mose, and spake, saying, would theory that we had died when our brethren died before vowelmovement-io-yeah! and why have ye brought up the witness-until of vowelmovement-io-yeah into this place-of-word-desert, that we and our animal should die there? and wherefore have ye made us to come up out of narrows-create-mizraim-egypt, to bring us in unto this visual-ra-toil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. and draw-out-mose and box-harun went from the presence of the assembly unto the opening of the proto-sinaitics-script-witness-until-due-tent, and they fell upon their face-turnings: and the weight of vowelmovement-io-yeah appeared unto them. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, take the rod, and gather thou the assembly together, thou, and box-harun thy brother, and speak ye unto the rock before their eyes; and it will give forth his water, and thou will bring forth to them water out of the rock: so thou will give the witness-until and their beasts drink. and draw-out-mose took the rod from before vowelmovement-io-yeah, as he directed him. and draw-out-mose and box-harun gathered the witness-until together before the rock, and he said unto them, hear now, ye rebels; must we fetch you water out of this rock? and draw-out-mose lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the witness-until drank, and their beasts also. and vowelmovement-io-yeah spake unto draw-out-mose and box-harun, because ye stuck with me not, to perfect me in the eyes of child-betweeners of immersed-to-theory-israel, therefore ye will not bring this witness-until into the land which i have given them. this is the water of jamberib; because child-betweeners of immersed-to-theory-israel strove with vowelmovement-io-yeah, and he was perfected in them. and draw-out-mose sent messengers from perfect-kadesh unto the king of man-red-edom, thus saith thy brother immersed-to-theory-israel, thou knowest all the travail that hath befallen us: how our fathers went down into narrows-create-mizraim-egypt, and we have dwelt in narrows-create-mizraim-egypt a long time; and the narrows-create-mizraim-egyptians vexed us, and our fathers: and when we cried unto vowelmovement-io-yeah, he heard our voice, and sent an messenger, and hath brought us forth out of narrows-create-mizraim-egypt: and, behold, we are in perfect-kadesh a city in the uttermost of thy border: let us pass, i pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. and man-red-edom said unto him, no pass by me, lest i come out against thee with the sword. and child-betweeners of immersed-to-theory-israel said unto him, we will go by the high way: and if i and my animal drink of thy water, then i will pay for it: i will only,

without doing anything else, go through on my feet-genitalia. and he said, no go through. and man-red-edom came out against him with much with-mum, and with a strong hand. thus man-red-edom refused to give immersed-to-theory-israel passage through his border: wherefore immersed-to-theory-israel turned away from him. and child-betweeners of immersed-to-theory-israel, even the whole witness-until, journeyed from perfect-kadesh and came unto mount mount-hor and vowelmovement-io-yeah spake unto draw-out-mose and box-harun in mount mount-hor by the coast of the land of man-red-edom, saying, box-harun will be added unto his with-mum: for he will not enter into the land which i have given unto child-betweeners of immersed-to-theory-israel, because ye rebelled against my string at the water of jam-meribah. take box-harun and theory-stop-eleazar his child-betweener and bring them up unto mount mount-hor and strip box-harun of his garments, and put them upon theory-stop-eleazar his child-betweener and box-harun will be added unto his people, and will die there. and draw-out-mose did as vowelmovement-io-yeah directed: and they went up into mount mount-hor in the sight of all the witness-until. and draw-out-mose stripped box-harun of his garments, and put them upon theory-stop-eleazar his child-betweener and box-harun died there in the head of the mount: and draw-out-mose and theory-stop-eleazar came down from the mount. and when all the witness-until saw that box-harun was dead, they mourned for box-harun thirty days, even all the house of immersed-to-theory-israel. and when king bronze-arad the buy-canaanite, which dwelt in the south, heard tell that immersed-to-theory-israel came by the way of the spies; then he fought against immersed-to-theory-israel, and took some of them prisoners. and immersed-to-theory-israel vowed a vow unto vowelmovement-io-yeah, and said, if thou wilt indeed deliver this with-mum into my hand, then i will fishing-net-destroy their cities. and vowelmovement-io-yeah hearkened to the voice of immersed-to-theory-israel, and delivered up the buy-canaanites; and they fishing-net-destroyed them and their cities: and he called the name-there of the place fishing-net-hormah. and they journeyed from mount mount-hor by the way of the end sea, to compass the land of man-red-edom: and the self of the with-mum was much discouraged because of the way. and the with-mum stringed against theory, and against draw-out-mose, wherefore have ye brought us up out of narrow-creases-mizraim-egypt to die in the place-of-word-desert? for there is no bread, neither is there any water; and our self loatheth this light bread. and vowelmovement-io-yeah sent fiery serpents among the with-mum, and they bit the with-mum; and much with-mum of immersed-to-theory-israel died. therefore the with-mum came to draw-out-mose, and said, we have missed, for we have stringed to vowelmovement-io-yeah, and against thee; pray unto vowelmovement-io-yeah, that he take away the serpents from us. and draw-out-mose prayed for the with-mum. and vowelmovement-io-yeah said unto draw-out-mose, do thee a fiery serpent, and set it upon a pole: and it will come to pass, that every one that is bitten, when he looketh upon it, will live. and draw-out-mose did a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. and child-betweeners of immersed-to-theory-israel set forward, and pitched in thick-oboht. and they journeyed from thick-oboht, and pitched at heaps-crossings-ijeabarim, in the place-of-word-desert which is before from-father-moab, toward the sunrising. from thence they removed, and pitched in the valley of twig-zared. from thence they removed, and pitched on the other side of pine-armon, which is in the place-of-word-desert that cometh out of the coasts of the talker-

amorites: for pine-armon is the border of from-father-moab, between from-father-moab and the talker-amorites. wherefore it is said in the book of the wars of vowelmovement-io-yeah, what he did in the end sea, and in the brooks of pine-armon, and at the stream of the brooks that goeth down to the dwelling of awake-ar and lieth upon the border of from-father-moab. and from thence they went to well-beer that is the well whereof vowelmovement-io-yeah spake unto draw-out-mose, gather the with-mum together, and i will give them water. then immersed-to-theory-israel sang this song-immersed, spring up, o well; sing ye unto it: the princes digged the well, the nobles of the with-mum digged it, by the direction of the lawgiver, with their canvas. and from the place-of-word-desert they went to data-gift-matenah: and from data-gift-matenah to theory-my-stream: and from theory-my-stream to death-stage-bamot: and from death-stage-bamot in the valley, that is in the country of from-father-moab, to the top of summit-pisgah, which looketh toward will-apply-jeshimon. and immersed-to-theory-israel sent messengers unto curly-sihon king of the talker-amorites, saying, let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. and curly-sihon would not suffer immersed-to-theory-israel to pass through his border: but curly-sihon added all his with-mum together, and went out against immersed-to-theory-israel into the place-of-word-desert: and he came to stress-jahaz, and fought against immersed-to-theory-israel. and immersed-to-theory-israel smote him with the edge of the sword, and possessed his land from pine-armon unto boxwood-jaboq, even unto child-betweeners of with-ammon: for the border of child-betweeners of with-ammon was strong. and immersed-to-theory-israel took all these cities: and immersed-to-theory-israel dwelt in all the cities of the talker-amorites, in score-supposition-heshbon, and in all the villages thereof. for score-supposition-heshbon was the city of curly-sihon the king of the talker-amorites, who had fought against the former king of from-father-moab, and taken all his land out of his hand, even unto pine-armon. wherefore they that speak in proverbs say, come into score-supposition-heshbon, let the city of curly-sihon be built-between and prepared: for there is a fire gone out of score-supposition-heshbon, a flame from the city of curly-sihon: it hath consumed awake-ar of from-father-moab, and the lords of the high-places-death-stages of pine-armon. woe to thee, from-father-moab! thou art undone, o with-mum of withered-chemosh: he hath given his child-betweeners that escaped, and his daughters, into captivity unto curly-sihon king of the talker-amorites. we have shot at them; score-supposition-heshbon is perished even unto slander-dibon, and we have laid them waste even unto volume-nophah, which reacheth unto medeba. thus immersed-to-theory-israel dwelt in the land of the talker-amorites. and draw-out-mose sent to spy out help-jaazer, and they took the villages thereof, and drove out the talker-amorites that were there. and they turned and went up by the way of at-tooth-bashan and mock-og the king of at-tooth-bashan went out against them, he, and all his with-mum, to the battle at live-prohibit-edrei. and vowelmovement-io-yeah said unto draw-out-mose, fear him not: for i have delivered him into thy hand, and all his with-mum, and his land; and thou wilt do to him as thou didst unto curly-sihon king of the talker-amorites, which dwelt at score-supposition-heshbon. so they smote him, and his child-betweeners, and all his with-mum, until there was none left him alive: and they possessed his land. and child-betweeners of immersed-to-theory-israel set forward, and pitched in the plains of from-father-moab on this side its-going-down-

jordan by moon-smell-jericho. and beat-balak between-
er of bird-zipor saw all that immersed-to-theory-israel had
done to the talker-amorites. and from-father-moab was
sore afraid of the with-mum, because they were many:
and from-father-moab was distressed because of child-
betweeners of immersed-to-theory-israel. and from-fa-
ther-moab said unto the elders of discuss-court-midian,
now will this company lick up all that are round about
us, as the ox licketh up the grass of the field. and beat-
balak between-er of bird-zipor was king of the from-fa-
ther-moabites at that time. he sent messengers therefore
unto swallow-baalam between-er of burn-beor to pethor,
which is by the river of the land of child-betweeners of
his with-mum, to call him, saying, behold, there is a with-
mum come out from narrows-create-mizraim-egypt: be-
hold, they cover the face-turnings of the land, and they
abide over against me: come now therefore, i pray thee,
curse me this with-mum; for they are too mighty for me:
peradventure i will prevail, that we may hit them, and that
i may drive them out of the land: for i wot that he whom
thou knee-poollest is happy, and he whom thou cursest is
cursed. and the elders of from-father-moab and the el-
ders of discuss-court-midian departed with the rewards
of divination in their hand; and they came unto swal-
low-baalam, and stringed unto him the strings of beat-
balak. and he said unto them, lodge here this night, and
i will bring you string again, as vowelmovement-io-yeah
will speak unto me: and the princes of from-father-moab
abode with swallow-baalam. and theory came unto swal-
low-baalam, and said, what men are these with thee? and
swallow-baalam said unto theory, beat-balak between-er of
bird-zipor, king of from-father-moab, hath sent unto me,
saying, behold, there is a with-mum come out of narrows-
create-mizraim-egypt, which covereth the face-turnings
of the land: come now, curse me them; peradventure i will
be able to overcome them, and drive them out. and the-
ory said unto swallow-baalam, no go with them; no curse
the with-mum: for they are knee-pooled. and swallow-
baalam rose up in the morning, and said unto the princes
of beat-balak, get you into your land: for vowelmove-
ment-io-yeah refuseth to give me leave to go with you.
and the princes of from-father-moab rose up, and they
went unto beat-balak, and said, swallow-baalam refuseth
to come with us. and beat-balak sent yet again princes,
more, and more honorable than they. and they came to
swallow-baalam, and said to him, thus saith beat-balak be-
tween-er of bird-zipor, let nothing, i pray thee, hinder thee
from coming unto me: for i will promote thee unto very
great honor, and i will do whatsoever thou sayest unto me:
come therefore, i pray thee, curse me this with-mum. and
swallow-baalam answered and said unto the workers of
beat-balak, if beat-balak would give me his house full of
silver and gold, i cannot go beyond vowelmovement-io-
yeah string my theory, to do less or more. now therefore,
i pray you, tarry ye also here this night, that i may know
what vowelmovement-io-yeah will say unto me more. and
theory came unto swallow-baalam at night, and said unto
him, if the men come to call thee, rise up, and go with
them; but yet the string which i will say unto thee, that will
thou do. and swallow-baalam rose up in the morning, and
saddled his ass, and went with the princes of from-father-
moab. and theory's anger was kindled because he went:
and the messenger of vowelmovement-io-yeah stood in
the way for an adversary-shaitan against him. now he was
riding upon his ass, and his two servants were with him.
and the ass saw the messenger of vowelmovement-io-yeah
standing in the way, and his sword drawn in his hand: and
the ass turned aside out of the way, and went into the field:
and swallow-baalam smote the ass, to turn her into the
way. but the messenger of vowelmovement-io-yeah stood
in a path of the vineyards, a wall being on this side, and

a wall on that side. and when the ass saw the messenger
of vowelmovement-io-yeah, she thrust herself unto the
wall, and crushed swallow-baalam's foot-genital against
the wall: and he smote her again. and the messenger of
vowelmovement-io-yeah went further, and stood in a nar-
row place, where was no way to turn either to the right
hand or to the left. and when the ass saw the messenger
of vowelmovement-io-yeah, she fell down under swallow-
baalam: and swallow-baalam's anger was kindled, and he
smote the ass with a staff. and vowelmovement-io-yeah
opened the mouth of the ass, and she said unto swallow-
baalam, what have i done unto thee, that thou hast smitten
me these three times? and swallow-baalam said unto the
ass, because thou hast mocked me: i would there were a
sword in mine hand, for now would i kill thee. and the
ass said unto swallow-baalam, am not i thine ass, upon
which thou hast ridden ever since i was thine unto this
day? was i ever wont to do so unto thee? and he said, nay.
then vowelmovement-io-yeah opened the eyes of swal-
low-baalam, and he saw the messenger of vowelmove-
ment-io-yeah standing in the way, and his sword drawn in
his hand: and he bowed down his head, and fell flat on his
face-turnings. and the messenger of vowelmovement-io-
yeah said unto him, wherefore hast thou smitten thine ass
these three times? behold, i went out to withstand-shai-
tan thee, because thy way is perverse before me: and the
ass saw me, and turned from me these three times: un-
less she had turned from me, surely now also i had slain
thee, and secured her alive. and swallow-baalam said unto
the messenger of vowelmovement-io-yeah, i have missed;
for i knew not that thou stoorest in the way against me:
now therefore, if it is visual-ra-toil in you eyes, i will get
me back again. and the messenger of vowelmovement-
io-yeah said unto swallow-baalam, go with the men: but
only the string that i will speak unto thee, that thou wilt
speak. so swallow-baalam went with the princes of beat-
balak. and when beat-balak heard that swallow-baalam
was come, he went out to meet him unto a city of from-
father-moab, which is in the border of pine-arnon, which
is in the utmost coast. and beat-balak said unto swallow-
baalam, did i not earnestly send unto thee to call thee?
wherefore camest thou not unto me? am i not able indeed
to promote thee to honor? and swallow-baalam said unto
beat-balak, lo, i am come unto thee: have i now any power
at all to say any thing? the string that theory putteth in my
mouth, that will i speak. and swallow-baalam went with
beat-balak, and they came unto district-of-midnight-kir-
jathuzot. and beat-balak butchered oxen and flock, and
sent to swallow-baalam, and to the princes that were with
him. and it came to pass on the morrow, that beat-balak
took swallow-baalam, and brought him up into the high-
places-death-stages of posses-goods-lord that thence he
might see the utmost part of the with-mum. and swal-
low-baalam said unto beat-balak, build-between me here
seven butcher-places, and prepare me here seven bulls and
seven rams. and beat-balak did as swallow-baalam had
stringed; and beat-balak and swallow-baalam up-oned on
every butcher-place a bull and a ram. and swallow-baalam
said unto beat-balak, stand by thy up-on, and i will go: per-
adventure vowelmovement-io-yeah will come to meet me:
and whatsoever he showeth me i will tell thee. and he went
to an high place. and theory met swallow-baalam: and
he said unto him, i have prepared seven butcher-places,
and i have up-oned upon every butcher-place a bull and
a ram. and vowelmovement-io-yeah put a string in swal-
low-baalam's mouth, and said, return unto beat-balak, and
thus thou wilt speak. and he returned unto him, and, lo, he
stood by his up-on, he, and all the princes of from-father-
moab. and he took up his parable, and said, beat-balak
the king of from-father-moab hath brought me from high-
aram-syria, out of the mountains of the east, saying, come,

curse me heel-topple-yakub, and come, defy immersed-to-theory-israel. how will i curse, whom theory hath not cursed? or how will i defy, whom vowelmovement-io-yeah hath not defied? for from the top of the rocks i see him, and from the hills i behold him: lo, the with-mum will dwell alone, and will not be reckoned among the nations. who can count the dust of heel-topple-yakub, and the number of the fourth part of immersed-to-theory-israel? let me die the death of the right, and let my last end be like his! and beat-balak said unto swallow-baalam, what hast thou done unto me? i took thee to curse mine enemies, and, behold, thou hast knee-pooled them altogether. and he answered and said, must i not take heed to speak that which vowelmovement-io-yeah hath put in my mouth? and beat-balak said unto him, come, i pray thee, with me unto another place, from whence thou mayest see them: thou wilt see but the utmost part of them, and will not see them all: and curse me them from thence. and he brought him into the field of floats-zophim, to the top of summit-pisgah, and built-between seven butcher-places, and up-oned a bull and a ram on every butcher-place. and he said unto beat-balak, stand here by thy up-on, while i meet vowelmovement-io-yeah yonder. and vowelmovement-io-yeah met swallow-baalam, and put a string in his mouth, and said, go again unto beat-balak, and say thus. and when he came to him, behold, he stood by his up-on, and the princes of from-father-moab with him. and beat-balak said unto him, what hath vowelmovement-io-yeah stringed? and he took up his parable, and said, rise up, beat-balak, and hear; hearken unto me, thou child-between of bird-zipor: theory is not a man, that he should lie; neither between of man, that he should repent: hath he said, and will he not do it? or hath he stringed, and will he not do it good? behold, i have received commandment to knee-pool: and he hath happy; and i cannot reverse it. he hath not beheld torment in heel-topple-yakub, neither hath he seen perverseness in immersed-to-theory-israel: vowelmovement-io-yeah his theory is with him, and the shout of a king is among them. theory brought them out of narrow-create-mizraim-egypt; he hath as it were the strength of an unicorn. surely there is no enchantment against heel-topple-yakub, neither is there any divination against immersed-to-theory-israel: according to this time it will be said of heel-topple-yakub and of immersed-to-theory-israel, what hath theory wrought! behold, the with-mum will rise up as a lbia-lion, and lift up himself as a gather-lion: he will not lie down until he eat of the prey, and drink the blood of the slain. and beat-balak said unto swallow-baalam, neither curse them at all, nor knee-pool them at all. but swallow-baalam answered and said unto beat-balak, told not i thee, saying, all that vowelmovement-io-yeah speaketh, that i must do? and beat-balak said unto swallow-baalam, come, i pray thee, i will bring thee unto another place; peradventure it will please theory that thou mayest curse me them from thence. and beat-balak brought swallow-baalam unto the top of peor, that looketh toward will-apply-jeshimon. and swallow-baalam said unto beat-balak, build-between me here seven butcher-places, and prepare me here seven bulls and seven rams. and beat-balak did as swallow-baalam had said, and up-oned a bull and a ram on every butcher-place. and when swallow-baalam saw that it was good in the eyes of vowelmovement-io-yeah to knee-pool immersed-to-theory-israel, he went not, as at other times, to seek for enchantments, but he set his face-turnings toward the place-of-word-desert. and swallow-baalam lifted up his eyes, and he saw immersed-to-theory-israel abiding in his tents according to their branches; and breath of theory came upon him. and he took up his parable, and said, swallow-baalam between of burn-beor hath said, and the man whose eyes are open hath said: he hath said, which

heard the strings of theory, which saw the vision of the almighty, falling into a trance, but having his eyes open: how goodly are thy tents, o heel-topple-yakub, and thy dwellings, o immersed-to-theory-israel! as the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which vowelmovement-io-yeah hath planted, and as cedar trees beside the waters. he will pour the water out of his buckets, and his seed will be in many waters, and his king will be higher than roof-agag, and his kingdom will be exalted. theory brought him forth out of narrow-create-mizraim-egypt; he hath as it were the strength of an unicorn: he will eat up the nations his enemies, and will break their bones, and pierce them through with his arrows. he couched, he lay down as a gather-lion, and as a lbia-lion: who will stir him up? knee-pooled is he that knee-poleeth thee, and cursed is he that curseth thee. and beat-balak's anger was kindled against swallow-baalam, and he smote his hands together: and beat-balak said unto swallow-baalam, i called thee to curse mine enemies, and, behold, thou hast altogether knee-pooled them these three times. therefore now flee thou to thy place: i thought to promote thee unto great honor; but, lo, vowelmovement-io-yeah hath kept thee back from honor. and swallow-baalam said unto beat-balak, stringed i not also to thy messengers which thou sentest unto me, saying, if beat-balak would give me his house full of silver and gold, i cannot go beyond the string of vowelmovement-io-yeah, to do either good or visual-ra-toil of mine own mind; but what vowelmovement-io-yeah saith, that will i speak? and now, behold, i go unto my with-mum: come therefore, and i will advertise thee what this with-mum will do to thy with-mum in the latter days. and he took up his parable, and said, swallow-baalam between of burn-beor hath said, and the man whose eyes are open hath said: he hath said, which heard the strings of theory, and knew the knowledge of the most high, which saw the vision of the almighty, falling into a trance, but having his eyes open: i will see him, but not now: i will behold him, but not nigh: there will come a star out of heel-topple-yakub, and a sceptre will rise out of immersed-to-theory-israel, and will hit the corners of from-father-moab, and destroy all child-betweeners of drink-put-sheth and man-red-edom will be a possession, hair-style-seir also will be a possession for his enemies; and immersed-to-theory-israel will do valiantly. out of heel-topple-yakub will come he that will have dominion, and will destroy him that remaineth of the city. and when he looked on labour-king-amalek, he took up his parable, and said, labour-king-amalek was the first of the nations; but his latter end will be that he perish forever. and he looked on the nest-buykenites, and took up his parable, and said, strong is thy dwelling place, and thou putttest thy nest in a rock. nevertheless the nest-buy-kenite will be wasted, until pine-song-immersed-assyria will carry thee away captive. and he took up his parable, and said, alas, who will live when theory doeth this! and ships will come from the coast of stains-chitim, and will afflict pine-song-immersed-assyria, and will afflict pass-eber, and he also will perish forever. and swallow-baalam rose up, and went and returned to his place: and beat-balak also went his way. and immersed-to-theory-israel abode in sailing-shitim, and the with-mum began to prostitute with the child-betweenas of from-father-moab. and they called the with-mum unto the butchers of their theory: and the with-mum did eat, and bowed down to their theory. and immersed-to-theory-israel joined himself unto own-wide-open-baalpeor: and the anger of vowelmovement-io-yeah was kindled against immersed-to-theory-israel. and vowelmovement-io-yeah said unto draw-out-mose, take all the heads of the with-mum, and hang them up before vowelmovement-io-yeah against the sun, that the fierce anger of vowel-

movement-io-yeah may be turned away from immersed-to-theory-israel. and draw-out-mose said unto the criterion-lips of immersed-to-theory-israel, slay ye every one his men that were joined unto own-wide-open-baalpeor. and, behold, one of child-betweeners of immersed-to-theory-israel came and nearin-ed unto his brethren a discuss-court-midianitish woman in the sight of draw-out-mose, and in the sight of all the witness-until of child-betweeners of immersed-to-theory-israel, who were weeping before the opening of the proto-sinaitics-script-witness-until-due-tent. and when mouth-attempt-pinehas, betweener of theory-stop-eleazar, betweener of box-harun the darkener-server saw it, he rose up from among the witness-until, and took a javelin in his hand; and he went after the man of immersed-to-theory-israel into the tent, and thrust both of them through, the man of immersed-to-theory-israel, and the woman through her belly, so the plague was stayed from child-betweeners of immersed-to-theory-israel. and those that died in the plague were twenty and four thousand. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, mouth-attempt-pinehas, betweener of theory-stop-eleazar, betweener of box-harun the darkener-server hath turned my wrath away from child-betweeners of immersed-to-theory-israel, while he was zealous for my sake among them, that i consumed not child-betweeners of immersed-to-theory-israel in my jealousy. wherefore say, behold, i give unto him my covenant of complete: and he will have it, and his seed after him, even the covenant of a world darkener-serverhood; because he was zealous for his theory, and made an out-of for child-betweeners of immersed-to-theory-israel. now the name-ther of the immersed-to-theory-immersed-to-theory-israelite that was slain, even that was slain with the discuss-court-midianitish woman, was my-songster-al-samiri, betweener of basket-rock-salu a leader of a chief house among the hear-home-simeonites. and the name-ther of the discuss-court-midianitish woman that was slain was false-cozbi, the daughter-housa of rock-zur; he was head over a people, and of a chief house in discuss-court-midian. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, vex the discuss-court-midianites, and hit them: for they vex you with their wives, wherewith they have beguiled you in the matter of peor, and in the matter of false-cozbi, the daughter-housa of a prince of discuss-court-midian, their sister, which was slain in the day of the plague for peor's sake. and it came to pass after the plague, that vowelmovement-io-yeah spake unto draw-out-mose and unto theory-stop-eleazar betweener of box-harun the darkener-server saying, take the sum of all the witness-until of child-betweeners of immersed-to-theory-israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to troop in immersed-to-theory-israel. and draw-out-mose and theory-stop-eleazar the darkener-server stringed with them in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho, saying, take the sum of the people, from twenty years old and upward; as vowelmovement-io-yeah directed draw-out-mose and child-betweeners of immersed-to-theory-israel, which went forth out of the land of narrow-creates-mizraim-egypt. see-child-reuben, the eldest child-betweener of immersed-to-theory-israel: child-betweeners of see-child-reuben; init-train-hanoch, of whom cometh the family of the init-train-hanochites: of wonder-pallu, the family of the wonder-palluites: of courtyard-hezron, the family of the courtyard-hezronites: of my-wineyard-carmi, the family of the my-wineyard-carmites. these are the families of the see-child-reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. and the child-betweeners of wonder-pallu; my-theory-dad-

eliab. and the child-betweeners of my-theory-dad-eliab; sleep-theory-nemuel, and their-faith-dathan, and my-father-high-abiram. this is that their-faith-dathan and my-father-high-abiram, which were famous in the witness-until, who strove against draw-out-mose and against box-harun in the company of bald-ice-korah, when they strove against vowelmovement-io-yeah: and the land opened her mouth, and swallowed them up together with bald-ice-korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. notwithstanding child-betweeners of bald-ice-korah died not. the child-betweeners of hear-home-simeon after their families: of sleep-theory-nemuel, the family of the sleep-theory-nemuelites: of righthand-jamin, the family of the righthand-jaminites: of prepare-jachin, the family of the prepare-jachinites: of shine-zerah, the family of the shine-zarhites: of lent-shaul, the family of the lent-shaulites. these are the families of the hear-home-simeonites, twenty and two thousand and two hundred. child-betweeners of tell-luck-gad after their families: of expect-float-zephon, the family of the expect-float-zephonites: of my-holiday-haggi, the family of the my-holiday-haggites: of my-difference-shuni, the family of the my-difference-shunites: of my-balance-ozni, the family of the my-balance-oznites: of cities-eri, the family of the cities-erites: of bronze-arod, the family of the my-bronze-arodites: of my-light-up-theory-areli, the family of the my-light-up-theory-arelites. these are the families of child-betweeners of tell-luck-gad according to numbered of them: those that were order, forty thousand and five hundred. the child-betweeners of know-hand-judah were awake-er and trouble-vigor-onan: and awake-er and trouble-vigor-onan died in the land of buy-canaan and the child-betweeners of know-hand-judah after their families were; of pulled-out-shelah, the family of the pulled-out-shelanites: of break-pharez, the family of the breach-pharizites: of shine-zerah, the family of the shine-zarhites. and the child-betweeners of break-pharez were; of courtyard-hezron, the family of the courtyard-hezronites: of compassion-hamul, the family of the compassion-hamulites. these are the families of know-hand-judah according to numbered of them: those that were order, threescore and sixteen thousand and five hundred. of the child-betweeners of hire-wage-issachar after their families: of red-worm-tola, the family of the red-worm-tolaites: of beauty-pua, the family of the face-punites: of return-jashub, the family of the return-jashubites: of name-joy-shimron, the family of the name-joy-shimronites. these are the families of hire-wage-issachar according to numbered of them: those that were order, threescore and four thousand and three hundred. of the child-betweeners of garbage-fertile-zebulun after their families: of survived, the family of the survive-sardites: of tree-elon the family of the elonites: of begin-theory-jahleel, the family of the begin-theory-jahleelites. these are the families of the garbage-fertile-zebulunites according to numbered of them: those that were order, threescore thousand and five hundred. the child-betweeners of add-increase-yusif after their families were sleep-forget-manasseh and gray-fruitful-ephraim. of the child-betweeners of sleep-forget-manasseh: of recognize-machir, the family of the recognize-machirites: and recognize-machir begat roll-until-gilead: of roll-until-gilead come the family of the roll-until-gileadites. these are the child-betweeners of roll-until-gilead: of help-jeezer, the family of the help-jeezerites: of part-helek, the family of the part-helekites: and of theory-my-happy-asriel, the family of the theory-my-happy-asrielites: and of shoulder-shechem, the family of the shoulder-shechemites: and of know-my-name-shemida, the family of the know-my-name-shemidaite: and of dig-spy-hepher, the family of the dig-spy-hepherites. and

whip-sharp-zelophehad between of dig-spy-hepher had no child-betweeners, but child-betweenas: and the names of the child-betweenas of whip-sharp-zelophehad were illness-mahlah, and rest-nuh, partridge-hoglah, queen-milcah, and want-placate-solve-tirzah. these are the families of sleep-forget-manasseh, and numbered of them-those that were order, fifty and two thousand and seven hundred. these are the child-betweeners of gray-fruitful-ephraim after their families: of damp-fresh-shutelah, the family of the shuthalites: of young-male-camel-becher, the family of the bachtrites: of plead-station-tahan, the family of the plead-station-tahanites. and these are the child-betweeners of damp-fresh-shutelah: of active-eran, the family of the active-erantes. these are the families of the child-betweeners of gray-fruitful-ephraim according to numbered of them-those that were order, thirty and two thousand and five hundred. these are the child-betweeners of add-increase-yusif after their families. the child-betweeners of righthand-child-benjamin after their families: of swallow-bela, the family of the swallow-belaite: of fire-not-ashbel, the family of the fire-not-ashbelites: of my-brother-visible-ra-ahiram, the family of the my-brother-visible-ra-ahiramites: of shupham, the family of the shuphamites: of hupham, the family of the huphamites. and the child-betweeners of swallow-bela were descending-bronze-ard and with-them-naaman: of descending-bronze-ard, the family of the descending-bronze-ardites: and of with-them-naaman, the family of the please-sing-naamites. these are the child-betweeners of righthand-child-benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred. these are the child-betweeners of discuss-court-dan after their families: of granite-shuhum, the family of the granite-shuhumites. these are the families of discuss-court-dan after their families. all the families of the granite-shuhumites, according to numbered of them-those that were order, were threescore and four thousand and four hundred. of child-betweeners of happy-confirm-asher after their families: of count-appoint-jimna, the family of the count-appoint-jimmites: of secure-jesui, the family of the secure-jesuites: of grazing-beriah, the family of the grazing-berites. of the child-betweeners of grazing-beriah: of friend-heber, the family of the friend-heberites: of my-king-theory-malchiel, the family of the my-king-theory-malchielites. and the name-there of the daughter-housa of happy-confirm-asher was her-immersedness-sara. these are the families of the child-betweeners of happy-confirm-asher according to numbered of them-those that were order; who were fifty and three thousand and four hundred. of the child-betweeners of cunning-twist-naphtali after their families: of press-theory-jakhzal, the family of the press-theory-jakhzelites: of my-tint-guni, the family of the my-tint-gunites: of my-creative-instinct-jezer, the family of the my-creative-instinct-jezerites: of whole-peace-shilem, the family of the whole-peace-shilemites. these are the families of cunning-twist-naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred. these were the numbered of child-betweeners of immersed-to-theory-israel, six hundred thousand and a thousand seven hundred and thirty. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, unto these the land will be divided for an inheritance according to the number of names. to many thou will give the more inheritance, and to few thou will give the less inheritance: to every one will his inheritance be given according to those that were numbered of him. notwithstanding the land will be divided by lut: according to the names of the branches of their fathers they will inherit. according to the lut will the possession thereof be divided between many and few. and

these are they that were numbered of the join-levites after their families: of stranger-gershon, the family of the stranger-gershonites: of obedient-hope-kohath, the family of the obedient-hope-kohathites: of bitter-merari, the family of the bitter-merarites. these are the families of the join-levites: the family of the to-build-my-white-libnites, the family of the friend-joy-hebronites, the family of the disease-forgive-mahlites, the family of the my-draw-mushites, the family of the bald-ice-korathites. and obedient-hope-kohath begat people-high-imran. and the name-there of people-high-imran's woman was made-weighty-jochebed, the daughter-housa of join-levi whom her mother bare to join-levi in narrow-creats-mizraim-egypt: and she bare unto people-high-imran box-harun and draw-out-mose, and bitter-merry-miriam their sister. and unto box-harun was born volunteer-nadab, and he-my-pa-abihu, theory-stop-eleazar, and with-palm-itamar. and volunteer-nadab and he-my-pa-abihu died, when they neared strange-substantial fire before vowelmovement-io-yeah. and numbered of them-those that were order were twenty and three thousand, all male-rememberers from a month old and upward: for they were not numbered among child-betweeners of immersed-to-theory-israel, because there was no inheritance given them among child-betweeners of immersed-to-theory-israel. these are they that were numbered by draw-out-mose and theory-stop-eleazar the darkener-server who numbered child-betweeners of immersed-to-theory-israel in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho. but among these there was not a man of them whom draw-out-mose and box-harun the darkener-server numbered, when they numbered child-betweeners of immersed-to-theory-israel in the place-of-word-desert of bush-sinai. for vowelmovement-io-yeah had said of them, they will surely die in the place-of-word-desert. and there was not left a man of them, secure dog-as-heart-caleb between of turn-jephuneh, and yeah-secure-isa between of fish-noon. then came the child-betweenas of whip-sharp-zelophehad, between of dig-spy-hepher, between of roll-until-gilead, between of recognize-machir, between of sleep-forget-manasseh, of the families of sleep-forget-manasseh between of add-increase-yusif: and these are the names of his child-betweenas: illness-mahlah, rest-nuh, and partridge-hoglah, and queen-milcah, and want-placate-solve-tirzah. and they stood before draw-out-mose, and before theory-stop-eleazar the darkener-server and before the princes and all the witness-until, by the opening of the proto-sinaitics-script-witness-until-duetent, saying, our father died in the place-of-word-desert, and he was not in the company of them that gathered themselves together against vowelmovement-io-yeah in the company of bald-ice-korah; but died in his own miss and had no child-betweeners. why should the name-there of our father be done away from among his family, because he hath no child-betweener give unto us therefore a possession among the brethren of our father. and draw-out-mose brought their cause before vowelmovement-io-yeah. and vowelmovement-io-yeah spake unto draw-out-mose, saying, the child-betweenas of whip-sharp-zelophehad speak right: thou will surely give them a possession of an inheritance among their father's brethren; and thou will cause the inheritance of their father to pass unto them. and thou will speak unto child-betweeners of immersed-to-theory-israel, saying, if a man die, and have no child-betweener then ye will cause his inheritance to pass unto his daughter-housa and if he have no daughter-housa then ye will give his inheritance unto his brethren. and if he have no brethren, then ye will give his inheritance unto his father's brethren. and if his father have no brethren, then ye will give his inheritance

unto his kinsman that is next to him of his family, and he will possess it: and it will be unto child-betweeners of immersed-to-theory-israel a statute of crisis-lipping as vowelmovement-io-yeah directed draw-out-mose. and vowelmovement-io-yeah said unto draw-out-mose, get thee up into this mount crossings-over-abarim, and see the land which i have given unto child-betweeners of immersed-to-theory-israel. and when thou hast seen it, thou also will be added unto thy with-mum, as box-harun thy brother was added. for ye rebelled against my string in the place-of-word-desert of briar-zin, in the strife of the witness-until, to perfect me at the water before their eyes: that is the water of jam-meribah in perfect-kadesh in the place-of-word-desert of briar-zin. and draw-out-mose stringed unto vowelmovement-io-yeah, saying, let vowelmovement-io-yeah, the theory of breaths of all flesh-immersed, set a man over the witness-until, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the witness-until of vowelmovement-io-yeah be not as sheep which have no watcher. and vowelmovement-io-yeah said unto draw-out-mose, take thee yeah-secure-isa betweener of fish-noon, a man in whom is breath, and lay thine hand upon him; and set him before theory-stop-eleazar the darkener-server and before all the witness-until; and give him a charge in their sight. and thou wilt put some of thine honor upon him, that all the witness-until of child-betweeners of immersed-to-theory-israel may be hearing. and he will stand before theory-stop-eleazar the darkener-server who will ask counsel for him after the crisis-lipping of fires-urim before vowelmovement-io-yeah: at his string will they go out, and at his string they will come in, both he, and all child-betweeners of immersed-to-theory-israel with him, even all the witness-until. and draw-out-mose did as vowelmovement-io-yeah directed him: and he took yeah-secure-isa, and set him before theory-stop-eleazar the darkener-server and before all the witness-until: and he laid his hands upon him, and gave him a charge, as vowelmovement-io-yeah directed by the hand of draw-out-mose. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, direct child-betweeners of immersed-to-theory-israel, and say unto them, my nearin, and my bread for my butchers made by fire, for a smell fragrance unto me, will ye keep to nearin unto me in his until-due. and thou wilt say unto them, this is the fiery which ye will nearin unto vowelmovement-io-yeah; two lambs of the first year without spot day by day, for a continual up-on. the one lamb will thou do in the morning, and the other lamb will thou do at even; and a tenth part of an tired-ephah of flour for a rest-absorber, mixed with the fourth part of an here-hin of beaten oil. it is a continual up-on, which was ordained in mount bush-sinai for a smell fragrance, a butcher did by fire unto vowelmovement-io-yeah. and the pouring thereof will be the fourth part of an here-hin for the one lamb: in the perfected place will thou cause the strong wine to be poured unto vowelmovement-io-yeah for a pouring. and the other lamb will thou do at even: as the rest-absorber of the morning, and as the pouring thereof, thou will do it, a butcher did by fire, of a smell fragrance unto vowelmovement-io-yeah. and on the seventh day two lambs of the first year without spot, and two tenth deals of flour for a rest-absorber, mixed with oil, and the pouring thereof: this is the up-on of every seventh, beside the continual up-on, and his pouring. and in the headstarts of your months ye will nearin a up-on unto vowelmovement-io-yeah; two bull child of visit-cattles, and one ram, seven lambs of the first year without spot; and three tenth deals of flour for a rest-absorber, mixed with oil, for one bull; and two tenth deals of flour for a rest-absorber, mixed with oil, for one ram; and a several tenth deal of flour mixed with oil

for a rest-absorber unto one lamb; for a up-on of a smell fragrance, a butcher did by fire unto vowelmovement-io-yeah. and their pourings will be half an here-hin of wine unto a bull, and the third part of an here-hin unto a ram, and a fourth part of an here-hin unto a lamb: this is the up-on of every month throughout the months of the year. and one kid of the goats for a misser unto vowelmovement-io-yeah will be done, beside the continual up-on, and his pouring. and in the fourteenth day of the first month is the stopskip of vowelmovement-io-yeah. and in the fifteenth day of this month is the feast: seven days will lit-mazat be eaten. in the first day will be an perfected convocation; ye will do no manner of servile work therein: but ye will nearin a butcher made by fire for a up-on unto vowelmovement-io-yeah; two bull child of visit-cattles, and one ram, and seven lambs of the first year: they will be unto you impeccable: and their rest-absorber will be of flour mixed with oil: three tenth deals will ye do for a bull, and two tenth deals for a ram; a several tenth deal will thou do forevery lamb, throughout the seven lambs: and one goat for a misser, to out-of for you. ye will do these beside the up-on in the morning, which is for a continual up-on. after this manner ye will do daily, throughout the seven days, the meat of the butcher did by fire, of a smell fragrance unto vowelmovement-io-yeah: it will be done beside the continual up-on, and his pouring. and on the seventh day ye will have an perfected convocation; ye will do no servile work. also in the day of the firstfruits, when ye bring a new rest-absorber unto vowelmovement-io-yeah, after your weeks be out, ye will have an perfected convocation; ye will do no servile work: but ye will nearin the up-on for a smell fragrance unto vowelmovement-io-yeah; two bull child of visit-cattles, one ram, seven lambs of the first year; and their rest-absorber of flour mixed with oil, three tenth deals unto one bull, two tenth deals unto one ram, a several tenth deal unto one lamb, throughout the seven lambs; and one kid of the goats, to out-of for you. ye will do them beside the continual up-on, and his rest-absorber, (they will be unto you impeccable) and their pourings. and in the seventh month, on the first day of the month, ye will have an perfected convocation; ye will do no servile work: it is a day of blowing the trumpets unto you. and ye will do a up-on for a smell fragrance unto vowelmovement-io-yeah; one bull child of visit-cattle, one ram, and seven lambs of the first year impeccable: and their rest-absorber will be of flour mixed with oil, three tenth deals for a bull, and two tenth deals for a ram, and one tenth deal for one lamb, throughout the seven lambs: and one kid of the goats for a misser, to out-of for you: beside the up-on of the month, and his rest-absorber, and the daily up-on, and his rest-absorber, and their pourings, according unto their manner, for a smell fragrance, a butcher made by fire unto vowelmovement-io-yeah. and ye will have on the tenth day of this seventh month an perfected convocation; and ye will pauper your selfs: ye will not do any work therein: but ye will nearin a up-on unto vowelmovement-io-yeah for a smell fragrance; one bull child of visit-cattle, one ram, and seven lambs of the first year; they will be unto you impeccable: and their rest-absorber will be of flour mixed with oil, three tenth deals to a bull, and two tenth deals to one ram, a several tenth deal for one lamb, throughout the seven lambs: one kid of the goats for a misser; beside the misser of out-of, and the continual up-on, and the rest-absorber of it, and their pourings. and on the fifteenth day of the seventh month ye will have an perfected convocation; ye will do no servile work, and ye will keep a feast unto vowelmovement-io-yeah seven days: and ye will nearin a up-on, a butcher did by fire, of a smell fragrance unto vowelmovement-io-yeah; thirteen bull child of visit-cattles, two rams, and fourteen lambs of the first year; they will be impeccable: and their rest-absorber will be of flour

mixed with oil, three tenth deals unto every bull of the thirteen bulls, two tenth deals to each ram of the two rams, and a several tenth deal to each lamb of the fourteen lambs: and one kid of the goats for a misser; beside the continual up-on, his rest-absorber, and his pouring. and on the second day twelve bull child of visit-cattles, two rams, fourteen lambs of the first year without spot: and their rest-absorber and their pourings for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one kid of the goats for a misser; beside the continual up-on, and the rest-absorber thereof, and their pourings. and on the third day eleven bulls, two rams, fourteen lambs of the first year impeccable; and their rest-absorber and their pourings for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one goat for a misser; beside the continual up-on, and his rest-absorber, and his pouring. and on the fourth day ten bulls, two rams, and fourteen lambs of the first year impeccable: their rest-absorber and their pourings for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one kid of the goats for a misser; beside the continual up-on, his rest-absorber, and his pouring. and on the fifth day nine bulls, two rams, and fourteen lambs of the first year without spot: and their rest-absorber and their pourings for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one goat for a misser; beside the continual up-on, and his rest-absorber, and his pouring. and on the sixth day eight bulls, two rams, and fourteen lambs of the first year impeccable: and their rest-absorber and their pourings for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one goat for a misser; beside the continual up-on, his rest-absorber, and his pouring. and on the seventh day seven bulls, two rams, and fourteen lambs of the first year impeccable: and their rest-absorber and their pourings for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one goat for a misser; beside the continual up-on, his rest-absorber, and his pouring. and on the eighth day ye will have a solemn assembly: ye will do no servile work therein: but ye will nearin a up-on, a butcher made by fire, of a smell fragrance unto vowelmovement-io-yeah: one bull, one ram, seven lambs of the first year impeccable: their rest-absorber and their pourings for the bull, for the ram, and for the lambs, will be according to their number, after the manner: and one goat for a misser; beside the continual up-on, and his rest-absorber, and his pouring. these things ye will do unto vowelmovement-io-yeah in your set feasts, beside your vows, and your volunteers, for your up-ons, and for your rest-absorbers, and for your pourings, and for your completes. and draw-out-mose told child-betweeners of immersed-to-theory-israel according to all that vowelmovement-io-yeah directed draw-out-mose. and draw-out-mose stringed unto the heads of the branches concerning child-betweeners of immersed-to-theory-israel, saying, this is the thing which vowelmovement-io-yeah hath directed. if a man vow a vow unto vowelmovement-io-yeah, or swear an oath to bind his self with a bond; he will not break his string, he will do according to all that proceedeth out of his mouth. if a woman also vow a vow unto vowelmovement-io-yeah, and bind herself by a bond, being in her father's house in her youth; and her father hear her vow, and her bond wherewith she hath bound her self, and her father will hold his peace at her; then all her vows will stand, and every bond wherewith she hath bound her self will stand. but if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her self, will stand: and vowelmovement-io-yeah will forgive her, because her father disallowed her. and if

she had at all an man, when she vowed, or uttered ought out of her lips, wherewith she bound her self; and her man heard it, and held his peace at her in the day that he heard it: then her vows will stand, and her bonds wherewith she bound her self will stand. but if her man disallowed her on the day that he heard it; then he will make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her self, of none effect: and vowelmovement-io-yeah will forgive her. but every vow of a widow, and of her that is divorced, wherewith they have bound their selves, will stand against her. and if she vowed in her man's house, or bound her self by a bond with an oath; and her man heard it, and held his peace at her, and disallowed her not: then all her vows will stand, and every bond wherewith she bound her self will stand. but if her man hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her self, will not stand: her man hath made them void; and vowelmovement-io-yeah will forgive her. every vow, and every binding oath to afflict the self, her man may establish it, or her man may make it void. but if her man altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them. but if he will any ways make them void after that he hath heard them; then he will bear her torment. these are the statutes, which vowelmovement-io-yeah directed draw-out-mose, between a man and his woman, between the father and his daughter-housa being yet in her youth in her father's house. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, avenge child-betweeners of immersed-to-theory-israel of the discuss-court-midianites: afterward will thou be added unto thy with-mum. and draw-out-mose stringed unto the with-mum, saying, arm some of yourselves unto the troop, and let them go against the discuss-court-midianites, and avenge vowelmovement-io-yeah of discuss-court-midian. of every branch a thousand, throughout all the branches of immersed-to-theory-israel, will ye send to the troop. so there were delivered out of the thousands of immersed-to-theory-israel, a thousand of every branch, twelve thousand armed for troop. and draw-out-mose sent them to the troop, a thousand of every branch, them and mouth-attempt-pinehas betweener of theory-stop-eleazar the darkener-server to the troop, with the perfected items, and the trumpets to blow in his hand. and they trooped against the discuss-court-midianites, as vowelmovement-io-yeah directed draw-out-mose; and they slew all the male-rememberers. and they slew the kings of discuss-court-midian, beside the rest of them that were slain; namely, my-desire-evi and weave-rekem, and rock-zur, and small-place-prince-hur and one-fourth-great-grandson-reba, five kings of discuss-court-midian: swallow-baalam also betweener of burn-beor they slew with the sword. and child-betweeners of immersed-to-theory-israel took all the women of discuss-court-midian captives, and their little ones, and took the spoil of all their animal and all their flocks, and all their goods. and they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. and they took all the spoil, and all the prey, both of men and of beasts. and they brought the captives, and the prey, and the spoil, unto draw-out-mose, and the-ory-stop-eleazar the darkener-server and unto the witness-until of child-betweeners of immersed-to-theory-israel, unto the camp at the plains of from-father-moab, which are by its-going-down-jordan near moon-smell-jericho. and draw-out-mose, and theory-stop-eleazar the darkener-server and all the princes of the witness-until, went forth to meet them without the camp. and draw-out-mose was wroth with the officers of the troop, with

the captains over thousands, and captains over hundreds, which came from the battle. and draw-out-mose said unto them, have ye secured all the women alive? behold, these caused child-betweeners of immersed-to-theory-israel, through the counsel of swallow-baalam, to commit name-fire against vowelmovement-io-yeah in the matter of peor, and there was a plague among the witness-until of vowelmovement-io-yeah. now therefore kill every male-rememberer among the little ones, and kill every woman that hath known man by lying with him. but all the women children, that have not known a man by lying with him, keep alive for yourselves. and do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day. and purify all your raiment, and all skin items, and all doing of goats' hair, and all items did of wood. and theory-stop-eleazar the darkener-server said unto the men of troop which went to the battle, this is the ordinance of the drops-of-teaching-torah which vowelmovement-io-yeah directed draw-out-mose; only the gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye will make it go through the fire, and it will be clean: nevertheless it will be purified with the water of separation: and all that abideth not the fire ye will make go through the water. and ye will wash your clothes on the seventh day, and ye will be clean, and afterward ye will come into the camp. and vowelmovement-io-yeah spake unto draw-out-mose, saying, take the sum of the prey that was taken, both of man and of beast, thou, and theory-stop-eleazar the darkener-server and the chief fathers of the witness-until: and divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the witness-until: and levy a tribute unto vowelmovement-io-yeah of the men of troop which went out to battle: one self of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: take it of their half, and give it unto theory-stop-eleazar the darkener-server for an high of vowelmovement-io-yeah. and of child-betweeners of immersed-to-theory-israel's half, thou wilt take one portion of fifty, of the beings of man, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the join-levites, which keep the charge of the dwelling of vowelmovement-io-yeah. and draw-out-mose and theory-stop-eleazar the darkener-server did as vowelmovement-io-yeah directed draw-out-mose. and the booty, being the rest of the prey which the men of troop had caught, was six hundred thousand and seventy thousand and five thousand sheep, and threescore and twelve thousand beeves, and threescore and one thousand asses, and thirty and two thousand beings of man in all, of women that had not known man-remember by lying with him. and the half, which was the portion of them that went out to troop, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: and vowelmovement-io-yeah's tribute of the sheep was six hundred and threescore and fifteen. and the beeves were thirty and six thousand; of which vowelmovement-io-yeah's tribute was threescore and twelve. and the asses were thirty thousand and five hundred; of which vowelmovement-io-yeah's tribute was threescore and one. and the beings of man were sixteen thousand; of which vowelmovement-io-yeah's tribute was thirty and two beings of man. and draw-out-mose gave the tribute, which was vowelmovement-io-yeah's high, unto theory-stop-eleazar the darkener-server as vowelmovement-io-yeah directed draw-out-mose. and of child-betweeners of immersed-to-theory-israel's half, which draw-out-mose divided from the men that trooped, (now the half that pertained unto the witness-until) was three hundred

thousand and thirty thousand and seven thousand and five hundred sheep, and thirty and six thousand beeves, and thirty thousand asses and five hundred, and sixteen thousand beings of man; even of child-betweeners of immersed-to-theory-israel's half, draw-out-mose took one portion of fifty, both of man and of beast, and gave them unto the join-levites, which kept the charge of the dwelling of vowelmovement-io-yeah; as vowelmovement-io-yeah directed draw-out-mose. and the officers which were over thousands of the troop, the immersed-princes of thousands, and immersed-princes of hundreds, came near unto draw-out-mose: and they said unto draw-out-mose, thy workers have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. we have therefore brought an nearin for vowelmovement-io-yeah, what every man hath gotten, of items of gold, chains, and bracelets, rings, earrings, and tablets, to out-of for our selfs before vowelmovement-io-yeah. and draw-out-mose and theory-stop-eleazar the darkener-server took the gold of them, even all wrought items. and all the gold of the high that they highed up to vowelmovement-io-yeah, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty light-shekels. (for the men of war had taken spoil, every man for himself.) and draw-out-mose and theory-stop-eleazar the darkener-server took the gold of the captains of thousands and of hundreds, and brought it into the proto-sinaitics-script-witness-until-due-tent, for a memorial for child-betweeners of immersed-to-theory-israel before vowelmovement-io-yeah. now child-betweeners of see-child-reuben and child-betweeners of tell-luck-gad had a very great multitude of animal and when they saw the land of help-jazer, and the land of roll-until-gilead, that, behold, the place was a place for animal child-betweeners of tell-luck-gad and child-betweeners of see-child-reuben came and spake unto draw-out-mose, and to theory-stop-eleazar the darkener-server and unto the princes of the witness-until, saying, decorate-crown-atarot, and slander-dibon, and help-jazer, and nimrah, and score-supposition-heshbon, and top-to-no-eleale, and coming-sabam, and at-him-nebo, and beon, even the country which vowelmovement-io-yeah smote before the witness-until of immersed-to-theory-israel, is a land for animal and thy workers have animal wherefore, said they, if we have found grace in thy sight, let this land be given unto thy workers for a possession, and bring us not over its-going-down-jordan. and draw-out-mose said unto child-betweeners of tell-luck-gad and to child-betweeners of see-child-reuben, will your brethren go to war, and will ye sit here? and wherefore discourage ye the heart of child-betweeners of immersed-to-theory-israel from going over into the land which vowelmovement-io-yeah hath given them? thus did your fathers, when i sent them from finished-desert-staggering-kadeshbarnea to see the land. for when they went up unto the valley of fire-all-eschol, and saw the land, they discouraged the heart of child-betweeners of immersed-to-theory-israel, that they should not go into the land which vowelmovement-io-yeah had given them. and vowelmovement-io-yeah's anger was kindled the same time, and he sware, saying, surely none of the men that came up out of narrows-create-mizraim-egypt, from twenty years old and upward, will see the earth which i sware unto their-wing-organ-ibrahim, unto laugh-ishaq, and unto heel-topple-yakub; because they have not wholly followed me: secure dog-as-heart-caleb betweener of turn-jephuneh the as-hawk-kenezite, and yeah-secure-isa betweener of fish-noon: for they have wholly followed vowelmovement-io-yeah. and vowelmovement-io-yeah's anger was kindled against immersed-to-theory-israel, and he did them wander in the place-of-word-desert forty years, until all

the generation, that had done visual-ra-toil in the sight of vowelmovement-io-yeah, was consumed, and, behold, ye are risen up in your fathers' stead, an increase of missing men, to augment yet the fierce anger of vowelmovement-io-yeah toward immersed-to-theory-israel. for if ye turn away from after him, he will yet again leave them in the place-of-word-desert; and ye will destroy all this with-mum. and they came near unto him, and said, we will build-between sheepfolds here for our animal and cities for our little ones: but we ourselves will go ready armed before child-betweeners of immersed-to-theory-israel, until we have brought them unto their place: and our little ones will dwell in the fenced cities because of the inhabitants of the land. we will not return unto our houses, until child-betweeners of immersed-to-theory-israel have inherited every man his inheritance. for we will not inherit with them on yonder side its-going-down-jordan, or forward; because our inheritance is fallen to us on this side its-going-down-jordan eastward. and draw-out-mose said unto them, if ye will do this thing, if ye will go armed before vowelmovement-io-yeah to war, and will go all of you pioneering over its-going-down-jordan before vowelmovement-io-yeah, until he hath driven out his enemies from before him, and lambded-the land be subdued before vowelmovement-io-yeah: then afterward ye will return, and be guiltless before vowelmovement-io-yeah, and before immersed-to-theory-israel; and this land will be your possession before vowelmovement-io-yeah. but if ye will not do so, behold, ye have missed against vowelmovement-io-yeah: and be sure your miss will find you out. build-between you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. and child-betweeners of tell-luck-gad and child-betweeners of see-child-reuben spake unto draw-out-mose, saying, thy workers will do as my lord directs. our little ones, our women, our flocks, and all our animal will be there in the cities of roll-until-gilead: but thy workers will stopskip on every man armed for war, before the lord to battle, as my lord saith. so concerning them draw-out-mose directed theory-stop-eleazar the darkener-server and yeah-secure-isa betweener of fish-noon, and the chief fathers of the branches of child-betweeners of immersed-to-theory-israel: and draw-out-mose said unto them, if child-betweeners of tell-luck-gad and child-betweeners of see-child-reuben will pass with you over its-going-down-jordan, every man armed to battle, before vowelmovement-io-yeah, and the land will be subdued before you; then ye will give them the land of roll-until-gilead for a possession: but if they will not stopskip on with you pioneering, they will have possessions among you in the land of buy-canaan and child-betweeners of tell-luck-gad and child-betweeners of see-child-reuben answered, saying, as vowelmovement-io-yeah hath said unto thy workers, so will we do. we will stopskip on pioneering before vowelmovement-io-yeah into the land of buy-canaan that the possession of our inheritance on this side its-going-down-jordan may be ours. and draw-out-mose gave unto them, even to child-betweeners of tell-luck-gad and to child-betweeners of see-child-reuben, and unto half the branch of sleep-forget-manasseh betweener of add-increase-yusif, the kingdom of curly-sihon king of the talker-amorites, and the kingdom of mock-og king of at-tooth-bashan the land, with the cities thereof in the coasts, even the cities of the country round about. and child-betweeners of tell-luck-gad built-between slander-dibon, and decorate-crown-atarot, and juniper-object-aror, and decorate-crown-atrot, rabbit-shophan, and help-jaazer, and rise-jogbehah, and house-of-leopardess-betnimrah, and house-of-sing-betharan, fenced cities: and folds for sheep. and child-betweeners of see-child-reuben built-be-

tween score-supposition-heshbon, and top-to-no-eleale, and towns-kirjatim, and at-him-nebo, and proprietary-residence-baal-meon, (their names being changed,) and stage-shibmah: and gave other names unto the cities which they build-between. and child-betweeners of recognize-machir betweener of sleep-forget-manasseh went to roll-until-gilead, and took it, and dispossessed the talker-amorite which was in it. and draw-out-mose gave roll-until-gilead unto recognize-machir betweener of sleep-forget-manasseh; and he dwelt therein. and glow-jair betweener of sleep-forget-manasseh went and took the small towns thereof, and called them farm-of-glow-havotjair. and bark-abuse-nobah went and took elegy-kenat, and the villages thereof, and called it bark-abuse-nobah, after his own name-there these are the journeys of child-betweeners of immersed-to-theory-israel, which went forth out of the land of narrows-create-mizraim-egypt with their troops under the hand of draw-out-mose and box-harun. and draw-out-mose wrote their goings out according to their journeys by the mouth of vowelmovement-io-yeah: and these are their journeys according to their goings out. and they departed from born-by-ra-ramses in the first month, on the fifteenth day of the first month; on the morrow after the stopskip child-betweeners of immersed-to-theory-israel went out with an high hand in the sight of all the narrows-create-mizraim-egyptians. for the narrows-create-mizraim-egyptians buried all their firstborn, which vowelmovement-io-yeah had smitten among them: upon their theory also vowelmovement-io-yeah executed judgments. and child-betweeners of immersed-to-theory-israel removed from born-by-ra-ramses, and pitched in booths-succoth and they departed from booths-succoth and pitched in you-etam, which is in the edge of the place-of-word-desert. and they removed from you-etam, and turned again unto mouth-of-the-choice-pihahiro, which is before owner-of-cipher-baalzephon: and they pitched before tower-migdol. and they departed from before mouth-of-the-choice-pihahiro, and passed through the midst of the sea into the place-of-word-desert, and went three days' journey in the place-of-word-desert of you-etam, and pitched in bitter-marah and they removed from bitter-marah and came unto bind-elim and in bind-elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. and they removed from bind-elim and encamped by the end sea. and they removed from the end sea, and encamped in the place-of-word-desert of miss and they took their journey out of the place-of-word-desert of miss and encamped in knock-dophkah. and they departed from knock-dophkah, and encamped in knead-alush. and they removed from knead-alush, and encamped at bed-comforts-rephidim, where was no water for the with-mum to drink. and they departed from bed-comforts-rephidim, and pitched in the place-of-word-desert of bush-sinai. and they removed from the place-of-word-desert of bush-sinai, and pitched at graveyard-of-craving-kibrot-hatahavah. and they departed from graveyard-of-craving-kibrot-hatahavah, and encamped at gardens-hazerot. and they departed from gardens-hazerot, and pitched in harness-ritmah. and they departed from harness-ritmah, and pitched at pomegranate-breach-rimonparez. and they departed from pomegranate-breach-rimonparez, and pitched in white-build-libnah. and they removed from white-build-libnah, and pitched at her-eye-lash-risah. and they journeyed from her-eye-lash-risah, and pitched in her-congregation-kelelatah. and they went from her-congregation-kelelatah, and pitched in mount boost-bull-shapher. and they removed from mount boost-bull-shapher, and encamped in anxiety-haradah. and they removed from anxiety-haradah, and pitched in of-community-makheluth. and they removed from of-com-

munity-makheluth, and encamped at under-tahat. and they departed from under-tahat, and pitched at effort-tarah. and they removed from effort-tarah, and pitched in sweetening-mitchah. and they went from sweetening-mitchah, and pitched in eight-rain-hashmonah. and they departed from eight-rain-hashmonah, and encamped at deliveries-moseroth. and they departed from deliveries-moseroth, and pitched in between-children-of-corner-benejaakan. and they removed from between-children-of-corner-benejaakan, and encamped at the-tickle. and they went from the-tickle, and pitched in her-fourth-month-jotbatah. and they removed from her-fourth-month-jotbatah, and encamped at pass-traverse-ebronah. and they departed from pass-traverse-ebronah, and encamped at wood-strong-man-eziongaber. and they removed from wood-strong-man-eziongaber, and pitched in the place-of-word-desert of briar-zin, which is perfect-kadesh and they removed from perfect-kadesh and pitched in mount mount-hor in the edge of the land of man-red-edom. and box-harun the darkener-server went up into mount mount-hor at the mouth of vowelmovement-io-yeah, and died there, in the fortieth year after child-betweeners of immersed-to-theory-israel were come out of the land of narrows-create-mizraim-egypt, in the first day of the fifth month. and box-harun was an hundred and twenty and three years old when he died in mount mount-hor and king bronze-arad the buycanaanite, which dwelt in the south in the land of buycanaan heard of the coming of child-betweeners of immersed-to-theory-israel. and they departed from mount mount-hor and pitched in image-idol-zalmonah. and they departed from image-idol-zalmonah, and pitched in found-punon. and they departed from found-punon, and pitched in thick-both. and they departed from thick-both, and pitched in heaps-crossings-ijeabarim, in the border of from-father-moab. and they departed from islands-iim, and pitched in slander-dibongad. and they removed from slander-dibongad, and encamped in the-hidden-fig-cakes-almon-diblataim. and they removed from the-hidden-fig-cakes-almon-diblataim, and pitched in the mountains of crossings-over-abarim, before at-him-nebo. and they departed from the mountains of crossings-over-abarim, and pitched in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho. and they pitched by its-going-down-jordan, from desolate-house-betjesimot even unto habilshittim in the plains of from-father-moab. and vowelmovement-io-yeah stringed unto draw-out-mose in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye are stopskipped its-going-down-jordan into the land of buycanaan then ye will drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their images, and quite pluck down all their high-places-death-stages: and ye will dispossess the inhabitants of the land, and dwell therein: for i have given you the land to possess it. and ye will divide the land by lut for an inheritance among your families: and to the more ye will give the more inheritance, and to the fewer ye will give the less inheritance: every man's inheritance will be in the place where his cover-lut falleth; according to the branches of your fathers ye will inherit. but if ye will not drive out the inhabitants of the land from before you; then it will come to pass, that those which ye let remain of them will be pricks in your eyes, and thorns in your sides, and will vex you in the land wherein ye dwell. moreover it will come to pass, that i will do unto you, as i thought to do unto them. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, direct child-betweeners of immersed-to-theory-israel, and say unto them, when ye come into

the land of buy-canaan (this is the land that will fall unto you for an inheritance, even the land of buy-canaan with the coasts thereof:) then your south quarter will be from the place-of-word-desert of briar-zin along by the coast of man-red-edom, and your south border will be the out-most coast of the salt sea eastward: and your border will turn from the south to the ascent of scorpions-akrabim, and pass on to briar-zin: and the going forth thereof will be from the south to finished-desert-staggering-kadesh-barnea, and will go on to garden-maple-hazar-adar, and pass on to skeleton-azmon: and the border will fetch a compass from skeleton-azmon unto the river of narrows-create-mizraim-egypt, and the goings out of it will be at the sea. and as for the western border, ye will even have the great sea for a border: this will be your west border. and this will be your north border: from the great sea ye will point out for you mount mount-hor from mount mount-hor ye will point out your border unto the entrance of gourd-vessel-hamath; and the goings forth of the border will be to flank-zedad: and the border will go on to sweet-smell-ziphron, and the goings out of it will be at garden-eye-hazarenan: this will be your north border. and ye will point out your east border from garden-eye-hazarenan to moustache-shepham: and the coast will go down from moustache-shepham to fight-riblah, on the east side of eye-ain; and the border will descend, and will reach unto the side of the sea of like-candle-kineret eastward: and the border will go down to its-going-down-jordan, and the goings out of it will be at the salt sea: this will be your land with the coasts thereof round about. and draw-out-mose directed child-betweeners of immersed-to-theory-israel, saying, this is the land which ye will inherit by lut, which vowelmovement-io-yeah directed to give unto the nine branches, and to the half branch: for the branch of child-betweeners of seed-child-reuben according to the house of their fathers, and the branch of child-betweeners of tell-luck-gad according to the house of their fathers, have received their inheritance; and half the branch of sleep-forget-manasseh have received their inheritance: the two branches and the half branch have received their inheritance on this side its-going-down-jordan near moon-smell-jericho eastward, toward the sun-rising. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, these are the names of the men which will divide the land unto you: theory-stop-eleazar the darkener-server and yeah-secure-isa betweeneer of fish-noun. and ye will take one prince of every branch, to divide the land by inheritance. and the names of the men are these: of the branch of know-hand-judah, dog-as-heart-caleb betweeneer of turn-jephuneh. and of the branch of child-betweeners of hear-home-simeon, name-theory-shemuel betweeneer of with-my-glory-amihud. of the branch of righthand-child-benjamin, my-theory-breast-elidad betweeneer of fool-basket-chislon. and the branch of child-betweeners of discuss-court-dan skilled-buki betweeneer of my-roll-jogli. the prince of child-betweeners of add-increase-yusif, for the branch of child-betweeners of sleep-forget-manasseh, grace-theory-haniel betweeneer of cash-in-ephod. and the branch of child-betweeners of gray-fruitful-ephrain, get-up-theory-kemuel betweeneer of lip-shiptan. and the branch of child-betweeners of garbage-fertile-zebulun, theory-bring-elizaphan betweeneer of bull-parnach. and the branch of child-betweeners of hire-wage-issachar, emit-paltiel betweeneer of goat-courage-azan. and the branch of child-betweeners of happy-confirm-asher, ahihud betweeneer of my-completion-sheolmi. and the branch of child-betweeners of cunning-twist-naphtali, redemption-theory-pedahel betweeneer of with-my-glory-amihud. these are they whom vowelmovement-io-yeah directed to divide the inheritance unto child-betweeners of immersed-to-theory-

israel in the land of buy-canaan and vowelmovement-io-yeah stringed unto draw-out-mose in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho, saying, direct child-betweeners of immersed-to-theory-israel, that they give unto the join-levites of the inheritance of their possession cities to dwell in; and ye will give also unto the join-levites pluts for the cities round about them. and the cities will they have to dwell in; and the pluts of them will be for their animal and for their goods, and for all their beasts. and the pluts of the cities, which ye will give unto the join-levites, will reach from the wall of the city and outward a thousand cubits round about. and ye will measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city will be in the midst: this will be to them the pluts of the cities. and among the cities which ye will give unto the join-levites there will be six cities for refuge, which ye will appoint for the manslayer, that he may flee thither: and to them ye will add forty and two cities. so all the cities which ye will give to the join-levites will be forty and eight cities: them will ye give with their pluts. and the cities which ye will give will be of the possession of child-betweeners of immersed-to-theory-israel: from them that have many ye will give many; but from them that have few ye will give few: every one will give of his cities unto the join-levites according to his inheritance which he inheriteth. and vowelmovement-io-yeah stringed unto draw-out-mose, saying, speak unto child-betweeners of immersed-to-theory-israel, and say unto them, when ye be come over its-going-down-jordan into the land of buy-canaan then ye will appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at un-awares, and they will be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the witness-until in crisis-lipping and of these cities which ye will give six cities will ye have for refuge. ye will give three cities on this side its-going-down-jordan, and three cities will ye give in the land of buy-canaan which will be cities of refuge. these six cities will be a refuge, both for child-betweeners of immersed-to-theory-israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. and if he hit him with an item of iron, so that he die, he is a murderer: the murderer will surely be put to death. and if he hit him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer will surely be put to death. or if he hit him with an item of wood, wherewith he may die, and he die, he is a murderer: the murderer will surely be put to death. the revenger of blood himself will slay the murderer: when he meeteth him, he will slay him. but if he thrust him of hatred, or hurl at him by laying of wait, that he die; or in enmity hit him with his hand, that he die: he that smote him will surely be put to death; for he is a murderer: the revenger of blood will slay the murderer, when he meeteth him. but if he thrust him suddenly without enmity, or have cast upon him any item without laying of wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his visual-ra-toil: then the witness-until will criterion-lip between the slayer and the revenger of blood according to these crisis-lippings: and the witness-until will deliver the slayer out of the hand of the revenger of blood, and the witness-until will restore him to the city of his refuge, whither he was fled: and he will abide in it unto the death of the high darkener-server which was use-anointed with the perfected oil. but if the slayer will at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his

refuge, and the revenger of blood kill the slayer; he will not be guilty of blood: because he should have remained in the city of his refuge until the death of the high darkener-server but after the death of the high darkener-server the slayer will return into the land of his possession. so these things will be for a statute of crisis-lipping unto you throughout your generations in all your dwellings. whoso killeth any person, the murderer will be put to death by the mouth of witnesses: but one witness will not testify against any person to cause him to die. moreover ye will take no out-omfent for the life of a murderer, which is big-shot of death: but he will be deadly put to death. and ye will take no out-omfent for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the darkener-server so ye will not pollute the land wherein ye are: for blood it ceaseth the land: and the land cannot be out-ofed of the blood that is shed therein, but by the blood of him that shed it. cease not therefore the land which ye will inhabit, wherein i dwell: for i vowel-movement-io-yeah dwell among child-betweeners of immersed-to-theory-israel. and the chief fathers of the families of child-betweeners of roll-until-gilead, betweener of recognize-machir, betweener of sleep-forget-manasseh, of the families of the child-betweeners of add-increase-yusif, came near, and stringed before draw-out-mose, and before the leaders, the chief fathers of child-betweeners of immersed-to-theory-israel: and they said, vowelmovement-io-yeah directed my lord to give the land for an inheritance by lut to child-betweeners of immersed-to-theory-israel: and my lord was directed by vowelmovement-io-yeah to give the inheritance of whip-sharp-zelophehad our brother unto his daughters. and if they be married to any of the child-betweeners of the other branches of child-betweeners of immersed-to-theory-israel, then will their inheritance be taken from the inheritance of our fathers, and will be put to the inheritance of the branch whereunto they are received: so will it be taken from the lut of our inheritance. and when the river-jubilee of child-betweeners of immersed-to-theory-israel will be, then will their inheritance be put unto the inheritance of the branch whereunto they are received: so will their inheritance be taken away from the inheritance of the branch of our fathers. and draw-out-mose directed child-betweeners of immersed-to-theory-israel according to vowelmovement-io-yeah string, saying, the branch of the child-betweeners of add-increase-yusif hath said well. this is the thing which vowelmovement-io-yeah doth direct concerning the child-betweeners of whip-sharp-zelophehad, saying, let them marry to whom they think best; only to the family of the branch of their father will they marry. so will not the inheritance of child-betweeners of immersed-to-theory-israel remove from branch to branch: forever one of child-betweeners of immersed-to-theory-israel will keep himself to the inheritance of the branch of his fathers. and every daughter-housa that posseseth an inheritance in any branch of child-betweeners of immersed-to-theory-israel, will be woman unto one of the family of the branch of her father, that child-betweeners of immersed-to-theory-israel may enjoy every man the inheritance of his fathers. neither will the inheritance remove from one branch to another branch; but every one of the branches of child-betweeners of immersed-to-theory-israel will keep himself to his own inheritance. even as vowelmovement-io-yeah directed draw-out-mose, so did the child-betweeners of whip-sharp-zelophehad: for illness-mahlah, want-placate-solve-tirzah, and partridge-hoglah, and queen-milcah, and rest-nuh, the child-betweeners of whip-sharp-zelophehad, were married unto their father's brothers' child-betweeners: and they were married into the families of the child-betweeners of sleep-forget-manasseh betweener of add-increase-yusif, and

their inheritance remained in the branch of the family of
their father. these are the directives and the crisis-lippings,
which vowelmovement-io-yeah directed by the hand of
draw-out-mose unto child-betweeners of immersed-to-
theory-israel in the plains of from-father-moab by its-go-
ing-down-jordan near moon-smell-jericho.

these be the strings which draw-out-mose stringed unto all immersed-to-theory-israel on this side its-going-down-jordan in the place-of-word-desert, in the plain over against the end sea, between magnificence-paran, and bland-tophel, and brick-white-laban, and gardens-hazerot, and enough-gold-dizahab. (there are eleven days' journey from sword-horeb by the way of mount hair-style-seir unto finished-desert-staggering-kadeshbarnea.) and it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that draw-out-mose stringed unto child-betweeners of immersed-to-theory-israel, according unto all that vowelmovement-io-yeah had given him in string unto them; after he had slain curly-sihon the king of the talker-amorites, which dwelt in score-supposition-heshbon, and mock-og the king of at-tooth-bashan which dwelt at you-gave-fire-astarot in live-prohibit-edrei: on this side its-going-down-jordan, in the land of from-father-moab, began draw-out-mose to declare this drops-of-teaching-torah saying, vowelmovement-io-yeah our theory stringed unto us in sword-horeb, saying, ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the talker-amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the buy-canaanites, and unto build-white-lebanon, unto the great river, the river fruit-cow-euphrates. behold, i have set the land before you: go in and possess the land which vowelmovement-io-yeah swear unto your fathers, their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-yakub, to give unto them and to their seed after them. and i spake unto you at that time, saying, i am not able to bear you myself alone: vowelmovement-io-yeah your theory hath multiplied you, and, behold, ye are this day as the stars of namespaces for multitude. (vowelmovement-io-yeah theory of your fathers make you a thousand times so many more as ye are, and knee-pool you, as he hath promised you!) how can i myself alone bear your cumbance, and your burden, and your strife? take you wise men, and understanding, and known among your branches, and i will make them governors over you. and ye answered me, and said, the thing which thou hast stringed is good for us to do. so i took the chief of your branches, wise men, and known, and did them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your branches. and i charged your criterion-lips at that time, saying, hear the causes between your brethren, and criterion-lip rightly between every man and his brother, and the stranger that is with him. ye will not respect persons in crisis-lipping but ye will hear the small as well as the great; ye will not be afraid of the face-turnings of man; for the crisis-lipping is theory's: and the cause that is too hard for you, bring it unto me, and i will hear it. and i directed you at that time all the strings which ye should do. and when we departed from sword-horeb, we went through all that great and terrible place-of-word-desert, which ye saw by the way of the mountain of the talker-amorites, as vowelmovement-io-yeah our theory directed us; and we came to finished-desert-staggering-kadeshbarnea. and i said unto you, ye are come unto the mountain of the talker-amorites, which vowelmovement-io-yeah our theory doth give unto us. behold, vowelmovement-io-yeah thy theory hath set the land before thee: go up and possess it, as vowelmovement-io-yeah theory of thy fathers hath said unto thee; fear not, neither be discouraged. and ye came near unto me every one of you, and said, we will send men before us, and they will search us out the land, and bring us string again by what way we must go up, and into what cities we will come. and the stringing pleased me well: and i took twelve men of you, one of a branch: and they turned

and went up into the mountain, and came unto the valley of fire-all-eschol, and searched it out. and they took of the fruit of the land in their hands, and brought it down unto us, and brought us string again, and said, it is a good land which vowelmovement-io-yeah our theory doth give us. notwithstanding ye would not go up, but rebelled against the mouth of vowelmovement-io-yeah your theory: and ye murmured in your tents, and said, because vowelmovement-io-yeah hated us, he hath brought us forth out of the land of narrows-create-mizraim-egypt, to deliver us into the hand of the talker-amorites, to destroy us. whither will we go up? our brethren have discouraged our heart, saying, the with-mum is greater and taller than we; the cities are great and walled up to namespaces and moreover we have seen the child-betweeners of the giants-anakim there. then i said unto you, dread not, neither be afraid of them. vowelmovement-io-yeah your theory which goeth before you, he will fight for you, according to all that he did for you in narrows-create-mizraim-egypt before thy eyes; and in the place-of-word-desert, where thou hast seen how that vowelmovement-io-yeah thy theory bare thee, as a man doth bear his child-betweener in all the way that ye went, until ye came into this place. yet in this thing ye did not stick with vowelmovement-io-yeah your theory, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. and vowelmovement-io-yeah heard the voice of your strings, and was wroth, and swear, saying, surely there will not one of these men of this visual-ra-toil generation see that good land, which i swear to give unto your fathers. secure dog-as-heart-caleb betweener of turn-jephuneh; he will see it, and to him will i give the land that he hath trodden upon, and to his child-betweeners, because he hath wholly followed vowelmovement-io-yeah. also vowelmovement-io-yeah was angry with me for your sakes, saying, thou also wilt not go in thither. but yeah-secure-isa betweener of fish-noon, which standeth before thee, he will go in thither: encourage him: for he will cause immersed-to-theory-israel to inherit it. moreover your little ones, which ye said should be a prey, and your child-betweeners, which in that day had no knowledge between good and visual-ra-toil, they will go in thither, and unto them will i give it, and they will possess it. but as for you, turn you, and take your journey into the place-of-word-desert by the way of the end sea. then ye answered and said unto me, we have missed against vowelmovement-io-yeah, we will go up and fight, according to all that vowelmovement-io-yeah our theory directed us. and when ye had girded on every man his items of war, ye were ready to go up into the hill. and vowelmovement-io-yeah said unto me, say unto them. go not up, neither fight; for i am not nigh unto you; lest ye be smitten before your enemies. so i stringed unto you; and ye would not hear, but rebelled against the string of vowelmovement-io-yeah, and went presumptuously up into the hill. and the talker-amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in hair-style-seir, even unto fishing-net-hormah. and ye returned and wept before vowelmovement-io-yeah; but vowelmovement-io-yeah would not hearken to your voice, nor give ear unto you. so ye abode in perfect-kadesh many days, according unto the days that ye abode there. then we turned, and took our journey into the place-of-word-desert by the way of the end sea, as vowelmovement-io-yeah stringed unto me: and we compassed mount hair-style-seir many days. and vowelmovement-io-yeah spake unto me, saying, ye have compassed this mountain long enough: turn you northward. and direct thou the with-mum, saying, ye are to pass through the coast of your brethren child-betweeners of do-esau, which dwell in hair-style-seir; and

they will be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for i will not give you of their land, no, not so much as a foot-genital breadth; because i have given mount hair-style-seir unto do-esau for a possession. ye will buy meat of them for money, that ye may eat; and ye will also buy water of them for money, that ye may drink. for vowelmovement-io-yeah thy theory hath knee-pooled thee in all the doings of thy hand: he knoweth thy walking through this great place-of-word-desert: these forty years vowelmovement-io-yeah thy theory hath been with thee; thou hast lacked nothing. and when we passed by from our brethren child-betweeners of do-esau, which dwelt in hair-style-seir, through the way of the plain from deer-to-elath, and from wood-strong-man-eziongaber, we turned and passed by the way of the place-of-word-desert of from-father-moab. and vowelmovement-io-yeah said unto me, distress not the from-father-moabites, neither contend with them in battle: for i will not give thee of their land for a possession; because i have given awake-ar unto child-betweeners of cover-lut for a possession. the emims dwelt therein in times past, a with-mum great, and many, and tall, as the giants-anakim; which also were accounted let-to-weak-giants, as the giants-anakim; but the from-father-moabites called them emims. the my-hole-horims also dwelt in hair-style-seir beforetime; but child-betweeners of do-esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as immersed-to-theory-israel did unto the land of his possession, which vowelmovement-io-yeah gave unto them. now rise up, said i, and get you over the brook twig-zered. and we went over the brook twig-zered. and the space in which we came from finished-desert-staggering-kadeshbarnea, until we were come over the brook twig-zered, was thirty and eight years; until all the generation of the men of war were wasted out from nearin the troop, as vowelmovement-io-yeah sware unto them. for indeed the hand of vowelmovement-io-yeah was against them, to destroy them from nearin the troop, until they were consumed. so it came to pass, when all the men of war were consumed and dead from nearin the with-mum, that vowelmovement-io-yeah stringed unto me, saying, thou art to stopskip on through awake-ar the coast of from-father-moab, this day: and when thou comest nigh over against child-betweeners of with-ammon, distress them not, nor meddle with them: for i will not give thee of the land of child-betweeners of with-ammon any possession; because i have given it unto child-betweeners of cover-lut for a possession. (that also was accounted a land of let-to-weak-giants: let-to-weak-giants dwelt therein in old time; and the with-ammonites call them buzzers-zamzum; a with-mum great, and many, and tall, as the giants-anakim; but vowelmovement-io-yeah destroyed them before them; and they succeeded them, and dwelt in their stead: as he did to child-betweeners of do-esau, which dwelt in hair-style-seir, when he destroyed the my-hole-horims from before them; and they succeeded them, and dwelt in their stead even unto this day: and the awful-avims which dwelt in premises-hazerim, even unto goat-courage-azah, the buttons-capthorims, which came forth out of button-solved-capthor, destroyed them, and dwelt in their stead.) rise ye up, take your journey, and stopskip on the river pine-arnon: behold, i have given into thine hand curly-sihon the talker-amorite, king of score-supposition-heshbon, and his land: begin to possess it, and contend with him in battle. this day will i begin to put the dread of thee and the fear of thee upon the nations that are under the whole namespaces who will hear report of thee, and will tremble, and be in anguish because of thee. and i sent messengers out of the place-of-word-desert of advancement-old-days-kedemoth unto curly-sihon king of

score-supposition-heshbon with strings of complete, saying, let me pass through thy land: i will go along by the high way, i will neither turn unto the right hand nor to the left. thou wilt sell me meat for money, that i may eat; and give me water for money, that i may drink: only i will pass through on my feet-genitalia; (as child-betweeners of do-esau which dwell in hair-style-seir, and the from-father-moabites which dwell in awake-ar did unto me;) until i will stopskip on its-going-down-jordan into the land which vowelmovement-io-yeah our theory giveth us. but curly-sihon king of score-supposition-heshbon would not let us pass by him: for vowelmovement-io-yeah thy theory hardened his breath, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. and vowelmovement-io-yeah said unto me, behold, i have begun to give curly-sihon and his land before thee: begin to possess, that thou mayest inherit his land. then curly-sihon came out against us, he and all his with-mum, to fight at stress-jahaz. and vowelmovement-io-yeah our theory delivered him before us; and we smote him, and his child-betweeners, and all his with-mum. and we took all his cities at that time, and fishing-net-destroyed the men, and the women, and the little ones, of every city, we left none to remain: only the animal we took for a prey unto ourselves, and the spoil of the cities which we took. from juniper-object-aroer, which is by the brink of the river of pine-arnon, and from the city that is by the river, even unto roll-until-gilead, there was not one city too strong for us: vowelmovement-io-yeah our theory delivered all unto us: only unto the land of child-betweeners of with-ammon thou camest not, nor unto any place of the river boxwood-jaboq, nor unto the cities in the mountains, nor unto whatsoever vowelmovement-io-yeah our theory forbade us. then we turned, and went up the way to at-tooth-bashan and mock-og the king of at-tooth-bashan came out against us, he and all his with-mum, to battle at live-prohibit-edrei. and vowelmovement-io-yeah said unto me, fear him not: for i will deliver him, and all his with-mum, and his land, into thy hand; and thou wilt do unto him as thou didst unto curly-sihon king of the talker-amorites, which dwelt at score-supposition-heshbon. so vowelmovement-io-yeah our theory delivered into our hands mock-og also, the king of at-tooth-bashan and all his with-mum: and we smote him until none was left to him remaining. and we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of lump-argob, the kingdom of mock-og in at-tooth-bashan all these cities were fenced with high walls, gates, and bars; beside unvalled towns a great many, and we fishing-net-destroyed them, as we did unto curly-sihon king of score-supposition-heshbon, fishing-net-destroying the men, women, and children, of every city. but all the animal and the spoil of the cities, we took for a prey to ourselves. and we took at that time out of the hand of the two kings of the talker-amorites the land that was on this side its-going-down-jordan, from the river of pine-arnon unto mount fishing-net-hermon; (which fishing-net-hermon the side-by-side-sidonians call armor-plate-sirion; and the talker-amorites call it tooth-meadow-shenir;) all the cities of the plain, and all roll-until-gilead, and all at-tooth-bashan unto poor-salchah and live-prohibit-edrei, cities of the kingdom of mock-og in at-tooth-bashan for only mock-og king of at-tooth-bashan remained of the remnant of let-to-weak-giants; behold his bedstead was a bedstead of iron; is it not in much-rabat of child-betweeners of with-ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. and this land, which we possessed at that time, from juniper-object-aroer, which is by the river pine-arnon, and half mount roll-until-gilead, and the cities thereof, gave i unto the see-child-reubenites

and to the gadites. and the rest of roll-until-gilead, and all at-tooth-bashan being the kingdom of mock-og, gave i unto the half branch of sleep-forget-manasseh; all the region of lump-argob, with all at-tooth-bashan which was called the land of let-to-weak-giants, glow-jair betweeners of sleep-forget-manasseh took all the country of lump-argob unto the coasts of bridge-geshuri and maachathi; and called them after his own name-there at-tooth-ranches-shine-bashan-havot-jair, unto this day. and i gave roll-until-gilead unto recognize-machir. and unto the see-child-reubenites and unto the gadites i gave from roll-until-gilead even unto the river pine-arnon half the valley, and the border even unto the river boxwood-jabob, which is the border of child-betweeners of with-ammon; the plain also, and its-going-down-jordan, and the coast thereof, from like-candle-kineret even unto the sea of the plain, even the salt sea, under fire-justice-peak eastward. and i directed you at that time, saying, vowelmovement-io-yeah your theory hath given you this land to possess it: ye will stopskip on armed before your brethren child-betweeners of immersed-to-theory-israel, all that are meet for the war. but your women, and your little ones, and your animal (for i know that ye have much animal will abide in your cities which i have given you; until vowelmovement-io-yeah have given rest unto your brethren, as well as unto you, and until they also possess the land which vowelmovement-io-yeah your theory hath given them beyond its-going-down-jordan: and then will ye return every man unto his possession, which i have given you. and i directed yeah-secure-isa at that time, saying, thine eyes have seen all that vowelmovement-io-yeah your theory hath done unto these two kings: so will vowelmovement-io-yeah do unto all the kingdoms whither thou passest. ye will not fear them: for vowelmovement-io-yeah your theory he will fight for you. and i besought vowelmovement-io-yeah at that time, saying, o lord theory, thou hast begun to show thy worker thy greatness, and thy mighty hand: for what theory is there in namespaces or in land, that can do according to thy doings, and according to thy might? i pray thee, let me go over, and see the good land that is beyond its-going-down-jordan, that goodly mountain, and build-white-lebanon. but vowelmovement-io-yeah was wroth with me for your sakes, and would not hear me: and vowelmovement-io-yeah said unto me, let it suffice thee; speak no more unto me of this matter. get thee up into the top of summit-pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for no go over this its-going-down-jordan. but charge yeah-secure-isa, and encourage him, and strengthen him: for he will go over before this with-mum, and he will cause them to inherit the land which thou wilt see. so we abode in the valley over against house-gaping-betpeor. now therefore hearken, o immersed-to-theory-israel, unto the statutes and unto the crisis-lippings, which i teach you, for to do them, that ye may live, and go in and possess the land which vowelmovement-io-yeah theory of your fathers giveth you. ye will not add unto the string which i direct you, neither will ye diminish ought from it, that ye may keep the directives of vowelmovement-io-yeah your theory which i direct you. your eyes have seen what vowelmovement-io-yeah did because of own-wide-open-baalpeor: for all the men that followed own-wide-open-baalpeor, vowelmovement-io-yeah thy theory hath destroyed them from narinu you. but ye that did cleave unto vowelmovement-io-yeah your theory are alive every one of you this day. behold, i have taught you statutes and crisis-lippings, even as vowelmovement-io-yeah my theory directed me, that ye should do so in the land whither ye go to possess it. keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which will hear all these statutes, and say, surely

this great nation is a wise and understanding with-mum. for what nation is there so great, who hath theory so high unto them, as vowelmovement-io-yeah our theory is in all things that we call upon him for? and what nation is there so great, that hath statutes and crisis-lippings so right as all this drops-of-teaching-torah which i set before you this day? only take heed to thyself, and keep thyself diligently, lest thou forget the strings which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy child-betweeners, and thy child-betweeners' child-betweeners; specially the day that thou stoodest before vowelmovement-io-yeah thy theory in sword-horeb, when vowelmovement-io-yeah said unto me, gather me the with-mum together, and i will make them hear my strings, that they may learn to fear me all the days that they will live upon the earth, and that they may teach their child-betweeners. and ye came near and stood under the mountain; and the mountain burned with fire unto the narin of namespaces with darkness, clouds, and thick darkness. and vowelmovement-io-yeah stringed unto you out of the midst of the fire: ye heard the voice of the strings, but saw no similitude; only ye heard a voice. and he declared unto you his covenant, which he directed you to perform, even ten strings; and he wrote them upon two tables of stone. and vowelmovement-io-yeah directed me at that time to teach you statutes and crisis-lippings, that ye might do them in the land whither ye go over to possess it. take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that vowelmovement-io-yeah stringed unto you in sword-horeb out of the midst of the fire: lest ye corrupt yourselves, and do you a graven image, the similitude of any figure, the likeness of male-rememberer or female-pierced, the likeness of any beast that is on the land, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the earth, the likeness of any fish that is in the waters beneath the land: and lest thou lift up thine eyes unto namespaces and when thou seest the sun, and the moon, and the stars, even all the troop of namespaces shouldst be driven to partake them, and work for them, which vowelmovement-io-yeah thy theory hath divided unto all nations under the whole namespaces but vowelmovement-io-yeah hath taken you, and brought you forth out of the iron furnace, even out of narrows-create-mizraim-egypt, to be unto him a with-mum of inheritance, as ye are this day. furthermore vowelmovement-io-yeah was angry with me for your sakes, and swore that i should not go over its-going-down-jordan, and that i should not go in unto that good land, which vowelmovement-io-yeah thy theory giveth thee for an inheritance: but i must die in this land, i must not go over its-going-down-jordan: but ye will go over, and possess that good land. take heed unto yourselves, lest ye forget the covenant of vowelmovement-io-yeah your theory, which he did with you, and do you a graven image, or the likeness of any thing, which vowelmovement-io-yeah thy theory hath forbidden thee. for vowelmovement-io-yeah thy theory is a consuming fire, even a jealous theory. when thou wilt beget child-betweeners, and child-betweeners' child-betweeners, and ye will have remained long in the land, and will corrupt yourselves, and do a graven image, or the likeness of any thing, and will do visual-ra-toil in the sight of vowelmovement-io-yeah thy theory, to provoke him to anger: i call namespaces and land to witness against you this day, that ye will soon utterly perish from off the land whereunto ye go over its-going-down-jordan to possess it; ye will not prolong your days upon it, but will utterly be destroyed. and vowelmovement-io-yeah will scatter you among the nations, and ye will be left few in number among the nations, whither vowelmovement-io-yeah will lead you. and there ye will work for theory,

the doing of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. but if from thence thou wilt seek vowelmovement-io-yeah thy theory, thou wilt find him, if thou seek him with all thy heart and with all thy self. when thou art in tribulation, and all these strings are come upon thee, in the latter days, if thou turn to vowelmovement-io-yeah thy theory, and will be hearing unto his voice; (for vowelmovement-io-yeah thy theory is a merciful theory;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them. for ask now of the days that are past, which were before thee, since the day that theory created man upon the land, and ask from the one side of namespaces unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? did ever with-mum hear the voice of theory speaking out of the midst of the fire, as thou hast heard, and live? or hath theory assayed to go and take him a nation from the nearin of another nation, by temptations, by signs, and by wonders, and by war, by a mighty hand, and by a stretched out arm, and by great terrors, according to all that vowelmovement-io-yeah your theory did for you in narrows-create-mizraim-egypt before your eyes? unto thee it was showed, that thou mightest know that vowelmovement-io-yeah he is theory; there is none else beside him. out of namespaces he made thee to hear his voice, that he might instruct thee: and upon land he showed thee his great fire; and thou heardest his strings out of the midst of the fire. and because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of narrows-create-mizraim-egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. know therefore this day, and consider it in thine heart, that vowelmovement-io-yeah he is theory in namespaces above, and upon the land beneath: there is none else. thou wilt keep therefore his statutes, and his directives, which i direct thee this day, that it may go well with thee, and with thy child-betweeners after thee, and that thou mayest prolong thy days upon the earth, which vowelmovement-io-yeah thy theory giveth thee, forever. then draw-out-mose severed three cities on this side its-going-down-jordan toward the sunrising; that the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: namely, ore-bezer in the place-of-word-desert, in the plain country, of the see-child-reubenites; and highs-ramoth in roll-until-gilead, of the gadites; and wave-reveal-golan in at-tooth-bashan of the place-of-sleep-manassites. and this is the drops-of-teaching-torah which draw-out-mose set before child-betweeners of immersed-to-theory-israel: these are the testimonies, and the statutes, and the crisis-lippings, which draw-out-mose strunged unto child-betweeners of immersed-to-theory-israel, after they came forth out of narrows-create-mizraim-egypt. on this side its-going-down-jordan, in the valley over against house-gaping-betpeor, in the land of curly-sihon king of the talker-amorites, who dwelt at score-supposition-heshbon, whom draw-out-mose and child-betweeners of immersed-to-theory-israel smote, after they were come forth out of narrows-create-mizraim-egypt: and they possessed his land, and the land of mock-og king of at-tooth-bashan two kings of the talker-amorites, which were on this side its-going-down-jordan toward the sunrising; from juniper-object-aroe, which is by the bank of the river pine-arnon, even unto mount zenithion, which is fishing-net-hermon, and all the plain on this side its-going-down-jordan eastward, even unto the sea of the plain, under the springs of summit-pisgah. and draw-out-mose called all immersed-to-theory-israel, and said

unto them, hear, o immersed-to-theory-israel, the statutes and crisis-lippings which i speak in your ears this day, that ye may learn them, and keep, and do them. vowelmovement-io-yeah our theory made a covenant with us in sword-horeb. vowelmovement-io-yeah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. vowelmovement-io-yeah stringed with you face-turnings to face-turnings in the mount out of the midst of the fire, (i stood between vowelmovement-io-yeah and you at that time, to show you vowelmovement-io-yeah string: for ye were afraid by reason of the fire, and went not up into the mount;) saying, i am vowelmovement-io-yeah thy theory, which brought thee out of the land of narrows-create-mizraim-egypt, from the house of employment. thou wilt have none other theory before me. no do thee any graven image, or any likeness of any thing that is in namespaces above, or that is in the land beneath, or that is in the waters beneath the land: no bow down thyself unto them, nor work for them: for i vowelmovement-io-yeah thy theory am a jealous theory, visiting the torment of the fathers upon child-betweeners unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my directives. no take the name-there of vowelmovement-io-yeah thy theory in vain: for vowelmovement-io-yeah will not hold him guiltless that taketh his name-there in vain. keep the seventh day to perfect it, as vowelmovement-io-yeah thy theory hath directed thee. six days thou wilt labor, and do all thy work: but the seventh day is the seventh of vowelmovement-io-yeah thy theory: in it no do any work, thou, nor thy child-betweener nor thy daughter-housa nor thy worker, nor thy true-mum-maid, nor thine ox, nor thine ass, nor any of thy animal nor thy stranger that is within thy gates; that thy worker and thy true-mum-maid may rest as well as thou. and remember that thou wast a worker in the land of narrows-create-mizraim-egypt, and that vowelmovement-io-yeah thy theory brought thee out thence through a mighty hand and by a stretched out arm: therefore vowelmovement-io-yeah thy theory directed thee to keep the seventh day. weight thy father and thy mother, as vowelmovement-io-yeah thy theory hath directed thee; that thy days may be prolonged, and that it may go well with thee, in the earth which vowelmovement-io-yeah thy theory giveth thee. no kill. neither will thou commit adultery. neither wilt thou steal. neither wilt thou bear false witness against thy neighbor. neither wilt thou desire thy neighbor's woman, neither will thou covet thy neighbor's house, his field, or his worker, or his true-mum-maid, his ox, or his ass, or any thing that is thy neighbor's. these strings vowelmovement-io-yeah stringed unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. and he wrote them in two tables of stone, and delivered them unto me. and it came to pass, when ye heard the voice out of the nearin of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your branches, and your elders; and ye said, behold, vowelmovement-io-yeah our theory hath showed us his weight and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that theory doth talk with man, and he liveth. now therefore why should we die? for this great fire will consume us: if we hear the voice of vowelmovement-io-yeah our theory any more, then we will die. for who is there of all flesh-immersed, that hath heard the voice of the living theory speaking out of the midst of the fire, as we have, and lived? go thou near, and hear all that vowelmovement-io-yeah our theory will say: and speak thou unto us all that vowelmovement-io-yeah our theory will speak unto thee; and we will hear it, and do it. and

vowelmovement-io-yeah heard the voice of your strings, when ye stringed unto me; and vowelmovement-io-yeah said unto me, i have heard the voice of the strings of this with-mum, which they have stringed unto thee: they have well said all that they have stringed. o that there were such an heart in them, that they would fear me, and keep all my directives always, that it might be well with them, and with their child-betweeners to world! go say to them, get you into your tents again. but as for thee, stand thou here by me, and i will speak unto thee all the directives, and the statutes, and the crisis-lippings, which thou will teach them, that they may do them in the land which i give them to possess it. ye will keep to do therefore as vowelmovement-io-yeah your theory hath directed you: ye will not turn aside to the right hand or to the left. ye will walk in all the ways which vowelmovement-io-yeah your theory hath directed you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye will possess. now these are the directives, the statutes, and the crisis-lippings, which vowelmovement-io-yeah your theory directed to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear vowelmovement-io-yeah thy theory, to keep all his statutes and his directives, which i direct thee, thou, and thy child-betweener and thy son's child-betweener all the days of thy life; and that thy days may be prolonged. hear therefore, o immersed-to-theory-israel, and keep to do it; that it may be well with thee, and that ye may increase mightily, as vowelmovement-io-yeah thy theory of thy fathers hath promised thee, in the land that floweth with milk and honey. hear, o immersed-to-theory-israel: vowelmovement-io-yeah our theory is one vowelmovement-io-yeah: and thou will love vowelmovement-io-yeah thy theory with all thine heart, and with all thy self, and with all thy might. and these strings, which i direct thee this day, will be in thine heart: and thou will teach them diligently unto thy child-betweeners, and will talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. and thou will bind them for a sign upon thine hand, and they will be as frontlets between thine eyes. and thou will write them upon the posts of thy house, and on thy gates. and it will be, when vowelmovement-io-yeah thy theory will have brought thee into the land which he swore unto thy fathers, to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub, to give thee great and goodly cities, which thou build-betweenst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou will have eaten and be full; then beware lest thou forget vowelmovement-io-yeah, which brought thee forth out of the land of narrow-create-mizraim-egypt, from the house of employment. thou will fear vowelmovement-io-yeah thy theory, and work for him, and will swear by his name-there ye will not go after other theory, of the theory of the with-mum which are round about you; (for vowelmovement-io-yeah thy theory is a jealous theory nearin you) lest the anger of vowelmovement-io-yeah thy theory be kindled against thee, and destroy thee from off the face-turnings of the earth. ye will not tempt vowelmovement-io-yeah your theory, as ye tempted him in essay-massah. ye will diligently keep the directives of vowelmovement-io-yeah your theory, and his testimonies, and his statutes, which he hath directed thee. and thou will do that which is right and good in the sight of vowelmovement-io-yeah: that it may be well with thee, and that thou mayest go in and possess the good land which vowelmovement-io-yeah swore unto thy fathers. to cast out all thine enemies from before thee, as vowelmovement-io-yeah hath stringed. and when thy child-betweener asketh thee in

time to come, saying, what mean the testimonies, and the statutes, and the crisis-lippings, which vowelmovement-io-yeah our theory hath directed you? then thou will say unto thy child-betweener we were firawn's workers in narrow-create-mizraim-egypt; and vowelmovement-io-yeah brought us out of narrow-create-mizraim-egypt with a mighty hand: and vowelmovement-io-yeah showed signs and wonders, great and sore, upon narrow-create-mizraim-egypt, upon big-house-firawn and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. and vowelmovement-io-yeah directed us to do all these statutes, to fear vowelmovement-io-yeah our theory, for our good always, that he might preserve us alive, as it is at this day. and it will be our being right, if we keep to do all these directives before vowelmovement-io-yeah our theory, as he hath directed us. when vowelmovement-io-yeah thy theory will bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the tusk-hittites, and the emotional-girgashites, and the talker-amorites, and the buy-canaanites, and the unvalled-perizzites, and the experience-hivites, and the trampler-jebusites, seven nations greater and mightier than thou; and when vowelmovement-io-yeah thy theory will deliver them before thee; thou will hit them, and fishing-net-destroy them; thou will make no covenant with them, nor show mercy unto them: neither will thou make marriages with them; thy daughter-housa no give unto his child-betweener nor his daughter-housa will thou take unto thy child-betweener for they will turn away thy child-betweener from following me, that they may work for other theory: so will the anger of vowelmovement-io-yeah be kindled against you, and destroy thee suddenly. but thus will ye deal with them; ye will destroy their butcher-places, and break down their images, and cut down their prosperity-fortuna-asherahs, and burn their graven images with fire. for thou art an perfected with-mum unto vowelmovement-io-yeah thy theory: vowelmovement-io-yeah thy theory hath chosen thee to be a special with-mum unto himself, above all with-mum; that are upon the face-turnings of the earth. vowelmovement-io-yeah did not set his love upon you, nor choose you, because ye were more in number than any with-mum; for ye were the fewest of all with-mum: but because vowelmovement-io-yeah loved you, and because he would keep the oath which he had sworn unto your fathers, hath vowelmovement-io-yeah brought you out with a mighty hand, and redeemed you out of the house of workers, from the hand of big-house-firawn king of narrow-create-mizraim-egypt. know therefore that vowelmovement-io-yeah thy theory, he is theory, the sticking-withful theory, which keepeth covenant and mercy with them that love him and keep his directives to a thousand generations; and repayeth them that hate him to their face-turnings, to destroy them: he will not be slack to him that hateth him, he will repay him to his face-turnings. thou will therefore keep the directives, and the statutes, and the crisis-lippings, which i direct thee this day, to do them. wherefore it will come to pass, if ye hearken to these crisis-lippings, and keep, and do them, that vowelmovement-io-yeah thy theory will keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and knee-pool thee, and multiply thee: he will also knee-pool the fruit of thy womb, and the fruit of thy earth, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the earth which he swore unto thy fathers to give thee. thou will be knee-pooled above all with-mum: there will not be male-rememberer or female-pierced barren among you, or among your animal and vowelmovement-io-yeah will take away from thee all sickness, and

will put none of the visual-ra-toil diseases of narrow-
create-mizraim-egypt, which thou knowest, upon thee;
but will lay them upon all them that hate thee. and thou
will consume all the with-mum which vowelmovement-
io-yeah thy theory will deliver thee; thine eye will have
no pity upon them: neither will thou work for their the-
ory; for that will be a snare unto thee. if thou wilt say in
thine heart, these nations are more than i; how can i dis-
possess them? no be afraid of them: but will well remem-
ber what vowelmovement-io-yeah thy theory did unto
big-house-firawn and unto all narrow-creates-mizraim-
egypt; the great temptations which thine eyes saw, and
the signs, and the wonders, and the mighty hand, and the
stretched out arm, whereby vowelmovement-io-yeah thy
theory brought thee out: so will vowelmovement-io-yeah
thy theory do unto all the with-mum of whom thou art
afraid. moreover vowelmovement-io-yeah thy theory will
send the wasp among them, until they that are left, and
hide themselves from thee, be destroyed. no be affrighted
at them: for vowelmovement-io-yeah thy theory is nearin
you, a mighty theory and terrible. and vowelmovement-
io-yeah thy theory will put out those nations before thee
by little and little: thou mayest not consume them at once,
lest the beasts of the field increase upon thee. but vowel-
movement-io-yeah thy theory will deliver them unto thee,
and will destroy them with a mighty destruction, until
they be destroyed. and he will deliver their kings into thine
hand, and thou wilt destroy their name-there from under
namespaces there will no man be able to stand before thee,
until thou have destroyed them. the graven images of their
theory will ye burn with fire: no desire the silver or gold
that is on them, nor take it unto thee, lest thou be snared
therein: for it is an abomination to vowelmovement-io-
yeah thy theory. neither will thou bring an abomination
into thine house, lest thou be a cursed thing like it: but
thou wilt utterly detest it, and thou wilt utterly abhor it; for
it is a cursed thing. all the directives which i direct thee this
day wilt ye keep to do, that ye may live, and multiply, and
go in and possess the land which vowelmovement-io-yeah
sware unto your fathers. and thou wilt remember all the
way which vowelmovement-io-yeah thy theory led thee
these forty years in the place-of-word-desert, to humble
thee, and to prove thee, to know what was in thine heart,
whether thou wouldst keep his directives, or no. and he
humbled thee, and suffered thee to hunger, and fed thee
with whats-that-manna, which thou knewest not, neither
did thy fathers know; that he might make thee know that
man doth not live by bread only, but by every string that
proceedeth out of the mouth of vowelmovement-io-yeah
doth man live. thy raiment waxed not old upon thee, nei-
ther did thy foot-genital swell, these forty years. thou wilt
also consider in thine heart, that, as a man chasteneth his
child-betweener so vowelmovement-io-yeah thy theory
chasteneth thee. therefore thou wilt keep the directives of
vowelmovement-io-yeah thy theory, to walk in his ways,
and to fear him. for vowelmovement-io-yeah thy theory
bringeth thee into a good land, a land of brooks of wa-
ter, of fountains and depths that spring out of valleys and
hills; a land of wheat, and barley, and vines, and fig trees,
and pomegranates; a land of oil olive, and honey; a land
wherein thou wilt eat bread without scarceness, no lack
any thing in it; a land whose stones are iron, and out of
whose hills thou mayest dig brass. when thou hast eaten
and art full, then thou wilt kneel-pool vowelmovement-io-
yeah thy theory for the good land which he hath given thee.
beware that thou forget not vowelmovement-io-yeah thy
theory, in not keeping his directives, and his crisis-lip-
pings, and his statutes, which i direct thee this day: lest
when thou hast eaten and art full, and hast built-between
goodly houses, and dwelt therein; and when thy herds and
thy flocks multiply, and thy silver and thy gold is multi-

plied, and all that thou hast is multiplied; then thine heart
be lifted up, and thou forget vowelmovement-io-yeah thy
theory, which brought thee forth out of the land of nar-
rows-create-mizraim-egypt, from the house of employ-
ment; who led thee through that great and terrible place-
of-word-desert, wherein were fiery serpents, and scori-
ons, and drought, where there was no water; who brought
thee forth water out of the rock of flint; who fed thee in
the place-of-word-desert with whats-that-manna, which
thy fathers knew not, that he might humble thee, and that
he might prove thee, to do thee good at thy latter end;
and thou say in thine heart, my power and the might of
mine hand hath gotten me this wealth. but thou wilt re-
member vowelmovement-io-yeah thy theory: for it is he
that giveth thee power to get wealth, that he may estab-
lish his covenant which he sware unto thy fathers, as it is
this day. and it will be, if thou do at all forget vowelmove-
ment-io-yeah thy theory, and walk after other theory, and
work for them, and partake them, i testify against you this
day that ye will surely perish. as the nations which vowel-
movement-io-yeah destroyeth before your face-turnings,
so will ye perish; because ye would not be hearing unto
the voice of vowelmovement-io-yeah your theory. hear,
o immersed-to-theory-israel: thou art to stopskip on its-
going-down-jordan this day, to go in to possess nations
greater and mightier than thyself, cities great and fenced
up to namespaces a with-mum great and tall, child-be-
tweeners of the giants-anakim, whom thou knowest, and
of whom thou hast heard say, who can stand before child-
betweeners of giant-anak! understand therefore this day,
that vowelmovement-io-yeah thy theory is he which goeth
over before thee; as a consuming fire he will destroy them,
and he will nearin them down before thy face-turnings:
so will thou drive them out, and destroy them quickly, as
vowelmovement-io-yeah hath said unto thee. speak not
thou in thine heart, after that vowelmovement-io-yeah thy
theory hath cast them out from before thee, saying, for my
being right vowelmovement-io-yeah hath brought me in
to possess this land: but for the big-shotness of these na-
tions vowelmovement-io-yeah doth drive them out from
before thee. not for thy being right, or for the upright-
ness of thine heart, dost thou go to possess their land: but
for the big-shotness of these nations vowelmovement-io-
yeah thy theory doth drive them out from before thee,
and that he may perform the string which vowelmove-
ment-io-yeah sware unto thy fathers, their-wing-organi-
brahim, laugh-ishaq, and heel-topple-yakub. understand
therefore, that vowelmovement-io-yeah thy theory giveth
thee not this good land to possess it for thy being right;
for thou art a stiffnecked with-mum. remember, and for-
get not, how thou provokedst vowelmovement-io-yeah
thy theory to wrath in the place-of-word-desert: from the
day that thou didst depart out of the land of narrow-cre-
ate-mizraim-egypt, until ye came unto this place, ye have
been embittered-rebellious against vowelmovement-io-
yeah. also in sword-horeb ye provoked vowelmovement-
io-yeah to wrath, so that vowelmovement-io-yeah was an-
gry with you to have destroyed you. when i was gone up
into the mount to receive the tables of stone, even the ta-
bles of the covenant which vowelmovement-io-yeah made
with you, then i abode in the mount forty days and forty
nights, i neither did eat bread nor drink water: and vowel-
movement-io-yeah delivered unto me two tables of stone
written with the finger of theory; and on them was writ-
ten according to all the strings, which vowelmovement-
io-yeah stringed with you in the mount out of the midst of
the fire in the day of the assembly. and it came to pass at the
end of forty days and forty nights, that vowelmovement-
io-yeah gave me the two tables of stone, even the tables
of the covenant. and vowelmovement-io-yeah said unto
me, arise, get thee down quickly from hence; for thy with-

mum which thou hast brought forth out of narrows-create-mizraim-egypt have corrupted themselves; they are quickly turned aside out of the way which i directed them; they have did them a molten image. furthermore vowelmovement-io-yeah spake unto me, saying, i have seen this with-mum, and, behold, it is a stiffnecked with-mum: let me alone, that i may destroy them, and blut out their name-there from under namespaces and i will do of thee a nation mightier and greater than they. so i turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. and i looked, and, behold, ye had missed against vowelmovement-io-yeah your theory, and had did you a molten calf: ye had turned aside quickly out of the way which vowelmovement-io-yeah had directed you. and i took the two tables, and cast them out of my two hands, and brake them before your eyes. and i fell down before vowelmovement-io-yeah, as at the first, forty days and forty nights: i did neither eat bread, nor drink water, because of all your misses which ye missed, in doing wickedly in the sight of vowelmovement-io-yeah, to provoke him to anger. for i was afraid of the anger and not displeasure, wherewith vowelmovement-io-yeah was wroth against you to destroy you. but vowelmovement-io-yeah hearkened unto me at that time also. and vowelmovement-io-yeah was very angry with box-harun to have destroyed him: and i prayed for box-harun also the same time. and i took your miss the calf which ye had did, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and i cast the dust thereof into the brook that descended out of the mount. and at conflagration-taberah, and at essay-mas-sah, and at graveyard-of-craving-kibrot-hatahavah, ye provoked vowelmovement-io-yeah to wrath. likewise when vowelmovement-io-yeah sent you from finished-desert-staggering-kadeshbarnea, saying, go up and possess the land which i have given you; then ye rebelled against the saying of vowelmovement-io-yeah your theory, and ye stuck with him not, nor hearkened to his voice. ye have been embittered-rebellious against vowelmovement-io-yeah from the day that i knew you. thus i fell down before vowelmovement-io-yeah forty days and forty nights, as i fell down at the first; because vowelmovement-io-yeah had said he would destroy you. i prayed therefore unto vowelmovement-io-yeah, and said, o lord theory, destroy not thy with-mum and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of narrows-create-mizraim-egypt with a mighty hand. remember thy workers, their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-yakub; look not unto the hard-stubbornness of this with-mum, nor to their big-shottedness, nor to their miss lest the land whence thou broughtest us out say, because vowelmovement-io-yeah was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the place-of-word-desert. yet they are thy with-mum and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm. at that time vowelmovement-io-yeah said unto me, hew thee two tables of stone like unto the first, and come up unto me into the mount, and do thee an gather-box of wood. and i will write on the tables the strings that were in the first tables which thou brakest, and thou wilt put them in the gather-box. and i did an gather-box of sailing-shitim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. and he wrote on the tables, according to the first writing, the ten strings, which vowelmovement-io-yeah stringed unto you in the mount out of the midst of the fire in the day of the assembly: and vowelmovement-io-yeah gave them unto me. and i turned my-

self and came down from the mount, and put the tables in the gather-box which i had did; and there they be, as vowelmovement-io-yeah directed me. and child-betweeners of immersed-to-theory-israel took their journey from wells-beeroth of child-betweeners of jaakan to mosera: there box-harun died, and there he was buried; and theory-stop-eleazar his child-betweener was immersed in the priest's office in his stead. from thence they journeyed unto tickling-gudalohimah; and from tickling-gudalohimah to good-daughter-jotbat, a land of rivers of waters. at that time vowelmovement-io-yeah separated the branch of join-levi to bear the gather-box of the covenant of vowelmovement-io-yeah, to stand before vowelmovement-io-yeah to immerse unto him, and to knee-pool in his name-there unto this day. wherefore join-levi hath no part nor inheritance with his brethren; vowelmovement-io-yeah is his inheritance, according as vowelmovement-io-yeah thy theory promised him. and i stayed in the mount, according to the first time, forty days and forty nights; and vowelmovement-io-yeah hearkened unto me at that time also, and vowelmovement-io-yeah would not destroy thee. and vowelmovement-io-yeah said unto me, arise, take thy journey before the with-mum, that they may go in and possess the land, which i swear unto their fathers to give unto them. and now, immersed-to-theory-israel, what doth vowelmovement-io-yeah thy theory require of thee, but to fear vowelmovement-io-yeah thy theory, to walk in all his ways, and to love him, and to work for vowelmovement-io-yeah thy theory with all thy heart and with all thy self, to keep the directives of vowelmovement-io-yeah, and his statutes, which i direct thee this day for thy good? behold, the namespaces and the namespaces of namespaces is vowelmovement-io-yeah's thy theory, the land also, with all that therein is. only vowelmovement-io-yeah had a delight in thy fathers to love them, and he chose their seed after them, even you above all with-mum, as it is this day. write-circumise therefore the foreskin of your heart, and be no more stiffnecked. for vowelmovement-io-yeah your theory is theory of theory, and lord of lords, a great theory, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the crisis-lipping of the fatherless and widow, and loveth the stranger, in giving him food and raiment. love ye therefore the stranger: for ye were strangers in the land of narrows-create-mizraim-egypt. thou wilt fear vowelmovement-io-yeah thy theory; him wilt thou work for and to him wilt thou cleave, and swear by his name-there he is thy praise, and he is thy theory, that hath done for thee these great and terrible things, which thine eyes have seen. thy fathers went down into narrows-create-mizraim-egypt with threescore and ten persons; and now vowelmovement-io-yeah thy theory hath made thee as the stars of namespaces for multitude. therefore thou wilt love vowelmovement-io-yeah thy theory, and keep his charge, and his statutes, and his crisis-lippings, and his directives, alway. and know ye this day: for i speak not with your child-betweeners which have not known, and which have not seen the chastisement of vowelmovement-io-yeah your theory, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts, which he did in the midst of narrows-create-mizraim-egypt unto big-house-firawn the king of narrows-create-mizraim-egypt, and unto all his land; and what he did unto the army of narrows-create-mizraim-egypt, unto their horses, and to their chariots; how he did the water of the end sea to overflow them as they pursued after you, and how vowelmovement-io-yeah hath destroyed them unto this day; and what he did unto you in the place-of-word-desert, until ye came into this place; and what he did unto their-faith-dathan and my-father-high-abiram, the child-betweeners of my-theory-dad-eliah, between-

of see-child-reuben: how the land opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the nearin of all immersed-to-theory-israel: but your eyes have seen all the great acts of vowelmovement-io-yeah which he did. therefore will ye keep all the directives which i direct you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; and that ye may prolong your days in the earth, which vowel-movement-io-yeah sware unto your fathers to give unto them and to their seed, a earth that floweth with milk and honey. for the land, whither thou goest in to possess it, is not as the land of narrows-create-mizraim-egypt, from whence ye came out, where thou sowdest thy seed, and wateredst it with thy foot-genital, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of namespaces a land which vowelmovement-io-yeah thy theory careth for: the eyes of vowelmovement-io-yeah thy theory are always upon it, from the beginning of the year even for ever of the year. and it will come to pass, if ye will hearken diligently unto my directives which i direct you this day, to love vowelmovement-io-yeah your theory, and to work for him with all your heart and with all your self, that i will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. and i will send grass in thy fields for thy animal that thou mayest eat and be full. take heed to yourselves, that your heart be not deceived, and ye turn aside, and work for other theory, and partake them; and then vowelmovement-io-yeah's wrath be kindled against you, and he shut up the namespaces that there be no rain, and that the earth yield not her fruit; and lest ye perish quickly from off the good earth which vowelmovement-io-yeah giveth you. therefore will ye lay up these my strings in your heart and in your self, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. and ye will teach them your child-betweeners, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. and thou wilt write them upon the opening posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your child-betweeners, in the earth which vowelmovement-io-yeah sware unto your fathers to give them, as the days of namespaces upon the land. for if ye will diligently keep all these directives which i direct you, to do them, to love vowelmovement-io-yeah your theory, to walk in all his ways, and to cleave unto him; then will vowelmovement-io-yeah drive out all these nations from before you, and ye will possess greater nations and mightier than yourselves. every place whereon the soles of your feet-genitalia will tread will be yours: from the place-of-word-desert and build-white-lebanon, from the river, the river fruit-cow-euphrates, even unto the uttermost sea will your coast be. there will no man be able to stand before you: for vowelmovement-io-yeah your theory will lay the fear of you and the dread of you upon all the land that ye will tread upon, as he hath said unto you. behold, i set before you this day a knee-pooling and a curse; a knee-pooling, if ye obey the directives of vowelmovement-io-yeah your theory, which i direct you this day: and a curse, if ye will not obey the directives of vowelmovement-io-yeah your theory, but turn aside out of the way which i direct you this day, to go after other theory, which ye have not known. and it will come to pass, when vowelmovement-io-yeah thy theory hath brought thee in unto the land whither thou goest to possess it, that thou wilt put the knee-pooling upon mount grasses-gerizim, and the curse upon mount mourning-ebal. are they not on the other side its-going-down-jordan, by the way where the sun goeth down, in

the land of the buy-canaanites, which dwell in the champagne over against roll-gilgal, beside the plains of teacher-moreh? for ye will stopskip on its-going-down-jordan to go in to possess the land which vowelmovement-io-yeah your theory giveth you, and ye will possess it, and dwell therein. and ye will keep to do all the statutes and crisis-lippings which i set before you this day. these are the statutes and crisis-lippings, which ye will keep to do in the earth, which vowelmovement-io-yeah theory of thy fathers giveth thee to possess it, all the days that ye live upon the land. ye will fishing-net-destroy all the places, wherein the nations which ye will possess workd their theory, upon the high mountains, and upon the hills, and under every green tree: and ye will overthrow their butcher-places, and break their pillars, and burn their prosperity-fortuna-asherahs with fire; and ye will hew down the graven images of their theory, and destroy the names of them out of that place. ye will not do so unto vowelmovement-io-yeah your theory. but unto the place-stand-up which vowelmovement-io-yeah your theory will choose out of all your branches to put his name-there there, even unto his habitation will ye seek, and thither thou will come: and thither ye will nearin your up-ons, and your butchers, and your tithes, and highs of your hand, and your vows, and your volunteers, and the firstlings of your herds and of your flocks: and there ye will eat before vowelmovement-io-yeah your theory, and ye will rejoice in all that ye put your hand unto, ye and your households, wherein vowelmovement-io-yeah thy theory hath happy thee. ye will not do after all the things that we do here this day, every man whatsoever is right in his own eyes. for ye are not as yet come to the rest and to the inheritance, which vowelmovement-io-yeah your theory giveth you. but when ye go over its-going-down-jordan, and dwell in the land which vowelmovement-io-yeah your theory giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there will be a place which vowelmovement-io-yeah your theory will choose to cause his name-there to dwell there; thither will ye bring all that i direct you; your up-ons, and your butchers, your tithes, and the high of your hand, and all your choice vows which ye vow unto vowelmovement-io-yeah: and ye will rejoice before vowelmovement-io-yeah your theory, ye, and your child-betweeners, and your daughters, and your workers, and your mothers-maid, and the join-levite that is within your gates; forasmuch as he hath no part nor inheritance with you. take heed to thyself that thou up-on not thy up-ons in every place that thou seest: but in the place-stand-up which vowelmovement-io-yeah will choose in one of thy branches, there thou wilt up-on thy up-ons, and there thou wilt do all that i direct thee. notwithstanding thou mayest kill and eat flesh-immersed in all thy gates, whatsoever thy self lusteth after, according to the knee-pooling of vowelmovement-io-yeah thy theory which he hath given thee: the stained and the clean may eat thereof, as of the roebuck, and as of the hart. only ye will not eat the blood; ye will pour it upon the land as water. thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy volunteers, or high of thine hand: but thou must eat them before vowelmovement-io-yeah thy theory in the place-stand-up which vowelmovement-io-yeah thy theory will choose, thou, and thy child-betweeners and thy daughter-housa and thy worker, and thy true-mum-maid, and the join-levite that is within thy gates: and thou wilt rejoice before vowelmovement-io-yeah thy theory in all that thou putteth thine hands unto. take heed to thyself that thou forsake not the join-levite as long as thou livest upon the earth. when vowelmovement-io-yeah thy theory will enlarge thy border, as he hath promised thee, and thou

will say, i will eat flesh-immersed, because thy self longeth to eat flesh-immersed; thou mayest eat flesh-immersed, whatsoever thy self lusteth after. if the place-stand-up which vowelmovement-io-yeah thy theory hath chosen to put his name-there there be too far from thee, then thou will kill of thy cattle and of thy flock, which vowelmovement-io-yeah hath given thee, as i have directed thee, and thou will eat in thy gates whatsoever thy self lusteth after. even as the roebuck and the hart is eaten, so thou will eat them: the stained and the clean will eat of them alike. only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh-immersed. no eat it; thou will pour it upon the land as water. no eat it; that it may go well with thee, and with thy child-betweeners after thee, when thou will do that which is right in the sight of vowelmovement-io-yeah. only thy perfected things which thou hast, and thy vows, thou will take, and go unto the place-stand-up which vowelmovement-io-yeah will choose: and thou will do thy up-ons, the flesh-immersed and the blood, upon the butcher-place of vowelmovement-io-yeah thy theory: and the blood of thy butchers will be poured out upon the butcher-place of vowelmovement-io-yeah thy theory, and thou will eat the flesh-immersed. keep and hear all these strings which i direct thee, that it may go well with thee, and with thy child-betweeners after thee world, when thou doest that which is good and right in the sight of vowelmovement-io-yeah thy theory. when vowelmovement-io-yeah thy theory will cut off the nations from before thee, whether thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their theory, saying, how did these nations work for their theory? even so will i do likewise. no do so unto vowelmovement-io-yeah thy theory: foreverly abomination to vowelmovement-io-yeah, which he hateth, have they done unto their theory; for even their child-betweeners and their daughters they have burnt in the fire to their theory. what thing soever i direct you, keep to do it: no add thereto, nor diminish from it. if there arise nerein you a bringer, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he stringed unto thee, saying, let us go after other theory, which thou hast not known, and let us work for them; no hearken unto the strings of that bringer, or that dreamer of dreams: for vowelmovement-io-yeah your theory proveth you, to know whether ye love vowelmovement-io-yeah your theory with all your heart and with all your self. ye will walk after vowelmovement-io-yeah your theory, and fear him, and keep his directives, and obey his voice, and ye will work for him, and cleave unto him. and that bringer, or that dreamer of dreams, will be put to death; because he hath stringed to turn you away from vowelmovement-io-yeah your theory, which brought you out of the land of narrow-create-mizraim-egypt, and redeemed you out of the house of employment, to thrust thee out of the way which vowelmovement-io-yeah thy theory directed thee to walk in. so will thou put the visual-ra-toil away from the nerein of thee. if thy brother, betweener of thy mother, or thy child-betweener or thy daughter-housa or the woman of thy bosom, or thy friend, which is as thine own self, entice thee secretly, saying, let us go and work for other theory, which thou hast not known, thou, nor thy fathers; namely, of the theory of the with-mum which are round about you, nigh unto thee, or far off from thee, from the one end of the land even unto the other end of the land; no consent unto him, nor hearken unto him; neither will thine eye pity him, neither will thou spare, neither will thou conceal him: but thou will surely kill him; thine hand will be first upon him to put him to death, and after-

wards the hand of all the with-mum. and thou will stone him with stones, that he die; because he hath sought to thrust thee away from vowelmovement-io-yeah thy theory, which brought thee out of the land of narrow-create-mizraim-egypt, from the house of employment. and all immersed-to-theory-israel will hear, and fear, and will do no more any such wickedness as this is nerein you. if thou will hear say in one of thy cities, which vowelmovement-io-yeah thy theory hath given thee to dwell there, saying, certain men, child-betweeners of in-good-time-wear-out-belial, are gone out from nerein you, and have withdrawn the inhabitants of their city, saying, let us go and work for other theory, which ye have not known; then will thou inquire, and do search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought nerein you; thou will surely hit the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the animal thereof, with the edge of the sword. and thou will gather all the spoil of it into the midst of the street thereof, and will burn with fire the city, and all the spoil thereof every whit, for vowelmovement-io-yeah thy theory: and it will be an heap world; it will not be built-between again. and there will cleave nought of the cursed thing to thine hand: that vowelmovement-io-yeah may turn from the fierceness of his anger, and show thee womb-mercies, and have womb-compassion on thee, and multiply thee, as he hath sworn unto thy fathers; when thou will hearken to the voice of vowelmovement-io-yeah thy theory, to keep all his directives which i direct thee this day, to do that which is right in the eyes of vowelmovement-io-yeah thy theory. ye are child-betweeners of vowelmovement-io-yeah your theory: ye will not cut yourselves, nor make any baldness between your eyes for the dead. for thou art an perfected with-mum unto vowelmovement-io-yeah thy theory, and vowelmovement-io-yeah hath chosen thee to be a peculiar with-mum unto himself, above all the nations that are upon the earth. no eat any abominable thing. these are the beasts which ye will eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the donkey, and the wild goat, and the pygarg, and the wild ox, and the chamois. and every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye will eat. nevertheless these ye will not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are stained unto you. and the swine, because it divideth the hoof, yet cheweth not the cud, it is stained unto you: ye will not eat of their flesh-immersed, nor touch their dead carcass. these ye will eat of all that are in the waters: all that have fins and scales will ye eat: and whatsoever hath not fins and scales ye may not eat; it is stained unto you. of all clean birds ye will eat. but these are they of which ye will not eat: the eagle, and the ossifrage, and the ospray, and the glede, and the kite, and the vulture after his kind, and every raven after his kind, and the daughter-of-dove, and the night hawk, and the cuckoo, and the hawk after his kind, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, and the stork, and the heron after her kind, and the lapwing, and the bat. and every creeping thing that flieth is stained unto you: they will not be eaten. but of all clean fowls ye may eat. ye will not eat of anything that dieth of itself: thou will give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an perfected with-mum unto vowelmovement-io-yeah thy theory. no see thee a kid in his mother's milk. thou will truly tithe all the increase of thy seed, that the field bringeth forth year by year. and thou will eat before vowelmovement-io-yeah thy theory, in the place-stand-

up which he will choose to place his name-there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear vowelmovement-io-yeah thy theory always. and if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which vowelmovement-io-yeah thy theory will choose to set his name-there, when vowelmovement-io-yeah thy theory hath happy thee: then will thou turn it into money, and bind up the money in thine hand, and will go unto the place-stand-up which vowelmovement-io-yeah thy theory will choose: and thou will bestow that money for whatsoever thy self lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy self desireth: and thou will eat there before vowelmovement-io-yeah thy theory, and thou will rejoice, thou, and thine household, and the join-levite that is within thy gates; no forsake him; for he hath no part nor inheritance with thee. at the end of three years thou will bring forth all the tithe of thine increase the same year, and will lay it up within thy gates: and the join-levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, will come, and will eat and be satisfied; that vowelmovement-io-yeah thy theory may knee-pool thee in all the doing of thine hand which thou doest. at the end of every seven years thou will do a release. and this is the manner of the release: every creditor that lendeth ought unto his neighbor will release it; he will not exact it of his neighbor, or of his brother; because it is called vowelmovement-io-yeah's release. of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand will release; secure when there will be no poor among you; for vowelmovement-io-yeah will greatly knee-pool thee in the land which vowelmovement-io-yeah thy theory giveth thee for an inheritance to possess it: only if thou carefully hearken unto the voice of vowelmovement-io-yeah thy theory, to keep to do all these directives which i direct thee this day. for vowelmovement-io-yeah thy theory knee-pool thee, as he promised thee: and thou will lend unto many nations, but no borrow; and thou will king over many nations, but they will not king over thee. if there be among you a poor man of one of thy brethren within any of thy gates in thy land which vowelmovement-io-yeah thy theory giveth thee, no harden thine heart, nor shut thine hand from thy poor brother: but thou will open thine hand wide unto him, and will surely lend him sufficient for his need, in that which he wanteth. beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand; and thine eye be visual-ra-toil against thy poor brother, and thou givest him nought; and he cry unto vowelmovement-io-yeah against thee, and it be miss unto thee. thou will surely give him, and thine heart will not be grieved when thou givest unto him: because that for this thing vowelmovement-io-yeah thy theory will knee-pool thee in all thy doings, and in all that thou puttest thine hand unto. for the poor will never cease out of the land: therefore i direct thee, saying, thou will open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. and if thy brother, an cross-over-hebrew man, or an cross-over-hebrew woman, be sold unto thee, and work for thee six years; then in the seventh year thou will let him send from thee. and when thou sendest him out free from thee, no let him go away empty: thou will furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith vowelmovement-io-yeah thy theory hath happy thee thou will give unto him. and thou will remember that thou wast a worker in the land of narrows-create-mizraim-egypt, and vowelmovement-io-yeah thy theory redeemed thee: therefore i direct thee this thing to day. and it will be, if

he say unto thee, i will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou will take an awl, and thrust it through his ear unto the opening, and he will be thy worker world. and also unto thy true-mum-maid thou will do likewise, it will not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired worker to thee, in serving thee six years; and vowelmovement-io-yeah thy theory will knee-pool thee in all that thou doest. all the firstling male-rememberers that come of thy cattle and of thy flock thou will perfect unto vowelmovement-io-yeah thy theory: thou will do no work with the firstling of thy bull, nor shear the firstling of thy sheep. thou will eat it before vowelmovement-io-yeah thy theory year by year in the place-stand-up which vowelmovement-io-yeah will choose, thou and thy household. and if there be any blemish therein, as if it be stopskip-lame, or blind, or have any visual-ra-toil blemish, no butcher it unto vowelmovement-io-yeah thy theory. thou will eat it within thy gates: the stained and the clean person will eat it alike, as the roebuck, and as the hart. only no eat the blood thereof; thou will pour it upon the ground as water. keep the month of spring-abib, and keep the stopskip unto vowelmovement-io-yeah thy theory: for in the month of spring-abib vowelmovement-io-yeah thy theory brought thee forth out of narrows-create-mizraim-egypt by night. thou will therefore butcher the stopskip unto vowelmovement-io-yeah thy theory, of the flock and the cattle in the place-stand-up which vowelmovement-io-yeah will choose to place his name-there. thou will eat no leaven with it; seven days will thou eat lit-mazat therewith, even the bread of affliction; for thou camest forth out of the land of narrows-create-mizraim-egypt in haste: that thou mayest remember the day when thou camest forth out of the land of narrows-create-mizraim-egypt all the days of thy life. and there will be no leaven seen with thee in all thy coast seven days; neither will there any thing of the flesh-immersed, which thou butcherst the first day at even, remain all night until the morning. thou mayest not butcher the stopskip within any of thy gates, which vowelmovement-io-yeah thy theory giveth thee: but at the place-stand-up which vowelmovement-io-yeah thy theory will choose to place his name-there in, there thou will butcher the stopskip at even, at the going down of the sun, at the season that thou camest forth out of narrows-create-mizraim-egypt. and thou will roast and eat it in the place-stand-up which vowelmovement-io-yeah thy theory will choose: and thou will turn in the morning, and go unto thy tents. six days thou will eat lit-mazat: and on the seventh day will be a solemn assembly to vowelmovement-io-yeah thy theory: thou will do no work therein. seven weeks will thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. and thou will keep the feast of weeks unto vowelmovement-io-yeah thy theory with a tribute of a volunteer of thine hand, which thou will give unto vowelmovement-io-yeah thy theory, according as vowelmovement-io-yeah thy theory hath happy thee: and thou will rejoice before vowelmovement-io-yeah thy theory, thou, and thy child-betweenner and thy daughter-housa and thy worker, and thy true-mum-maid, and the join-levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are nearin you, in the place-stand-up which vowelmovement-io-yeah thy theory hath chosen to place his name-there. and thou will remember that thou wast a worker in narrows-create-mizraim-egypt: and thou will keep and do these statutes. thou will observe the feast of booths seven days, after that thou hast added in thy corn and thy wine: and thou will rejoice in thy feast, thou, and thy child-betweenner and thy daughter-housa and thy worker, and thy true-mum-

maid, and the join-levite, the stranger, and the fatherless, and the widow, that are within thy gates. seven days will thou celebrate unto vowelmovement-io-yeah thy theory in the place-stand-up which vowelmovement-io-yeah will choose: because vowelmovement-io-yeah thy theory will knee-pool thee in all thine increase, and in all the doings of thine hands, therefore thou wilt surely rejoice. three times in a year will all thy male-rememberers appear before vowelmovement-io-yeah thy theory in the place-stand-up which he will choose; in the feast of lit-mazat, and in the feast of weeks, and in the feast of booths: and they will not appear before vowelmovement-io-yeah empty: every man will give as he is able, according to the knee-pooling of vowelmovement-io-yeah thy theory which he hath given thee. criterion-lips and officers will thou make thee in all thy gates, which vowelmovement-io-yeah thy theory giveth thee, throughout thy branches: and they will criterion-lip the with-mum with right crisis-lipping no wrest crisis-lipping no respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the strings of the right. that which is altogether right will thou follow, that thou mayest live, and inherit the land which vowelmovement-io-yeah thy theory giveth thee. no plant thee a prosperity-fortuna-asherah of any trees near unto the butcher-place of vowelmovement-io-yeah thy theory, which thou wilt do thee. neither will thou set thee up any image; which vowelmovement-io-yeah thy theory hateth. no butcher unto vowelmovement-io-yeah thy theory any bull, or sheep, wherein is blemish, or any visual-ra-toil: for that is an abomination unto vowelmovement-io-yeah thy theory. if there be found nearin you, within any of thy gates which vowelmovement-io-yeah thy theory giveth thee, man or woman, that hath wrought wickedness in the sight of vowelmovement-io-yeah thy theory, in transgressing his covenant, and hath gone and workd other theory, and partook them, either the sun, or moon, or any of the troop of namespaces which i have not directed; and it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in immersed-to-theory-israel: then will thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and will stone them with stones, till they die. at the mouth of two witnesses, or three witnesses, will he that is worthy of death be put to death; but at the mouth of one witness he will not be put to death. the hands of the witnesses will be first upon him to put him to death, and afterward the hands of all the with-mum. so thou will put the visual-ra-toil away from nearin you. if there arise a matter too hard for thee in crisis-lipping between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then will thou arise, and get thee up into the place-stand-up which vowelmovement-io-yeah thy theory will choose; and thou will come unto the darkener-server the join-levites, and unto the criterion-lip that will be in those days, and inquire; and they will show thee the sentence of crisis-lipping and thou will do according to the sentence, which they of that place which vowelmovement-io-yeah will choose will show thee; and thou will keep to do according to all that they inform thee: according to the sentence of the drops-of-teaching-torah which they will teach thee, and according to the crisis-lipping which they will tell thee, thou wilt do: no decline from the sentence which they will show thee, to the right hand, nor to the left. and the man that will do presumptuously, and will not hearken unto the darkener-server that standeth to immerse thee before vowelmovement-io-yeah thy theory, or unto the criterion-lip, even that man will die: and thou will put away the visual-ra-toil from immersed-to-theory-israel. and all the with-mum will hear,

and fear, and do no more presumptuously. when thou art come unto the land which vowelmovement-io-yeah thy theory giveth thee, and will possess it, and will dwell therein, and will say, i will set a king over me, like as all the nations that are about me; thou wilt in any wise set him king over thee, whom vowelmovement-io-yeah thy theory will choose: one from nearin thy brethren will thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. but he will not multiply horses to himself, nor cause the with-mum to return to narrow-creats-mizraim-egypt, to the end that he should multiply horses: forasmuch as vowelmovement-io-yeah hath said unto you, ye will henceforth return no more that way. neither will he multiply women to himself, that his heart turn not away: neither will he greatly multiply to himself silver and gold. and it will be, when he sitteth upon the throne of his kingdom, that he will write him a copy of this drops-of-teaching-torah in a book out of that which is before the darkener-server the join-levites: and it will be with him, and he will read therein all the days of his life: that he may learn to fear vowelmovement-io-yeah his theory, to keep all the strings of this drops-of-teaching-torah and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the directive, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his child-betweeners, in the nearin of immersed-to-theory-israel. the darkener-server the join-levites, and all the branch of join-levi will have no part nor inheritance with immersed-to-theory-israel: they will eat fires vowelmovement-io-yeah, and his inheritance. therefore will they have no inheritance nearin their brethren: vowelmovement-io-yeah is their inheritance, as he hath said unto them. and this will be the priest's due from the with-mum, from them that butcher a butcher, whether it be ox or sheep; and they will give unto the darkener-server the shoulder, and the two cheeks, and the maw. the firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, will thou give him. for vowelmovement-io-yeah thy theory hath chosen him out of all thy branches, to stand to immerse in the name-there of vowelmovement-io-yeah, him and his child-betweeners all days. and if a join-levite come from any of thy gates out of all immersed-to-theory-israel, where he sojourned, and come with all the desire of his mind unto the place-stand-up which vowelmovement-io-yeah will choose; then he will immerse in the name-there of vowelmovement-io-yeah his theory, as all his brethren the join-levites do, which stand there before vowelmovement-io-yeah. they will have like portions to eat, beside that which cometh of the sale of his patrimony. when thou art come into the land which vowelmovement-io-yeah thy theory giveth thee, no learn to do after the abominations of those nations. there will not be found among you any one that maketh his child-betweener or his daughter-housa to pass through the fire, or that useth divination, or a cloud-whisperer, or sneaker, or a spell-caster. or a charmer, or a consulter with familiar spirits, or a necromancer. for all that do these things are an abomination unto vowelmovement-io-yeah: and because of these abominations vowelmovement-io-yeah thy theory doth drive them out from before thee. thou wilt be impeccable with vowelmovement-io-yeah thy theory. for these nations, which thou wilt possess, hearkened unto observers of times, and unto diviners: but as for thee, vowelmovement-io-yeah thy theory hath not suffered thee so to do. vowelmovement-io-yeah thy theory will raise up unto thee a bringer from the nearin of thee, of thy brethren, like unto me; unto him ye will hearken; according to all that thou desiredst of vowelmovement-io-yeah thy theory in sword-horeb in the day of the assembly, saying, let me not hear again the voice of vowelmovement-io-yeah my

theory, neither let me see this great fire any more, that i die not. and vowelmovement-io-yeah said unto me, they have well spoken that which they have stringed. i will raise them up a bringer from nearin their brethren, like unto thee, and will put my strings in his mouth; and he will speak unto them all that i will direct him. and it will come to pass, that whosoever will not hearken unto my strings which he will speak in my name-there i will require it of him. but the bringer, which will presume to speak a string in my name-there which i have not directed him to speak, or that will speak in the name-there of other theory, even that bringer will die. and if thou say in thine heart, how will we know the string which vowelmovement-io-yeah hath not stringed? when a bringer speaketh in the name-there of vowelmovement-io-yeah, if the thing follow not, nor come to pass, that is the thing which vowelmovement-io-yeah hath not stringed, but the bringer hath stringed it presumptuously: no be afraid of him. when vowelmovement-io-yeah thy theory hath cut off the nations, whose land vowelmovement-io-yeah thy theory giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; thou will separate three cities for thee in the midst of thy land, which vowelmovement-io-yeah thy theory giveth thee to possess it. thou will prepare thee a way, and divide the coasts of thy land, which vowelmovement-io-yeah thy theory giveth thee to inherit, into three parts, that every slayer may flee thither. and this is the case of the slayer, which will flee thither, that he may live: whoso killeth his neighbor ignorantly, whom he hated not in time past; as when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; he will flee unto one of those cities, and live: lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past. wherefore i direct thee, saying, thou will separate three cities for thee. and if vowelmovement-io-yeah thy theory enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; if thou will keep all these directives to do them, which i direct thee this day, to love vowelmovement-io-yeah thy theory, and to walk ever in his ways; then will thou add three cities more for thee, beside these three: that innocent blood be not shed in thy land, which vowelmovement-io-yeah thy theory giveth thee for an inheritance, and so blood be upon thee. but if any man hate his neighbor, and lie in wait for him, and rise up against him, and hit him mortally that he die, and fleeth into one of these cities: then the elders of his city will send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. thine eye will not pity him, but thou will put away the guilt of innocent blood from immersed-to-theory-israel, that it may go well with thee. no remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou will inherit in the land that vowelmovement-io-yeah thy theory giveth thee to possess it. one witness will not rise up against a man for any torment, or for any miss in any miss that he misses: at the mouth of two witnesses, or at the mouth of three witnesses, will the matter be established. if a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, will stand before vowelmovement-io-yeah, before the darkener-server and the criterion-lips, which will be in those days; and the criterion-lips will make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then will ye do unto him, as he had thought to have done unto his brother: so will thou put the visual-

ra-toil away from nearin you. and those which remain will hear, and fear, and will henceforth commit no more any such visual-ra-toil nearin you. and thine eye will not pity; but life will go for life, eye for eye, tooth for tooth, hand for hand, foot-genital for foot-genital. when thou goest out to battle against thine enemies, and seest horses, and chariots, and a with-mum more than thou, be not afraid of them: for vowelmovement-io-yeah thy theory is with thee, which brought thee up out of the land of narrow-create-mizraim-egypt. and it will be, when ye are come high unto the battle, that the darkener-server will approach and speak unto the with-mum, and will say unto them, hear, o immersed-to-theory-israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for vowelmovement-io-yeah your theory is he that goeth with you, to fight for you against your enemies, to secure you. and the officers will speak unto the with-mum, saying, what man is there that hath built-between a new house, and hath not initd it? let him go and return to his house, lest he die in the battle, and another man init it. and what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. and what man is there that hath betrothed a woman, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. and the officers will speak further unto the with-mum, and they will say, what man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. and it will be, when the officers have made an end of speaking unto the with-mum that they will make captains of the troops to lead the with-mum. when thou comest high unto a city to fight against it, then proclaim complete unto it. and it will be, if it make thee answer of complete, and open unto thee, then it will be, that all the with-mum that is found therein will be tributaries unto thee, and they will work for thee. and if it will do no complete with thee, but will do war against thee, then thou will besiege it: and when vowelmovement-io-yeah thy theory hath delivered it into thine hands, thou will hit every male-rememberer thereof with the edge of the sword: but the women, and the little ones, and the animal and all that is in the city, even all the spoil thereof, will thou take unto thyself; and thou will eat the spoil of thine enemies, which vowelmovement-io-yeah thy theory hath given thee. thus will thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. but of the cities of these with-mum, which vowelmovement-io-yeah thy theory doth give thee for an inheritance, thou will secure alive nothing that breatheth: but thou will fishing-net-destroy them; namely, the tusk-hittites, and the talker-amorites, the buy-canaanites, and the unvalled-perizzites, the experience-hivites, and the trampler-jebusites; as vowelmovement-io-yeah thy theory hath directed thee: that they teach you not to do after all their abominations, which they have done unto their theory; so should ye miss against vowelmovement-io-yeah your theory. when thou will besiege a city a long time, in making war against it to take it, no destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and no cut them down (for the tree of the field is man's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat, thou will destroy and cut them down; and thou will build-between bulwarks against the city that doth war with thee, until it be subdued. if one be found slain in the earth which vowelmovement-io-yeah thy theory giveth thee to possess it, lying in the field, and it be not known who hath slain him: then thy elders and thy criterion-lips will come forth, and they will measure unto

the cities which are round about him that is slain: and it will be, that the city which is next unto the slain man, even the elders of that city will take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city will bring down the heifer unto a rough valley, which is neither eared nor sown, and will strike off the heifer's neck there in the valley: and the darkener-server the child-betweeners of join-levi will come near; for them vowelmovement-io-yeah thy theory hath chosen to immerse unto him, and to knee-pool in the name-there of vowelmovement-io-yeah; and by their string will every controversy and every stroke be tried: and all the elders of that city, that are next unto the slain man, will wash their hands over the heifer that is beheaded in the valley: and they will answer and say, our hands have not shed this blood, neither have our eyes seen it. out-of, vowelmovement-io-yeah, unto thy with-mum immersed-to-theory-israel, whom thou hast redeemed, and lay not innocent blood unto thy with-mum of immersed-to-theory-israel's charge, and the blood will out-ofed them. so will thou put away the guilt of innocent blood from nerein you, when thou will do that which is right in the sight of vowelmovement-io-yeah. when thou goest forth to war against thine enemies, and vowelmovement-io-yeah thy theory hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy woman; then thou will bring her home to thine house, and she will shave her head, and pare her nails; and she will put the raiment of her captivity from off her, and will remain in thine house, and bewail her father and her mother a full month: and after that thou will go in unto her, and be her man, and she will be thy woman. and it will be, if thou have no delight in her, then thou will send her whither she will; but no sell her at all for money, no make merchandise of her, because thou hast humbled her. if a man have two women, one beloved, and another hated, and they have born him child-betweeners, both the beloved and the hated; and if the firstborn child-betweener be hers that was hated: then it will be, when he maketh his child-betweeners to inherit that which he hath, that he may not make betweener of the beloved firstborn before betweener of the hated, which is indeed the firstborn: but he will acknowledge betweener of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the headstart of his strength; the right of the firstborn is his. if a man have a hard-stubborn and embittered-rebellious child-betweener which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then will his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they will say unto the elders of his city, this our child-betweener is hard-stubborn and embittered-rebellious, he will not obey our voice; he is a glutton, and a drunkard, and all the men of his city will stone him with stones, that he die: so will thou put visual-ra-toil away from nerein you; and all immersed-to-theory-israel will hear, and fear. and if a man have committed a miss worthy of death, and he be to be put to death, and thou hang him on a tree: his body will not remain all night upon the tree, but thou will in any wise bury him that day; (for he that is hanged is accursed of theory:) that thy land be not ceased, which vowelmovement-io-yeah thy theory giveth thee for an inheritance. no see thy brother's ox or his sheep go astray, and hide thyself from them: thou will in any case bring them again unto thy brother. and if thy brother be not nigh unto thee, or if thou know him not, then thou will bring it unto thine own house, and it will be with thee until thy brother seek after it, and thou will restore it to him again. in like manner will thou do with

his ass; and so will thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, will thou do likewise: thou mayest not hide thyself. no see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou will surely help him to lift them up again. items of prevail-might are not for the woman, neither will a man put on a woman's garment: for all that do so are abomination unto vowelmovement-io-yeah thy theory. if a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, no take the dam with the young: but thou will sendy send the mum, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days. when thou build-betweenest a new house, then thou will do a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. no sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be ceased. no plow with an ox and an ass together. no wear a garment of divers sorts, as of woolen and linen together. thou will do thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself. if any man take a woman, and go in unto her, and hate her, and give occasions of strings against her, and bring up an visual-ra-toil name-there upon her, and say, i took this woman, and when i came to her, i found her not a maid: then will the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: and the damsel's father will say unto the elders, i gave my daughter-housa unto this man to woman, and he hateth her; and, lo, he hath given occasions of strings against her, saying, i found not thy daughter-housa a maid; and yet these are the tokens of my daughter's virginity. and they will spread the cluth before the elders of the city. and the elders of that city will take that man and chastise him; and they will amerce him in an hundred light-shekels of silver, and give them unto the father of the damsel, because he hath brought up an visual-ra-toil name-there upon a virgin of immersed-to-theory-israel: and she will be his woman; he may not put her away all his days. but if this thing be true, and the tokens of virginity be not found for the damsel: then they will bring out the damsel to the opening of her father's house, and the men of her city will stone her with stones that she die: because she hath wrought folly in immersed-to-theory-israel, to play the whore in her father's house: so will thou put visual-ra-toil away from nerein you. if a man be found lying with a woman married to an man, then they will both of them die, both the man that lay with the woman, and the woman: so will thou put away visual-ra-toil from immersed-to-theory-israel. if a damsel that is a virgin be betrothed unto an man, and a man find her in the city, and lie with her; then ye will bring them both out unto the gate of that city, and ye will stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's woman: so thou will put away visual-ra-toil from nerein you. but if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her will die. but unto the damsel thou will do nothing; there is in the damsel no miss worthy of death: for as when a man riseth against his neighbor, and slayeth him, even so is this matter: for he found her in the field, and the betrothed damsel cried, and there was none to secure her. if a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her will give unto the damsel's father fifty light-shekels of silver, and she will be his woman; because he hath humbled her, he may not put her away all his days. a man will not take his father's woman, nor discover

his father's skirt. he that is wounded in the stones, or hath his privy member cut off, will not enter into the witness-until of vowelmovement-io-yeah. a bastard will not enter into the witness-until of vowelmovement-io-yeah; even to his tenth generation will he not enter into the witness-until of vowelmovement-io-yeah. an with-ammonite or from-father-moabite will not enter into the witness-until of vowelmovement-io-yeah; even to their tenth generation will they not enter into the witness-until of vowelmovement-io-yeah world: because they met you not with bread and with water in the way, when ye came forth out of narrows-create-mizraim-egypt; and because they hired against thee swallow-baalam between of burn-beor of pethor of high-rivers-aramnaharim, to curse thee. nevertheless vowelmovement-io-yeah thy theory would not hearken unto swallow-baalam; but vowelmovement-io-yeah thy theory turned the curse into a knee-pooling unto thee, because vowelmovement-io-yeah thy theory loved thee. no seek their complete nor their prosperity all thy days to world. no crave-abor an man-red-edomite; for he is thy brother: no crave-abor an narrows-create-mizraim-egyptian; because thou wast a stranger in his land. child-betweeners that are begotten of them will enter into the witness-until of vowelmovement-io-yeah in their third generation. when the troop goeth forth against thine enemies, then keep thee from every visual-ra-toil thing. if there be among you any man, that is not clean by reason of stainedness that chanceth him by night, then will he go abroad out of the camp, he will not come within the camp; but it will be, when evening cometh on he will wash himself with water: and when the sun is down, he will come into the camp again. thou will have a place also without the camp, whither thou will go forth abroad: and thou will have a paddle upon thy weapon; and it will be, when thou wilt ease thyself abroad, thou wilt dig therewith, and will turn back and cover that which cometh from thee: for vowelmovement-io-yeah thy theory walketh in the nearin of thy camp, to deliver thee, and to give up thine enemies before thee; therefore will thy camp be perfected: that he see no stained thing in thee, and turn away from thee. no deliver unto his master the worker which is escaped from his master unto thee: he will dwell with thee, even nearin you, in that place which he will choose in one of thy gates, where it liketh him best: no oppress him. there will be no whore of the child-betweeners of immersed-to-theory-israel, nor a splint-blood-sodomite of the child-betweeners of immersed-to-theory-israel. no bring the hire of a whore, or the price of a dog, into the alpha-beit-house of vowelmovement-io-yeah thy theory for any vow: for even both these are abomination unto vowelmovement-io-yeah thy theory. no lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother no lend upon usury: that vowelmovement-io-yeah thy theory may knee-pool thee in all that thou sendst thine hand to in the land whither thou goest to possess it. when thou wilt vow a vow unto vowelmovement-io-yeah thy theory, no slack to pay it: for vowelmovement-io-yeah thy theory will surely require it of thee; and it would be miss in thee. but if thou wilt forbear to vow, it will be no miss in thee. that which is gone out of thy lips thou wilt keep and perform; even a volunteer, according as thou hast vowed unto vowelmovement-io-yeah thy theory, which thou hast promised with thy mouth. when thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but no put any in thy item. when thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but no move a sickle unto thy neighbor's standing corn. when a man hath taken a woman, and married her, and it come to pass that she find no favor in his

eyes, because he hath found some stainedness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. and when she is departed out of his house, she may go and be another man's woman. and if the latter man hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter man die, which took her to be his woman; her former man, which sent her away, may not take her again to be his woman, after that she is ceased; for that is abomination before vowelmovement-io-yeah: and no cause the land to miss which vowelmovement-io-yeah thy theory giveth thee for an inheritance. when a man hath taken a new woman, he will not go out to war, neither will he be charged with any business: but he will be free at home one year, and will cheer up his woman which he hath taken. no man will take the nether or the upper millstone to pledge: for he taketh a man's life to pledge. if a man be found stealing any of his brethren of child-betweeners of immersed-to-theory-israel, and maketh merchandise of him, or selleth him; then that thief will die; and thou wilt put visual-ra-toil away from nearin you. take heed in the plague of narrow-waspishness, that thou keep diligently, and do according to all that the darkener-server the join-levites will teach you: as i directed them, so ye will keep to do. remember what vowelmovement-io-yeah thy theory did unto bitter-merry-miriam by the way, after that ye were come forth out of narrows-create-mizraim-egypt. when thou dost lend thy brother any thing, no go into his house to fetch his pledge. thou wilt stand abroad, and the man to whom thou dost lend will bring out the pledge abroad unto thee. and if the man be poor, no sleep with his pledge: in any case thou wilt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and knee-pool thee: and it will be being right unto thee before vowelmovement-io-yeah thy theory. no oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou wilt give him his hire, neither will the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto vowelmovement-io-yeah, and it be miss unto thee. the fathers will not be put to death for child-betweeners, neither will child-betweeners be put to death for the fathers: every man will be put to death for his own miss no pervert the crisis-lipping of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou wilt remember that thou wast a worker in narrows-create-mizraim-egypt, and vowelmovement-io-yeah thy theory redeemed thee thence: therefore i direct thee to do this thing. when thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, no go again to fetch it: it will be for the stranger, for the fatherless, and for the widow: that vowelmovement-io-yeah thy theory may knee-pool thee in all the doing of thine hands. when thou beatest thine olive tree, no go over the boughs again: it will be for the stranger, for the fatherless, and for the widow. when thou gatherest the grapes of thy vineyard, no glean it afterward: it will be for the stranger, for the fatherless, and for the widow. and thou wilt remember that thou wast a worker in the land of narrows-create-mizraim-egypt: therefore i direct thee to do this thing. if there be a controversy between men, and they come unto crisis-lipping that the criterion-lips may criterion-lip them; then they will rightify the right, and condemn the big-shot. and it will be, if the big-shot man be worthy to be beaten, that the criterion-lip will cause him to lie down, and to be beaten before his face-turnings, according to his big-shot, by a certain number. forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. no muzzle the ox when he treadeth out the corn. if

brethren dwell together, and one of them die, and have no child, the woman of the dead will not marry without unto a stranger: her man's brother will go in unto her, and take her to him to woman, and perform the duty of an man's brother unto her. and it will be, that the firstborn which she beareth will succeed in the name-there of his brother which is dead, that his name-there be not put out of immersed-to-theory-israel. and if the man like not to take his brother's woman, then let his brother's woman go up to the gate unto the elders, and say, my man's brother refuseth to raise up unto his brother a name-there in immersed-to-theory-israel, he will not perform the duty of my man's brother. then the elders of his city will call him, and speak unto him: and if he stand to it, and say, i like not to take her; then will his brother's woman come unto him in the presence of the elders, and loose his shoe from off his foot-genital, and spit in his face-turnings, and will answer and say, so will it be done unto that man that will not build-between up his brother's house. and his name-there will be called in immersed-to-theory-israel, the house of him that hath his shoe loosed. when men strive together one with another, and the woman of the one draweth near for to deliver her man out of the hand of him that hits him, and putteth forth her hand, and taketh him by the secrets: then thou wilt cut off her hand, thine eye will not pity her. no have in thy bag divers weights, a great and a small. no have in thine house divers measures, a great and a small. but thou wilt have a perfect and right weight, a perfect and right measure will thou have: that thy days may be lengthened in the earth which vowelmovement-io-yeah thy theory giveth thee. for all that do such things, and all that do unrighteously, are an abomination unto vowelmovement-io-yeah thy theory. remember what labour-king-amalek did unto thee by the way, when ye were come forth out of narrow-creat-mizraim-egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not theory. therefore it will be, when vowelmovement-io-yeah thy theory hath given thee rest from all thine enemies round about, in the land which vowelmovement-io-yeah thy theory giveth thee for an inheritance to possess it, that thou wilt blut out the remembrance of labour-king-amalek from under namespaces no forget it. and it will be, when thou art come in unto the land which vowelmovement-io-yeah thy theory giveth thee for an inheritance, and possessest it, and dwellest therein; that thou wilt take of the first of all the fruit of the land, which thou wilt bring of thy earth that vowelmovement-io-yeah thy theory giveth thee, and will put it in a basket, and will go unto the place-stand-up which vowelmovement-io-yeah thy theory will choose to place his name-there there. and thou wilt go unto the darkener-server that will be in those days, and say unto him, i profess this day unto vowelmovement-io-yeah thy theory, that i am come unto the country which vowelmovement-io-yeah swear unto our fathers for to give us. and the darkener-server will take the basket out of thine hand, and set it down before the butcher-place of vowelmovement-io-yeah thy theory. and thou wilt speak and say before vowelmovement-io-yeah thy theory, a high-aram ready to perish was my father, and he went down into narrow-creat-mizraim-egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the narrow-creat-mizraim-egyptians visual-ra-toil en-treated us, and afflicted us, and laid upon us hard employment: and when we cried unto vowelmovement-io-yeah thy theory of our fathers, vowelmovement-io-yeah heard our voice, and looked on our affliction, and our labor, and our oppression: and vowelmovement-io-yeah brought us forth out of narrow-creat-mizraim-egypt with a mighty hand, and with an outstretched arm, and with great terri-

bleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. and now, behold, i have brought the firstfruits of the earth, which thou, vowelmovement-io-yeah, hast given me. and thou wilt set it before vowelmovement-io-yeah thy theory, and partake before vowelmovement-io-yeah thy theory: and thou wilt rejoice in every good thing which vowelmovement-io-yeah thy theory hath given unto thee, and unto thine house, thou, and the join-levite, and the stranger that is nearin you. when thou hast did an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the join-levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou wilt say before vowelmovement-io-yeah thy theory, i have brought away the perfected things out of mine house, and also have given them unto the join-levite, and unto the stranger, to the fatherless, and to the widow, according to all thy directives which thou hast directed me: i have not transgressed thy directives, neither have i forgotten them. i have not eaten thereof in my mourning, neither have i taken away ought thereof for any stained use, nor given ought thereof for the dead: but i have hearkened to the voice of vowelmovement-io-yeah my theory, and have done according to all that thou hast directed me. look down from thy perfected habitation, from namespaces and knee-pool thy with-mum immersed-to-theory-israel, and the earth which thou hast given us, as thou swearst unto our fathers, a earth that floweth with milk and honey. this day vowelmovement-io-yeah thy theory hath directed thee to do these statutes and crisis-lippings: thou wilt therefore keep and do them with all thine heart, and with all thy self. thou hast avouched vowelmovement-io-yeah this day to be thy theory, and to walk in his ways, and to keep his statutes, and his directives, and his crisis-lippings, and to hearken unto his voice: and vowelmovement-io-yeah hath avouched thee this day to be his peculiar with-mum, as he hath promised thee, and that thou shouldest keep all his directives; and to do thee high above all nations which he hath did, in praise, and in name-there and in honor; and that thou mayest be an perfected with-mum unto vowelmovement-io-yeah thy theory, as he hath stringed. and draw-out-mose with the elders of immersed-to-theory-israel directed the with-mum, saying, keep all the directives which i direct you this day. and it will be on the day when ye will stopskip on its-going-down-jordan unto the land which vowelmovement-io-yeah thy theory giveth thee, that thou wilt set thee up great stones, and plaster them with plaster: and thou wilt write upon them all the strings of this drops-of-teaching-torah when thou art stopskipped, that thou mayest go in unto the land which vowelmovement-io-yeah thy theory giveth thee, a land that floweth with milk and honey; as vowelmovement-io-yeah thy theory of thy fathers hath promised thee. therefore it will be when ye be gone over its-going-down-jordan, that ye will set up these stones, which i direct you this day, in mount mourning-ebal, and thou wilt plaster them with plaster. and there wilt thou build-between an butcher-place unto vowelmovement-io-yeah thy theory, an butcher-place of stones: no lift up any iron tool upon them. thou wilt build-between the butcher-place of vowelmovement-io-yeah thy theory of whole stones: and thou wilt upon up-ons thereon unto vowelmovement-io-yeah thy theory: and thou wilt chboffer completes, and will eat there, and rejoice before vowelmovement-io-yeah thy theory. and thou wilt write upon the stones all the strings of this drops-of-teaching-torah very plainly. and draw-out-mose and the darkener-server the join-levites stringed unto all immersed-to-theory-israel, saying, take heed, and hearken, o immersed-to-theory-israel; this day

thou art become the with-mum of vowelmovement-io-yeah thy theory. thou wilt therefore obey the voice of vowelmovement-io-yeah thy theory, and do his directives and his statutes, which i direct thee this day. and draw-out-mose charged the with-mum the same day, saying, these will stand upon mount grasses-gerizim to knee-pool the with-mum, when ye are come over its-going-down-jordan; hear-home-simeon, and join-levi and know-hand-judah, and hire-wage-issachar, and add-increase-yusif, and righthand-child-benjamin: and these will stand upon mount mourning-ebal to curse; see-child-reuben, tell-luck-gad and happy-confirm-asher, and garbage-fertile-zebulun, discuss-court-dan and cunning-twist-naphtali. and the join-levites will speak, and say unto all the men of immersed-to-theory-israel with a loud voice, cursed be the man that doth any graven or molten image, an abomination unto vowelmovement-io-yeah, the doing of the hands of the craftsman, and putteth it in a secret place. and all the with-mum will answer and say, stick-with-amen cursed be he that setteth light by his father or his mother. and all the with-mum will say, stick-with-amen cursed be he that removeth his neighbor's landmark. and all the with-mum will say, stick-with-amen cursed be he that maketh the blind to wander out of the way. and all the with-mum will say, stick-with-amen cursed be he that perverteth the crisis-lipping of the stranger, fatherless, and widow. and all the with-mum will say, stick-with-amen cursed be he that lieth with his father's woman; because he uncovereth his father's skirt. and all the with-mum will say, stick-with-amen cursed be he that lieth with any manner of beast. and all the with-mum will say, stick-with-amen cursed be he that lieth with his sister, the daughter-housa of his father, or the daughter-housa of his mother. and all the with-mum will say, stick-with-amen cursed be he that lieth with his mother in law. and all the with-mum will say, stick-with-amen cursed be he that hits his neighbor secretly. and all the with-mum will say, stick-with-amen cursed be he that taketh reward to slay an innocent person. and all the with-mum will say, stick-with-amen cursed be he that confirmeth not all the strings of this drops-of-teaching-torah to do them. and all the with-mum will say, stick-with-amen and it will come to pass, if thou wilt hearken diligently unto the voice of vowelmovement-io-yeah thy theory, to keep and to do all his directives which i direct thee this day, that vowelmovement-io-yeah thy theory will set thee on high above all nations of the land: and all these knee-poolings will come on thee, and overtake thee, if thou wilt hearken unto the voice of vowelmovement-io-yeah thy theory. knee-pooled will thou be in the city, and knee-pooled will thou be in the field. knee-pooled will be the fruit of thy body, and the fruit of thy ground, and the fruit of thy animal the increase of thy kine, and the flocks of thy sheep. knee-pooled will be thy basket and thy store. knee-pooled will thou be when thou comest in, and knee-pooled will thou be when thou goest out. vowelmovement-io-yeah will cause thine enemies that rise up against thee to be smitten before thy face-turnings: they will come out against thee one way, and flee before thee seven ways. vowelmovement-io-yeah will direct the knee-pooling upon thee in thy storehouses, and in all that thou settest thine hand unto; and he will knee-pool thee in the land which vowelmovement-io-yeah thy theory giveth thee. vowelmovement-io-yeah will establish thee an perfected with-mum unto himself, as he hath sworn unto thee, if thou wilt keep the directives of vowelmovement-io-yeah thy theory, and walk in his ways. and all with-mum of the land will see that thou art called by the name-there of vowelmovement-io-yeah; and they will be afraid of thee. and vowelmovement-io-yeah will make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy animal and in the fruit of thy earth, in the earth

which vowelmovement-io-yeah sware unto thy fathers to give thee. vowelmovement-io-yeah will open unto thee his good treasure, the namespaces to give the rain unto thy land in his season, and to knee-pool all the doing of thine hand: and thou wilt lend unto many nations, and no borrow. and vowelmovement-io-yeah will do thee the head, and not the tail; and thou wilt be above only, and no be beneath; if that thou hearken unto the directives of vowelmovement-io-yeah thy theory, which i direct thee this day, to keep and to do them: and no go aside from any of the strings which i direct thee this day, to the right hand, or to the left, to go after other theory to work for them. but it will come to pass, if thou wilt not hearken unto the voice of vowelmovement-io-yeah thy theory, to keep to do all his directives and his statutes which i direct thee this day; that all these curses will come upon thee, and overtake thee: cursed will thou be in the city, and cursed will thou be in the field. cursed will be thy basket and thy store. cursed will be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. cursed will thou be when thou comest in, and cursed will thou be when thou goest out. vowelmovement-io-yeah will send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the visual-ra-toilness of thy doings, whereby thou hast forsaken me. vowelmovement-io-yeah will make the pestilence cleave unto thee, until he have consumed thee from off the earth, whither thou goest to possess it. vowelmovement-io-yeah will hit thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they will pursue thee until thou perish. and thy namespaces that is over thy head will be brass, and the land that is under thee will be iron. vowelmovement-io-yeah will make the rain of thy land powder and dust: from namespaces will it come down upon thee, until thou be destroyed. vowelmovement-io-yeah will cause thee to be smitten before thine enemies: thou wilt go out one way against them, and flee seven ways before them: and will be removed into all the kingdoms of the land. and thy carcass will be meat unto all fowls of the air, and unto the beasts of the land, and no man will fray them away. vowelmovement-io-yeah will hit thee with the botch of narrow-creates-mizraim-egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. vowelmovement-io-yeah will hit thee with madness, and blindness, and astonishment of heart: and thou wilt grope at noonday, as the blind gropeth in darkness, and no prosper in thy ways: and thou wilt be only oppressed and spoiled evermore, and no man will secure thee. thou wilt betroth a woman, and another man will lie with her: thou wilt build-between an house, and no dwell therein: thou wilt plant a vineyard, and will not gather the grapes thereof. thine ox will be slain before thine eyes, and no eat thereof: thine ass will be violently taken away from before thy face-turnings, and will not be restored to thee: thy sheep will be given unto thine enemies, and thou wilt have none to rescue them. thy child-betweeners and thy daughters will be given unto another with-mum, and thine eyes will look, and fail with longing for them all the day long; and there will be no night in thine hand, the fruit of thy land, and all thy labors, will a nation which thou knowest not eat up; and thou wilt be only oppressed and crushed alway: so that thou wilt be mad for the sight of thine eyes which thou wilt see. vowelmovement-io-yeah will hit thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot-genital unto the top of thy head. vowelmovement-io-yeah will bring thee, and thy king which thou wilt set over thee, unto a nation which neither thou nor thy fathers have known; and there

will thou work for other theory, wood and stone, and thou will become an astonishment, a proverb, and a byword, among all nations whither vowelmovement-io-yeah will lead thee. thou will carry much seed out into the field, and will gather but little in; for the locust will consume it. thou will plant vineyards, and dress them, but will neither drink of the wine, nor gather the grapes; for the worms will eat them. thou will have olive trees throughout all thy coasts, but no use-anoint thyself with the oil; for thine olive will cast his fruit. thou will beget child-betweeners and child-betweenas, but no enjoy them; for they will go into captivity. all thy trees and fruit of thy land will the locust consume. the stranger that is within thee will get up above thee very high; and thou will come down very low. he will lend to thee, and no lend to him: he will be the head, and thou will be the tail. moreover all these curses will come upon thee, and will pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of vowelmovement-io-yeah thy theory, to keep his directives and his statutes which he directed thee: and they will be upon thee for a sign and for a wonder, and upon thy seed world. because thou workdst not vowelmovement-io-yeah thy theory with joyfulness, and with gladness of heart, for the abundance of all things; therefore will thou work for thine enemies which vowelmovement-io-yeah will send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he will put a yoke of iron upon thy neck, until he have destroyed thee. vowelmovement-io-yeah will bring a nation against thee from far, from the end of the land, as swift as the eagle flieth; a nation whose tongue no understand; a nation of fierce countenance, which will not regard the person of the old, nor show favor to the young: and he will eat the fruit of thy animal and the fruit of thy land, until thou be destroyed: which also will not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. and he will besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he will besiege thee in all thy gates throughout all thy land, which vowelmovement-io-yeah thy theory hath given thee. and thou will eat the fruit of thine own body, the flesh-immersed of thy child-betweeners and of thy daughters, which vowelmovement-io-yeah thy theory hath given thee, in the siege, and in the straitness, wherewith thine enemies will distress thee: so that the man that is tender among you, and very delicate, his eye will be visual-ra-toil toward his brother, and toward the woman of his bosom, and toward the remnant of his child-betweeners which he will leave: so that he will not give to any of them of the flesh-immersed of his child-betweeners whom he will eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies will distress thee in all thy gates. the tender and delicate woman among you, which would not adventure to set the sole of her foot-genital upon the ground for delicateness and tenderness, her eye will be visual-ra-toil toward the man of her bosom, and toward her child-betweener and toward her daughter-housa and toward her young one that cometh out from between her feet-genitalia, and toward her child-betweeners which she will bear: for she will eat them for want of all things secretly in the siege and straitness, wherewith thine enemy will distress thee in thy gates. if thou wilt not keep to do all the strings of this drops-of-teaching-torah that are written in this book, that thou mayest fear this weight and fearful name-there vowelmovement-io-yeah thy theory; then vowelmovement-io-yeah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and visual-ra-toil sicknesses, and of long continuance. moreover he will bring upon thee all the diseases of narrow-creates-mizraim-egypt, which

thou wast afraid of; and they will cleave unto thee. also every sickness, and every plague, which is not written in the book of this drops-of-teaching-torah them will vowelmovement-io-yeah bring upon thee, until thou be destroyed. and ye will be left few in number, whereas ye were as the stars of namespaces for multitude; because thou wouldest not obey the voice of vowelmovement-io-yeah thy theory. and it will come to pass, that as vowelmovement-io-yeah rejoiced over you to do you good, and to multiply you; so vowelmovement-io-yeah will rejoice over you to destroy you, and to bring you to nought; and ye will be plucked from off the earth whither thou goest to possess it. and vowelmovement-io-yeah will scatter thee among all with-mum, from the one end of the land even unto the other; and there thou will work for other theory, which neither thou nor thy fathers have known, even wood and stone. and among these nations will thou find no ease, neither will the sole of thy foot-genital have rest: but vowelmovement-io-yeah will give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life will hang in doubt before thee; and thou will fear day and night, and will have none assurance of thy life: in the morning thou will say, would theory it were even! and at even thou will say, would theory it were morning! for the fear of thine heart wherewith thou will fear, and for the sight of thine eyes which thou will see. and vowelmovement-io-yeah will bring thee into narrow-creates-mizraim-egypt again with ships, by the way whereof i spake unto thee, thou will see it no more again: and there ye will be sold unto your enemies for workers and bond-women, and no man will buy you. these are the strings of the covenant, which vowelmovement-io-yeah directed draw-out-mose to make with child-betweeners of immersed-to-theory-israel in the land of from-father-moab, beside the covenant which he made with them in sword-horeb. and draw-out-mose called unto all immersed-to-theory-israel, and said unto them, ye have seen all that vowelmovement-io-yeah did before your eyes in the land of narrow-creates-mizraim-egypt unto big-house-firawn and unto all his workers, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: yet vowelmovement-io-yeah hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. and i have led you forty years in the place-of-word-desert: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot-genital. ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that i am vowelmovement-io-yeah your theory. and when ye came unto this place, curly-sihon the king of score-supposition-heshbon, and mock-og the king of at-tooth-bashan came out against us unto battle, and we smote them: and we took their land, and gave it for an inheritance unto the seed-child-reubenites, and to the gadites, and to the half branch of sleep-forget-manasseh. keep therefore the strings of this covenant, and do them, that ye may prosper in all that ye do. ye stand this day all of you before vowelmovement-io-yeah your theory; your captains of your branches, your elders, and your officers, with all the men of immersed-to-theory-israel, your little ones, your women, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with vowelmovement-io-yeah thy theory, and into his oath, which vowelmovement-io-yeah thy theory maketh with thee this day: that he may establish thee to day for a with-mum unto himself, and that he may be unto thee a theory, as he hath said unto thee, and as he hath sworn unto thy fathers, to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub. neither with you only do i make this covenant and this oath; but with him that standeth here with us this day before vowelmove-

ment-io-yeah our theory, and also with him that is not here with us this day: (for ye know how we have dwelt in the land of narrows-create-mizraim-egypt; and how we came through the nations which ye passed by; and ye have seen their thorny-aborinations, and their heap-idols, wood and stone, silver and gold, which were among them:) lest there should be among you man, or woman, or family, or branch, whose heart turneth away this day from vowelmovement-io-yeah our theory, to go and work for the theory of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the strings of this curse, that he knee-pool himself in his heart, saying, i will have complete, though i walk in the imagination of mine heart, to add drunkenness to thirst: vowelmovement-io-yeah will not spare him, but then the anger of vowelmovement-io-yeah and his jealousy will smoke against that man, and all the curses that are written in this book will lie upon him, and vowelmovement-io-yeah will blut out his name: there from under namespaces and vowelmovement-io-yeah will separate him unto visual-ra-toil out of all the branches of immersed-to-theory-israel, according to all the curses of the covenant that are written in this book of the drops-of-teaching-torah so that the generation to come of your child-betweeners that will rise up after you, and the stranger that will come from a far land, will say, when they see the plagues of that land, and the sicknesses which vowelmovement-io-yeah hath laid upon it; and that the whole earth thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of splint-blood-sodom, and sheaves-gomorrah, earth-admah, and swollen-zeboim, which vowelmovement-io-yeah overthrew in his anger, and in his wrath: even all nations will say, wherefore hath vowelmovement-io-yeah done thus unto this land? what meaneth the heat of this great anger? then men will say, because they have forsaken the covenant of vowelmovement-io-yeah theory of their fathers, which he made with them when he brought them forth out of the land of narrows-create-mizraim-egypt: for they went and workd other theory, and partook them, theory whom they knew not, and whom he had not given unto them: and the anger of vowelmovement-io-yeah was kindled against this land, to bring upon it all the curses that are written in this book: and vowelmovement-io-yeah rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. the secret things belong unto vowelmovement-io-yeah our theory: but those things which are revealed belong unto us and to our child-betweeners world, that we may do all the strings of this drops-of-teaching-torah and it will come to pass, when all these strings are come upon thee, the knee-pooling and the curse, which i have set before thee, and thou will call them to mind among all the nations, whither vowelmovement-io-yeah thy theory hath driven thee, and will return unto vowelmovement-io-yeah thy theory, and will obey his voice according to all that i direct thee this day, thou and thy child-betweeners, with all thine heart, and with all thy self; that then vowelmovement-io-yeah thy theory will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither vowelmovement-io-yeah thy theory hath scattered thee. if any of thine be driven out unto the out-most parts of namespaces from thence will vowelmovement-io-yeah thy theory gather thee, and from thence will he fetch thee: and vowelmovement-io-yeah thy theory will bring thee into the land which thy fathers possessed, and thou will possess it; and he will do thee good, and multiply thee above thy fathers. and vowelmovement-io-yeah thy theory will write-circumcise thine heart, and the heart of thy seed, to love vowelmovement-io-yeah thy theory

with all thine heart, and with all thy self, that thou mayest live. and vowelmovement-io-yeah thy theory will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. and thou will return and obey the voice of vowelmovement-io-yeah, and do all his directives which i direct thee this day: and vowelmovement-io-yeah thy theory will do thee pteuteous in every doing of thine hand, in the fruit of thy body, and in the fruit of thy animal and in the fruit of thy land, for good: for vowelmovement-io-yeah will again rejoice over thee for good, as he rejoiced over thy fathers: if thou will hearken unto the voice of vowelmovement-io-yeah thy theory, to keep his directives and his statutes which are written in this book of the drops-of-teaching-torah and if thou turn unto vowelmovement-io-yeah thy theory with all thine heart, and with all thy self. for this directive which i direct thee this day, it is not hidden from thee, neither is it far off. it is not in namespaces that thou shouldest say, who will go up for us to namespaces and bring it unto us, that we may hear it, and do it? neither is it beyond the sea, that thou shouldest say, who will go over the sea for us, and bring it unto us, that we may hear it, and do it? but the string is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. see, i have set before thee this day life and good, and death and visual-ra-toil; in that i direct thee this day to love vowelmovement-io-yeah thy theory, to walk in his ways, and to keep his directives and his statutes and his crisis-lippings, that thou mayest live and multiply: and vowelmovement-io-yeah thy theory will knee-pool thee in the land whither thou goest to possess it. but if thine heart turn away, so that thou wilt not hear, but will be drawn away, and partake other theory, and work for them; i denounce unto you this day, that ye will surely perish, and that ye will not prolong your days upon the earth, whither thou passet over its-going-down-jordan to go to possess it. i call namespaces and land to record this day against you, that i have set before you life and death, knee-pooling and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love vowelmovement-io-yeah thy theory, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the earth which vowelmovement-io-yeah sware unto thy fathers, to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub, to give them. and draw-out-mose went and stringed these strings unto all immersed-to-theory-israel. and he said unto them, i am an hundred and twenty years old this day; i can no more go out and come in: also vowelmovement-io-yeah hath said unto me, no go over this its-going-down-jordan. vowelmovement-io-yeah thy theory, he will go over before thee, and he will destroy these nations from before thee, and thou will possess them: and yeah-secure-isa, he will go over before thee, as vowelmovement-io-yeah hath said. and vowelmovement-io-yeah will do unto them as he did to curly-sihon and to mock-og, kings of the talker-amorites, and unto the land of them, whom he destroyed. and vowelmovement-io-yeah will give them up before your face-turnings, that ye may do unto them according unto all the directives which i have directed you. be strong and of a good courage, fear not, nor be afraid of them: for vowelmovement-io-yeah thy theory, he it is that doth go with thee; he will not fail thee, nor forsake thee. and draw-out-mose called unto yeah-secure-isa, and said unto him in the sight of all immersed-to-theory-israel, be strong and of a good courage: for thou must go with this with-mum unto the land which vowelmovement-io-yeah hath sworn unto their fathers to give them; and thou will cause them to inherit it. and vowelmovement-io-yeah, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. and draw-out-

mose wrote this drops-of-teaching-torah and delivered it unto the darkener-server the child-betweeners of join-levi which bare the gather-box of the covenant of vowelmovement-io-yeah, and unto all the elders of immersed-to-theory-israel. and draw-out-mose directed them, saying, at the end of every seven years, in the solemnity of the year of release, in the feast of booths, when all immersed-to-theory-israel is come to appear before vowelmovement-io-yeah thy theory in the place-stand-up which he will choose, thou will read this drops-of-teaching-torah before all immersed-to-theory-israel in their hearing, gather the with-mum together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear vowelmovement-io-yeah your theory, and keep to do all the strings of this drops-of-teaching-torah and that their child-betweeners, which have not known any thing, may hear, and learn to fear vowelmovement-io-yeah your theory, as long as ye live in the earth whither ye go over its-going-down-jordan to possess it. and vowelmovement-io-yeah said unto draw-out-mose, behold, thy days approach that thou must die: call yeah-secure-isa, and present yourselves in the proto-sinaitics-script-witness-until-due-tent, that i may give him a charge. and draw-out-mose and yeah-secure-isa went, and presented themselves in the proto-sinaitics-script-witness-until-due-tent. and vowelmovement-io-yeah appeared in the tent in a stand of a cloud: and the stand of the cloud stood over the opening of the tent. and vowelmovement-io-yeah said unto draw-out-mose, behold, thou will sleep with thy fathers; and this with-mum will rise up, and go a feeding-whoring after the theory of the strangers of the land, whither they go to be nearin them, and will forsake me, and break my covenant which i have made with them. then my anger will be kindled against them in that day, and i will forsake them, and i will hide my face-turnings from them, and they will be devoured, and many visual-ra-toils and troubles will befall them; so that they will say in that day, are not these visual-ra-toils come upon us, because our theory is not nearin us? and i will surely hide my face-turnings in that day for all the visual-ra-toils which they will have wrought, in that they are turned unto other theory. now therefore write ye this song-immersed for you, and teach it child-betweeners of immersed-to-theory-israel: put it in their mouths, that this song-immersed may be a witness for me against child-betweeners of immersed-to-theory-israel. for when i will have brought them into the earth which i swear unto their fathers, that floweth with milk and honey; and they will have eaten and filled themselves, and waxen fat; then will they turn unto other theory, and work for them, and provoke me, and break my covenant. and it will come to pass, when many visual-ra-toils and troubles are befallen them, that this song-immersed will testify against them as a witness; for it will not be forgotten out of the mouths of their seed: for i know their imagination which they go about, even now, before i have brought them into the land which i swear. draw-out-mose therefore wrote this song-immersed the same day, and taught it child-betweeners of immersed-to-theory-israel. and he gave yeah-secure-isa betweener of fish-noon a charge, and said, be strong and of a good courage: for thou will bring child-betweeners of immersed-to-theory-israel into the land which i swear unto them: and i will be with thee. and it came to pass, when draw-out-mose had made an end of writing the strings of this drops-of-teaching-torah in a book, until they were finished, that draw-out-mose directed the join-levites, which bare the gather-box of the covenant of vowelmovement-io-yeah, saying, take this book of the drops-of-teaching-torah and put it in the side of the gather-box of the covenant of vowelmovement-io-yeah your theory, that it may be there for a witness against thee. for i

know thy dejection, and thy stiff neck: behold, while i am yet alive with you this day, ye have been embittered-rebellious against vowelmovement-io-yeah; and how much more after my death? gather unto me all the elders of your branches, and your officers, that i may speak these strings in their ears, and call namespaces and land to record against them. for i know that after my death ye will utterly corrupt yourselves, and turn aside from the way which i have directed you; and visual-ra-toil will befall you in the latter days; because ye will do visual-ra-toil in the sight of vowelmovement-io-yeah, to provoke him to anger through the doing of your hands. and draw-out-mose stringed in the ears of all the witness-until of immersed-to-theory-israel the strings of this song-immersed, until they were ended. give ear, o ye namespaces, and i will speak; and hear, o land, the strings of my mouth. my take-lessons will drop as the rain, my speech will distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because i will publish the name-there of vowelmovement-io-yeah: ascribe ye greatness unto our theory. he is the rock, his work is impeccable: for all his ways are crisis-lipping a theory of truth and without torment, right and right is he. they have corrupted themselves, their spot is not the spot of his child-betweeners: they are a perverse and crooked generation. do ye thus requite vowelmovement-io-yeah, o foolish with-mum and unwise? is not he thy father that hath bought thee? hath he not did thee, and established thee? remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. when the most high divided to the nations their inheritance, when he separated the child-betweeners of earth-blood-man-adam he set the bounds of the with-mum according to the number of child-betweeners of immersed-to-theory-israel. for vowelmovement-io-yeah's portion is his with-mum; heel-topple-yakub is the lot of his inheritance. he found him in a place-of-word-desert land, and in the waste howling place-of-word-desert; he led him about, he instructed him, he kept him as the apple of his eye. as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so vowelmovement-io-yeah alone did lead him, and there was no strange-substantial theory with him. he made him ride on the high-places-death-stages of the land, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of at-tooth-bashan and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. but soaked-jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook theory which did him, and lightly esteemed the rock of his securing. they provoked him to jealousy with strange-substantial theory, with abominations provoked they him to anger. they butchered unto devils, not to theory; to theory whom they knew not, to new theory that came newly up, whom your fathers feared not. of the rock that begat thee thou art unmindful, and hast forgotten theory that formed thee. and when vowelmovement-io-yeah saw it, he abhorred them, because of the provoking of his child-betweeners, and of his daughters. and he said, i will hide my face-turnings from them, i will see what their end will be: for they are a very froward generation, child-betweeners in whom is no sticking-with. they have moved me to jealousy with that which is not theory; they have provoked me to anger with their vanities: and i will move them to jealousy with those which are not a with-mum: i will provoke them to anger with a foolish nation. for a fire is kindled in mine anger, and will burn unto the lowest hell-ask, and will consume the land with her increase, and set on fire the foundations

of the mountains. i will heap visual-ra-toils upon them; i will spend mine arrows upon them. they will be burnt with hunger, and devoured with burning heat, and with bitter destruction: i will also send the teeth of beasts upon them, with the poison of serpents of the dust. the sword without, and terror within, will destroy both the young man and the virgin, the suckling also with the man of gray hairs. i said, i would scatter them into corners, i would make the remembrance of them to cease from among men: were it not that i feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, our hand is high, and vowelmovement-io-yeah hath not done all this. for they are a nation void of counsel, neither is there any understanding in them. o that they were wise, that they understood this, that they would consider their latter end! how should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and vowelmovement-io-yeah had shut them up? for their rock is not as our rock, even our enemies themselves being judges. for their vine is of the vine of splint-blood-sodom, and of the fields of sheaves-gomorra: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. is not this laid up in store with me, and sealed up among my treasures? to me belongeth vengeance and recompence; their foot-genital will slide in due time: for the day of their calamity is at hand, and the things that will come upon them make haste. for vowelmovement-io-yeah will judge his with-mum, and repent himself for his workers, when he seeth that their power is gone, and there is none shut up, or left. and he will say, where are their theory, their rock in whom they trusted, which did eat the fat of their butchers, and drank the wine of their pourings? let them rise up and help you, and be your protection. see now that i, even i, am he, and there is no theory with me: i kill, and i make alive; i wound, and i heal: neither is there any that can deliver out of my hand. for i lift up my hand to namespaces and say, i live to world. if i whet my glittering sword, and mine hand take hold on crisis-lipping i will render vengeance to mine enemies, and will reward them that hate me. i will make mine arrows drunk with blood, and my sword will devour flesh-immersed; and that with the blood of the slain and of the captives, from the headstart of revenges upon the enemy. rejoice, o ye nations, with his with-mum: for he will avenge the blood of his workers, and will render vengeance to his adversaries, and will out-of unto his land, and to his with-mum. and draw-out-mose came and stringed all the strings of this song-immersed in the ears of the with-mum, he, and secure-hoshea-isa between of fish-noon. and draw-out-mose made an end of speaking all these strings to all immersed-to-theory-israel: and he said unto them, set your hearts unto all the strings which i testify among you this day, which ye will direct your child-betweeners to keep to do, all the strings of this drops-of-teaching-torah for it is not a vain thing for you; because it is your life: and through this thing ye will prolong your days in the earth, whither ye go over its-going-down-jordan to possess it. and vowelmovement-io-yeah stringed unto draw-out-mose that selfsame day, saying, get thee up into this mountain crossings-over-abarim, unto mount at-him-nebo, which is in the land of from-father-moab, that is over against moon-smell-jericho; and behold the land of buy-canaan which i give unto child-betweeners of immersed-to-theory-israel for a possession: and die in the mount whither thou goest up, and be added unto thy with-mum; as box-harun thy brother died in mount mount-hor and was added unto his with-mum: because ye name-fired against me among child-betweeners of immersed-to-theory-israel at the waters of jam-meribakkadesh, in the place-of-word-desert of briar-zin; because ye perfected me not in the midst of

child-betweeners of immersed-to-theory-israel. yet thou wilt see the land before thee; but no go thither unto the land which i give child-betweeners of immersed-to-theory-israel. and this is the knee-pooling, wherewith draw-out-mose the man of theory happy child-betweeners of immersed-to-theory-israel before his death. and he said, vowelmovement-io-yeah came from bush-sinai, and rose up from hair-style-seir unto them; he shined forth from mount magnificence-paran, and he came with ten thousands of perfects: from his right hand went a fiery law for them. yea, he loved the with-mum; all his perfects are in thy hand: and they sat down at thy feet-genitalia; every one will receive of thy strings. draw-out-mose directed us a drops-of-teaching-torah even the inheritance of the witness-until of heel-topple-yakub. and he was king in soaked-jeshurun, when the heads of the with-mum and the branches of immersed-to-theory-israel were added together. let see-child-reuben live, and not die; and let not his men be few. and this is the blessing of know-hand-judah: and he said, hear, vowelmovement-io-yeah, the voice of know-hand-judah, and bring him unto his with-mum: let his hands be sufficient for him; and be thou an help to him from his enemies. and of join-levi he said, let thy simple-finished-thumim and thy fires-urim be with thy holy one, whom thou didst prove at essay-massah, and with whom thou didst strive at the waters of jam-meribah; who said unto his father and to his mother, i have not seen him; neither did he acknowledge his brethren, nor knew his own child-betweeners: for they have kept thy string, and kept thy covenant. they will teach heel-topple-yakub thy crisis-lippings, and immersed-to-theory-israel thy law: they will put incense before thee, and whole up-on upon thine butcher-place. knee-pool, vowelmovement-io-yeah, his substance, and accept the work of his hands; hit through the loins of them that rise against him, and of them that hate him, that they rise not again. and of righthand-child-benjamin he said, the beloved of vowelmovement-io-yeah will dwell in safety by him; and the lord will cover him all the day long, and he will dwell between his shoulders. and of add-increase-yusif he said, knee-pooled of vowelmovement-io-yeah be his land, for the precious things of namespaces for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the land and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of add-increase-yusif, and upon the top of the head of him that was separated from his brethren. his glory is like the firstling of his bull, and his ray-horns are like the ray-horns of unicorns: with them he will push the with-mum together to the ends of the land: and they are the ten thousands of gray-fruitful-ephraim, and they are the thousands of sleep-forget-manasseh. and of garbage-fertile-zebulun he said, rejoice, garbage-fertile-zebulun, in thy going out; and, hire-wage-issachar, in thy tents. they will call the with-mum unto the mountain; there they will chaffer butchers of being right: for they will suck of the abundance of the seas, and of treasures hid in the sand. and of tell-luck-gad he said, knee-pooled be he that enlargeth tell-luck-gad he dwelleth as a lbia-lion, and tearth the arm with the crown of the head. and he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the with-mum, he executed the being right of vowelmovement-io-yeah, and his crisis-lippings with immersed-to-theory-israel. and of discuss-court-dan he said, discuss-court-dan is a gather-lion's whelp: he will leap from at-tooth-bashan and of cunning-twist-naphtali he said, o cunning-twist-

naphtali, satisfied with favor, and full with the knee-pooling of vowelmovement-io-yeah: possess thou the west and the south. and of happy-confirm-asher he said, let happy-confirm-asher be happy with child-betweeners; let him be acceptable to his brethren, and let him dip his foot-genital in oil. thy shoes will be iron and brass; and as thy days, so will thy strength be. there is none like unto the theory of soaked-jeshurun, who rideth upon the namespaces in thy help, and in his excellency on the sky. the eternal theory is thy refuge, and underneath are the world arms: and he will thrust out the enemy from before thee; and will say, destroy them. immersed-to-theory-israel then will dwell in safety alone: the fountain of heel-topple-yakub will be upon a land of corn and wine; also his namespaces will drop down dew. happy art thou, o immersed-to-theory-israel: who is like unto thee, o with-mum secured by vowelmovement-io-yeah, the shield of thy help, and who is the sword of thy excellency! and thine enemies will be found liars unto thee; and thou wilt tread upon their high-places-death-stages. and draw-out-mose went up from the plains of from-father-moab unto the mountain of at-him-nebo, to the top of summit-pisgah, that is over against moon-smell-gericho. and vowelmovement-io-yeah showed him all the land of roll-until-gilead, unto discuss-court-dan and all cunning-twist-naphtali, and the land of gray-fruitful-ephraim, and sleep-forget-manasseh, and all the land of know-hand-judah, unto the utmost sea, and the south, and the plain of the valley of moon-smell-gericho, the city of palm trees, unto grief-zoar. and vowelmovement-io-yeah said unto him, this is the land which i swear unto their-wing-organ-ibrahim, unto laugh-ishaq, and unto heel-topple-yakub, saying, i will give it unto thy seed: i have caused thee to see it with thine eyes, but no go over thither. so draw-out-mose the worker of vowelmovement-io-yeah died there in the land of from-father-moab, according to vowelmovement-io-yeah string. and he buried him in a valley in the land of from-father-moab, over against house-gaping-betpeor: but no man knoweth of his sepulchre unto this day. and draw-out-mose was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. and child-betweeners of immersed-to-theory-israel wept for draw-out-mose in the plains of from-father-moab thirty days: so the days of weeping and mourning for draw-out-mose were ended. and yeah-secure-isa betweener of fish-noon was full of breath of wisdom; for draw-out-mose had laid his hands upon him: and child-betweeners of immersed-to-theory-israel hearkened unto him, and did as vowelmovement-io-yeah directed draw-out-mose. and there arose not a bringer since in immersed-to-theory-israel like unto draw-out-mose, whom vowelmovement-io-yeah knew face-turnings to face-turnings, in all the signs and the wonders, which vowelmovement-io-yeah sent him to do in the land of narrows-create-mizraim-egypt to big-house-firawn and to all his workers, and to all his land, and in all that mighty hand, and in all the great terror which draw-out-mose showed in the sight of all immersed-to-theory-israel.

now after the death of draw-out-mose the worker of vowelmovement-io-yeah it came to pass, that vowelmovement-io-yeah spake unto yeah-secure-isa betweener of fish-noon, draw-out-mose' immerse, saying, draw-out-mose my worker is dead; now therefore arise, go over this its-going-down-jordan, thou, and all this with-mum, unto the land which i do give to them, even to child-betweeners of immersed-to-theory-israel. every place that the sole of your foot-genital will tread upon, that have i given unto you, as i said unto draw-out-mose. from the place-of-word-desert and this build-white-lebanon even unto the great river, the river fruit-cow-euphrates, all the land of the tusk-hittites, and unto the great sea toward the going down of the sun, will be your coast. there will not any man be able to stand before thee all the days of thy life: as i was with draw-out-mose, so i will be with thee: i will not fail thee, nor forsake thee. be strong and of a good courage: for unto this with-mum will thou divide for an inheritance the land, which i swear unto thy fathers to give them. only be thou strong and very courageous, that thou mayest keep to do according to all the drops-of-teaching-torah which draw-out-mose my worker directed thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. this book of the drops-of-teaching-torah will not depart out of thy mouth; but thou wilt meditate therein day and night, that thou mayest keep to do according to all that is written therein: for then thou wilt do thy way prosperous, and then thou wilt have good success. have not i directed thee? be strong and of a good courage; be not afraid, neither be thou dismayed: for vowelmovement-io-yeah thy theory is with thee whithersoever thou goest. then yeah-secure-isa directed the officers of the with-mum, saying, pass through the mknhnhst, and direct the with-mum, saying, prepare you victuals; for within three days ye will stopskip on this its-going-down-jordan, to go in to possess the land, which vowelmovement-io-yeah your theory giveth you to possess it. and to the see-child-reubenites, and to the gadites, and to half the branch of sleep-forget-manasseh, spake yeah-secure-isa, saying, remember the string which draw-out-mose the worker of vowelmovement-io-yeah directed you, saying, vowelmovement-io-yeah your theory hath given you rest, and hath given you this land. your women, your little ones, and your animal will remain in the land which draw-out-mose gave you on this side its-going-down-jordan; but ye will pass before your brethren armed, all the mighty men of valor, and help them; until vowelmovement-io-yeah have given your brethren rest, as he hath given you, and they also have possessed the land which vowelmovement-io-yeah your theory giveth them: then ye will return unto the land of your possession, and enjoy it, which draw-out-mose vowelmovement-io-yeah's worker gave you on this side its-going-down-jordan toward the sunrising, and they answered yeah-secure-isa, saying, all that thou directest us we will do, and whithersoever thou sendest us, we will go. according as we hearkened unto draw-out-mose in all things, so will we hearken unto thee: only vowelmovement-io-yeah thy theory be with thee, as he was with draw-out-mose. whosoever he be that doth rebel against thy string, and will not hearken unto thy strings in all that thou directest him, he will be put to death: only be strong and of a good courage. and yeah-secure-isa betweener of fish-noon sent out of sailing-shitim two men to spy secretly, saying, go view the land, even moon-smell-jericho. and they went, and came into an feed-harhut's house, named wide-rahah, and lodged there. and it was told the king of moon-smell-jericho, saying, behold, there came men in hither to night of child-betweeners of immersed-to-theory-israel to search out the country. and the king of moon-smell-jericho sent unto wide-rahah, saying, bring forth the men that are come to thee, which

are entered into thine house: for they be come to search out all the country, and the woman took the two men, and hid them, and said thus, there came men unto me, but i wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went i wot not: pursue after them quickly; for ye will overtake them. but she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. and the men pursued after them the way to its-going-down-jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. and before they were laid down, she came up unto them upon the roof; and she said unto the men, i know that vowelmovement-io-yeah hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. for we have heard how vowelmovement-io-yeah dried up the water of the end sea for you, when ye came out of narrows-create-mizraim-egypt; and what ye did unto the two kings of the talker-amorites, that were on the other side its-going-down-jordan, curly-sihon and mock-og, whom ye fishing-net-destroyed. and as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for vowelmovement-io-yeah your theory, he is theory in namespaces above, and in land beneath. now therefore, i pray you, swear unto me by vowelmovement-io-yeah, since i have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token: and that ye will secure alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. and the men answered her, our life for yours, if ye utter not this our business. and it will be, when vowelmovement-io-yeah hath given us the land, that we will deal kindly and truly with thee. then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. and she said unto them, get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. and the men said unto her, we will be blameless of this thine oath which thou hast made us swear. behold, when we come into the land, thou wilt bind this line of two caterpillars thread in the window which thou didst let us down by: and thou wilt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. and it will be, that whosoever will go out of the openings of thy house into the street, his blood will be upon his head, and we will be guiltless: and whosoever will be with thee in the house, his blood will be on our head, if any hand be upon him. and if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. and she said, according unto your strings, so be it. and she sent them away, and they departed: and she bound the two caterpillars line in the window. and they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. so the two men returned, and descended from the mountain, and stopskipped, and came to yeah-secure-isa betweener of fish-noon, and told him all things that befell them: and they said unto yeah-secure-isa, truly vowelmovement-io-yeah hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us. and yeah-secure-isa rose early in the morning; and they removed from sailing-shitim, and came to its-going-down-jordan, he and all child-betweeners of immersed-to-theory-israel, and lodged there before they stopskipped. and it came to pass after three days, that the officers went through the troop; and they directed the with-mum, saying, when ye see the gather-

box of the covenant of vowelmovement-io-yeah your theory, and the darkener-server the join-levites bearing it, then ye will remove from your place, and go after it. yet there will be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. and yeah-secure-isa said unto the with-mum, perfect yourselves: for to morrow vowelmovement-io-yeah will do wonders nerein you. and yeah-secure-isa spake unto the darkener-server, saying, take up the gather-box of the covenant, and stopskip on before the with-mum. and they took up the gather-box of the covenant, and went before the with-mum. and vowelmovement-io-yeah said unto yeah-secure-isa, this day will i begin to magnify thee in the sight of all immersed-to-theory-israel, that they may know that, as i was with draw-out-mose, so i will be with thee. and thou wilt direct the darkener-server that bear the gather-box of the covenant, saying, when ye are come to the brink of the water of its-going-down-jordan, ye will stand still in its-going-down-jordan. and yeah-secure-isa said unto child-betweeners of immersed-to-theory-israel, come hither, and hear the strings of vowelmovement-io-yeah your theory. and yeah-secure-isa said, hereby ye will know that the living theory is nerein you, and that he will without fail drive out from before you the buy-canaanites, and the tusk-hittites, and the experience-hivites, and the unwall-perizzites, and the emotional-girgashites, and the talker-amorites, and the trampler-jebusites. behold, the gather-box of the covenant of vowelmovement-io-yeah of all the land passeth over before you into its-going-down-jordan. now therefore take you twelve men out of the branches of immersed-to-theory-israel, out of every branch a man. and it will come to pass, as soon as the soles of the feet-genitalia of the darkener-server that bear the gather-box of vowelmovement-io-yeah, vowelmovement-io-yeah of all the land, will rest in the waters of its-going-down-jordan, that the waters of its-going-down-jordan will be cut off from the waters that come down from above; and they will stand upon an heap. and it came to pass, when the with-mum removed from their tents, to stopskip on its-going-down-jordan, and the darkener-server bearing the gather-box of the covenant before the with-mum; and as they that bare the gather-box were come unto its-going-down-jordan, and the feet-genitalia of the darkener-server that bare the gather-box were dipped in the brim of the water, (for its-going-down-jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap very far from the city earth-blood-man-adam that is beside zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the with-mum stopskipped right against moon-smell-jericho. and the darkener-server that bare the gather-box of the covenant of vowelmovement-io-yeah stood firm on dry ground in the midst of its-going-down-jordan, and all the immersed-to-theory-immersed-to-theory-israelites stopskipped on dry ground, until all the with-mum were passed clean over its-going-down-jordan. and it came to pass, when all the people were clean stopskipped its-going-down-jordan, that vowelmovement-io-yeah spake unto yeah-secure-isa, saying, take you twelve men out of the with-mum, out of every branch a man, and direct ye them, saying, take you hence out of the midst of its-going-down-jordan, out of the place where the darkener-server' feet-genitalia stood firm, twelve stones, and ye will carry them over with you, and leave them in the lodging place, where ye will lodge this night. then yeah-secure-isa called the twelve men, whom he had prepared of child-betweeners of immersed-to-theory-israel, out of every branch a man: and yeah-secure-isa said unto them,

stopskip on before the gather-box of vowelmovement-io-yeah your theory into the midst of its-going-down-jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the branches of child-betweeners of immersed-to-theory-israel: that this may be a sign nerein you, that when your child-betweeners ask their fathers in time to come, saying, what mean ye by these stones? then ye will answer them, that the waters of its-going-down-jordan were cut off before the gather-box of the covenant of vowelmovement-io-yeah; when it stopskipped its-going-down-jordan, the waters of its-going-down-jordan were cut off: and these stones will be for a memorial unto child-betweeners of immersed-to-theory-israel world, and child-betweeners of immersed-to-theory-israel did so as yeah-secure-isa directed, and took up twelve stones out of the midst of its-going-down-jordan, as vowelmovement-io-yeah stringed unto yeah-secure-isa, according to the number of the branches of child-betweeners of immersed-to-theory-israel, and carried them over with them unto the place where they lodged, and laid them down there. and yeah-secure-isa set up twelve stones in the midst of its-going-down-jordan, in the place where the feet-genitalia of the darkener-server which bare the gather-box of the covenant stood: and they are there unto this day. for the darkener-server which bare the gather-box stood in the midst of its-going-down-jordan, until everything was finished that vowelmovement-io-yeah directed yeah-secure-isa to speak unto the with-mum, according to all that draw-out-mose directed yeah-secure-isa: and the with-mum hastened and stopskipped. and it came to pass, when all the with-mum were clean stopskipped, that the gather-box of vowelmovement-io-yeah stopskipped, and the darkener-server, in the presence of the with-mum. and child-betweeners of see-child-reuben, and child-betweeners of tell-luck-gad and half the branch of sleep-forget-manasseh, stopskipped armed before child-betweeners of immersed-to-theory-israel, as draw-out-mose stringed unto them: about forty thousand prepared for war stopskipped before vowelmovement-io-yeah unto battle, to the plains of moon-smell-jericho. on that day vowelmovement-io-yeah magnified yeah-secure-isa in the sight of all immersed-to-theory-israel; and they feared him, as they feared draw-out-mose, all the days of his life. and vowelmovement-io-yeah spake unto yeah-secure-isa, saying, direct the darkener-server that bear the gather-box of the witness, that they come up out of its-going-down-jordan. yeah-secure-isa therefore directed the darkener-server, saying, come ye up out of its-going-down-jordan. and it came to pass, when the darkener-server that bare the gather-box of the covenant of vowelmovement-io-yeah were come up out of the midst of its-going-down-jordan, and the soles of the darkener-server' feet-genitalia were lifted up unto the dry land, that the waters of its-going-down-jordan returned unto their place, and flowed over all his banks, as they did before. and the with-mum came up out of its-going-down-jordan on the tenth day of the first month, and encamped in roll-gilgal, in the east border of moon-smell-jericho. and those twelve stones, which they took out of its-going-down-jordan, did yeah-secure-isa pitch in roll-gilgal. and he spake unto child-betweeners of immersed-to-theory-israel, saying, when your child-betweeners will ask their fathers in time to come, saying, what mean these stones? then ye will let your child-betweeners know, saying, immersed-to-theory-israel came over this its-going-down-jordan on dry land. for vowelmovement-io-yeah your theory dried up the waters of its-going-down-jordan from before you, until ye were stopskipped, as vowelmovement-io-yeah your theory did to the end sea, which he dried up from before us, until we were gone over: that all the with-mum of the land might know the hand of

vowelmovement-io-yeah, that it is mighty: that ye might fear vowelmovement-io-yeah your theory all days. and it came to pass, when all the kings of the talker-amorites, which were on the side of its-going-down-jordan westward, and all the kings of the buy-canaanites, which were by the sea, heard that vowelmovement-io-yeah had dried up the waters of its-going-down-jordan from before child-betweeners of immersed-to-theory-israel, until we were stopskipped, that their heart melted, neither was there breath in them any more, because of child-betweeners of immersed-to-theory-israel. at that time vowelmovement-io-yeah said unto yeah-secure-isa, do thee sharp knives, and write-circumcise again child-betweeners of immersed-to-theory-israel the second time. and yeah-secure-isa did him sharp knives, and write-circumcised child-betweeners of immersed-to-theory-israel at the hill of the foreskins. and this is the cause why yeah-secure-isa did write-circumcise: all the with-mum that came out of narrows-create-mizraim-egypt, that were male-rememberers, even all the men of war, died in the place-of-word-desert by the way, after they came out of narrows-create-mizraim-egypt. now all the with-mum that came out were write-circumcised: but all the with-mum that were born in the place-of-word-desert by the way as they came forth out of narrows-create-mizraim-egypt, them they had not write-circumcised. for child-betweeners of immersed-to-theory-israel walked forty years in the place-of-word-desert, till all the with-mum that were men of war, which came out of narrows-create-mizraim-egypt, were consumed, because they obeyed not the voice of vowelmovement-io-yeah: unto whom vowelmovement-io-yeah sware that he would not show them the land, which vowelmovement-io-yeah sware unto their fathers that he would give us, a land that floweth with milk and honey. and their child-betweeners, whom he raised up in their stead, them yeah-secure-isa write-circumcised: for they were foreskinned, because they had not write-circumcised them by the way. and it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. and vowelmovement-io-yeah said unto yeah-secure-isa, this day have i rolled away the reproach of narrows-create-mizraim-egypt from off you. wherefore the name-there of the place is called roll-gilgal unto this day. and child-betweeners of immersed-to-theory-israel encamped in roll-gilgal, and kept the stopskip on the fourteenth day of the month at in the plains of moon-smell-jericho. and they did eat of the old corn of the land on the morrow after the stopskip, unleavened cakes, and parched corn in the selfsame day. and the whats-that-manna ceased on the morrow after they had eaten of the old corn of the land; neither had child-betweeners of immersed-to-theory-israel whats-that-manna any more; but they did eat of the fruit of the land of buy-canaan that year. and it came to pass, when yeah-secure-isa was by moon-smell-jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and yeah-secure-isa went unto him, and said unto him, art thou for us, or for our adversaries? and he said, nay; but as captain of the troop of vowelmovement-io-yeah am i now come. and yeah-secure-isa fell on his face-turnings to the land, and did partake, and said unto him, what saith my lord unto his worker? and the captain of vowelmovement-io-yeah's troop said unto yeah-secure-isa, loose thy shoe from off thy foot-genital; for the place whereon thou standest is perfected. and yeah-secure-isa did so. now moon-smell-jericho was straitly shut up because of child-betweeners of immersed-to-theory-israel: none went out, and none came in. and vowelmovement-io-yeah said unto yeah-secure-isa, see, i have given into thine hand moon-smell-jericho, and the king thereof,

and the mighty men of valor. and ye will compass the city, all ye men of war, and go round about the city once. thus will thou do six days. and seven darkener-server will bear before the gather-box seven trumpets of rams' ray-horns: and the seventh day ye will compass the city seven times, and the darkener-server will blow with the trumpets. and it will come to pass, that when they make a long blast with the ram's ray-horn, and when ye hear the sound of the mouthpiece-trumpet all the with-mum will shout with a great shout; and the wall of the city will fall down flat, and the with-mum will ascend up every man straight before him. and yeah-secure-isa betweener of fish-noon called the darkener-server, and said unto them, take up the gather-box of the covenant, and let seven darkener-server bear seven trumpets of rams' ray-horns before the gather-box of vowelmovement-io-yeah. and he said unto the with-mum, pass on and compass the city, and let him that is armed pass on before the gather-box of vowelmovement-io-yeah. and it came to pass, when yeah-secure-isa had spoken unto the with-mum, that the seven darkener-server bearing the seven trumpets of rams' ray-horns passed on before vowelmovement-io-yeah, and blew with the trumpets: and the gather-box of the covenant of vowelmovement-io-yeah followed them. and the armed men went before the darkener-server that blew with the trumpets, and the rearward came after the gather-box, the darkener-server going on and blowing with the trumpets. and yeah-secure-isa had directed the with-mum, saying, ye will not shout, nor make any noise with your voice, neither will any string proceed out of your mouth, until the day i bid you shout; then will ye shout. so the gather-box of vowelmovement-io-yeah compassed the city, going about it once: and they came into the camp, and lodged in the camp. and yeah-secure-isa rose early in the morning, and the darkener-server took up the gather-box of vowelmovement-io-yeah. and seven darkener-server bearing seven trumpets of rams' ray-horns before the gather-box of vowelmovement-io-yeah went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the gather-box of vowelmovement-io-yeah, the darkener-server going on and blowing with the trumpets. and the second day they compassed the city once, and returned into the camp: so they did six days. and it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. and it came to pass at the seventh time, when the darkener-server blew with the trumpets, yeah-secure-isa said unto the with-mum, shout; for vowelmovement-io-yeah hath given you the city. and the city will be accursed, even it, and all that are therein, to vowelmovement-io-yeah: only there-rahah the feed-harlut will live, she and all that are with her in the house, because she hid the messengers that we sent. and ye, in any wise keep yourselves from the fishing net, lest ye make yourselves accursed, when ye take of the fishing net, and make the camp of immersed-to-theory-israel a curse, and trouble it. but all the silver, and gold, and items of brass and iron, are filld unto vowelmovement-io-yeah: they will come into the treasury of vowelmovement-io-yeah. so the with-mum shouted when the darkener-server blew with the trumpets: and it came to pass, when the with-mum heard the sound of the mouthpiece-trumpet and the with-mum shouted with a great shout, that the wall fell down flat, so that the with-mum went up into the city, every man straight before him, and they took the city. and they fishing-net-destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. but yeah-secure-isa had said unto the two men that had spied out the country, go into the feed-harlut's house, and bring out thence

the woman, and all that she hath, as ye sware unto her. and the young men that were spies went in, and brought out wide-rahah, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of immersed-to-theory-israel. and they burnt the city with fire, and all that was therein: only the silver, and the gold, and the items of brass and of iron, they put into the treasury of the alpheit-house of vowelmovement-io-yeah. and yeah-secure-isa secured wide-rahah the feed-harlot alive, and her father's household, and all that she had; and she dwelleth in immersed-to-theory-israel even unto this day; because she hid the messengers, which yeah-secure-isa sent to spy out moon-smell-jericho. and yeah-secure-isa adjured them at that time, saying, cursed be the man before vowelmovement-io-yeah, that riseth up and build-betweeneth this city moon-smell-jericho: he will lay the foundation thereof in his firstborn, and in his youngest child-betweener will he set up the gates of it. so vowelmovement-io-yeah was with yeah-secure-isa; and his fame was noised throughout all the country. but child-betweeners of immersed-to-theory-israel committed a name-fire in the fishing net: for snake-achan, betweener of my-wineyard-carmi, betweener of zabdi, betweener of shine-zerah, of the branch of know-hand-judah, took of the fishing net: and the anger of vowelmovement-io-yeah was kindled against child-betweeners of immersed-to-theory-israel. and yeah-secure-isa sent men from moon-smell-jericho to island-ai which is beside house-strength-beth-aven, on the east of house-theory-bethel, and spake unto them, saying, go up and view the country. and the men went up and viewed island-ai and they returned to yeah-secure-isa, and said unto him, let not all the with-mum go up; but let about two or three thousand men go up and hit island-ai and make not all the with-mum to labor thither; for they are but few. so there went up thither of the with-mum about three thousand men: and they fled before the men of island-ai and the men of island-ai smote of them about thirty and six men: for they chased them from before the gate even unto coming-sabarin, and smote them in the going down: wherefore the hearts of the with-mum melted, and became as water. and yeah-secure-isa rent his clothes, and fell to the land upon his face-turnings before the gather-box of vowelmovement-io-yeah until the eventide, he and the elders of immersed-to-theory-israel, and put dust upon their heads. and yeah-secure-isa said, alas, vowelmovement-io-yeah theory, wherefore hast thou at all brought this with-mum over its-going-down-jordan, to deliver us into the hand of the talker-amorites, to destroy us? would to theory we had been content, and dwelt on the other side its-going-down-jordan! vowelmovement-io-yeah, what will i say, when immersed-to-theory-israel turneth their backs before their enemies! for the buy-canaanites and all the inhabitants of the land will hear of it, and will environ us round, and cut off our name-there from the land: and what wilt thou do unto thy great name-there and vowelmovement-io-yeah said unto yeah-secure-isa, get thee up; wherefore liest thou thus upon thy face-turnings? immersed-to-theory-israel hath missed, and they have also transgressed my covenant which i directed them: for they have even taken of the fishing net, and have also stolen, and dissembled also, and they have put it even among their own items. therefore child-betweeners of immersed-to-theory-israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will i be with you any more, except ye destroy the accursed from nerein you. up, perfect the with-mum, and say, perfect yourselves against to-morrow: for thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, there is an fishing net in the nerein of thee, o immersed-

to-theory-israel: thou canst not stand before thine enemies, until ye take away the fishing net from nerein you. in the morning therefore ye will be brought according to your branches: and it will be, that the branch which vowelmovement-io-yeah taketh will come according to the families thereof; and the family which vowelmovement-io-yeah will take will come by households; and the household which vowelmovement-io-yeah will take will come man by man. and it will be, that he that is taken with the fishing net will be burnt with fire, he and all that he hath: because he hath transgressed the covenant of vowelmovement-io-yeah, and because he hath wrought folly in immersed-to-theory-israel. so yeah-secure-isa rose up early in the morning, and brought immersed-to-theory-israel by their branches; and the branch of know-hand-judah was taken: and he brought the family of know-hand-judah; and he took the family of the shine-zarhites: and he brought the family of the shine-zarhites man by man; and zabdi was taken: and he brought his household man by man; and snake-achan, betweener of my-wineyard-carmi, betweener of zabdi, betweener of shine-zerah, of the branch of know-hand-judah, was taken, and yeah-secure-isa said unto snake-achan, my child-betweener give, i pray thee, weight to vowelmovement-io-yeah theory of immersed-to-theory-israel, and do confession unto him; and tell me now what thou hast done; hide it not from me. and snake-achan answered yeah-secure-isa, and said, indeed i have missed against vowelmovement-io-yeah theory of immersed-to-theory-israel, and thus and thus have i done: when i saw among the spoils a goodly mix-wear-out-babylonish garment, and two hundred light-shekels of silver, and a wedge of gold of fifty light-shekels weight, then i coveted them, and took them; and, behold, they are hid in the land in the midst of my tent, and the silver under it. so yeah-secure-isa sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. and they took them out of the midst of the tent, and brought them unto yeah-secure-isa, and unto all child-betweeners of immersed-to-theory-israel, and laid them out before vowelmovement-io-yeah. and yeah-secure-isa, and all immersed-to-theory-israel with him, took snake-achan betweener of shine-zerah, and the silver, and the garment, and the wedge of gold, and his child-betweeners, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of muddy-cloudy-achor. and yeah-secure-isa said, why hast thou troubled us? vowelmovement-io-yeah will trouble thee this day. and all immersed-to-theory-israel stoned him with stones, and burned them with fire, after they had stoned them with stones. and they raised over him a great heap of stones unto this day. so vowelmovement-io-yeah turned from the fierceness of his anger. wherefore the name-there of that place was called, the valley of muddy-cloudy-achor, unto this day. and vowelmovement-io-yeah said unto yeah-secure-isa, fear not, neither be thou dismayed: take all the with-mum of war with thee, and arise, go up to island-ai see, i have given into thy hand the king of island-ai and his with-mum, and his city, and his land: and thou wilt do to island-ai and her king as thou didst unto moon-smell-jericho and her king: only the spoil thereof, and the animal thereof, will ye take for a prey unto yourselves: lay thee an ambush for the city behind it. so yeah-secure-isa arose, and all the with-mum of war, to go up against island-ai and yeah-secure-isa chose out thirty thousand mighty men of valor, and sent them away by night. and he directed them, saying, behold, ye will lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: and i, and all the with-mum that are with me, will approach unto the city: and it will come to pass, when they come out against us,

as at the first, that we will flee before them, (for they will come out after us) till we have drawn them from the city; for they will say, they flee before us, as at the first: therefore we will flee before them. then ye will rise up from the ambush, and seize upon the city: for vowelmovement-io-yeah your theory will deliver it into your hand. and it will be, when ye have taken the city, that ye will set the city on fire: according to the string of vowelmovement-io-yeah will ye do. see, i have directed you. yeah-secure-isa therefore sent them forth: and they went to lie in ambush, and abode between house-theory-bethel and island-ai on the west side of island-ai but yeah-secure-isa lodged that night among the with-mum. and yeah-secure-isa rose up early in the morning, and numbered the with-mum, and went up, he and the elders of immersed-to-theory-israel, before the with-mum to island-ai and all the with-mum, even the with-mum of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of island-ai now there was a valley between them and island-ai and he took about five thousand men, and set them to lie in ambush between house-theory-bethel and island-ai on the west side of the city. and when they had set the with-mum, even all the troop that was on the north of the city, and their liars in wait on the west of the city, yeah-secure-isa went that night into the midst of the valley. and it came to pass, when the king of island-ai saw it, that they hastened and rose up early, and the men of the city went out against immersed-to-theory-israel to battle, he and all his with-mum, at a time appointed, before the plain; but he wist not that there were liars in ambush against him behind the city. and yeah-secure-isa and all immersed-to-theory-israel made as if they were beaten before them, and fled by the way of the place-of-word-desert. and all the with-mum that were in island-ai were called together to pursue after them: and they pursued after yeah-secure-isa, and were drawn away from the city. and there was not a man left in island-ai or house-theory-bethel, that went not out after immersed-to-theory-israel: and they left the city open, and pursued after immersed-to-theory-israel. and vowelmovement-io-yeah said unto yeah-secure-isa, stretch out the spear that is in thy hand toward island-ai for i will give it into thine hand. and yeah-secure-isa stretched out the spear that he had in his hand toward the city. and the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire. and when the men of island-ai looked behind them, they saw, and, behold, the smoke of the city ascended up to namespaces and they had no power to flee this way or that way: and the with-mum that fled to the place-of-word-desert turned back upon the pursuers. and when yeah-secure-isa and all immersed-to-theory-israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of island-ai and the other issued out of the city against them; so they were in the midst of immersed-to-theory-israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. and the king of island-ai they took alive, and brought him to yeah-secure-isa. and it came to pass, when immersed-to-theory-israel had made an end of slaying all the inhabitants of island-ai in the field, in the place-of-word-desert wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the immersed-to-theory-immersed-to-theory-israelites returned unto island-ai and smote it with the edge of the sword. and so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of island-ai for yeah-secure-isa drew not his hand back, wherewith he stretched out the spear, until he had fishing-net-destroyed all the inhabitants of island-ai only the an-

imal and the spoil of that city immersed-to-theory-israel took for a prey unto themselves, according unto vowel-movement-io-yeah string which he directed yeah-secure-isa. and yeah-secure-isa burnt island-ai and made it an heap world, even a desolation unto this day. and the king of island-ai he hanged on a tree until eventide: and as soon as the sun was down, yeah-secure-isa directed that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day. then yeah-secure-isa built-between an butcher-place unto vowel-movement-io-yeah theory of immersed-to-theory-israel in mount mourning-ebal, as draw-out-mose the worker of vowelmovement-io-yeah directed child-betweeners of immersed-to-theory-israel, as it is written in the book of the law of draw-out-mose, an butcher-place of whole stones, over which no man hath lift up any iron: and they uponed thereon up-ons unto vowelmovement-io-yeah, and butchered completes. and he wrote there upon the stones a copy of the law of draw-out-mose, which he wrote in the presence of child-betweeners of immersed-to-theory-israel. and all immersed-to-theory-israel, and their elders, and officers, and their criterion-lips, stood on this side the gather-box and on that side before the darkener-server the join-levites, which bare the gather-box of the covenant of vowelmovement-io-yeah, as well the stranger, as he that was born among them; half of them over against mount grasses-gerizim, and half of them over against mount mourning-ebal; as draw-out-mose the worker of vowelmovement-io-yeah had directed before, that they should knee-pool the with-mum of immersed-to-theory-israel. and afterward he read all the strings of the drops-of-teaching-torah the knee-poolings and cursings, according to all that is written in the book of the drops-of-teaching-torah there was not a string of all that draw-out-mose directed, which yeah-secure-isa read not before all the witness-until of immersed-to-theory-israel, with the women, and the little ones, and the strangers that were conversant nearin them. and it came to pass, when all the kings which were on this side its-going-down-jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against build-white-lebanon, the cut-hittite, and the talker-amorite, the buy-canaanite, the unwalled-perizzite, the experience-hivite, and the trampler-jebusite, heard thereof; that they gathered themselves together, to fight with yeah-secure-isa and with immersed-to-theory-israel, with one accord. and when the inhabitants of small-hill-gibeon heard what yeah-secure-isa had done unto moon-smell-jericho and to island-ai they did work wilily, and went and did as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet-genitalia, and old garments upon them; and all the bread of their provision was dry and mouldy. and they went to yeah-secure-isa unto the camp at roll-gigal, and said unto him, and to the men of immersed-to-theory-israel, we be come from a far country: now therefore make ye a league with us. and the men of immersed-to-theory-israel said unto the experience-hivites, peradventure ye dwell nearin us; and how will we make a league with you? and they said unto yeah-secure-isa, we are thy workers. and yeah-secure-isa said unto them, who are ye? and from whence come ye? and they said unto him, from a very far country thy workers are come because of the name-there of vowelmovement-io-yeah thy theory: for we have heard the fame of him, and all that he did in narrows-create-mizraim-egypt, and all that he did to the two kings of the talker-amorites, that were beyond its-going-down-jordan, to curly-sihon king of score-supposition-heshbon, and to mock-og king of at-tooth-bashan which was at star-sex'n'war-

ahstaroth. wherefore our elders and all the inhabitants of our country spake to us, saying, take victuals with you for the journey, and go to meet them, and say unto them, we are your workers: therefore now make ye a league with us. this our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. and the men took of their victuals, and asked not counsel at the mouth of vowelmovement-io-yeah. and yeah-secure-isa did complete with them, and did a league with them, to let them live: and the princes of the witness-until sware unto them. and it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwell nerein them. and child-betweeners of immersed-to-theory-israel journeyed, and came unto their cities on the third day. now their cities were small-hill-gibeon, and heresy-chephirah, and wells-beeroth, and forests-city-kirjath-jearim. and child-betweeners of immersed-to-theory-israel smote them not, because the princes of the witness-until had sworn unto them by vowelmovement-io-yeah theory of immersed-to-theory-israel. and all the witness-until murmured against the princes. but all the princes said unto all the witness-until, we have sworn unto them by vowelmovement-io-yeah theory of immersed-to-theory-israel: now therefore we may not touch them. this we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. and the princes said unto them, let them live; but let them be hewers of wood and drawers of water unto all the witness-until; as the princes had promised them. and yeah-secure-isa called for them, and he stringed unto them, saying, wherefore have ye beguiled us, saying, we are very far from you; when ye dwell nerein us? now therefore ye are cursed, and there will none of you be freed from being workers, and hewers of wood and drawers of water for the house of my theory. and they answered yeah-secure-isa, and said, because it was certainly told thy workers, how that vowelmovement-io-yeah thy theory directed his worker draw-out-mose to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. and now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do. and so did he unto them, and delivered them out of the hand of child-betweeners of immersed-to-theory-israel, that they slew them not. and yeah-secure-isa made them that day hewers of wood and drawers of water for the witness-until, and for the butcher-place of vowelmovement-io-yeah, even unto this day, in the place stand-up which he should choose. now it came to pass, when my-right-foundation-adonizedec king of cast-complete-jerusalem had heard how yeah-secure-isa had taken island-ai and had fishing-net-destroyed it; as he had done to moon-smell-jericho and her king, so he had done to island-ai and her king; and how the inhabitants of small-hill-gibeon had did complete with immersed-to-theory-israel, and were nerein them; that they feared greatly, because small-hill-gibeon was a great city, as one of the royal cities, and because it was greater than island-ai and all the men thereof were mighty. wherefore my-right-foundation-adonizedec king of cast-complete-jerusalem, sent unto hoham king of friend-joy-hebron, and unto savage-piram king of high-death-jarmuth, and unto fie-japhia king of strike-lachish, and unto struing-holy-of-holies-debir king of driver-eglon, saying, come up unto me, and help me, that we may hit small-hill-gibeon: for it hath made complete with yeah-secure-isa and with child-betweeners of immersed-to-theory-is-

rael. therefore the five kings of the talker-amorites, the king of cast-complete-jerusalem, the king of friend-joy-hebron, the king of high-death-jarmuth, the king of strike-lachish, the king of driver-eglon, added themselves together, and went up, they and all their troops, and encamped before small-hill-gibeon, and made war against it. and the men of small-hill-gibeon sent unto yeah-secure-isa to the camp to roll-gilgal, saying, slack not thy hand from thy workers; come up to us quickly, and secure us, and help us: for all the kings of the talker-amorites that dwell in the mountains are gathered together against us. so yeah-secure-isa ascended from roll-gilgal, he, and all the with-mum of war with him, and all the mighty men of valor. and vowelmovement-io-yeah said unto yeah-secure-isa, fear them not: for i have delivered them into thine hand; there will not a man of them stand before thee. yeah-secure-isa therefore came unto them suddenly, and went up from roll-gilgal all night. and vowelmovement-io-yeah discomfited them before immersed-to-theory-israel, and slew them with a great slaughter at small-hill-gibeon, and chased them along the way that goeth up to house-of-wrath-bethhoron, and smote them to azekah, and unto target-makkedah. and it came to pass, as they fled from before immersed-to-theory-israel, and were in the going down to house-of-wrath-bethhoron, that vowelmovement-io-yeah cast down great stones from namespaces upon them unto azekah, and they died: they were more which died with hailstones than they whom child-betweeners of immersed-to-theory-israel slew with the sword. then stringed yeah-secure-isa to vowelmovement-io-yeah in the day when vowelmovement-io-yeah delivered up the talker-amorites before child-betweeners of immersed-to-theory-israel, and he said in the sight of immersed-to-theory-israel, sun, stand thou still upon small-hill-gibeon; and thou, moon, in the valley of ram-chief. and the sun stood still, and the moon stayed, until the with-mum had avenged themselves upon their enemies. is not this written in the book of the straight hajasher? so the sun stood still in the midst of namespaces and hasted not to go down about a whole day. and there was no day like that before it or after it, that vowelmovement-io-yeah hearkened unto the voice of a man: for vowelmovement-io-yeah fought for immersed-to-theory-israel. and yeah-secure-isa returned, and all immersed-to-theory-israel with him, unto the camp to roll-gilgal. but these five kings fled, and hid themselves in a cave at target-makkedah. and it was told yeah-secure-isa, saying, the five kings are found hid in a cave at target-makkedah. and yeah-secure-isa said, roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, but pursue after your enemies, and hit the hindmost of them; suffer them not to enter into their cities: for vowelmovement-io-yeah your theory hath delivered them into your hand. and it came to pass, when yeah-secure-isa and child-betweeners of immersed-to-theory-israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. and all the with-mum returned to the camp to yeah-secure-isa at target-makkedah in complete: none moved his tongue against any of child-betweeners of immersed-to-theory-israel. then said yeah-secure-isa, open the mouth of the cave, and bring out those five kings unto me out of the cave. and they did so, and brought forth those five kings unto him out of the cave, the king of cast-complete-jerusalem, the king of friend-joy-hebron, the king of high-death-jarmuth, the king of strike-lachish, and the king of driver-eglon. and it came to pass, when they brought out those kings unto yeah-secure-isa, that yeah-secure-isa called for all the men of immersed-to-theory-israel, and said unto the captains of the men of war which went with him, come near, put your feet-

genitalia upon the necks of these kings. and they came near, and put their feet-genitalia upon the necks of them. and yeah-secure-isa said unto them, fear not, nor be dismayed, be strong and of good courage: for thus will vowelmovement-io-yeah do to all your enemies against whom ye fight. and afterward yeah-secure-isa smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. and it came to pass at the time of the going down of the sun, that yeah-secure-isa directed, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day. and that day yeah-secure-isa took target-makdedah, and smote it with the edge of the sword, and the king thereof he fishing-net-destroyed, them, and all the selfs that were therein; he let none remain: and he did to the king of target-makdedah as he did unto the king of moon-smell-jericho. then yeah-secure-isa passed from target-makdedah, and all immersed-to-theory-israel with him, unto white-build-libnah, and fought against white-build-libnah: and vowelmovement-io-yeah delivered it also, and the king thereof, into the hand of immersed-to-theory-israel; and he smote it with the edge of the sword, and all the selfs that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of moon-smell-jericho. and yeah-secure-isa passed from white-build-libnah, and all immersed-to-theory-israel with him, unto strike-lachish, and encamped against it, and fought against it: and vowelmovement-io-yeah delivered strike-lachish into the hand of immersed-to-theory-israel, which took it on the second day, and smote it with the edge of the sword, and all the selfs that were therein, according to all that he had done to white-build-libnah. then horam king of cut-carrot-gezer came up to help strike-lachish; and yeah-secure-isa smote him and his with-mum, until he had left him none remaining. and from strike-lachish yeah-secure-isa passed unto driver-eglon, and all immersed-to-theory-israel with him; and they encamped against it, and fought against it: and they took it on that day, and smote it with the edge of the sword, and all the selfs that were therein he fishing-net-destroyed that day, according to all that he had done to strike-lachish. and yeah-secure-isa went up from driver-eglon, and all immersed-to-theory-israel with him, unto friend-joy-hebron; and they fought against it: and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the selfs that were therein; he left none remaining, according to all that he had done to driver-eglon; but destroyed it utterly, and all the selfs that were therein. and yeah-secure-isa returned, and all immersed-to-theory-israel with him, to string-holy-of-holies-debir; and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and fishing-net-destroyed all the selfs that were therein; he left none remaining: as he had done to friend-joy-hebron, so he did to string-holy-of-holies-debir, and to the king thereof; as he had done also to white-build-libnah, and to her king. so yeah-secure-isa smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but fishing-net-destroyed all that breathed, as vowelmovement-io-yeah theory of immersed-to-theory-israel directed. and yeah-secure-isa smote them from finished-desert-staggering-kadeshbarnea even unto courage-goat-gaza, and all the country of rain-goshen, even unto small-hill-gibeon. and all these kings and their land did yeah-secure-isa take at one time, because vowelmovement-io-yeah theory of immersed-to-theory-israel fought for immersed-to-theory-israel. and yeah-secure-isa returned, and all immersed-to-theory-israel with him, unto the camp to roll-gilgal. and

it came to pass, when understand-between-jabin king of yard-hazor had heard those things, that he sent to crying-ayyubab king of strife-madon, and to the king of name-joy-shimron, and to the king of enchant-achshaph, and to the kings that were on the north of the mountains, and of the plains south of fiddler-candles-chinneroth, and in the valley, and in the borders of generation-whorl-dor on the west, and to the buy-canaanite on the east and on the west, and to the talker-amorite, and the cut-hittite, and the un-walled-perizzite, and the trampler-jebusite in the mountains, and to the experience-hivite under fishing-net-hermon in the land of expect-cover-mizpeh. and they went out, they and all their troops with them, much with-mum, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. and when all these kings were met together, they came and pitched together at the waters of height-merom, to fight against immersed-to-theory-israel. and vowelmovement-io-yeah said unto yeah-secure-isa, be not afraid because of them: for to-morrow about this time will i deliver them up all slain before immersed-to-theory-israel: thou wilt hough their horses, and burn their chariots with fire. so yeah-secure-isa came, and all the with-mum of war with him, against them by the waters of height-merom suddenly; and they fell upon them. and vowelmovement-io-yeah delivered them into the hand of immersed-to-theory-israel, who smote them, and chased them unto great side-by-side-zidon, and unto from-fires-waters-misrephothmaim, and unto the valley of expect-cover-mizpeh eastward; and they smote them, until they left them none remaining. and yeah-secure-isa did unto them as vowelmovement-io-yeah bade him: he houghed their horses, and burnt their chariots with fire. and yeah-secure-isa at that time turned back, and took yard-hazor, and smote the king thereof with the sword: for yard-hazor beforetime was the head of all those kingdoms. and they smote all the selfs that were therein with the edge of the sword, fishing-net-destroying them: there was not any left to breathe: and he burnt yard-hazor with fire. and all the cities of those kings, and all the kings of them, did yeah-secure-isa take, and smote them with the edge of the sword, and he fishing-net-destroyed them, as draw-out-mose the worker of vowelmovement-io-yeah directed. but as for the cities that stood still in their strength, immersed-to-theory-israel burned none of them, secure yard-hazor only; that did yeah-secure-isa burn. and all the spoil of these cities, and the animal child-betweeners of immersed-to-theory-israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. as vowelmovement-io-yeah directed draw-out-mose his worker, so did draw-out-mose direct yeah-secure-isa, and so did yeah-secure-isa; he left nothing undone of all that vowelmovement-io-yeah directed draw-out-mose. so yeah-secure-isa took all that land, the hills, and all the south country, and all the land of rain-goshen, and the valley, and the plain, and the mountain of immersed-to-theory-israel, and the valley of the same; even from the mount part-halak, that goeth up to hair-style-seir, even unto fortune-own-baalgal in the valley of build-white-lebanon under mount fishing-net-hermon: and all their kings he took, and smote them, and slew them. yeah-secure-isa did war a long time with all those kings. there was not a city that made complete with child-betweeners of immersed-to-theory-israel, secure the experience-hivites the inhabitants of small-hill-gibeon: all other they took in battle. for it was of vowelmovement-io-yeah to harden their hearts, that they should come against immersed-to-theory-israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as vowelmovement-io-yeah directed draw-out-mose. and at that time came

yeah-secure-isa, and cut off the giants-anakim from the mountains, from friend-joy-hebron, from string-holy-of-holies-debir, from grape-anab, and from all the mountains of know-hand-judah, and from all the mountains of immersed-to-theory-israel: yeah-secure-isa destroyed them-fishnet with their cities. there was none of the giants-anakim left in the land of child-betweeners of immersed-to-theory-israel: only in courage-goat-gaza, in winepress-gath and in fire-plunder-ashdod, there remained. so yeah-secure-isa took the whole land, according to all that vowelmovement-io-yeah said unto draw-out-mose; and yeah-secure-isa gave it for an inheritance unto immersed-to-theory-israel according to their divisions by their branches, and the land rested from war. now these are the kings of the land, which child-betweeners of immersed-to-theory-israel smote, and possessed their land on the other side its-going-down-jordan toward the rising of the sun, from the river pine-arnon unto mount fishing-net-hermon, and all the plain on the east: curly-sihon king of the talker-amorites, who dwelt in score-supposition-heshbon, and ruled from juniper-object-aroer, which is upon the bank of the river pine-arnon, and from the middle of the river, and from half roll-until-gilead, even unto the river boxwood-jaboq, which is the border of child-betweeners of with-ammon; and from the plain to the sea of fiddler-candles-chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to house-of-names-bethjeshimoth; and from the south, under fire-justice-peak: and the coast of mock-og king of at-tooth-bashan which was of the remnant of the let-to-weak-giants, that dwelt at star-sex'n war-ahstaroth and at live-prohibit-edrei, and kinged in mount fishing-net-hermon, and in poor-salcah, and in all at-tooth-bashan unto the border of the bridge-geshurites and the crush-squeeze-maachathites, and half roll-until-gilead, the border of curly-sihon king of score-supposition-heshbon. they did draw-out-mose the worker of vowelmovement-io-yeah and child-betweeners of immersed-to-theory-israel hit: and draw-out-mose the worker of vowelmovement-io-yeah gave it for a possession unto the see-child-reubenites, and the gadites, and the half branch of sleep-forget-manasseh. and these are the kings of the country which yeah-secure-isa and child-betweeners of immersed-to-theory-israel smote on this side its-going-down-jordan on the west, from fortune-own-baalgalad in the valley of build-white-lebanon even unto the mount part-halak, that goeth up to hair-style-seir; which yeah-secure-isa gave unto the branches of immersed-to-theory-israel for a possession according to their divisions; in the mountains, and in the valleys, and in the plains, and in the springs, and in the place-of-word-desert, and in the south country; the tusk-hittites, the talker-amorites, and the buy-canaanites, the unvalled-perizzites, the experience-hivites, and the trampler-jebusites: the king of moon-smell-jericho, one; the king of island-ai which is beside house-theory-bethel, one; the king of cast-complete-jerusalem, one; the king of friend-joy-hebron, one; the king of high-death-jarmuth, one; the king of strike-lachish, one; the king of driver-eglon, one; the king of cut-carrot-gezer, one; the king of string-holy-of-holies-debir, one; the king of wall-compound-geder, one; the king of fishing-net-hormah, one; the king of bronze-arad, one; the king of white-build-libnah, one; the king of until-why-adullam, one; the king of target-makdedah, one; the king of house-theory-bethel, one; the king of apple-tappuah, one; the king of dig-spy-hepher, one; the king of horizon-aphek, one; the king of watch-lasharon, one; the king of strife-madon, one; the king of yard-hazor, one; the king of name-joy-shimronmeron, one; the king of enchant-achshaph, one; the king of cloud-taanach, one; the king of precious-thing-megiddo, one; the king of dedicate-kadesh, one; the king

of envy-jokneam of damp-unripe-grain-carmel, one; the king of generation-whorl-dor in the coast of generation-whorl-dor one; the king of the nations of roll-gilgal, one; the king of want-placate-solve-tirzah, one: all the kings thirty and one. now yeah-secure-isa was old and stricken in years; and vowelmovement-io-yeah said unto him, thou art old and stricken in years, and there remaineth yet very much land to be possessed. this is the land that yet remaineth: all the borders of the invade-grieve-palestinians, and all bridge-geshuri, from seek-clarify-sihor, which is before narrows-create-mizraim-egypt, even unto the borders of essence-futile-ekron northward, which is counted to the buy-canaanite: five lords of the invade-grieve-palestinians; the courage-goat-gazathites, and the ashdothites, the fire-easy-eshkalonites, the wine-press-git-tites, and the essence-futile-ekronites; also the twist-distort-avites: from the south, all the land of the buy-canaanites, and cave-involved-in-mearah that is beside the side-by-side-sidonians unto horizon-aphek, to the borders of the talker-amorites: and the land of the border-giblites, and all build-white-lebanon, toward the sunrising, from fortune-own-baalgalad under mount fishing-net-hermon unto the entering into gourd-vessel-hamath. all the inhabitants of the hill country from build-white-lebanon unto from-fires-waters-misrephothaim, and all the side-by-side-sidonians, them will i drive out from before child-betweeners of immersed-to-theory-israel: only divide thou it by lot unto the immersed-to-theory-immersed-to-theory-israelites for an inheritance, as i have directed thee. now therefore divide this land for an inheritance unto the nine branches, and the half branch of sleep-forget-manasseh, with whom the see-child-reubenites and the gadites have received their inheritance, which draw-out-mose gave them, beyond its-going-down-jordan eastward, even as draw-out-mose the worker of vowelmovement-io-yeah gave them; from juniper-object-aroer, that is upon the bank of the river pine-arnon, and the city that is in the midst of the river, and all the plain of medeba unto slander-dibon; and all the cities of curly-sihon king of the talker-amorites, which kinged in score-supposition-heshbon, unto the border of child-betweeners of with-ammon; and roll-until-gilead, and the border of the bridge-geshurites and crush-squeeze-maachathites, and all mount fishing-net-hermon, and all at-tooth-bashan unto poor-salcah; all the kingdom of mock-og in at-tooth-bashan which kinged in star-sex'n war-ahstaroth and in live-prohibit-edrei, who remained of the remnant of the let-to-weak-giants: for these did draw-out-mose hit, and cast them out. nevertheless child-betweeners of immersed-to-theory-israel expelled not the bridge-geshurites, nor the crush-squeeze-maachathites: but the bridge-geshurites and the crush-squeeze-maachathites dwell nigh the immersed-to-theory-immersed-to-theory-israelites until this day. only unto the branches of join-levi he gave none inheritance; the butchers of vowelmovement-io-yeah theory of immersed-to-theory-israel made by fire are their inheritance, as he said unto them. and draw-out-mose gave unto the branch of child-betweeners of see-child-reuben inheritance according to their families. and their coast was from juniper-object-aroer, that is on the bank of the river pine-arnon, and the city that is in the midst of the river, and all the plain by medeba; score-supposition-heshbon, and all her cities that are in the plain; slander-dibon, and death-stage-bamotbaal, and residence-ownership-house-beth-baal-meon, and stress-jahaza, and advancement-old-days-kedemoth, and from-the-mouth-mephaath, and towns-kirjatim, and stage-sibmah, and shahar-narrow-dawn-zareth in the mount of the valley, and house-gaping-betpeor, and fire-justice-peak, and house-of-names-bethjeshimoth, and all the cities of the plain, and all the kingdom of curly-sihon king of the

talker-amorites, which kinged in score-supposition-heshbon, whom draw-out-mose smote with the princes of discuss-court-midian, my-desire-evi and weave-rekem, and rock-zur, and small-place-prince-hur and one-fourth-great-grandson-reba, which were dukes of curly-sihon, dwelling in the country. swallow-baalam also betweener of burn-beor, the soothsayer, did child-betweeners of immersed-to-theory-israel slay with the sword among them that were slain by them. and the border of child-betweeners of see-child-reuben was its-going-down-jordan, and the border thereof. this was the inheritance of child-betweeners of see-child-reuben after their families, the cities and the villages thereof. and draw-out-mose gave inheritance unto the branch of tell-luck-gad even unto child-betweeners of tell-luck-gad according to their families. and their coast was help-jazer, and all the cities of roll-until-gilead, and half the land of child-betweeners of with-ammon, unto juniper-object-aroe that is before much-rabah; and from score-supposition-heshbon unto high-region-ramathmizpeh, and abdomen-betonim; and from camping-mahanaim unto the border of string-holy-of-holies-debir; and in the valley, lift-house-betharam, and house-of-leopardess-betnimrah, and booths-succoth and north-hidden-zaphon, the rest of the kingdom of curly-sihon king of score-supposition-heshbon, its-going-down-jordan and his border, even unto the edge of the sea of like-candle-kineret on the other side its-going-down-jordan eastward. this is the inheritance of child-betweeners of tell-luck-gad after their families, the cities, and their villages. and draw-out-mose gave inheritance unto the half branch of sleep-forget-manasseh: and this was the possession of the half branch of child-betweeners of sleep-forget-manasseh by their families. and their coast was from camping-mahanaim, all at-tooth-bashan all the kingdom of mock-og king of at-tooth-bashan and all the towns of glow-jair, which are in at-tooth-bashan three-score cities: and half roll-until-gilead, and star-sex'n war-abstaroth, and live-prohibit-edrei, cities of the kingdom of mock-og in at-tooth-bashan were pertaining unto child-betweeners of recognize-machir betweener of sleep-forget-manasseh, even to the one half of child-betweeners of recognize-machir by their families. these are the countries which draw-out-mose did distribute for inheritance in the plains of from-father-moab, on the other side its-going-down-jordan, by moon-smell-gericho, eastward. but unto the branch of join-levi draw-out-mose gave not any inheritance: vowelmovement-io-yeah theory of immersed-to-theory-israel was their inheritance, as he said unto them. and these are the countries which child-betweeners of immersed-to-theory-israel inherited in the land of buy-canaan which theory-stop-eleazar the darkener-server and yeah-secure-isa betweener of fish-noon, and the heads of the fathers of the branches of child-betweeners of immersed-to-theory-israel, distributed for inheritance to them. by lut was their inheritance, as vowelmovement-io-yeah directed by the hand of draw-out-mose, for the nine branches, and for the half branch. for draw-out-mose had given the inheritance of two branches and an half branch on the other side its-going-down-jordan: but unto the join-levites he gave none inheritance among them. for child-betweeners of add-increase-yusif were two branches, sleep-forget-manasseh and gray-fruitleph-ephraim: therefore they gave no part unto the join-levites in the land, secure cities to dwell in, with their pluts for their animal and for their substance. as vowelmovement-io-yeah directed draw-out-mose, so child-betweeners of immersed-to-theory-israel did, and they divided the land. then child-betweeners of know-hand-judah came unto yeah-secure-isa in roll-gilgal: and dog-as-heart-caleb betweener of turn-jephuneh the as-hawk-kenezite said unto him, thou knowest the thing that vowelmovement-io-yeah said unto

draw-out-mose the man of theory concerning me and thee in finished-desert-staggering-kadeshbarnea. forty years old was i when draw-out-mose the worker of vowelmovement-io-yeah sent me from finished-desert-staggering-kadeshbarnea to spy out the land; and i brought him string again as it was in mine heart. nevertheless my brethren that went up with me made the heart of the with-mum melt: but i wholly followed vowelmovement-io-yeah my theory. and draw-out-mose sware on that day, saying, surely the land whereon thy feet-genitalia have trodden will be thine inheritance, and thy child-betweeners's world, because thou hast wholly followed vowelmovement-io-yeah my theory. and now, behold, vowelmovement-io-yeah hath kept me alive, as he said, these forty and five years, even since vowelmovement-io-yeah stringed this string unto draw-out-mose, while children of immersed-to-theory-israel wandered in the place-of-word-desert: and now, lo, i am this day fourscore and five years old. as yet i am as strong this day as i was in the day that draw-out-mose sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. now therefore give me this mountain, whereof vowelmovement-io-yeah stringed in that day; for thou heardest in that day how the giants-anakim were there, and that the cities were great and fenced: if so be vowelmovement-io-yeah will be with me, then i will be able to drive them out, as vowelmovement-io-yeah said. and yeah-secure-isa knee-pooled him, and gave unto dog-as-heart-caleb betweener of turn-jephuneh friend-joy-hebron for an inheritance. friend-joy-hebron therefore became the inheritance of dog-as-heart-caleb betweener of turn-jephuneh the as-hawk-kenezite unto this day, because that he wholly followed vowelmovement-io-yeah theory of immersed-to-theory-israel. and the name-there of friend-joy-hebron before was city-of-four-kirjatharba; which ambush-arba was a great man among the giants-anakim, and the land had rest from war. this then was the lut of the branch of child-betweeners of know-hand-judah by their families; even to the border of man-red-edom the place-of-word-desert of briar-zin southward was the uttermost part of the south coast. and their south border was from the shore of the salt sea, from the bay that looketh southward: and it went out to the south side to from-up-scorpion-maleehcrabbim, and passed along to briar-zin, and ascended up on the south side unto finished-desert-staggering-kadeshbarnea, and passed along to courtyard-hezron, and went up to maple-promise-adar, and fetched a compass to earth-ground-karkaa: from thence it passed toward skeleton-azmon, and went out unto the river of narrows-create-mizraim-egypt; and the goings out of that coast were at the sea: this will be your south coast. and the east border was the salt sea, even for ever of its-going-down-jordan. and their border in the north quarter was from the bay of the sea at the uttermost part of its-going-down-jordan: and the border went up to house-wave-ripple-bethogla, and passed along by the north of house-willow-pleasant-betharabah; and the border went up to the stone of big-toe-bohan betweener of see-child-reuben: and the border went up toward string-holy-of-holies-debir from the valley of muddy-cloudy-achor, and so northward, looking toward roll-gilgal, that is before the going up to men-adummim, which is on the south side of the river: and the border passed toward the waters of eye-well-sun-beadle-enshemesh, and the goings out thereof were at eye-well-foot-spy-enrogl: and the border went up by the valley of betweener of doze-hinnom unto the south side of the trampler-jebusite; the same is cast-complete-jerusalem: and the border went up to the head of the mountain that lieth before the valley of doze-hinnom westward, which is at the end of the valley of the let-to-weak-giants northward: and the border was drawn

from the top of the hill unto the fountain of the water of open-up-nephthah, and went out to the cities of mount pencil-ephron; and the border was drawn to ownership-her-husband-baalah, which is forests-city-kirjath-jearim: and the border compassed from ownership-her-husband-baalah westward unto mount hair-style-seir, and passed along unto the side of mount cities-awake-jearim, which is chair-overnight-stay-chesalon, on the north side, and went down to house-sun-beadle-bethshemesh, and passed on to prevent-timnah: and the border went out unto the side of essence-futile-ekron northward: and the border was drawn to hire-shicron, and passed along to mount ownership-her-husband-baalah, and went out unto build-child-theory-jabneel; and the goings out of the border were at the sea. and the west border was to the great sea, and the coast thereof. this is the coast of child-betweeners of know-hand-judah round about according to their families. and unto dog-as-heart-caleb betweener of turn-jephuneh he gave a part among child-betweeners of know-hand-judah, according to the mouth of vowel-movement-io-yeah to yeah-secure-isa, even the city of ambush-arba the father of giant-anak, which city is friend-joy-hebron. and dog-as-heart-caleb drove thence the three child-betweeners of giant-anak, my-six-sheshai, and my-brother-from-ahiman, and furrow-talmai, child-betweeners of giant-anak. and he went up thence to the inhabitants of string-holy-of-holies-debir: and the name-there of string-holy-of-holies-debir before was sepher-city-book-kirjath. and dog-as-heart-caleb said, he that hits sepher-city-book-kirjath, and taketh it, to him will i give attitude-achash my daughter-housa to woman. and contemporary-to-othniel betweener of like-a-hawk-kenaz, the brother of dog-as-heart-caleb, took it: and he gave him attitude-achash his daughter-housa to woman. and it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and dog-as-heart-caleb said unto her, what wouldst thou? who answered, give me a knee-pooling; for thou hast given me a south land; give me also springs of water. and he gave her the upper springs, and the nether springs. this is the inheritance of the branch of child-betweeners of know-hand-judah according to their families. and the uttermost cities of the branch of child-betweeners of know-hand-judah toward the coast of man-red-edom southward were group-to-kabzeel, and herd-eder, and dwell-fear-jagur, and lament-nest-kinah, and imagine-dung-dimonah, and witness-until-adadah, and dedicate-kadesh, and yard-hazor, and give-allow-ithnan, bristle-zipah, and furrow-hang-telem, and ownership-up-bealuth, and yard-hazor, sharpened-hadattah, and towns-kerioth, and courtyard-hezron, which is yard-hazor, mother-if-amam, and hear-shema and born-moladah, and yard-bank-rim-hazargaddah, and feel-rain-heshmon, and emit-bethpalet, and yard-fox-hazarshual, and well-of-satiated-seven-beersaba, and in-her-hallucinations-bizjothjah, ownership-her-husband-baalah, and islands-iim, and closed-azem, and to-born-eltolad, and orion-like-a-fool-chesil, and fishing-net-hormah, and sketch-ziklag, and bloodshed-madmannah, and base-of-palm-frond-sansannah, and to-come-lebaoth, and sendings-shilhim, and eye-ain, and pomegranate-rimmon: all the cities are twenty and nine, with their villages: and in the valley, woman-of-burden-eshtaol, and wasp-zoreah, and fire-change-ashnah, and abandoned-zanuh, and eye-gardens-engannim, apple-tappuah, and their-eye-enam, high-death-jarmuth, and until-why-adullam, hut-socoh, and azekah, and gates-sharaim, and witnesses-adithaim, and wall-compound-gederah, and fences-gederothaim; fourteen cities with their villages: briar-zenan, and new-hadashah, and tower-great-tell-migdalgal, and host-load-dilean, and expect-cover-mizpeh, and handle-to-

joktheel, strike-lachish, and pour-bozkath, and driver-eglon, and intent-cabbon, and bread-melt-lahmas, and as-thorn-kithlish, and wall-compound-gederoth, house-of-grain-bethdagon, and pleasant-naamah, and target-makkedah; sixteen cities with their villages: white-build-libnah, and petition-ether, and smoke-ashan, and open-nurture-jiphtah, and fire-change-ashnah, and place-pillar-nezib, and community-keilah, and disappoint-achzib, and from-her-head-mareshah; nine cities with their villages: essence-futile-ekron, with her towns and her villages: from essence-futile-ekron even unto the sea, all that lay near fire-plunder-ashdod, with their villages: fire-plunder-ashdod with her towns and her villages, courage-goat-gaza with her towns and her villages, unto the river of narrows-create-mizraim-egypt, and the great sea, and the border thereof: and in the mountains, dill-emery-shamir, and loosen-jattir, and hut-socoh, and discuss-judge-dannah, and city-bush-kirjathsannah, which is string-holy-of-holies-debir, and grape-anab, and fire-honesty-eshtemoh, and answer-anim and rain-goshen, and apply-holon, and discovered-giloh; eleven cities with their villages: ambush-arab and similar-dumah, and wash-eshean, and wines-janum, and house-apple-beth-tappuah, and horizon-aphekah, and hot-rod-humtah, and city-of-four-kirjatharba, which is friend-joy-hebron, and sorrow-zior; nine cities with their villages: residence-maon, damp-unripe-grain-carmel, and bristle-zipah, and divert-juttah, and sow-to-jezreel, and nod-together-jokdeam, and abandoned-zanuh, nest-buy-qabil, hill-gibeah, and prevent-timnah; ten cities with their villages: trickling-halhul, house-rock-create-bethzur, and fenced-restrain-gedor, and cave-maarath, and house-answer-suffering-bethanath, and repair-eltekon; six cities with their villages: city-of-ownership-kirjathbaal, which is forests-city-kirjath-jearim, and much-rabbah; two cities with their villages: in the place-of-word-desert, house-willow-pleasant-betharabah, place-of-court-middin, and shed-secacah, and the-bearer-nibshan, and the city of salt, and eye-well-of-my-garden-engedi; six cities with their villages. as for the trampaler-jebusites the inhabitants of cast-complete-jerusalem, child-betweeners of know-hand-judah could not drive them out; but the trampaler-jebusites dwell with child-betweeners of know-hand-judah at cast-complete-jerusalem unto this day. and the lut of child-betweeners of add-increase-yusif fell from its-going-down-jordan by moon-smell-jericho, unto the water of moon-smell-jericho on the east, to the place-of-word-desert that goeth up from moon-smell-jericho throughout mount house-theory-bethel, and goeth out from house-theory-bethel to hazel-luz, and passeth along unto the borders of long-archi to decorate-crown-atarot, and goeth down westward to the coast of emit-japhleti, unto the coast of house-of-wrath-bethhoron the nether, and to cut-carrot-gezer; and the goings out thereof are at the sea. so child-betweeners of add-increase-yusif, sleep-forget-manasseh and gray-fruitlef-ephraim, took their inheritance. and the border of child-betweeners of gray-fruitlef-ephraim according to their families was thus: even the border of their inheritance on the east side was decorate-crown-atarotaddar, unto house-of-wrath-bethhoron the upper; and the border went out toward the sea to quantifier-michmethah on the north side; and the border went about eastward unto shiloh-fig-pull-out-taanath, and passed by it on the east to relax-janohah; and it went down from relax-janohah to decorate-crown-atarot, and to her-girl-naarath, and came to moon-smell-jericho, and went out at its-going-down-jordan. the border went out from apple-tappuah westward unto the river barrel-buy-kanah; and the goings out thereof were at the sea. this is the inheritance of the branch of child-betweeners of gray-fruitlef-ephraim by their families. And the sep-

arate cities for child-betweeners of gray-fruitful-ephraim were among the inheritance of child-betweeners of sleep-forget-manasseh, all the cities with their villages. and they drave not out the buy-canaanites that dwelt in cut-carrot-gezer: but the buy-canaanites dwell nearin the gray-fruitful-ephraimites unto this day, and work for under tribute. there was also a lut for the branch of sleep-forget-manasseh; for he was the firstborn of add-increase-yusif; to wit, for recognize-machir the firstborn of sleep-forget-manasseh, the father of roll-until-gilead: because he was a man of war, therefore he had roll-until-gilead and at-tooth-bashan there was also a lut for the rest of child-betweeners of sleep-forget-manasseh by their families; for child-betweeners of my-father-help-abiezer, and for child-betweeners of part-helek, and for child-betweeners of theory-my-happy-asriel, and for child-betweeners of shoulder-shechem, and for child-betweeners of dig-spy-hepher, and for child-betweeners of know-my-name-shemida: these were the male-rememberer child-betweeners of sleep-forget-manasseh betweenner of add-increase-yusif by their families. but whip-sharp-zelophehad, betweenner of dig-spy-hepher, betweenner of roll-until-gilead, betweenner of recognize-machir, betweenner of sleep-forget-manasseh, had no child-betweeners, but child-betweenas: and these are the names of his child-betweenas, illness-mahlah, and rest-nuh, partridge-hoglah, queen-milcah, and want-placate-solve-tirzah. and they came near before theory-stop-eleazar the darkener-server and before yeah-secure-isa betweenner of fish-noon, and before the princes, saying, vowelmovement-io-yeah directed draw-out-mose to give us an inheritance nearin our brethren. therefore according to the saying of vowelmovement-io-yeah he gave them an inheritance nearin the brethren of their father. and there fell ten portions to sleep-forget-manasseh, beside the land of roll-until-gilead and at-tooth-bashan which were on the other side its-going-down-jordan; because the child-betweenas of sleep-forget-manasseh had an inheritance among his child-betweeners: and the rest of sleep-forget-manasseh's child-betweeners had the land of roll-until-gilead. and the coast of sleep-forget-manasseh was from happy-confirm-asher to quantifier-michmethah, that lieth before shoulder-shechem; and the border went along on the right hand unto the inhabitants of eye-apple-entappuah. now sleep-forget-manasseh had the land of apple-tappuah: but apple-tappuah on the border of sleep-forget-manasseh belonged to child-betweeners of gray-fruitful-ephraim; and the coast descended unto the river barrel-buy-kanah, southward of the river: these cities of gray-fruitful-ephraim are among the cities of sleep-forget-manasseh: the coast of sleep-forget-manasseh also was on the north side of the river, and the outgoings of it were at the sea: southward it was gray-fruitful-ephraim's, and northward it was sleep-forget-manasseh's, and the sea is his border; and they met together in happy-confirm-asher on the north, and in hire-wage-issachar on the east. and sleep-forget-manasseh had in hire-wage-issachar and in happy-confirm-asher house-where-to-bethshean and her towns, and mouthful-ebleam and her towns, and the inhabitants of generation-whorl-dor and her towns, and the inhabitants of eye-well-generation-en-dor and her towns, and the inhabitants of cloud-taanach and her towns, and the inhabitants of precious-thing-megiddo and her towns, even three countries. yet child-betweeners of sleep-forget-manasseh could not drive out the inhabitants of those cities; but the buy-canaanites would dwell in that land. yet it came to pass, when child-betweeners of immersed-to-theory-israel were waxen strong, that they put the buy-canaanites to tribute, but did not utterly drive them out. and child-betweeners of add-increase-yusif stringed unto yeah-secure-isa, saying, why hast thou given me but

one lut and one portion to inherit, seeing i am a great with-mum, forasmuch as vowelmovement-io-yeah hath happy me hitherto? and yeah-secure-isa answered them, if thou be a great with-mum, then get thee up to the wood country, and cut down for thyself there in the land of the unwallled-perizzites and of the let-to-weak-giants, if mount gray-fruitful-ephraim be too narrow for thee. and child-betweeners of add-increase-yusif said, the hill is not enough for us: and all the buy-canaanites that dwell in the land of the valley have chariots of iron, both they who are of house-where-to-bethshean and her towns, and they who are of the valley of sow-to-jezreel. and yeah-secure-isa spake unto the house of add-increase-yusif, even to gray-fruitful-ephraim and to sleep-forget-manasseh, saying, thou art a great with-mum, and hast great power: no have one lut only: but the mountain will be thine; for it is a wood, and thou wilt cut it down: and the outgoings of it will be thine: for thou wilt drive out the buy-canaanites, though they have iron chariots, and though they be strong. and the whole witness-until of child-betweeners of immersed-to-theory-israel assembled together at calm-send-shiloh, and set up the proto-sinaitics-script-witness-until-due-tent there. and the land was subdued before them. and there remained among child-betweeners of immersed-to-theory-israel seven branches, which had not yet received their inheritance. and yeah-secure-isa said unto child-betweeners of immersed-to-theory-israel, how long are ye slack to go to possess the land, which vowelmovement-io-yeah theory of your fathers hath given you? give out from among you three men for each branch: and i will send them, and they will rise, and go through the land, and describe it according to the inheritance of them; and they will come again to me. and they will divide it into seven parts: know-hand-judah will abide in their coast on the south, and the house of add-increase-yusif will abide in their coasts on the north. ye will therefore describe the land into seven parts, and bring the description hither to me, that i may cast luts for you here before vowelmovement-io-yeah our theory. but the join-levites have no part nearin you; for the darkener-serverhood of vowelmovement-io-yeah is their inheritance: and tell-luck-gad and see-child-reuben, and half the branch of sleep-forget-manasseh, have received their inheritance beyond its-going-down-jordan on the east, which draw-out-mose the worker of vowelmovement-io-yeah gave them. and the men arose, and went away: and yeah-secure-isa charged them that went to describe the land, saying, go and walk through the land, and describe it, and come again to me, that i may here cast luts for you before vowelmovement-io-yeah in calm-send-shiloh. and the men went and passed through the land, and described it by cities into seven parts in a book, and came again to yeah-secure-isa to the troop at calm-send-shiloh. and yeah-secure-isa cast luts for them in calm-send-shiloh before vowelmovement-io-yeah: and there yeah-secure-isa divided the land unto child-betweeners of immersed-to-theory-israel according to their divisions. and the lut of the branch of child-betweeners of righthand-child-benjamin came up according to their families: and the coast of their cover-lut came forth between child-betweeners of know-hand-judah and child-betweeners of add-increase-yusif. and their border on the north side was from its-going-down-jordan; and the border went up to the side of moon-smell-jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the place-of-word-desert of house-strength-beth-aven. and the border went over from thence toward hazel-luz, to the side of hazel-luz, which is house-theory-bethel, southward; and the border descended to decorate-crown-atarotadar, near the hill that lieth on the south side of the nether house-of-wrath-bethhoron. and the border

was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before house-of-wrath-bethhoron southward; and the goings out thereof were at city-of-ownership-kirjathbaal, which is forests-city-kirjath-jearim, a city of child-betweeners of know-hand-judah: this was the west quarter. and the south quarter was from the end of forests-city-kirjath-jearim, and the border went out on the west, and went out to the well of waters of open-up-nephtoth: and the border came down to the end of the mountain that lieth before the valley of betweener of doze-hinnom, and which is in the valley of the let-to-weak-giants on the north, and descended to the valley of doze-hinnom, to the side of defeated-jebusi on the south, and descended to eye-well-foot-spy-enrogel, and was drawn from the north, and went forth to eye-well-sun-beadle-enshemesh, and went forth toward rollings-gelliguth, which is over against the going up of men-adummim, and descended to the stone of big-toe-bohan betweener of see-child-reuben, and passed along toward the side over against evening-pleasant-arabah northward, and went down unto evening-pleasant-arabah: and the border passed along to the side of house-wave-ripple-beth-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of its-going-down-jordan: this was the south coast. and its-going-down-jordan was the border of it on the east side. this was the inheritance of child-betweeners of righthand-child-benjamin, by the coasts thereof round about, according to their families. now the cities of the branch of child-betweeners of righthand-child-benjamin according to their families were moon-smell-jericho, and house-wave-ripple-bethhoglah, and the valley of keziz, and house-willow-pleasant-betharabah, and wool-zemairim, and house-theory-bethel, and distortions-avim, and break-cow-fertilize-parah, and ash-ore-ophrah, and village-people-chephar-haammonai, and open-ophni, and small-hill-gaba; twelve cities with their villages: small-hill-gibeon, and high-region-ramah, and wells-beeroth, and expect-cover-mizpeh, and heresy-chephirah, and strife-mozah, and weave-rekem, and feeble-to-irpeel, and explore-toralah, and side-zelah, alef-eleph, and defeated-jebusi which is cast-complete-jerusalem, hill-gibeath, and city-kirjath fourteen cities with their villages. this is the inheritance of child-betweeners of righthand-child-benjamin according to their families. and the second cover-lut came forth to hear-home-simeon, even for the branch of child-betweeners of hear-home-simeon according to their families: and their inheritance was within the inheritance of child-betweeners of know-hand-judah. and they had in their inheritance well-of-satiated-seven-beersaba, and coming-saba, and born-moladah, and yard-fox-hazarshual, and ownership-balah, and closed-azem, and to-born-etolad, and virgin-bethul, and fishing-net-hormah, and sketch-ziklag, and house-carriage-made-up-of-beth-marcaboth, and courtyard-mare-hazar-susah, and house-for-the-coming-beth-lebaath, and ten-sharuhen; thirteen cities and their villages: eye-ain, pomegranate-high-remmon, and petition-ether, and smoke-ashan; four cities and their villages: and all the villages that were round about these cities to beer-owner-well-baalath, see-ramath of the south. this is the inheritance of the branch of child-betweeners of hear-home-simeon according to their families. out of the portion of child-betweeners of know-hand-judah was the inheritance of child-betweeners of hear-home-simeon: for the part of child-betweeners of know-hand-judah was too much for them: therefore child-betweeners of hear-home-simeon had their inheritance within the inheritance of them. and the third cover-lut came up for child-betweeners of garbage-fertile-zebulun according to their families: and the border of their inheritance was unto survivor-remnant-sarid: and

their border went up toward the sea, and poison-maralah, and reached to camp-up-honeylulus-dabbasheth, and reached to the river that is before envy-jokneam; and turned from survivor-remnant-sarid eastward toward the sunrising unto the border of fail-tell-chisluth-tabor, and then goeth out to say-daberath, and goeth up to fie-japhia, and from thence passeth on along on the east to winepress-dug-gittah-hepher, to now-leader-itah-kazin, and goeth out to pomegranate-outline-remmon-methoar to moving-neah; and the border compasseth it on the north side to grace-placed-hannathon: and the outgoings thereof are in the valley of el-open-to-jiphthah: and faction-kattath, and exalt-nahallah, and name-joy-shimron, and poor-idalah, and bread-house-bethlehem: twelve cities with their villages. this is the inheritance of child-betweeners of garbage-fertile-zebulun according to their families, these cities with their villages. and the fourth cover-lut came out to hire-wage-issachar, for child-betweeners of hire-wage-issachar according to their families. and their border was toward sow-to-jezreel, and waste-chesulluth, and different-shunem, and diggers-haphraim, and peak-shihon, and another-anaharath, and interest-rabbith, and cation-kishion, and zinc-abez, and high-loud-remeth, and eye-gardens-engannim, and had-dah-eye-sharp-en, and house-spread-beth-pazzez; and the coast reacheth to tell-tabor, and cut-shahzimah, and house-sun-beadle-bethshemesh; and the outgoings of their border were at its-going-down-jordan: sixteen cities with their villages. this is the inheritance of the branch of child-betweeners of hire-wage-issachar according to their families, the cities and their villages. and the fifth cover-lut came out for the branch of child-betweeners of happy-confirm-asher according to their families. and their border was smooth-plut-helkath, and disease-secular-week-day-hali and belly-peanut-beten, and enchant-achshaph, and to-king-alammelech, and with-until-amad, and referendum-misheal; and reacheth to damp-unripe-grain-carmel westward, and to blackening-whitening-shihor-libnath; and turneth toward the sunrising to house-of-grain-bethdagon, and reacheth to garbage-fertile-zebulun, and to the valley of el-open-to-jiphthah toward the north side of house-valley-beth-emek, and moving-neiel, and goeth out to bound-cabul on the left hand, and friend-joy-hebron, and wide-rehob and hot-hammon, and barrel-buy-kanah, even unto great side-by-side-zidon; and then the coast turneth to high-region-ramah, and to the strong city rock-narrow-create-tyre; and the coast turneth to lettuce-hosah; and the outgoings thereof are at the sea from the coast to disappoint-achbiz: with-her-ummah also, and horizon-aphek, and wide-rehob twenty and two cities with their villages. this is the inheritance of the branch of child-betweeners of happy-confirm-asher according to their families, these cities with their villages. the sixth cover-lut came out to child-betweeners of cunning-twist-naphthali, even for child-betweeners of cunning-twist-naphthali according to their families. and their coast was from interchange-heleph, from oak-allon to the-cold-zaanannim, and adami, hole-puncture-female-nekeb, and build-child-theory-jabneel, unto getting-up-lakum; and the outgoings thereof were at its-going-down-jordan: and then the coast turneth westward to tabor-listening-tell-aznoth, and goeth out from thence to enact-engrave-hukkok, and reacheth to garbage-fertile-zebulun on the south side, and reacheth to happy-confirm-asher on the west side, and to know-hand-judah upon its-going-down-jordan toward the sunrising. and the fenced cities are hunters-zidim, narrow-besiege-zer and gourd-vessel-hamath, temple-rakkath, and like-candle-kinereth, and adamah, and high-region-ramah, and yard-hazor, and dedicate-kadesh, and live-prohibit-edrei, and eye-court-yard-enhazor, and see-iron, and tower-to-migdalel, em-

gargo-horem, and house-of-reply-beth-anath, and house-un-beadle-bethshemesh; nineteen cities with their villages. this is the inheritance of the branch of child-betweeners of cunning-twist-naphtali according to their families, the cities and their villages. and the seventh cover-lut came out for the branch of child-betweeners of discuss-court-dan according to their families. and the coast of their inheritance was wasp-zorah, and woman-of-burden-eshtaol, and city-of-sun-irshemesh, and ask-between-shaalabbin, and ram-chief, and hung-up-jethlah, and tree-elon and appointed-thimnathah, and essence-futile-ekron, and to-hit-eltekeh, and bunting-gibethon, and ownership-baalath, and throw-jehud and between-boys-lightening-salvia-beneberak, and high-winepress-gath-rimon, and greenfinch-water-me-jarkon, and bent-rakkon, with the border before beauty-japho. and the coast of child-betweeners of discuss-court-dan went out too little for them: therefore child-betweeners of discuss-court-dan went up to fight against opal-knead-name-leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called opal-knead-name-leshem, discuss-court-dan after the name-there of discuss-court-dan their father. this is the inheritance of the branch of child-betweeners of discuss-court-dan according to their families, these cities with their villages, when they had made an end of dividing the land for inheritance by their coasts, child-betweeners of immersed-to-theory-israel gave an inheritance to yeah-secure-isa betweener of fish-noon among them: according to vowelmovement-io-yeah string they gave him the city which he asked, end serah-promise-excess-timnath in mount gray-fruitful-ephraim: and he built-between the city, and dwelt therein. these are the inheritances, which theory-stop-eleazar the darkener-server and yeah-secure-isa betweener of fish-noon, and the heads of the fathers of the branches of child-betweeners of immersed-to-theory-israel, divided for an inheritance by lut in calm-send-shiloh before vowelmovement-io-yeah, at the opening of the proto-sinaitics-script-witness-until-due-tent. so they made an end of dividing the country. vowelmovement-io-yeah also stringed unto yeah-secure-isa, saying, speak to child-betweeners of immersed-to-theory-israel, saying, appoint out for you cities of refuge, whereof i stringed unto you by the hand of draw-out-mose: that the slayer that killeth any person unawares and unwittingly may flee thither: and they will be your refuge from the avenger of blood. and when he that doth flee unto one of those cities will stand at the entering of the gate of the city, and will declare his cause in the ears of the elders of that city, they will take him into the city unto them, and give him a place, that he may dwell among them. and if the avenger of blood pursue after him, then they will not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime. and he will dwell in that city, until he stand before the witness-until for crisis-lipping and until the death of the high darkener-server that will be in those days: then will the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. and they appointed dedicate-kadesh in rolling-galilee in mount cunning-twist-naphtali, and shoulder-shechem in mount gray-fruitful-ephraim, and city-of-four-kirjatharba, which is friend-joy-hebron, in the mountain of know-hand-judah. and on the other side its-going-down-jordan by moon-smell-jericho eastward, they assigned ore-bezer in the place-of-word-desert upon the plain out of the branch of see-child-reuben, and highs-ramoth in roll-until-gilead out of the branch of tell-luck-gad and wave-reveal-golan in at-tooth-bashan out of the branch of sleep-forget-manasseh. these were the cities appointed for all child-betweeners of immersed-to-theory-

israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the witness-until. then came near the heads of the fathers of the join-levites unto theory-stop-eleazar the darkener-server and unto yeah-secure-isa betweener of fish-noon, and unto the heads of the fathers of the branches of child-betweeners of immersed-to-theory-israel; and they stringed unto them at calm-send-shiloh in the land of buy-canaan saying, vowelmovement-io-yeah directed by the hand of draw-out-mose to give us cities to dwell in, with the pluts thereof for our animal and child-betweeners of immersed-to-theory-israel gave unto the join-levites out of their inheritance, at the mouth of vowelmovement-io-yeah, these cities and their pluts. and the lut came out for the families of the obedient-hope-kohathites: and child-betweeners of box-harun the darkener-server which were of the join-levites, had by cover-lut out of the branch of know-hand-judah, and out of the branch of hear-home-simeon, and out of the branch of righthand-child-benjamin, thirteen cities. and the rest of child-betweeners of obedient-hope-kohath had by lut out of the families of the branch of gray-fruitful-ephraim, and out of the branch of discuss-court-dan and out of the half branch of sleep-forget-manasseh, ten cities. and child-betweeners of stranger-gershon had by lut out of the families of the branch of hire-wage-is-sachar, and out of the branch of happy-confirm-asher, and out of the branch of cunning-twist-naphtali, and out of the half branch of sleep-forget-manasseh in at-tooth-bashan thirteen cities. child-betweeners of bitter-merari by their families had out of the branch of see-child-reuben, and out of the branch of tell-luck-gad and out of the branch of garbage-fertile-zebulun, twelve cities. and child-betweeners of immersed-to-theory-israel gave by lut unto the join-levites these cities with their pluts, as vowelmovement-io-yeah directed by the hand of draw-out-mose. and they gave out of the branch of child-betweeners of know-hand-judah, and out of the branch of child-betweeners of hear-home-simeon, these cities which are here mentioned by name-there which child-betweeners of box-harun, being of the families of the obedient-hope-kohathites, who were of child-betweeners of join-levi had: for theirs was the first cover-lut and they gave them the city of ambush-arba the father of giant-anak, which city is friend-joy-hebron, in the hill country of know-hand-judah, with the pluts thereof round about it. but the fields of the city, and the villages thereof, gave they to dog-as-heart-caleb betweener of turn-jephuneh for his possession. thus they gave to child-betweeners of box-harun the darkener-server friend-joy-hebron with her pluts, to be a city of refuge for the slayer; and white-build-libnah with her pluts, and loosen-jatir with her pluts, and i-will-listen-eshtemoa with her pluts, and apply-holon with her pluts, and string-holy-of-holies-debir with her pluts, and eye-ain with her pluts, and divert-juttah with her pluts, and house-sun-beadle-bethshemesh with her pluts; nine cities out of those two branches. and out of the branch of righthand-child-benjamin, small-hill-gibeon with her pluts, small-hill-geba with her pluts, replies-anathoth with her pluts, and youth-almon with her pluts; four cities. all the cities of child-betweeners of box-harun, the darkener-server, were thirteen cities with their pluts. and the families of child-betweeners of obedient-hope-kohath, the join-levites which remained of child-betweeners of obedient-hope-kohath, even they had the cities of their cover-lut out of the branch of gray-fruitful-ephraim. for they gave them shoulder-shechem with her pluts in mount gray-fruitful-ephraim, to be a city of refuge for the slayer; and cut-carrot-gezer with her pluts, and collection-kibzaim with her pluts,

and house-of-wrath-bethoron with her pluts; four cities. and out of the branch of discuss-court-dan-to-hit-eltekeh with her pluts, bunting-gibethon with her pluts, ram-male-sheep-ajalon with her pluts, high-winepress-gath-rimon with her pluts; four cities. and out of the half branch of sleep-forget-manasseh, thank-you-tanach with her pluts, and high-winepress-gath-rimon with her pluts; two cities. all the cities were ten with their pluts for the families of child-betweeners of obedient-hope-kohath that remained. and unto child-betweeners of stranger-gershon, of the families of the join-levites, out of the other half branch of sleep-forget-manasseh they gave wave-reveal-golan in at-tooth-bashan with her pluts, to be a city of refuge for the slayer; and beeshazar with her pluts; two cities. and out of the branch of hire-wage-issachar, rigidity-kishon with her pluts, speak-bee-dabareh with her pluts, high-death-jarmuth with her pluts, eye-gardens-engannim with her pluts; four cities. and out of the branch of happy-confirm-asher, mishal with her pluts, worked-them-abdon with her pluts, smooth-plut-helkath with her pluts, and wide-rehob with her pluts; four cities. and out of the branch of cunning-twist-naphtali, dedicate-kadesh in rolling-galilee with her pluts, to be a city of refuge for the slayer; and hot-mail-hammothdor with her pluts, and creator-kartan with her pluts; three cities. all the cities of the stranger-gershonites according to their families were thirteen cities with their pluts. and unto the families of child-betweeners of bitter-merari, the rest of the join-levites, out of the branch of garbage-fertile-zebulun, envy-jokneam with her pluts, and kartah with her pluts, excrement-dinnah with her pluts, praise-nahalal with her pluts; four cities. and out of the branch of see-child-reuben, ore-bezer with her pluts, and stress-jahazah with her pluts, advancement-old-days-kedemoth with her pluts, and from-the-mouth-mephaath with her pluts; four cities. and out of the branch of tell-luck-gad highs-ramoth in roll-until-gilead with her pluts, to be a city of refuge for the slayer; and camping-mahanaim with her pluts, score-supposition-heshbon with her pluts, help-jazer with her pluts; four cities in all. so all the cities for child-betweeners of bitter-merari by their families, which were remaining of the families of the join-levites, were by their cover-lut twelve cities. all the cities of the join-levites within the possession of child-betweeners of immersed-to-theory-israel were forty and eight cities with their pluts. these cities were every one with their pluts round about them: thus were all these cities. and vowel-movement-io-yeah gave unto immersed-to-theory-israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. and vowel-movement-io-yeah gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; vowel-movement-io-yeah delivered all their enemies into their hand. there failed not ought of any good thing which vowel-movement-io-yeah had stringed unto the house of immersed-to-theory-israel; all came to pass. then yeah-secure-isa called the see-child-reubenites, and the gadites, and the half branch of sleep-forget-manasseh, and said unto them, ye have kept all that draw-out-mose the worker of vowel-movement-io-yeah directed you, and have obeyed my voice in all that i directed you: ye have not left your brethren these many days unto this day, but have kept the charge of the directive of vowel-movement-io-yeah your theory. and now vowel-movement-io-yeah your theory hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which draw-out-mose the worker of vowel-movement-io-yeah gave you on the other side its-going-down-jordan. but take diligent heed to do the directive and the drops-of-teaching-torah which

draw-out-mose the worker of vowel-movement-io-yeah charged you, to love vowel-movement-io-yeah your theory, and to walk in all his ways, and to keep his directives, and to cleave unto him, and to work for him with all your heart and with all your self. so yeah-secure-isa knee-pooled them, and sent them away: and they went unto their tents. now to the one half of the branch of sleep-forget-manasseh draw-out-mose had given possession in at-tooth-bashan but unto the other half thereof gave yeah-secure-isa among their brethren on this side its-going-down-jordan westward. and when yeah-secure-isa sent them away also unto their tents, then he knee-pooled them, and he spake unto them, saying, return with much riches unto your tents, and with very much animal with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren. and child-betweeners of see-child-reuben and child-betweeners of tell-luck-gad and the half branch of sleep-forget-manasseh returned, and departed from child-betweeners of immersed-to-theory-israel out of calm-send-shiloh, which is in the land of buy-canaan to go unto the country of roll-until-gilead, to the land of their possession, whereof they were possessed, according to vowel-movement-io-yeah string by the hand of draw-out-mose. and when they came unto the borders of its-going-down-jordan, that are in the land of buy-canaan child-betweeners of see-child-reuben and child-betweeners of tell-luck-gad and the half branch of sleep-forget-manasseh built-between there an butcher-place by its-going-down-jordan, a great butcher-place to see to. and child-betweeners of immersed-to-theory-israel heard say, behold, child-betweeners of see-child-reuben and child-betweeners of tell-luck-gad and the half branch of sleep-forget-manasseh have built-between an butcher-place over against the land of buy-canaan in the borders of its-going-down-jordan, at the passage of child-betweeners of immersed-to-theory-israel. and when child-betweeners of immersed-to-theory-israel heard of it, the whole witness-until of child-betweeners of immersed-to-theory-israel gathered themselves together at calm-send-shiloh, to go up to war against them. and child-betweeners of immersed-to-theory-israel sent unto child-betweeners of see-child-reuben, and to child-betweeners of tell-luck-gad and to the half branch of sleep-forget-manasseh, into the land of roll-until-gilead, mouth-attempt-pinehas between of theory-stop-eleazar the darkener-server and with him ten princes, of each chief house a prince throughout all the branches of immersed-to-theory-israel; and each one was an head of the house of their fathers among the thousands of immersed-to-theory-israel. and they came unto child-betweeners of see-child-reuben, and to child-betweeners of tell-luck-gad and to the half branch of sleep-forget-manasseh, unto the land of roll-until-gilead, and they stringed with them, saying, thus saith the whole witness-until of vowel-movement-io-yeah, what name-fire is this that ye have committed against the theory of immersed-to-theory-israel, to turn away this day from following vowel-movement-io-yeah, in that ye have build-between you an butcher-place, that ye might rebel this day against vowel-movement-io-yeah? is the torment of peor too little for us, from which we are not cleansed until this day, although there was a plague in the witness-until of vowel-movement-io-yeah, but that ye must turn away this day from following vowel-movement-io-yeah? and it will be, seeing ye rebel to day against vowel-movement-io-yeah, that to morrow he will be wroth with the whole witness-until of immersed-to-theory-israel. notwithstanding, if the land of your possession be stained, then pass ye over unto the land of the possession of vowel-movement-io-yeah, wherein vowel-movement-io-yeah's dwelling dwelleth, and take posses-

ision among us: but rebel not against vowelmovement-io-yeah, nor rebel against us, in build-betweening you an butcher-place beside the butcher-place of vowelmovement-io-yeah our theory. did not snake-achan betweener of shine-zerah goes over the top in the fishing net, and wrath fell on all the witness-until of immersed-to-theory-israel? and that man perished not alone in his torment. then child-betweeners of see-child-reuben and child-betweeners of tell-luck-gad and the half branch of sleep-forget-manasseh answered, and said unto the heads of the thousands of immersed-to-theory-israel, vowelmovement-io-yeah theory of theory, vowelmovement-io-yeah theory of theory, he knoweth, and immersed-to-theory-israel he will know; if it be in dejection, or if in crime against vowelmovement-io-yeah, (secure us not this day,) that we have built-between us an butcher-place to turn from following vowelmovement-io-yeah, or if to upon thereon up-on or rest-absorber, or if to upon completes thereon, tell vowelmovement-io-yeah himself require it; and if we have not rather done it for fear of this thing, saying, in time to come your child-betweeners might speak unto our child-betweeners, saying, what have ye to do with vowelmovement-io-yeah theory of immersed-to-theory-israel? for vowelmovement-io-yeah hath made its-going-down-jordan a border between us and you, ye child-betweeners of see-child-reuben and child-betweeners of tell-luck-gad ye have no part in vowelmovement-io-yeah: so will your child-betweeners make our child-betweeners cease from fearing vowelmovement-io-yeah. therefore we said, let us now prepare to build-between us an butcher-place, not for up-on, nor for butcher: but that it may be a witness between us, and you, and our generations after us, that we might do the work of vowelmovement-io-yeah before him with our up-ons, and with our butchers, and with our completes; that your child-betweeners may not say to our child-betweeners in time to come, ye have no part in vowelmovement-io-yeah. therefore said we, that it will be, when they should so say to us or to our generations in time to come, that we may say again, behold the pattern of the butcher-place of vowelmovement-io-yeah, which our fathers did, not for up-ons, nor for butchers; but it is a witness between us and you. theory forbid that we should rebel against vowelmovement-io-yeah, and turn this day from following vowelmovement-io-yeah, to build-between an butcher-place for up-ons, for rest-absorbers, or for butchers, beside the butcher-place of vowelmovement-io-yeah our theory that is before his dwelling. and when mouth-attempt-pinehas the darkener-server and the princes of the witness-until and heads of the thousands of immersed-to-theory-israel which were with him, heard the strings that child-betweeners of see-child-reuben and child-betweeners of tell-luck-gad and child-betweeners of sleep-forget-manasseh stringed, it was good in the eyes of them. and mouth-attempt-pinehas betweener of theory-stop-eleazar the darkener-server said unto child-betweeners of see-child-reuben, and to child-betweeners of tell-luck-gad and to child-betweeners of sleep-forget-manasseh, this day we perceive that vowelmovement-io-yeah is among us, because ye have not committed this name-fire against vowelmovement-io-yeah: now ye have delivered child-betweeners of immersed-to-theory-israel out of the hand of vowelmovement-io-yeah. and mouth-attempt-pinehas betweener of theory-stop-eleazar the darkener-server and the princes, returned from child-betweeners of see-child-reuben, and from child-betweeners of tell-luck-gad out of the land of roll-until-gilead, unto the land of buy-canaan to child-betweeners of immersed-to-theory-israel, and brought them string again. and the thing pleased child-betweeners of immersed-to-theory-israel; and child-betweeners of immersed-to-theory-israel happy theory, and did not

intend to go up against them in battle, to destroy the land wherein child-betweeners of see-child-reuben and tell-luck-gad dwelt. and child-betweeners of see-child-reuben and child-betweeners of tell-luck-gad called the butcher-place ed: for it will be a witness between us that vowelmovement-io-yeah is theory. and it came to pass a long time after that vowelmovement-io-yeah had given rest unto immersed-to-theory-israel from all their enemies round about, that yeah-secure-isa waxed old and stricken in age. and yeah-secure-isa called for all immersed-to-theory-israel, and for their elders, and for their heads, and for their criterion-lips, and for their officers, and said unto them, i am old and stricken in age: and ye have seen all that vowelmovement-io-yeah your theory hath done unto all these nations because of you; for vowelmovement-io-yeah your theory is he that hath fought for you. behold, i have divided unto you by lot these nations that remain, to be an inheritance for your branches, from its-going-down-jordan, with all the nations that i have cut off, even unto the great sea westward. and vowelmovement-io-yeah your theory, he will expel them from before you, and drive them from out of your sight; and ye will possess their land, as vowelmovement-io-yeah your theory hath promised unto you. be ye therefore very courageous to keep and to do all that is written in the book of the law of draw-out-mose, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name-there of their theory, nor cause to swear by them, neither work for them, nor bow yourselves unto them: but cleave unto vowelmovement-io-yeah your theory, as ye have done unto this day. for vowelmovement-io-yeah hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. one man of you will chase a thousand: for vowelmovement-io-yeah your theory, he it is that fighteth for you, as he hath promised you. take good heed therefore unto yourselves, that ye love vowelmovement-io-yeah your theory. else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and will make marriages with them, and go in unto them, and they to you: know for a certainty that vowelmovement-io-yeah your theory will no more drive out any of these nations from before you; but they will be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good earth which vowelmovement-io-yeah your theory hath given you. and, behold, this day i am going the way of all the land: and ye know in all your hearts and in all your selfs, that not one thing hath failed of all the good strings which vowelmovement-io-yeah your theory stringed concerning you; all are come to pass unto you, and not one thing hath failed thereof. therefore it will come to pass, that as all good things are come upon you, which vowelmovement-io-yeah your theory promised you; so will vowelmovement-io-yeah bring upon you all visual-ra-toil things, until he have destroyed you from off this good earth which vowelmovement-io-yeah your theory hath given you. when ye have transgressed the covenant of vowelmovement-io-yeah your theory, which he directed you, and have gone and worked other theory, and bowed yourselves to them; then will the anger of vowelmovement-io-yeah be kindled against you, and ye will perish quickly from off the good land which he hath given unto you. and yeah-secure-isa added all the branches of immersed-to-theory-israel to shoulder-shechem, and called for the elders of immersed-to-theory-israel, and for their heads, and for their criterion-lips, and for their officers; and they presented themselves before theory. and yeah-secure-isa said unto all the withmum, thus saith vowelmovement-io-yeah theory of im-

mersed-to-theory-israel, your fathers dwelt on the other side of the flood in old time, even effort-azar, the father of their-wing-organ-ibrahim, and the father of snoring-nachor: and they workd other theory, and i took your father their-wing-organ-ibrahim from the other side of the flood, and led him throughout all the land of buy-canaan and multiplied his seed, and gave him laugh-ishaq, and i gave unto laugh-ishaq heel-topple-yakub and do-esau: and i gave unto do-esau mount hair-style-seir, to possess it; but heel-topple-yakub and his child-betweeners went down into narrows-create-mizraim-egypt. i sent draw-out-mose also and box-harun, and i plagued narrows-create-mizraim-egypt, according to that which i did nearin them: and afterward i brought you out, and i brought your fathers out of narrows-create-mizraim-egypt: and ye came unto the sea; and the narrows-create-mizraim-egyptians pursued after your fathers with chariots and horsemen for ever sea. and when they cried unto vowel-movement-io-yeah, he put darkness between you and the narrows-create-mizraim-egyptians, and brought the sea upon them, and covered them; and your eyes have seen what i have done in narrows-create-mizraim-egypt: and ye dwelt in the place-of-word-desert a long season. and i brought you into the land of the talker-amorites, which dwelt on the other side its-going-down-jordan; and they fought with you: and i gave them into your hand, that ye might possess their land; and i destroyed them from before you. then beat-balak betweeneer of bird-zipor, king of from-father-moab, arose and warred against immersed-to-theory-israel, and sent and called swallow-baalum betweeneer of burn-beor to curse you: but i would not hearken unto swallow-baalum; therefore he knee-pooled you still: so i delivered you out of his hand. and you went over its-going-down-jordan, and came unto moon-smell-jericho: and the men of moon-smell-jericho fought against you, the talker-amorites, and the unvalled-perizzites, and the buy-canaanites, and the tusk-hittites, and the emotional-girgashites, the experience-hivites, and the trampler-jebusites; and i delivered them into your hand. and i sent the wasp before you, which drave them out from before you, even the two kings of the talker-amorites; but not with thy sword, nor with thy bow. and i have given you a land for which ye did not labor, and cities which ye built between not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. now therefore fear vowel-movement-io-yeah, and work for him in sincerity and in truth: and put away the theory which your fathers workd on the other side of the flood, and in narrows-create-mizraim-egypt; and work for ye vowel-movement-io-yeah. and if it seem visual-ra-toil unto you to work for vowel-movement-io-yeah, choose you this day whom ye will work for whether the theory which your fathers workd that were on the other side of the flood, or the theory of the talker-amorites, in whose land ye dwell: but as for me and my house, we will work for vowel-movement-io-yeah. and the with-mum answered and said, theory forbid that we should forsake vowel-movement-io-yeah, to work for other theory; for vowel-movement-io-yeah our theory, he it is that brought us up and our fathers out of the land of narrows-create-mizraim-egypt, from the house of employment, and which did those great signs in our sight, and preserved us in all the way wherein we went, and nearin all the with-mum through whom we passed: and vowel-movement-io-yeah drave out from before us all the with-mum, even the talker-amorites which dwelt in the land: therefore will we also work for vowel-movement-io-yeah; for he is our theory. and yeah-secure-isa said unto the with-mum, ye cannot work for vowel-movement-io-yeah: for he is an perfected theory; he is a jealous theory; he will not forgive your crimes nor your misses. if ye forsake vowel-movement-io-yeah, and work for strange-

substantial theory, then he will turn and do you hurt, and consume you, after that he hath done you good. and the with-mum said unto yeah-secure-isa, nay; but we will work for vowel-movement-io-yeah. and yeah-secure-isa said unto the with-mum, ye are witnesses against yourselves that ye have chosen you vowel-movement-io-yeah, to work for him. and they said, we are witnesses. now therefore put away, said he, the strange-substantial theory which are nearin you, and incline your heart unto vowel-movement-io-yeah theory of immersed-to-theory-israel. and the with-mum said unto yeah-secure-isa, vowel-movement-io-yeah our theory will we work for and his voice will we obey. so yeah-secure-isa made a covenant with the with-mum that day, and set them a statute and an ordinance in shoulder-shechem. and yeah-secure-isa wrote these strings in the book of the law of theory, and took a great stone, and set it up there under an oak, that was by the perfected of vowel-movement-io-yeah. and yeah-secure-isa said unto all the with-mum, behold, this stone will be a witness unto us; for it hath heard all the strings of vowel-movement-io-yeah which he stringed unto us: it will be therefore a witness unto you, lest ye deny your theory. so yeah-secure-isa let the with-mum depart, every man unto his inheritance. and it came to pass after these strings, that yeah-secure-isa betweeneer of fishnoon, the worker of vowel-movement-io-yeah, died, being an hundred and ten years old. and they buried him in the border of his inheritance in serah-promise-excess-timnath, which is in mount gray-fruitful-ephraim, on the north side of the hill of stormy-gaash. and immersed-to-theory-israel workd vowel-movement-io-yeah all the days of yeah-secure-isa, and all the days of the elders that overlived yeah-secure-isa, and which had known all the doings of vowel-movement-io-yeah, that he had done for immersed-to-theory-israel. and the bones of add-increase-yusif, which child-betweeners of immersed-to-theory-israel brought up out of narrows-create-mizraim-egypt, buried they in shoulder-shechem, in a parcel of ground which heel-topple-yakub bought of the child-betweeners of donkey-serious-hamor the father of shoulder-shechem for an hundred pieces of silver: and it became the inheritance of child-betweeners of add-increase-yusif. and the-ory-stop-eleazar betweeneer of box-harun died; and they buried him in a hill that pertained to mouth-attempt-pinehas his child-betweeneer which was given him in mount gray-fruitful-ephraim.

now after the death of yeah-secure-isa it came to pass, that child-betweeners of immersed-to-theory-israel asked vowelmovement-io-yeah, saying, who will go up for us against the buy-canaanites first, to fight against them? and vowelmovement-io-yeah said, know-hand-judah will go up: behold, i have delivered the land into his hand. and know-hand-judah said unto hear-home-simeon his brother, come up with me into my lut, that we may fight against the buy-canaanites; and i likewise will go with thee into thy cover-lut so hear-home-simeon went with him. and know-hand-judah went up; and vowelmovement-io-yeah delivered the buy-canaanites and the unwalled-perizzites into their hand: and they slew of them in sprinkle-lightening-bezek ten thousand men. and they found mylord-sprinkle-lightening-adonibezek in sprinkle-lightening-bezek: and they fought against him, and they slew the buy-canaanites and the unwalled-perizzites. but mylord-sprinkle-lightening-adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. and mylord-sprinkle-lightening-adonibezek said, threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my send-table as i have done, so theory hath requited me. and they brought him to cast-complete-jerusalem, and there he died. now child-betweeners of know-hand-judah had fought against cast-complete-jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire. and afterward child-betweeners of know-hand-judah went down to fight against the buy-canaanites, that dwelt in the mountain, and in the south, and in the valley. and know-hand-judah went against the buy-canaanites that dwelt in friend-joy-hebron: (now the name-there of friend-joy-hebron before was city-of-four-kirjatharba:) and they slew my-six-she-shai, and my-brother-from-ahiman, and furrow-talmal. and from thence he went against the inhabitants of string-holy-of-holies-debir: and the name-there of string-holy-of-holies-debir before was sepher-city-book-kirjath: and dog-as-heart-caleb said, he that hits sepher-city-book-kirjath, and taketh it, to him will i give attitude-achshah my daughter-housa to woman. and contemporary-to-othniel betweener of like-a-hawk-kenaz, dog-as-heart-caleb's younger brother, took it: and he gave him attitude-achshah his daughter-housa to woman. and it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and dog-as-heart-caleb said unto her, what wilt thou? and she said unto him, give me a knee-pooling: for thou hast given me a south land; give me also springs of water. and dog-as-heart-caleb gave her the upper springs and the nether springs. and child-betweeners of the nest-buy-kenite draw-out-mose' father in law, went up out of the city of palm trees with child-betweeners of know-hand-judah into the place-of-word-desert of know-hand-judah, which lieth in the south of bronze-arad; and they went and dwelt among the with-mum. and know-hand-judah went with hear-home-simeon his brother, and they slew the buy-canaanites that inhabited zephath, and fishing-net-destroyed it. and the name-there of the city was called fishing-net-hormah. also know-hand-judah took courage-goat-gaza with the coast thereof, and fire-shame-askelon with the coast thereof, and essence-futile-ekron with the coast thereof. and vowelmovement-io-yeah was with know-hand-judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. and they gave friend-joy-hebron unto dog-as-heart-caleb, as draw-out-mose said: and he expelled thence the three child-betweeners of giant-anak. and child-betweeners of righthand-child-benjamin did not drive out the trampler-jebusites that inhabited cast-complete-

jerusalem; but the trampler-jebusites dwell with child-betweeners of righthand-child-benjamin in cast-complete-jerusalem unto this day. and the house of add-increase-yusif, they also went up against house-theory-bethel: and vowelmovement-io-yeah was with them. and the house of add-increase-yusif sent to descry house-theory-bethel. (now the name-there of the city before was hazel-luz.) and the spies saw a man come forth out of the city, and they said unto him, show us, we pray thee, the entrance into the city, and we will show thee mercy. and when he showed them the entrance into the city, they smote the city with the edge of the sword; but they send the man and all his family. and the man went into the land of the tusk-hittites, and built-between a city, and called the name-there thereof hazel-luz: which is the name-there thereof unto this day. neither did sleep-forget-manasseh drive out the inhabitants of house-where-to-bethshean and her towns, nor cloud-taanach and her towns, nor the inhabitants of generation-whorl-dor and her towns, nor the inhabitants of mouthful-ebelam and her towns, nor the inhabitants of precious-thing-megiddo and her towns: but the buy-canaanites would dwell in that land. and it came to pass, when immersed-to-theory-israel was strong, that they put the buy-canaanites to tribute, and did not utterly drive them out. neither did gray-fruiful-ephraim drive out the buy-canaanites that dwelt in cut-carrot-gezer; but the buy-canaanites dwelt in cut-carrot-gezer nearin them. neither did garbage-fertile-zebulun drive out the inhabitants of smoke-kitron, nor the inhabitants of praise-nahalol; but the buy-canaanites dwelt nearin them, and became tributaries. neither did happy-confirm-asher drive out the inhabitants of acre-accho, nor the inhabitants of side-by-side-zidon, nor of milk-ahlab, nor of disappoint-achzib, nor of animalfat-milk-helbah, nor of river-bed-aphik, nor of wide-rehob but the happy-confirm-asherites dwelt nearin the buy-canaanites, the inhabitants of the land: for they did not drive them out. neither did cunning-twist-naphtali drive out the inhabitants of house-sun-beadle-bethshemesh, nor the inhabitants of house-of-reply-beth-anath; but he dwelt nearin the buy-canaanites, the inhabitants of the land: nevertheless the inhabitants of house-sun-beadle-bethshemesh and of house-of-reply-beth-anath became tributaries unto them. and the talker-amorites forced child-betweeners of discuss-court-dan into the mountain: for they would not suffer them to come down to the valley: but the talker-amorites would dwell in mount heres in ram-male-sheep-ajalon, and in leaves-shaalbim: yet the hand of the house of add-increase-yusif prevailed, so that they became tributaries. and the coast of the talker-amorites was from the going up to scorpions-akrabim, from the rock, and upward. and an messenger of vowelmovement-io-yeah came up from roll-gilgal to crying-bochim, and said, i made you to go up out of narrows-create-mizraim-egypt, and have brought you unto the land which i swear unto your fathers; and i said, i will never break my covenant with you. and ye will do no league with the inhabitants of this land; ye will throw down their butcher-places: but ye have not obeyed my voice: why have ye done this? wherefore i also said, i will not drive them out from before you; but they will be as thorns in your sides, and their theory will be a snare unto you. and it came to pass, when the messenger of vowelmovement-io-yeah strung these strings unto all child-betweeners of immersed-to-theory-israel, that the with-mum lifted up their voice, and wept. and they called the name-there of that place crying-bochim: and they butcherd there unto vowelmovement-io-yeah. and when yeah-secure-isa had send the with-mum, child-betweeners of immersed-to-theory-israel went every man unto his inheritance to possess the land. and the with-mum workd vowelmovement-io-yeah all the days of yeah-

secure-isa, and all the days of the elders that outlived yeah-secure-isa, who had seen all the great doings of vowel-movement-io-yeah, that he did for immersed-to-theory-israel. and yeah-secure-isa betweenner of fish-noon, the worker of vowelmovement-io-yeah, died, being an hundred and ten years old. and they buried him in the border of his inheritance in promise-clay-timnath-heres, in the mount of gray-fruifull-ephraim, on the north side of the hill stormy-gaash. and also all that generation were added unto their fathers: and there arose another generation after them, which knew not vowelmovement-io-yeah, nor yet the doings which he had done for immersed-to-theory-israel. and child-betweeners of immersed-to-theory-israel did visual-ra-toil in the sight of vowelmovement-io-yeah, and workd proprietary-baalim: and they forsook vowelmovement-io-yeah theory of their fathers, which brought them out of the land of narrows-create-mizraim-egypt, and followed other theory, of the theory of the with-mum that were round about them, and bowed themselves unto them, and provoked vowelmovement-io-yeah to anger. and they forsook vowelmovement-io-yeah, and workd possess-goods-lord and star-sex'n'war-ahstaroth. and the anger of vowelmovement-io-yeah was hot against immersed-to-theory-israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. whithersoever they went out, the hand of vowelmovement-io-yeah was against them for visual-ra-toil, as vowelmovement-io-yeah had said, and as vowelmovement-io-yeah had sworn unto them: and they were greatly distressed. nevertheless vowelmovement-io-yeah raised up criterion-lips, which delivered them out of the hand of those that spoiled them. and yet they would not hearken unto their criterion-lips, but they went a feeding-whoring after other theory, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the directives of vowelmovement-io-yeah; but they did not so. and when vowelmovement-io-yeah raised them up criterion-lips, then vowelmovement-io-yeah was with the criterion-lip, and delivered them out of the hand of their enemies all the days of the criterion-lip: for it repented vowelmovement-io-yeah because of their groanings by reason of them that oppressed them and vexed them. and it came to pass, when the criterion-lip was dead, that they returned, and sthcorrupted themselves more than their fathers, in following other theory to work for them, and to partake in them; they ceased not from their own doings, nor from their hard-stubborn way. and the anger of vowelmovement-io-yeah was hot against immersed-to-theory-israel; and he said, because that this people hath transgressed my covenant which i directed their fathers, and have not hearkened unto my voice; i also will not henceforth drive out any from before them of the nations which yeah-secure-isa left when he died: that through them i may prove immersed-to-theory-israel, whether they will keep the way of vowelmovement-io-yeah to walk therein, as their fathers did keep it, or not. therefore vowelmovement-io-yeah left those nations, without driving them out hastily; neither delivered he them into the hand of yeah-secure-isa. now these are the nations which vowelmovement-io-yeah left, to prove immersed-to-theory-israel by them, even as many of immersed-to-theory-israel as had not known all the wars of buy-canaan only that the generations of child-betweeners of immersed-to-theory-israel might know, to teach them that, at the least such as before knew nothing thereof; namely, five lords of the invade-grieve-palestinians, and all the buy-canaanites, and the side-by-side-sidonians, and the experience-hivites that dwelt in mount build-white-lebanon,

from mount proprietary-fishing-net-baal-hermon unto the entering in of gourd-vessel-hamath. and they were to prove immersed-to-theory-israel by them, to know whether they would hearken unto the directives of vowelmovement-io-yeah, which he directed their fathers by the hand of draw-out-mose. and child-betweeners of immersed-to-theory-israel dwelt nearn the buy-canaanites, tusk-hittites, and talker-amorites, and unwalld-perizzites, and experience-hivites, and trampler-jebusites: and they took their child-betweenas to be their women, and gave their child-betweenas to their child-betweeners, and workd their theory. and child-betweeners of immersed-to-theory-israel did visual-ra-toil in the sight of vowelmovement-io-yeah, and forgot vowelmovement-io-yeah their theory, and workd proprietary-baalim and the prosperity-fortuna-asherahs. therefore the anger of vowelmovement-io-yeah was hot against immersed-to-theory-israel, and he sold them into the hand of asleep-big-head-chushan-rishathaim king of high-rivers-aram-naharim: and child-betweeners of immersed-to-theory-israel workd asleep-big-head-chushan-rishathaim eight years. and when child-betweeners of immersed-to-theory-israel cried unto vowelmovement-io-yeah, vowelmovement-io-yeah raised up a deliverer to child-betweeners of immersed-to-theory-israel, who delivered them, even contemporary-to-othniel betweenner of like-a-hawk-kenaz, dog-as-heart-caleb's younger brother. and breath of vowelmovement-io-yeah came upon him, and he criterion-lipd immersed-to-theory-israel, and went out to war: and vowelmovement-io-yeah delivered asleep-big-head-chushan-rishathaim king of high-rivers-aram-naharim into his hand; and his hand prevailed against asleep-big-head-chushan-rishathaim. and the land had rest forty years. and contemporary-to-othniel betweenner of like-a-hawk-kenaz died. and child-betweeners of immersed-to-theory-israel did visual-ra-toil again in the sight of vowelmovement-io-yeah: and vowelmovement-io-yeah strengthened driver-eglon the king of from-father-moab against immersed-to-theory-israel, because they had done visual-ra-toil in the sight of vowelmovement-io-yeah. and he added unto him child-betweeners of with-ammon and labour-king-amalek, and went and smote immersed-to-theory-israel, and possessed the city of palm trees. so child-betweeners of immersed-to-theory-israel workd driver-eglon the king of from-father-moab eighteen years. but when child-betweeners of immersed-to-theory-israel cried unto vowelmovement-io-yeah, vowelmovement-io-yeah raised them up a deliverer, cherished-ehud betweenner of stranger-gera, a righthand-child-benjamite, a man left-handed: and by him child-betweeners of immersed-to-theory-israel sent a present unto driver-eglon the king of from-father-moab. but cherished-ehud did him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. and he brought the present unto driver-eglon king of from-father-moab: and driver-eglon was a very fat man. and when he had made an end to nearn the present, he sent away the with-mum that bare the present. but he himself turned again from the quarries that were by roll-gilgal, and said, i have a secret errand unto thee, o king: who said, keep silence. and all that stood by him went out from him. and cherished-ehud came unto him; and he was sitting in a summer parlor, which he had for himself alone. and cherished-ehud said, i have a message from theory unto thee. and he arose out of his seat. and cherished-ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. then cherished-ehud went forth through the porch, and shut

the openings of the parlor upon him, and locked them. when he was gone out, his workers came; and when they saw that, behold, the openings of the parlor were locked, they said, surely he covereth his feet-genitalia in his summer chamber. and they tarried till they were ashamed: and, behold, he opened not the openings of the parlor; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the land. and cherished-ehud escaped while they tarried, and passed beyond the quarries, and escaped unto hair-style-seirath. and it came to pass, when he was come, that he blew a mouth-piece-trumpet in the mountain of gray-fruitful-ephraim, and child-betweeners of immersed-to-theory-israel went down with him from the mount, and he before them. and he said unto them, follow after me: for vowelmovement-io-yeah hath delivered your enemies the from-father-moabites into your hand. and they went down after him, and took the fords of its-going-down-jordan toward from-father-moab, and suffered not a man to stop-skip on and they slew of from-father-moab at that time about ten thousand men, all lusty, and all men of valor; and there escaped not a man. so from-father-moab was subdued that day under the hand of immersed-to-theory-israel. and the land had rest fourscore years. and after him was name-dweller-shamgar betweener of answer-anath which slew of the invade-grieve-palestinians six hundred men with an ox goad: and he also delivered immersed-to-theory-israel. and child-betweeners of immersed-to-theory-israel again did visual-ra-toil in the sight of vowelmovement-io-yeah, when cherished-ehud was dead. and vowelmovement-io-yeah sold them into the hand of understand-between-jabin king of buy-canaan that kinged in yard-hazor; the captain of whose troop was kaiser-sisera, which dwelt in deafness-harosheth of the corpse-nations. and child-betweeners of immersed-to-theory-israel cried unto vowelmovement-io-yeah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed child-betweeners of immersed-to-theory-israel. and bee-word-deborah, a bringeress, the woman of trouble-torches-lapidoth, she criterion-lipd immersed-to-theory-israel at that time. and she dwelt under the palm tree of bee-word-deborah between high-region-ramah and house-theory-bethel in mount gray-fruitful-ephraim: and child-betweeners of immersed-to-theory-israel came up to her for crisis-lipping and she sent and called lightning-sparkle-barak betweener of my-pleasant-dad-abinoam out of dedicate-kadeshnaphthali, and said unto him, hath not vowelmovement-io-yeah theory of immersed-to-theory-israel directed, saying, go and draw toward mount tell-tabor, and take with thee ten thousand men of child-betweeners of cunning-twist-naphthali and of child-betweeners of garbage-fertile-zebulun? and i will draw unto thee to the river rigidity-kishon kaiser-sisera, the captain of understand-between-jabin's army, with his chariots and his multitude; and i will deliver him into thine hand. and lightning-sparkle-barak said unto her, if thou wilt go with me, then i will go: but if thou wilt not go with me, then i will not go. and she said, i will surely go with thee: notwithstanding the journey that thou takest will not be for thine honor; for vowelmovement-io-yeah will sell kaiser-sisera into the hand of a woman. and bee-word-deborah arose, and went with lightning-sparkle-barak to dedicate-kadesh. and lightning-sparkle-barak called garbage-fertile-zebulun and cunning-twist-naphthali to dedicate-kadesh; and he went up with ten thousand men at his feet-genitalia: and bee-word-deborah went up with him. now friend-heber the nest-buy-kenite which was of child-betweeners of like-hobab the father in law of draw-out-mose, had severed himself from the nest-buy-kenites, and pitched his tent unto the plain of cold-zana'im, which is by dedicate-kadesh. and they showed

kaiser-sisera that lightning-sparkle-barak betweener of my-pleasant-dad-abinoam was gone up to mount tell-tabor. and kaiser-sisera gathered together all his chariots, even nine hundred chariots of iron, and all the with-mum that were with him, from deafness-harosheth of the corpse-nations unto the river of rigidity-kishon. and bee-word-deborah said unto lightning-sparkle-barak, up; for this is the day in which vowelmovement-io-yeah hath delivered kaiser-sisera into thine hand: is not vowelmovement-io-yeah gone out before thee? so lightning-sparkle-barak went down from mount tell-tabor, and ten thousand men after him. and vowelmovement-io-yeah discomfited kaiser-sisera, and all his chariots, and all his troop, with the edge of the sword before lightning-sparkle-barak; so that kaiser-sisera lighted down off his chariot, and fled away on his feet-genitalia. but lightning-sparkle-barak pursued after the chariots, and after the troop, unto deafness-harosheth of the corpse-nations: and all the troop of kaiser-sisera fell upon the edge of the sword; and there was not a man left. howbeit kaiser-sisera fled away on his feet-genitalia to the tent of efficient-jael the woman of friend-heber the nest-buy-kenite for there was complete between understand-between-jabin the king of yard-hazor and the house of friend-heber the nest-buy-kenite and efficient-jael went out to meet kaiser-sisera, and said unto him, turn in, my lord, turn in to me; fear not. and when he had turned in unto her into the tent, she covered him with a mantle. and he said unto her, give me, i pray thee, a little water to drink; for i am thirsty. and she opened a bottle of milk, and gave him drink, and covered him. again he said unto her, stand in the opening of the tent, and it will be, when any man doth come and inquire of thee, and say, is there any man here? that thou wilt say, no. then efficient-jael friend-heber's woman took a nail of the tent, and took an hot-hammer in her hand, and went softly unto him, and smote the nail into his possibility-halls, and fastened it into the ground: for he was fast asleep and weary. so he died. and, behold, as lightning-sparkle-barak pursued kaiser-sisera, efficient-jael came out to meet him, and said unto him, come, and i will show thee the man whom thou seekest. and when he came into her tent, behold, kaiser-sisera lay dead, and the nail was in his possibility-halls. so theory subdued on that day understand-between-jabin the king of buy-canaan before child-betweeners of immersed-to-theory-israel. and the hand of child-betweeners of immersed-to-theory-israel prospered, and prevailed against understand-between-jabin the king of buy-canaan until they had destroyed understand-between-jabin king of buy-canaan then sang bee-word-deborah and lightning-sparkle-barak betweener of my-pleasant-dad-abinoam on that day, saying, praise ye vowelmovement-io-yeah for the avenging of immersed-to-theory-israel, when the with-mum volunteered themselves. hear, o ye kings; give ear, o ye princes; i, even i, will sing unto vowelmovement-io-yeah; i will sing praise to vowelmovement-io-yeah theory of immersed-to-theory-israel. vowelmovement-io-yeah, when thou wentest out of hair-style-seir, when thou marchedst out of the field of man-red-edom, the land trembled, and the namespaces dropped, the clouds also dropped water. the mountains melted from before vowelmovement-io-yeah, even that bush-sinai from before vowelmovement-io-yeah theory of immersed-to-theory-israel. in the days of name-dweller-shamgar betweener of answer-anath in the days of efficient-jael, the highways were unoccupied, and the travellers walked through byways. the inhabitants of the villages ceased, they ceased in immersed-to-theory-israel, until that i bee-word-deborah arose, that i arose a mother in immersed-to-theory-israel. they chose new theory; then was war in the gates: was there a shield or spear seen among forty thousand in immersed-to-theory-

israel? my heart is toward the governors of immersed-to-theory-israel, that offered themselves willingly among the with-mum. knee-pool ye vowelmovement-io-yeah. speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. they that are delivered from the noise of archers in the places of drawing water, there will they rehearse the right acts of vowelmovement-io-yeah, even the right acts toward the inhabitants of his villages in immersed-to-theory-israel: then will the with-mum of vowelmovement-io-yeah go down to the gates. awake, awake, bee-word-deborah: awake, awake, utter a song-immersed: arise, lightning-sparkle-barak, and lead thy captivity captive, thou child-betweeners of my-pleasant-dad-abinoam. then he made him that remaineth have dominion over the nobles among the with-mum: vowelmovement-io-yeah made me have dominion over the mighty. out of gray-fruitful-ephraim was there a root of them against labour-king-amalek; after thee, righthand-child-benjamin, among thy with-mum; out of recognize-machir came down governors, and out of garbage-fertile-zebulun they that handle the pen of the writer. and the princes of hire-wage-issachar were with bee-word-deborah; even hire-wage-issachar, and also lightning-sparkle-barak: he was sent on foot-genital into the valley. for the divisions of see-child-reuben there were great thoughts of heart. why abodest thou among the sheepfolds, to hear the bleatings of the flocks? for the divisions of see-child-reuben there were great searchings of heart. roll-until-gilead abode beyond its-going-down-jordan: and why did discuss-court-dan remain in ships? happy-confirm-asher continued on the sea shore, and abode in his breaches. garbage-fertile-zebulun and cunning-twist-naphtali were a with-mum that jeopardized their lives unto the death in the high-places-death-stages of the field. the kings came and fought, then fought the kings of buy-canaan in cloud-taanach by the waters of precious-thing-megiddo; they took no gain of money. they fought from namespaces the stars in their courses fought against kaiser-sisera. the river of rigidity-kishon swept them away, that ancient river, the river rigidity-kishon. o my self, thou hast trodden down strength. then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. curse ye vigor-meroz, said the messenger of vowelmovement-io-yeah, curse ye bitterly the inhabitants thereof; because they came not to the help of vowelmovement-io-yeah, to the help of vowelmovement-io-yeah against the mighty. happy above women will efficient-jael the woman of friend-heber the nest-buy-kenite be, happy will she be above women in the tent. he asked water, and she gave him milk; she brought forth butter in a lordly dish. she put her hand to the nail, and her right hand to the workmen's hot-hammer; and with the hot-hammer she smote kaiser-sisera, she smote off his head, when she had pierced and stricken through his possibility-halls. at her feet-genitalia he bowed, he fell, he lay down: at her feet-genitalia he bowed, he fell: where he bowed, there he fell down dead. the mother of kaiser-sisera looked out at a window, and cried through the lattice, why is his chariot so long in coming? why tarry the wheels of his chariots? her wise ladies answered her, yea, she returned answer to herself, have they not sped? have they not divided the prey; to every man a damsel or two; to kaiser-sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoil? so let all thine enemies perish, vowelmovement-io-yeah: but let them that love him be as the sun when he goeth forth in his might. and the land had rest forty years. and child-betweeners of immersed-to-theory-israel did visual-ra-toil in the sight of vowelmovement-io-yeah: and vowelmovement-io-yeah delivered them into the hand of discuss-court-

midian seven years. and the hand of discuss-court-midian prevailed against immersed-to-theory-israel: and because of the discuss-court-midianites child-betweeners of immersed-to-theory-israel did them the dens which are in the mountains, and caves, and strong holds. and so it was, when immersed-to-theory-israel had sown, that the discuss-court-midianites came up, and the labour-king-amalekites, and child-betweeners of the east, even they came up against them; and they encamped against them, and destroyed the increase of the land, till thou come unto courage-goat-gaza, and left no sustenance for immersed-to-theory-israel, neither sheep, nor ox, nor ass. for they came up with their animal and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. and immersed-to-theory-israel was greatly impoverished because of the discuss-court-midianites; and child-betweeners of immersed-to-theory-israel cried unto vowelmovement-io-yeah. and it came to pass, when child-betweeners of immersed-to-theory-israel cried unto vowelmovement-io-yeah because of the discuss-court-midianites, that vowelmovement-io-yeah sent a bringer unto child-betweeners of immersed-to-theory-israel, which said unto them, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, i brought you up from narrows-create-mizraim-egypt, and brought you forth out of the house of employment; and i delivered you out of the hand of the narrows-create-mizraim-egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and i said unto you, i am vowelmovement-io-yeah your theory; fear not the theory of the talker-amorites, in whose land ye dwell: but ye have not obeyed my voice. and there came a messenger of vowelmovement-io-yeah, and sat under an oak which was in ashore-ophrah, that pertained unto give-up-joash the ezrite-my-father-the-aid-abi: and his child-betweeners cut-off-gideon threshed wheat by the winepress, to hide it from the discuss-court-midianites. and the messenger of vowelmovement-io-yeah appeared unto him, and said unto him, vowelmovement-io-yeah is with thee, thou mighty man of valor. and cut-off-gideon said unto him, oh my lord, if vowelmovement-io-yeah be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, did not vowelmovement-io-yeah bring us up from narrows-create-mizraim-egypt? but now vowelmovement-io-yeah hath forsaken us, and delivered us into the hands of the discuss-court-midianites. and vowelmovement-io-yeah looked upon him, and said, go in this thy might, and thou wilt secure immersed-to-theory-israel from the hand of the discuss-court-midianites: have not i sent thee? and he said unto him, oh my lord, wherewith will i secure immersed-to-theory-israel? behold, my family is poor in sleep-forget-manasseh, and i am the least in my father's house. and vowelmovement-io-yeah said unto him, surely i will be with thee, and thou wilt hit the discuss-court-midianites as one man. and he said unto him, if now i have found grace in thy sight, then show me a sign that thou talkest with me. depart not hence, i pray thee, until i come unto thee, and bring forth my present, and set it before thee. and he said, i will tarry until thou come again. and cut-off-gideon went in, and did ready a kid, and unleavened cakes of an tired-ephah of flour: the flesh-immersed he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. and the messenger of theory said unto him, take the flesh-immersed and the unleavened cakes, and lay them upon this rock, and pour out the broth. and he did so. then the messenger of vowelmovement-io-yeah put forth the end of the staff that was in his hand, and touched the flesh-immersed and the unleavened

cakes; and there rose up fire out of the rock, and consumed the flesh-immersed and the unleavened cakes. then the messenger of vowelmovement-io-yeah departed out of his sight. and when cut-off-gideon perceived that he was an messenger of vowelmovement-io-yeah, cut-off-gideon said, alas, vowelmovement-io-yeah theory! for because i have seen an messenger of vowelmovement-io-yeah face-turnings to face-turnings. and vowelmovement-io-yeah said unto him, complete be unto thee; fear not: no die. then cut-off-gideon built-between an butcher-place there unto vowelmovement-io-yeah, and called it vowelmovement-io-yeahshalom: unto this day it is yet in ash-ore-phrah of the ezrite-my-father-the-aid-abis. and it came to pass the same night, that vowelmovement-io-yeah said unto him, take thy father's bull child of visit-cattle, even the second bull of seven years old, and throw down the butcher-place of possess-goods-lord that thy father hath, and cut down the prosperity-fortuna-asherah that is by it: and build-between an butcher-place unto vowelmovement-io-yeah thy theory upon the top of this rock, in the ordered place, and take the second bull, and up-on a up-on with the wood of the prosperity-fortuna-asherah which thou wilt cut down. then cut-off-gideon took ten men of his workers, and did as vowelmovement-io-yeah had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night. and when the men of the city arose early in the morning, behold, the butcher-place of possess-goods-lord was cast down, and the prosperity-fortuna-asherah was cut down that was by it, and the second bull was up-oned upon the butcher-place that was built-between. and they said one to another, who hath done this thing? and when they inquired and asked, they said, cut-off-gideon betweneer of give-up-joash hath done this thing. then the men of the city said unto give-up-joash, bring out thy child-betweener that he may die: because he hath cast down the butcher-place of possess-goods-lord and because he hath cut down the prosperity-fortuna-asherah that was by it. and give-up-joash said unto all that stood against him, will ye plead for possess-goods-lord will ye secure him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a theory, let him plead for himself, because one hath cast down his butcher-place. therefore on that day he called him cut-down-owner-jerubbaal, saying, let possess-goods-lord plead against him, because he hath thrown down his butcher-place. then all the discuss-court-midianites and the labour-king-amalekites and child-betweeners of the east were added together, and went over, and pitched in the valley of sow-to-jezreel. but breath of vowelmovement-io-yeah came upon cut-off-gideon, and he blew a mouthpiece-trumpet and my-father-help-abiezer was gathered after him. and he sent messengers throughout all sleep-forget-manasseh; who also was gathered after him: and he sent messengers unto happy-confirm-asher, and unto garbage-fertile-zebulun, and unto cunning-twist-naphtali; and they came up to meet them. and cut-off-gideon said unto theory, if thou wilt secure immersed-to-theory-israel by mine hand, as thou hast said, behold, i will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the land beside, then will i know that thou wilt secure immersed-to-theory-israel by mine hand, as thou hast said. and it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. and cut-off-gideon said unto theory, let not thine anger be hot against me, and i will speak but this once: let me prove, i pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. and theory did so that night: for it was dry upon the fleece only, and there

was dew on all the ground. then cut-down-owner-jerubbaal, who is cut-off-gideon, and all the with-mum that were with him, rose up early, and pitched beside the well of harod: so that the troop of the discuss-court-midianites were on the north side of them, by the hill of teacher-moreh, in the valley. and vowelmovement-io-yeah said unto cut-off-gideon, the with-mum that are with thee are too many for me to give the discuss-court-midianites into their hands, lest immersed-to-theory-israel vaunt themselves against me, saying, mine own hand hath secured me. now therefore go to, proclaim in the ears of the with-mum, saying, whosoever is fearful and afraid, let him return and depart early from mount roll-untile-gad. and there returned of the with-mum twenty and two thousand; and there remained ten thousand. and vowelmovement-io-yeah said unto cut-off-gideon, the with-mum are yet too many; bring them down unto the water, and i will try them for thee there: and it will be, that of whom i say unto thee, this will go with thee, the same will go with thee; and of whomsoever i say unto thee, this will not go with thee, the same will not go. so he brought down the with-mum unto the water: and vowelmovement-io-yeah said unto cut-off-gideon, every one that lappeth of the water with his tongue, as a dog lappeth, him will thou set by himself; likewise every one that boweth down upon his knees to drink. and the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the with-mum bowed down upon their knees to drink water. and vowelmovement-io-yeah said unto cut-off-gideon, by the three hundred men that lapped will i secure you, and deliver the discuss-court-midianites into thine hand: and let all the other with-mum go every man unto his place. so the with-mum took victuals in their hand, and their trumpets: and he sent all the rest of immersed-to-theory-israel every man unto his tent, and retained those three hundred men: and the troop of discuss-court-midian was beneath him in the valley. and it came to pass the same night, that vowelmovement-io-yeah said unto him, arise, get thee down unto the troop; for i have delivered it into thine hand. but if thou fear to go down, go thou with cow-phurah thy servant down to the troop: and thou wilt hear what they say; and afterward will thine hands be strengthened to go down unto the troop. then went he down with cow-phurah his servant unto the outside of the armed men that were in the troop. and the discuss-court-midianites and the labour-king-amalekites and all child-betweeners of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. and when cut-off-gideon was come, behold, there was a man that told a dream unto his fellow, and said, behold, i dreamed a dream, and lo, a cake of barley bread tumbled into the troop of discuss-court-midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. and his fellow answered and said, this is nothing else secure the sword of cut-off-gideon betweneer of give-up-joash, a man of immersed-to-theory-israel: for into his hand hath theory delivered discuss-court-midian, and all the troop. and it was so, when cut-off-gideon heard the telling of the dream, and the interpretation thereof, that he partook, and returned into the troop of immersed-to-theory-israel, and said, arise; for vowelmovement-io-yeah hath delivered into your hand the troop of discuss-court-midian. and he divided the three hundred men into three companies, and he put a mouthpiece-trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. and he said unto them, look on me, and do likewise: and behold, when i come to the outside of the camp, it will be that, as i do, so will ye do. when i blow with a mouthpiece-trumpet i and all that are with me, then blow ye the trumpets also on every side of all

the camp, and say, the sword of vowelmovement-io-yeah, and of cut-off-gideon. so cut-off-gideon, and the hundred men that were with him, came unto the outside of the camp in the headstart of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. and the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, the sword of vowelmovement-io-yeah, and of cut-off-gideon. and they stood every man in his place round about the camp; and all the troop ran, and cried, and fled. and the three hundred blew the trumpets, and vowelmovement-io-yeah set every man's sword against his fellow, even throughout all the troop: and the troop fled to house-floating-beth-shittah in bundle-hostile-zererath, and to the border of mourning-sick-dance-habilmeholah, unto fourth-month-tabbath. and the men of immersed-to-theory-israel gathered themselves together out of cunning-twist-naptali, and out of happy-confirm-asher, and out of all sleep-forget-manasseh, and pursued after the discuss-court-midianites. and cut-off-gideon sent messengers throughout all mount gray-fruitful-ephraim, saying, come down against the discuss-court-midianites, and take before them the waters unto house-eat-beth-barah and its-going-down-jordan. then all the men of gray-fruitful-ephraim gathered themselves together, and took the waters unto house-eat-beth-barah and its-going-down-jordan. and they took two princes of the discuss-court-midianites, crow-oreb and wolf-zeeb; and they slew crow-oreb upon the rock crow-oreb, and wolf-zeeb they slew at the winepress of wolf-zeeb, and pursued discuss-court-midian, and brought the heads of crow-oreb and wolf-zeeb to cut-off-gideon on the other side its-going-down-jordan. and the men of gray-fruitful-ephraim said unto him, why hast thou workd us thus, that thou calledst us not, when thou wentest to fight with the discuss-court-midianites? and they did chide with him sharply. and he said unto them, what have i done now in comparison of you? is not the gleaning of the grapes of gray-fruitful-ephraim better than the vintage of my-father-help-abiezer? theory hath delivered into your hands the princes of discuss-court-midian, crow-oreb and wolf-zeeb: and what was i able to do in comparison of you? then their anger was abated toward him, when he had said that. and cut-off-gideon came to its-going-down-jordan, and stop-skipped, he, and the three hundred men that were with him, faint, yet pursuing them. and he said unto the men of booths-succoth give, i pray you, loaves of bread unto the with-mum that follow me; for they be faint, and i am pursuing after kill-zebah and image-zalmunna, kings of discuss-court-midian. and the princes of booths-succoth said, are the hands of kill-zebah and image-zalmunna now in thine hand, that we should give bread unto thine army? and cut-off-gideon said, therefore when vowelmovement-io-yeah hath delivered kill-zebah and image-zalmunna into mine hand, then i will tear your flesh-immersed with the thorns of the place-of-word-desert and with briers, and he went up thence to turnings-to-penuel, and stringed unto them likewise: and the men of turnings-to-penuel answered him as the men of booths-succoth had answered him. and he spake also unto the men of turnings-to-penuel, saying, when i come again in complete, i will break down this tower. now kill-zebah and image-zalmunna were in cold-cold-karkor, and their troops with them, about fifteen thousand men, all that were left of all the troops of child-betweeners of the east: for there fell an hundred and twenty thousand men that drew sword. and cut-off-gideon went up by the way of them that dwelt in tents on the east of bark-abuse-nobah and rise-jogbehah, and smote the troop; for the troop was secure. and

when kill-zebah and image-zalmunna fled, he pursued after them, and took the two kings of discuss-court-midian, kill-zebah and image-zalmunna, and discomfited all the troop. and cut-off-gideon betweener of give-up-joash returned from battle before the sun was up, and caught a young man of the men of booths-succoth and inquired of him: and he described unto him the princes of booths-succoth and the elders thereof, even threescore and seventeen men. and he came unto the men of booths-succoth and said, behold kill-zebah and image-zalmunna, with whom ye did upbraid me, saying, are the hands of kill-zebah and image-zalmunna now in thine hand, that we should give bread unto thy men that are weary? and he took the elders of the city, and thorns of the place-of-word-desert and briers, and with them he taught the men of booths-succoth and he beat down the tower of turnings-to-penuel, and slew the men of the city. then said he unto kill-zebah and image-zalmunna, what manner of men were they whom ye slew at tell-labor? and they answered, as thou art, so were they; each one resembled child-betweeners of a king. and he said, they were my brethren, even the child-betweeners of my mother: as vowelmovement-io-yeah liveth, if ye had secured them alive, i would not slay you. and he said unto remainder-jether his firstborn, up, and slay them. but the youth drew not his sword: for he feared, because he was yet a youth. then kill-zebah and image-zalmunna said, rise thou, and fall upon us: for as the man is, so is his strength. and cut-off-gideon arose, and slew kill-zebah and image-zalmunna, and took away the ornaments that were on their camels' necks. then the men of immersed-to-theory-israel said unto cut-off-gideon, rule thou over us, both thou, and thy child-betweener and thy son's child-betweener also: for thou hast delivered us from the hand of discuss-court-midian. and cut-off-gideon said unto them, i will not rule over you, neither will my child-betweener rule over you: vowelmovement-io-yeah will rule over you. and cut-off-gideon said unto them, i would desire a request of you, that ye would give me every man the earrings of his prey. (for they had golden earrings, because they were theory-hears-ismailites.) and they answered, we will willingly give them. and they spread a garment, and did cast therein every man the earrings of his prey, and the weight of the golden earrings that he requested was a thousand and seven hundred light-shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of discuss-court-midian, and beside the chains that were about their camels' necks. and cut-off-gideon did an cash-in-ephod thereof, and put it in his city, in ash-ore-ophrah: and all immersed-to-theory-israel went thither a feeding-whoring after it: which thing became a snare unto cut-off-gideon, and to his house. thus was discuss-court-midian subdued before child-betweeners of immersed-to-theory-israel, so that they lifted up their heads no more. and the country was in quietness forty years in the days of cut-off-gideon. and cut-down-owner-jerub-baal betweener of give-up-joash went and dwelt in his own house. and cut-off-gideon had threescore and ten child-betweeners of his body begotten: for he had many women. and his concubine that was in shoulder-shechem, she also bare him a child-betweener whose name-there he called my-dad-king-abimelech. and cut-off-gideon betweener of give-up-joash died in a good old age, and was buried in the sepulchre of give-up-joash his father, in ash-ore-ophrah of the ezrite-my-father-the-aid-abis. and it came to pass, as soon as cut-off-gideon was dead, that child-betweeners of immersed-to-theory-israel turned again, and went a feeding-whoring after proprietary-baalim, and made own-aliance-baalberith their theory. and child-betweeners of immersed-to-theory-israel remembered not vowelmovement-io-yeah their theory, who had delivered them

out of the hands of all their enemies on every side: neither showed they kindness to the house of cut-down-owner-jerub-baal, namely, cut-off-gideon, according to all the goodness which he had showed unto immersed-to-theory-israel. and my-dad-king-abimelech betweene of cut-down-owner-jerub-baal went to shoulder-shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, speak, i pray you, in the ears of all the men of shoulder-shechem, whether is better for you, either that all the child-betweeners of cut-down-owner-jerub-baal, which are threescore and ten persons, king over you, or that one king over you? remember also that i am your bone and your flesh-immersed. and his mother's brethren stringed of him in the ears of all the men of shoulder-shechem all these strings: and their hearts inclined to follow my-dad-king-abimelech; for they said, he is our brother. and they gave him threescore and ten pieces of silver out of the house of own-alcance-baalberith, where-with my-dad-king-abimelech hired vain and light persons, which followed him. and he went unto his father's house at ash-ore-oprah, and slew his brethren the child-betweeners of cut-down-owner-jerub-baal, being threescore and ten persons, upon one stone: notwithstanding yet yeah-perfect-jotham the youngest child-betweener of cut-down-owner-jerub-baal was left; for he hid himself. and all the men of shoulder-shechem added together, and all the house of full-millo, and went, and made my-dad-king-abimelech king, by the plain of the pillar that was in shoulder-shechem. and when they told it to yeah-perfect-jotham, he went and stood in the top of mount grasses-gerizim, and lifted up his voice, and cried, and said unto them, hearken unto me, ye men of shoulder-shechem, that theory may hearken unto you. the trees went forth on a time to use-anoint a king over them; and they said unto the olive tree, king thou over us. but the olive tree said unto them, should i leave my fatness, wherewith by me they honor theory and man, and go to be promoted over the trees? and the trees said to the fig tree, come thou, and king over us. but the fig tree said unto them, should i forsake my sweetness, and my good fruit, and go to be promoted over the trees? then said the trees unto the vine, come thou, and king over us. and the vine said unto them, should i leave my wine, which cheereth theory and man, and go to be promoted over the trees? then said all the trees unto the bramble, come thou, and king over us. and the bramble said unto the trees, if in truth ye use-anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of build-white-lebanon. now therefore, if ye have done truly and sincerely, in that ye have did my-dad-king-abimelech king, and if ye have dealt well with cut-down-owner-jerub-baal and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of discuss-court-midian: and ye are risen up against my father's house this day, and have slain his child-betweeners, threescore and ten persons, upon one stone, and have made my-dad-king-abimelech, betweene of his true-mum-maid, king over the men of shoulder-shechem, because he is your brother;) if ye then have dealt truly and sincerely with cut-down-owner-jerub-baal and with his house this day, then rejoice ye in my-dad-king-abimelech, and let him also rejoice in you: but if not, let fire come out from my-dad-king-abimelech, and devour the men of shoulder-shechem, and the house of full-millo; and let fire come out from the men of shoulder-shechem, and from the house of full-millo, and devour my-dad-king-abimelech. and yeah-perfect-jotham ran away, and fled, and went to well-beer and dwelt there, for fear of my-dad-king-abimelech

his brother. when my-dad-king-abimelech had kinged three years over immersed-to-theory-israel, then theory sent an visual-ra-toil breath between my-dad-king-abimelech and the men of shoulder-shechem; and the men of shoulder-shechem dealt treacherously with my-dad-king-abimelech: that the cruelty done to the threescore and ten child-betweeners of cut-down-owner-jerub-baal might come, and their blood be laid upon my-dad-king-abimelech their brother, which slew them; and upon the men of shoulder-shechem, which aided him in the killing of his brethren. and the men of shoulder-shechem set liars in wait for him in the head of the mountains, and they robbed all that came along that way by them: and it was told my-dad-king-abimelech. and yellow-gaal betweene of worker-ebed came with his brethren, and went over to shoulder-shechem: and the men of shoulder-shechem put their confidence in him. and they went out into the fields, and gathered their vineyards, and trode the grapes, and did merry, and went into the house of their theory, and did eat and drink, and cursed my-dad-king-abimelech. and yellow-gaal betweene of worker-ebed said, who is my-dad-king-abimelech, and who is shoulder-shechem, that we should work for him? is not he betweene of cut-down-owner-jerub-baal? and garbage-zebul his officer? work for the men of donkey-serious-hamor the father of shoulder-shechem: for why should we work for him? and would to theory this with-mum were under my hand! then would i remove my-dad-king-abimelech. and he said to my-dad-king-abimelech, increase thine army, and come out. and when garbage-zebul the governor of the city heard the strings of yellow-gaal betweene of worker-ebed his anger was kindled. and he sent messengers unto my-dad-king-abimelech privily, saying, behold, yellow-gaal betweene of worker-ebed and his brethren be come to shoulder-shechem; and, behold, they fortify the city against thee. now therefore up by night, thou and the with-mum that is with thee, and lie in wait in the field: and it will be, that in the morning, as soon as the sun is up, thou will rise early, and set upon the city: and, behold, when he and the with-mum that is with him come out against thee, then mayest thou do to them as thou will find occasion. and my-dad-king-abimelech rose up, and all the with-mum that were with him, by night, and they laid wait against shoulder-shechem in four companies. and yellow-gaal betweene of worker-ebed went out, and stood in the entering of the gate of the city: and my-dad-king-abimelech rose up, and the with-mum that were with him, from lying in wait. and when yellow-gaal saw the with-mum, he said to garbage-zebul behold, there come with-mum down from the head of the mountains. and garbage-zebul said unto him, thou seest the shadow of the mountains as if they were men. and yellow-gaal stringed again, and said, see there come with-mum down by the middle of the land, and another company come along by the plain of cloudy-moonenim. then said garbage-zebul unto him, where is now thy mouth, wherewith thou saidst, who is my-dad-king-abimelech, that we should work for him? is not this the with-mum that thou hast despised? go out, i pray now, and fight with them. and yellow-gaal went out before the men of shoulder-shechem, and fought with my-dad-king-abimelech. and my-dad-king-abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. and my-dad-king-abimelech dwelt at be-deceived-arumah: and garbage-zebul thrust out yellow-gaal and his brethren, that they should not dwell in shoulder-shechem. and it came to pass on the morrow, that the with-mum went out into the field; and they told my-dad-king-abimelech. and he took the with-mum, and divided them into three companies, and laid wait in the field, and looked, and, behold, the with-mum were come forth out of

the city; and he rose up against them, and smote them. and my-dad-king-abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the with-mum that were in the fields, and slew them. and my-dad-king-abimelech fought against the city all that day; and he took the city, and slew the with-mum that was therein, and beat down the city, and sowed it with salt. and when all the men of the tower of shoulder-shechem heard that, they entered into an hold of the house of the theory eat-clear-berith. and it was told my-dad-king-abimelech, that all the men of the tower of shoulder-shechem were gathered together. and my-dad-king-abimelech gat him up to mount image-zalmon, he and all the with-mum that were with him; and my-dad-king-abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the with-mum that were with him, what ye have seen me do, do haste, and do as i have done. and all the with-mum likewise cut down every man his bough, and followed my-dad-king-abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of shoulder-shechem died also, about a thousand men and women. then went my-dad-king-abimelech to emerge-thebez, and encamped against emerge-thebez, and took it. but there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. and my-dad-king-abimelech came unto the tower, and fought against it, and went hard unto the opening of the tower to burn it with fire. and a certain woman cast a piece of a millstone upon my-dad-king-abimelech's head, and all to brake his skull. then he called hastily unto the young man his itembearer, and said unto him, draw thy sword, and slay me, that men say not of me, a woman slew him. and his young man thrust him through, and he died. and when the men of immersed-to-theory-israel saw that my-dad-king-abimelech was dead, they departed every man unto his place. thus theory rendered the wickedness of my-dad-king-abimelech, which he did unto his father, in slaying his seventy brethren: and all the visual-ra-toil of the men of shoulder-shechem did theory render upon their heads: and upon them came the curse of yeah-perfect-jotham betweener of cut-down-owner-jerub-baal. and after my-dad-king-abimelech there arose to defend immersed-to-theory-israel red-worm-tola betweener of cry-puah, betweener of uncle-dodo, a man of hire-wage-issachar; and he dwelt in dill-emery-shamir in mount gray-fruitful-ephraim. and he criterion-lipd immersed-to-theory-israel twenty and three years, and died, and was buried in dill-emery-shamir. and after him arose glow-jair, a roll-until-gileadite, and criterion-lipd immersed-to-theory-israel twenty and two years. and he had thirty child-betweeners that rode on thirty ass colts, and they had thirty cities, which are called farm-of-glow-havotjair unto this day, which are in the land of roll-until-gilead. and glow-jair died, and was buried in camon. and child-betweeners of immersed-to-theory-israel did visual-ra-toil again in the sight of vowel-movement-io-yeah, and workd proprietary-baalim, and star-sex'n-war-abstaroth, and the theory of high-aram-syria and the theory of side-by-side-zidon, and the theory of from-father-moab, and the theory of child-betweeners of with-ammon, and the theory of the invade-grieve-palestinians, and forsook vowel-movement-io-yeah, and workd not him. and the anger of vowel-movement-io-yeah was hot against immersed-to-theory-israel, and he sold them into the hands of the invade-grieve-palestinians, and into the hands of child-betweeners of with-ammon. and that year they vexed and oppressed child-betweeners of immersed-to-theory-israel: eighteen years, all child-be-

teeners of immersed-to-theory-israel that were on the other side its-going-down-jordan in the land of the talker-amorites, which is in roll-until-gilead. moreover child-betweeners of with-ammon stopskipped its-going-down-jordan to fight also against know-hand-judah, and against righthand-child-benjamin, and against the house of gray-fruitful-ephraim; so that immersed-to-theory-israel was sore distressed. and child-betweeners of immersed-to-theory-israel cried unto vowel-movement-io-yeah, saying, we have missed against thee, both because we have forsaken our theory, and also workd proprietary-baalim. and vowel-movement-io-yeah said unto child-betweeners of immersed-to-theory-israel, did not i deliver you from the narrows-create-mizraim-egyptians, and from the talker-amorites, from child-betweeners of with-ammon, and from the invade-grieve-palestinians? the side-by-side-zidonians also, and the labour-king-amalekites, and the residence-maonites, did oppress you; and ye cried to me, and i delivered you out of their hand. yet ye have forsaken me, and workd other theory: wherefore i will deliver you no more. go and cry unto the theory which ye have chosen; let them deliver you in the time of your tribulation. and child-betweeners of immersed-to-theory-israel said unto vowel-movement-io-yeah, we have missed: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. and they put away the strange-substantial theory from nearin them, and workd vowel-movement-io-yeah: and his self was grieved for the misery of immersed-to-theory-israel. then child-betweeners of with-ammon were added together, and encamped in roll-until-gilead. and child-betweeners of immersed-to-theory-israel assembled themselves together, and encamped in expect-cover-mizpeh. and the with-mum and princes of roll-until-gilead said one to another, what man is he that will begin to fight against child-betweeners of with-ammon? he will be head over all the inhabitants of roll-until-gilead. now open-jephthah the roll-until-gileadite was a mighty man of valor, and he was betweener of an feed-harlut: and roll-until-gilead begat open-jephthah. and roll-until-gilead's woman bare him child-betweeners; and his woman's child-betweeners grew up, and they thrust out open-jephthah, and said unto him, no inherit in our father's house; for thou art betweener of another woman. then open-jephthah fled from his brethren, and dwelt in the land of good-tob: and there were gathered vain men to open-jephthah, and went out with him. and it came to pass in process of time, that child-betweeners of with-ammon made war against immersed-to-theory-israel. and it was so, that when child-betweeners of with-ammon made war against immersed-to-theory-israel, the elders of roll-until-gilead went to fetch open-jephthah out of the land of good-tob: and they said unto open-jephthah, come, and be our captain, that we may fight with child-betweeners of with-ammon. and open-jephthah said unto the elders of roll-until-gilead, did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? and the elders of roll-until-gilead said unto open-jephthah, therefore we turn again to thee now, that thou mayest go with us, and fight against child-betweeners of with-ammon, and be our head over all the inhabitants of roll-until-gilead. and open-jephthah said unto the elders of roll-until-gilead, if ye bring me home again to fight against child-betweeners of with-ammon, and vowel-movement-io-yeah deliver them before me, will i be your head? and the elders of roll-until-gilead said unto open-jephthah, vowel-movement-io-yeah be witness between us, if we do not so according to thy strings. then open-jephthah went with the elders of roll-until-gilead, and the with-mum made him head and captain over them: and open-jephthah uttered all his strings before vowel-movement-io-yeah in expect-cover-mizpeh. and open-

jephthah sent messengers unto the king of child-betweeners of with-ammon, saying, what hast thou to do with me, that thou art come against me to fight in my land? and the king of child-betweeners of with-ammon answered unto the messengers of open-jephthah, because immersed-to-theory-israel took away my land, when they came up out of narrows-create-mizraim-egypt, from pine-arnon even unto boxwood-jaboq, and unto its-going-down-jordan: now therefore restore those lands again completely. and open-jephthah sent messengers again unto the king of child-betweeners of with-ammon: and said unto him, thus saith open-jephthah, immersed-to-theory-israel took not away the land of from-father-moab, nor the land of child-betweeners of with-ammon: but when immersed-to-theory-israel came up from narrows-create-mizraim-egypt, and walked through the place-of-word-desert for ever sea, and came to perfect-kadesh then immersed-to-theory-israel sent messengers unto the king of man-red-edom, saying, let me, i pray thee, pass through thy land: but the king of man-red-edom would not hearken thereto. and in like manner they sent unto the king of from-father-moab: but he would not consent: and immersed-to-theory-israel abode in perfect-kadesh then they went along through the place-of-word-desert, and compassed the land of man-red-edom, and the land of from-father-moab, and came by the east side of the land of from-father-moab, and pitched on the other side of pine-arnon, but came not within the border of from-father-moab: for pine-arnon was the border of from-father-moab, and immersed-to-theory-israel sent messengers unto curly-sihon king of the talker-amorites, the king of score-supposition-heshbon; and immersed-to-theory-israel said unto him, let us pass, we pray thee, through thy land into my place. but curly-sihon trusted not immersed-to-theory-israel to pass through his coast: but curly-sihon added all his with-mum together, and pitched in stress-jahaz, and fought against immersed-to-theory-israel. and vowelmovement-io-yeah theory of immersed-to-theory-israel delivered curly-sihon and all his with-mum into the hand of immersed-to-theory-israel, and they smote them: so immersed-to-theory-israel possessed all the land of the talker-amorites, the inhabitants of that country. and they possessed all the coasts of the talker-amorites, from pine-arnon even unto boxwood-jaboq, and from the place-of-word-desert even unto its-going-down-jordan. so now vowelmovement-io-yeah theory of immersed-to-theory-israel hath dispossessed the talker-amorites from before his with-mum immersed-to-theory-israel, and shouldest thou possess it? wilt not thou possess that which withered-chemosh thy theory giveth thee to possess? so whomsoever vowelmovement-io-yeah our theory will drive out from before us, them will we possess. and now art thou any thing better than beat-balak betweener of bird-zipor, king of from-father-moab? did he ever strive against immersed-to-theory-israel, or did he ever fight against them, while immersed-to-theory-israel dwelt in score-supposition-heshbon and her towns, and in juniper-object-aroer and her towns, and in all the cities that be along by the coasts of pine-arnon, three hundred years? why therefore did ye not recover them within that time? wherefore i have not missed against thee, but thou doest me wrong to war against me: vowelmovement-io-yeah the criterion-lip be criterion-lip this day between child-betweeners of immersed-to-theory-israel and child-betweeners of with-ammon. howbeit the king of child-betweeners of with-ammon hearkened not unto the strings of open-jephthah which he sent him. then breath of vowelmovement-io-yeah came upon open-jephthah, and he stopskipped roll-until-gilead, and sleep-forget-manasseh, and stopskipped expect-cover-mizpeh of roll-until-gilead, and from expect-cover-mizpeh of roll-until-gilead

he stopskipped unto child-betweeners of with-ammon. and open-jephthah vowed a vow unto vowelmovement-io-yeah, and said, if thou wilt without fail deliver child-betweeners of with-ammon into mine hands, then it will be, that whatsoever cometh forth of the openings of my house to meet me, when i return in complete from child-betweeners of with-ammon, will surely be vowelmovement-io-yeah's, and i will up-on it up for a up-on. so open-jephthah stopskipped unto child-betweeners of with-ammon to fight against them; and vowelmovement-io-yeah delivered them into his hands. and he smote them from juniper-object-aroer, even till thou come to count-min-nith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. thus child-betweeners of with-ammon were subdued before child-betweeners of immersed-to-theory-israel. and open-jephthah came to expect-cover-mizpeh unto his house, and, behold, his daughter-housa came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither child-betweener nor daughter-housa and it came to pass, when he saw her, that he rent his clothes, and said, alas, my daughter-housa thou hast brought me very low, and thou art one of them that trouble me: for i have opened my mouth unto vowelmovement-io-yeah, and i cannot go back. and she said unto him, my father, if thou hast opened thy mouth unto vowelmovement-io-yeah, do to me according to that which hath proceeded out of thy mouth; forasmuch as vowelmovement-io-yeah hath taken vengeance for thee of thine enemies, even of child-betweeners of with-ammon. and she said unto her father, let this thing be done for me: let me alone two months, that i may go up and down upon the mountains, and bewail my virginity, i and my fellows. and he said, go. and he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. and it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. and it was a custom in immersed-to-theory-israel, that the child-betweeners of immersed-to-theory-israel went yearly to lament the daughter-housa of open-jephthah the roll-until-gileadite four days in a year. and the men of gray-fruitful-ephraim gathered themselves together, and went northward, and said unto open-jephthah, wherefore passedst thou over to fight against child-betweeners of with-ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. and open-jephthah said unto them, i and my with-mum were at great strife with child-betweeners of with-ammon; and when i called you, ye delivered me not out of their hands. and when i saw that ye delivered me not, i put my life in my hands, and stopskipped against child-betweeners of with-ammon, and vowelmovement-io-yeah delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me? then open-jephthah gathered together all the men of roll-until-gilead, and fought with gray-fruitful-ephraim: and the men of roll-until-gilead smote gray-fruitful-ephraim, because they said, ye roll-until-gileadites are fugitives of gray-fruitful-ephraim among the gray-fruitful-ephraimites, and among the place-of-sleep-manassites. and the roll-until-gileadites took the passages of its-going-down-jordan before the gray-fruitful-ephraimites: and it was so, that when those gray-fruitful-ephraimites which were escaped said, let me go over; that the men of roll-until-gilead said unto him, art thou an gray-fruitful-ephraimite? if he said, nay; then said they unto him, say now ear-of-corn-sibboleth: and he said stamina-sibboleth: for he could not frame to pronounce it right. then they took him, and slew him at the passages of its-going-down-jordan: and there fell at that time of the gray-fruitful-ephraimites forty

and two thousand. and open-jephthah criterion-lipd immersed-to-theory-israel six years. then died open-jephthah the roll-until-gileadite, and was buried in one of the cities of roll-until-gilead. and after him father-briar-ibzan of bread-house-bethlehem criterion-lipd immersed-to-theory-israel. and he had thirty child-betweeners, and thirty child-betweenas, whom he sent abroad, and took in thirty child-betweenas from abroad for his child-betweeners. and he criterion-lipd immersed-to-theory-israel seven years. then died father-briar-ibzan, and was buried at bread-house-bethlehem. and after him tree-elon a zebulonite, criterion-lipd immersed-to-theory-israel; and he criterion-lipd immersed-to-theory-israel ten years. and tree-elon the zebulonite died, and was buried in ram-male-sheep-ajalon in the country of garbage-fertile-zebulun. and after him worked-them-abdon betweener of rave-hillel, a pay-off-pirathonite, criterion-lipd immersed-to-theory-israel. and he had forty child-betweeners and thirty nephews, that rode on threescore and ten ass colts; and he criterion-lipd immersed-to-theory-israel eight years. and worked-them-abdon betweener of rave-hillel the pay-off-pirathonite died, and was buried in pay-off-pirathon in the land of gray-fruifull-ephraim, in the mount of the labour-king-amalekites. and child-betweeners of immersed-to-theory-israel did visual-ra-toil again in the sight of vowelmovement-io-yeah; and vowelmovement-io-yeah delivered them into the hand of the invade-grieve-palestinians forty years. and there was a certain man of wasp-zorah, of the family of the discuss-judge-danites, whose name-there was from-rest-manuh; and his woman was barren, and bare not. and the messenger of vowelmovement-io-yeah appeared unto the woman, and said unto her, behold now, thou art barren, and bearest not: but thou wilt conceive, and bear a child-betweener now therefore beware, i pray thee, and drink not wine nor strong drink, and eat not any stained item: for, lo, thou wilt conceive, and bear a child-betweener and no razor will come on his head: for child will be a separte-nazarite unto theory from the womb: and he will begin to deliver immersed-to-theory-israel out of the hand of the invade-grieve-palestinians. then the woman came and told her man, saying, a man of theory came unto me, and his countenance was like the countenance of an messenger of theory, very terrible: but i asked him not whence he was, neither told he me his name-there but he said unto me, behold, thou wilt conceive, and bear a child-betweener and now drink no wine nor strong drink, neither eat any stained thing: for child will be a separte-nazarite to theory from the womb to the day of his death. then from-rest-manuh intreated vowelmovement-io-yeah, and said, o my lord, let the man of theory which thou didst send come again unto us, and teach us what we will do unto child that will be born. and theory hearkened to the voice of from-rest-manuh; and the messenger of theory came again unto the woman as she sat in the field: but from-rest-manuh her man was not with her. and the woman made haste, and ran, and showed her man, and said unto him, behold, the man hath appeared unto me, that came unto me the other day. and from-rest-manuh arose, and went after his woman, and came to the man, and said unto him, art thou the man that stringedst unto the woman? and he said, i am. and from-rest-manuh said, now let thy stringings come to pass. how will we order child, and how will we do unto him? and the messenger of vowelmovement-io-yeah said unto from-rest-manuh, of all that i said unto the woman let her beware. she may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any stained thing: all that i directed her let her keep. and from-rest-manuh said unto the messenger of vowelmovement-io-yeah, i pray thee, let us detain thee, until we will have did ready a kid for thee. and the messenger

of vowelmovement-io-yeah said unto from-rest-manuh, though thou detain me, i will not eat of thy bread: and if thou wilt do a up-on, thou must up-on it unto vowelmovement-io-yeah. for from-rest-manuh knew not that he was an messenger of vowelmovement-io-yeah. and from-rest-manuh said unto the messenger of vowelmovement-io-yeah, what is thy name-there that when thy stringings come to pass we may do thee honor? and the messenger of vowelmovement-io-yeah said unto him, why askest thou thus after my name-there seeing it is secret? so from-rest-manuh took a kid with a rest-absorber, and up-oned it upon a rock unto vowelmovement-io-yeah: and the messenger did wonderously; and from-rest-manuh and his woman looked on for it came to pass, when the flame went up toward namespaces from off the butcher-place, that the messenger of vowelmovement-io-yeah ascended in the flame of the butcher-place. and from-rest-manuh and his woman looked on it, and fell on their face-turnings to the ground. but the messenger of vowelmovement-io-yeah did no more appear to from-rest-manuh and to his woman. then from-rest-manuh knew that he was an messenger of vowelmovement-io-yeah. and from-rest-manuh said unto his woman, we will surely die, because we have seen theory. but his woman said unto him, if vowelmovement-io-yeah were pleased to kill us, he would not have received a up-on and a rest-absorber at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these. and the woman bare a child-betweener and called his name-there sunny-boy-samson: and child grew, and vowelmovement-io-yeah happy him. and breath of vowelmovement-io-yeah began to move him at times in the camp of discuss-court-dan between wasp-zorah and woman-of-burden-eshtaol. and sunny-boy-samson went down to appointed-timnath, and saw a woman in appointed-timnath of the child-betweenas of the invade-grieve-palestinians. and he came up, and told his father and his mother, and said, i have seen a woman in appointed-timnath of the child-betweenas of the invade-grieve-palestinians: now therefore get her for me to woman. then his father and his mother said unto him, is there never a woman among the child-betweenas of thy brethren, or among all my with-mum, that thou goest to take a woman of the foreskinned invade-grieve-palestinians? and sunny-boy-samson said unto his father, get her for me; for she pleaseth me well. but his father and his mother knew not that it was of vowelmovement-io-yeah, that he sought an occasion against the invade-grieve-palestinians: for at that time the invade-grieve-palestinians had dominion over immersed-to-theory-israel. then went sunny-boy-samson down, and his father and his mother, to appointed-timnath, and came to the vineyards of appointed-timnath: and, behold, a young gather-lion roared against him. and breath of vowelmovement-io-yeah came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. and he went down, and stringd with the woman; and she pleased sunny-boy-samson well. and after a time he returned to take her, and he turned aside to see the carcass of the gather-lion: and, behold, there was a swarm of bees and honey in the carcass of the gather-lion. and he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the gather-lion. so his father went down unto the woman: and sunny-boy-samson did there a feast; for so used the young men to do. and it came to pass, when they saw him, that they brought thirty companions to be with him. and sunny-boy-samson said unto them, i will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it

out, then i will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then will ye give me thirty sheets and thirty change of garments. and they said unto him, put forth thy riddle, that we may hear it. and he said unto them, out of the eater came forth meat, and out of the strong came forth sweetness. and they could not in three days expound the riddle. and it came to pass on the seventh day, that they said unto sunny-boy-samson's woman, entice thy man, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? and sunny-boy-samson's woman wept before him, and said, thou dost but hate me, and lovest me not: thou hast put forth a riddle unto child-betweeners of my with-mum, and hast not told it me. and he said unto her, behold, i have not told it my father nor my mother, and will i tell it thee? and she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to child-betweeners of her with-mum. and the men of the city said unto him on the seventh day before the sun went down, what is sweeter than honey? and what is stronger than a gather-lion? and he said unto them, if ye had not plowed with my heifer, ye had not found out my riddle. and breath of vowmovement-io-yeah came upon him, and he went down to fire-light-ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. and his anger was kindled, and he went up to his father's house. but sunny-boy-samson's woman was given to his companion, whom he had used as his friend. but it came to pass within a while after, in the time of wheat harvest, that sunny-boy-samson visited his woman with a kid; and he said, i will go in to my woman into the chamber. but her father would not suffer him to go in. and her father said, i verily thought that thou hadst utterly hated her; therefore i gave her to thy companion: is not her younger sister fairer than she? take her, i pray thee, instead of her. and sunny-boy-samson said concerning them, now will i be more blameless than the invade-grieve-palestinians, though i do them a displeasure. and sunny-boy-samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. and when he had set the brands on fire, he sent them into the standing corn of the invade-grieve-palestinians, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. then the invade-grieve-palestinians said, who hath done this? and they answered, sunny-boy-samson, the son in law of the timnite, because he had taken his woman, and given her to his companion. and the invade-grieve-palestinians came up, and burnt her and her father with fire. and sunny-boy-samson said unto them, though ye have done this, yet will i be avenged of you, and after that i will cease. and he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock sea-eagle-etam. then the invade-grieve-palestinians went up, and pitched in know-hand-judah, and spread themselves in cheek-lehi. and the men of know-hand-judah said, why are ye come up against us? and they answered, to bind sunny-boy-samson are we come up, to do to him as he hath done to us. then three thousand men of know-hand-judah went to the top of the rock sea-eagle-etam, and said to sunny-boy-samson, knowest thou not that the invade-grieve-palestinians are governors over us? what is this that thou hast done unto us? and he said unto them, as they did unto me, so have i done unto them. and they said unto him, we are come down to bind thee, that we may deliver thee into the hand of the invade-grieve-palestinians. and sunny-boy-samson said unto them, swear unto me, that ye will not fall upon me yourselves. and they spake unto

him, saying, no; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. and they bound him with two new cords, and brought him up from the rock. and when he came unto cheek-lehi, the invade-grieve-palestinians shouted against him: and breath of vowmovement-io-yeah came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from off his hands. and he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. and sunny-boy-samson said, with the jawbone of an ass, heaps upon heaps, with the jaw of an ass have i slain a thousand men. and it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place high-region-ramahthlehi. and he was sore athirst, and called on vowmovement-io-yeah, and said, thou hast given this great deliverance into the hand of thy worker: and now will i die for thirst, and fall into the hand of the foreskinned? but theory clave an hollow place that was in the jaw, and there came water therout; and when he had drunk, his breath came again, and he revived: wherefore he called the name-thereof well-of-the-reader-en-hakore, which is in cheek-lehi unto this day. and he criterion-lipd immersed-to-theory-israel in the days of the invade-grieve-palestinians twenty years. then went sunny-boy-samson to courage-goat-gaza, and saw there an feed-harlut, and went in unto her. and it was told the gazites, saying, sunny-boy-samson is come hither. and they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, in the morning, when it is day, we will kill him. and sunny-boy-samson lay till midnight, and arose at midnight, and took the openings of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before friend-joy-hebron. and it came to pass afterward, that he loved a woman in the valley of whistled-sorek, whose name-there was diluted-delilah. and the lords of the invade-grieve-palestinians came up unto her, and said unto her, entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver. and diluted-delilah said to sunny-boy-samson, tell me, i pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. and sunny-boy-samson said unto her, if they bind me with seven green withes that were never dried, then will i be weak, and be as another man. then the lords of the invade-grieve-palestinians brought up to her seven green withes which had not been dried, and she bound him with them. now there were men lying in wait, abiding with her in the chamber. and he said unto him, the invade-grieve-palestinians be upon thee, sunny-boy-samson. and he brake the withes, as a thread of tow is broken when it toucheth the fire. so his strength was not known. and diluted-delilah said unto sunny-boy-samson, behold, thou hast mocked me, and told me lies: now tell me, i pray thee, wherewith thou mightest be bound. and he said unto her, if they bind me fast with new ropes that never were occupied, then will i be weak, and be as another man. diluted-delilah therefore took new ropes, and bound him therewith, and said unto him, the invade-grieve-palestinians be upon thee, sunny-boy-samson. and there were liers in wait abiding in the chamber. and he brake them from off his arms like a thread. and diluted-delilah said unto sunny-boy-samson, hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. and he said unto her, if thou weavest the seven locks of my head with the web. and she fastened it with the pin, and said unto him, the invade-grieve-palestinians be upon

thee, sunny-boy-samson. and he awaked out of his sleep, and went away with the pin of the beam, and with the web, and she said unto him, how canst thou say, i love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. and it came to pass, when she pressed him daily with her strings, and urged him, so that his self was vexed unto death; that he told her all his heart, and said unto her, there hath not come a razor upon mine head; for i have been a separate-nazarite unto theory from my mother's womb: if i be shaven, then my strength will go from me, and i will become weak, and be like any other man. and when diluted-delliah saw that he had told her all his heart, she sent and called for the lords of the invade-grieve-palestinians, saying, come up this once, for he hath showed me all his heart. then the lords of the invade-grieve-palestinians came up unto her, and brought money in their hand. and she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. and she said, the invade-grieve-palestinians be upon thee, sunny-boy-samson. and he awoke out of his sleep, and said, i will go out as at other times before, and shake myself. and he wist not that vowmovement-io-yeah was departed from him. but the invade-grieve-palestinians took him, and put out his eyes, and brought him down to courage-goat-gaza, and bound him with fetters of brass; and he did grind in the prison house. howbeit the hair of his head began to grow again after he was shaven. then the lords of the invade-grieve-palestinians added them together for to chhoffer a great butcher unto fish-dagon their theory, and to rejoice: for they said, our theory hath delivered sunny-boy-samson our enemy into our hand. and when the with-mum saw him, they raved their theory: for they said, our theory hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. and it came to pass, when their hearts were merry, that they said, call for sunny-boy-samson, that he may make us sport. and they called for sunny-boy-samson out of the prison house; and he made them sport: and they set him between the stands. and sunny-boy-samson said unto the lad that held him by the hand, suffer me that i may feel the stands whereupon the house standeth, that i may lean upon them. now the house was full of men and women; and all the lords of the invade-grieve-palestinians were there; and there were upon the roof about three thousand men and women, that beheld while sunny-boy-samson made sport. and sunny-boy-samson called unto vowmovement-io-yeah, and said, o lord theory, remember me, i pray thee, and strengthen me, i pray thee, only this once, o theory, that i may be at once avenged of the invade-grieve-palestinians for my two eyes. and sunny-boy-samson took hold of the two middle stands upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. and sunny-boy-samson said, let me die with the invade-grieve-palestinians. and he bowed himself with all his might; and the house fell upon the lords, and upon all the with-mum that were therein. so the dead which he slew at his death were more than they which he slew in his life. then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between wasp-zorah and woman-of-burden-eshtaol in the buryingplace of from-rest-manuh his father. and he criterion-lipd immersed-to-theory-israel twenty years. and there was a man of mount gray-fruitful-ephraim, whose name there was who's-coward-micah. and he said unto his mother, the eleven hundred light-shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; i took it. and his

mother said, happy be thou of vowmovement-io-yeah, my child-betweenner and when he had restored the eleven hundred light-shekels of silver to his mother, his mother said, i had wholly dedicated the silver unto vowmovement-io-yeah from my hand for my child-betweenner to do a graven image and a molten image: now therefore i will restore it unto thee. yet he restored the money unto his mother; and his mother took two hundred light-shekels of silver, and gave them to the founder, who did thereof a graven image and a molten image: and they were in the house of who's-coward-micah. and the man who's-coward-micah had an alpha-beit-house of theory, and did an cash-in-ephod, and healing-teraphim, and filled one of his child-betweenners, who became his darkener-server in those days there was no king in immersed-to-theory-israel, but every man did that which was right in his own eyes. and there was a young man out of bethelehem judah of the family of know-hand-judah, who was a join-levite, and he sojourned there. and the man departed out of the city from bethelehem judah to sojourn where he could find a place: and he came to mount gray-fruitful-ephraim to the house of who's-coward-micah, as he journeyed. and who's-coward-micah said unto him, whence comest thou? and he said unto him, i am a join-levite of bethelehem judah, and i go to sojourn where i may find a place. and who's-coward-micah said unto him, dwell with me, and be unto me a father and a darkener-server and i will give thee ten light-shekels of silver by the year, and a suit of apparel, and thy victuals. so the join-levite went in. and the join-levite was content to dwell with the man; and the young man was unto him as one of his child-betweenners. and who's-coward-micah filled the join-levite; and the young man became his darkener-server and was in the house of who's-coward-micah. then said who's-coward-micah, now know i that vowmovement-io-yeah will do me good, seeing i have a join-levite to my darkener-server in those days there was no king in immersed-to-theory-israel: and in those days the branch of the discuss-judge-danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the branches of immersed-to-theory-israel. and child-betweenners of discuss-court-dan sent of their family five men from their coasts, men of valor, from wasp-zorah, and from woman-of-burden-eshtaol, to spy out the land, and to search it; and they said unto them, go, search the land: who when they came to mount gray-fruitful-ephraim, to the house of who's-coward-micah, they lodged there. when they were by the house of who's-coward-micah, they knew the voice of the young man the join-levite: and they turned in thither, and said unto him, who brought thee hither? and what dost thou in this place? and what hast thou here? and he said unto them, thus and thus dealt who's-coward-micah with me, and hath hired me, and i am his darkener-server and they said unto him, ask counsel, we pray thee, of theory, that we may know whether our way which we go will be prosperous. and the darkener-server said unto them, go in complete: before vowmovement-io-yeah is your way wherein ye go. then the five men departed, and came to kneading-lash, and saw the with-mum that were therein, how they dwelt careless, after the manner of the side-by-side-zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the side-by-side-zidonians, and had no business with any man. and they came unto their brethren to wasp-zorah and woman-of-burden-eshtaol: and their brethren said unto them, what say ye? and they said, arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye still? be not sluttish to go, and to enter to possess the land. when ye go, ye will come unto a with-mum secure, and to a large land:

for theory hath given it into your hands; a place where there is no want of any thing that is in the land. and they went from thence of the family of the discuss-judge-danites, out of wasp-zorah and out of woman-of-burden-eshtaal, six hundred men appointed with items of war, and they went up, and pitched in forests-city-kirjath-jearim, in know-hand-judah: wherefore they called that place campsite-discuss-mahaneh-dan unto this day: behold, it is behind forests-city-kirjath-jearim. and they passed thence unto mount gray-fruitful-ephraim, and came unto the house of who's-coward-micah. then answered the five men that went to spy out the country of kneading-laish, and said unto their brethren, do ye know that there is in these houses an cash-in-ephod, and healing-teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. and they turned thitherward, and came to the house of the young man the joinlevite, even unto the house of who's-coward-micah, and saluted him. and the six hundred men appointed with their items of war, which were of child-betweeners of discuss-court-dan stood by the entering of the gate. and the five men that went to spy out the land went up, and came in thither, and took the graven image, and the cash-in-ephod, and the healing-teraphim, and the molten image: and the darkener-server stood in the entering of the gate with the six hundred men that were appointed with weapons of war. and these went into who's-coward-micah's house, and fetched the carved image, the cash-in-ephod, and the healing-teraphim, and the molten image. then said the darkener-server unto them, what do ye? and they said unto him, hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a darkener-server is it better for thee to be a darkener-server unto the house of one man, or that thou be a darkener-server unto a branch and a family in immersed-to-theory-israel? and the priest's heart was glad, and he took the cash-in-ephod, and the healing-teraphim, and the graven image, and went in the nearin of the with-mum. so they turned and departed, and put the little ones and the animal and the carriage before them. and when they were a good way from the house of who's-coward-micah, the men that were in the houses near to who's-coward-micah's house were gathered together, and overtook child-betweeners of discuss-court-dan and they cried unto child-betweeners of discuss-court-dan and they turned their face-turnings, and said unto who's-coward-micah, what aileth thee, that thou comest with such a company? and he said, ye have taken away my theory which i did, and the darkener-server and ye are gone away: and what have i more? and what is this that ye say unto me, what aileth thee? and child-betweeners of discuss-court-dan said unto him, let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household. and child-betweeners of discuss-court-dan went their way: and when who's-coward-micah saw that they were too strong for him, he turned and went back unto his house. and they took the things which who's-coward-micah had did, and the darkener-server which he had, and came unto kneading-laish, unto a with-mum that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. and there was no deliverer, because it was far from side-by-side-zidon, and they had no business with any man; and it was in the valley that lieth by house-street-beth-rehob. and they built-between a city, and dwelt therein. and they called the name-there of the city discuss-court-dan after the name-there of discuss-court-dan their father, who was born unto immersed-to-theory-israel: howbeit the name-there of the city was kneading-laish at the first. and child-betweeners of discuss-court-dan set up the graven image: and yo-given-jonathan, betweener of stranger-ger-

shom, betweener of sleep-forget-manasseh, he and his child-betweeners were darker-server to the branch of discuss-court-dan until the day of the captivity of the land. and they set them up who's-coward-micah's graven image, which he did, all the time that the alpha-beit-house of theory was in calm-send-shiloh. and it came to pass in those days, when there was no king in immersed-to-theory-israel, that there was a certain join-levite sojourning on the side of mount gray-fruitful-ephraim, who took to him a concubine out of bethlehem judah. and his concubine played the whore against him, and went away from him unto her father's house to bethlehem judah, and was there four whole months. and her man arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. and his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. and it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, comfort thine heart with a morsel of bread, and afterward go your way. and they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, be content, i pray thee, and tarry all night, and let thine heart be merry. and when the man rose up to depart, his father in law urged him: therefore he lodged there again. and he arose early in the morning on the fifth day to depart; and the damsel's father said, comfort thine heart, i pray thee. and they tarried until afternoon, and they did eat both of them. and when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, behold, now the day draweth toward evening, i pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home. but the man would not tarry that night, but he rose up and departed, and came over against defeated-jebus, which is cast-complete-jerusalem; and there were with him two asses saddled, his concubine also was with him. and when they were by defeated-jebus, the day was far spent; and the servant said unto his master, come, i pray thee, and let us turn in into this city of the trampler-jebusites, and lodge in it. and his master said unto him, we will not turn aside hither into the city of a stranger, that is not of child-betweeners of immersed-to-theory-israel; we will stopskip on to hill-gibeah. and he said unto his servant, come, and let us draw near to one of these places to lodge all night, in hill-gibeah, or in high-region-ramah. and they passed on and went their way; and the sun went down upon them when they were by hill-gibeah, which belongeth to righthand-child-benjamin. and they turned aside thither, to go in and to lodge in hill-gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. and, behold, there came an old man from his doing out of the field at even, which was also of mount gray-fruitful-ephraim; and he sojourned in hill-gibeah: but the men of the place were righthand-child-benjamites. and when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, whither goest thou? and whence comest thou? and he said unto him, we are passing from bethlehem judah toward the side of mount gray-fruitful-ephraim; from thence am i: and i went to bethlehem judah, but i am now going to the alpha-beit-house of vowelmovement-io-yeah; and there is no man that receiveth me to house. yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy workers: there is no want of any thing.

and the old man said, complete be with thee; howsoever let all thy wants lie upon me; only lodge not in the street. so he brought him into his house, and gave provender unto the asses: and they washed their feet--genitalia, and did eat and drink. now as they were making their hearts merry, behold, the men of the city, certain child-betweeners of in-good-time-wear-out-belial, beset the house round about, and beat at the opening, and spake to the master of the house, the old man, saying, bring forth the man that came into thine house, that we may know him. and the man, the master of the house, went out unto them, and said unto them, nay, my brethren, nay, i pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. behold, here is my daughter-housa a maiden, and his concubine; them i will bring out now, and humble ye them, and do with them what seemeth good unto you; but unto this man do not so vile a thing. but the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they send her. then came the woman in the dawning of the day, and fell down at the opening of the man's house where her lord was, till it was light. and her lord rose up in the morning, and opened the openings of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the opening of the house, and her hands were upon the threshold. and he said unto her, up, and let us be going, but none answered. then the man took her up upon an ass, and the man rose up, and gat him unto his place. and when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of immersed-to-theory-israel. and it was so, that all that saw it said, there was no such deed done nor seen from the day that child-betweeners of immersed-to-theory-israel came up out of the land of narrows-create-mizraim-egypt unto this day: consider of it, take advice, and speak your minds. then all child-betweeners of immersed-to-theory-israel went out, and the witness-until was gathered together as one man, from discuss-court-dan even to well-of-satiated-seven-beersaba, with the land of roll-until-gilead, unto vowel-movement-io-yeah in expect-cover-mizpeh. and the chief of all the with-mum, even of all the branches of immersed-to-theory-israel, presented themselves in the assembly of the with-mum of theory, four hundred thousand foot-genitalmen that drew sword. (now child-betweeners of righthand-child-benjamin heard that child-betweeners of immersed-to-theory-israel were gone up to expect-cover-mizpeh.) then said child-betweeners of immersed-to-theory-israel, tell us, how was this wickedness? and the join-levite, the man of the woman that was slain, answered and said, i came into hill-gibeah that belongeth to righthand-child-benjamin, i and my concubine, to lodge. and the men of hill-gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead. and i took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of immersed-to-theory-israel: for they have committed lewdness and folly in immersed-to-theory-israel. behold, ye are all child-betweeners of immersed-to-theory-israel; give here your advice and counsel. and all the with-mum arose as one man, saying, we will not any of us go to his tent, neither will we any of us turn into his house, but now this will be the thing which we will do to hill-gibeah; we will go up by lut against it; and we will take ten men of an hundred throughout all the branches of immersed-to-theory-israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the with-mum, that they may do, when they

come to hill-gibeah of righthand-child-benjamin, according to all the folly that they have wrought in immersed-to-theory-israel. so all the men of immersed-to-theory-israel were added against the city, knit together as one man. and the branches of immersed-to-theory-israel sent men through all the branch of righthand-child-benjamin, saying, what wickedness is this that is done among you? now therefore deliver us the men, child-betweeners of in-good-time-wear-out-belial, which are in hill-gibeah, that we may put them to death, and put away visual-ra-toil from immersed-to-theory-israel. but child-betweeners of righthand-child-benjamin would not hearken to the voice of their brethren child-betweeners of immersed-to-theory-israel. but child-betweeners of righthand-child-benjamin added themselves together out of the cities unto hill-gibeah, to go out to battle against child-betweeners of immersed-to-theory-israel. and child-betweeners of righthand-child-benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of hill-gibeah, which were numbered seven hundred chosen men. among all this with-mum there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss. and the men of immersed-to-theory-israel, beside righthand-child-benjamin, were numbered four hundred thousand men that drew sword: all these were men of war. and child-betweeners of immersed-to-theory-israel arose, and went up to the alpha-beit-house of theory, and asked counsel of theory, and said, which of us will go up first to the battle against child-betweeners of righthand-child-benjamin? and vowel-movement-io-yeah said, know-hand-judah will go up first. and child-betweeners of immersed-to-theory-israel rose up in the morning, and encamped against hill-gibeah. and the men of immersed-to-theory-israel went out to battle against righthand-child-benjamin; and the men of immersed-to-theory-israel put themselves in array to fight against them at hill-gibeah. and child-betweeners of righthand-child-benjamin came forth out of hill-gibeah, and destroyed down to the ground of the immersed-to-theory-israelites that day twenty and two thousand men. and the with-mum the men of immersed-to-theory-israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. (and child-betweeners of immersed-to-theory-israel went up and wept before vowel-movement-io-yeah until even, and asked counsel of vowel-movement-io-yeah, saying, will i go up again to battle against child-betweeners of righthand-child-benjamin my brother? and vowel-movement-io-yeah said, go up against him.) and child-betweeners of immersed-to-theory-israel came near against child-betweeners of righthand-child-benjamin the second day. and righthand-child-benjamin went forth against them out of hill-gibeah the second day, and destroyed down to the ground of child-betweeners of immersed-to-theory-israel again eighteen thousand men; all these drew the sword. then all child-betweeners of immersed-to-theory-israel, and all the with-mum, went up, and came unto the alpha-beit-house of theory, and wept, and sat there before vowel-movement-io-yeah, and fasted that day until even, and uponed up-ons and completes before vowel-movement-io-yeah. and child-betweeners of immersed-to-theory-israel inquired of vowel-movement-io-yeah, (for the gather-box of the covenant of theory was there in those days, and mouth-attempt-pinehas, between of theory-stop-elazar, between of box-harun, stood before it in those days,) saying, will i yet again go out to battle against child-betweeners of righthand-child-benjamin my brother, or will i cease? and vowel-movement-io-yeah said, go up; for to-morrow i will deliver them into thine hand. and immersed-to-theory-israel set

liers in wait round about hill-gibeah. and child-betweeners of immersed-to-theory-israel went up against child-betweeners of righthand-child-benjamin on the third day, and put themselves in array against hill-gibeah, as at other times. and child-betweeners of righthand-child-benjamin went out against the with-mum, and were drawn away from the city; and they began to hit of the with-mum, and kill, as at other times, in the highways, of which one goeth up to the alpha-beit-house of theory, and the other to hill-gibeah in the field, about thirty men of immersed-to-theory-israel. and child-betweeners of righthand-child-benjamin said, they are smitten down before us, as at the first. but child-betweeners of immersed-to-theory-israel said, let us flee, and draw them from the city unto the highways. and all the men of immersed-to-theory-israel rose up out of their place, and put themselves in array at own-palm-baaltamar: and the liers in wait of immersed-to-theory-israel came forth out of their places, even out of the meadows of hill-gibeah. and there came against hill-gibeah ten thousand chosen men out of all immersed-to-theory-israel, and the battle was sore: but they knew not that visual-ra-toil was near them. and vowelmovement-io-yeah smote righthand-child-benjamin before immersed-to-theory-israel: and child-betweeners of immersed-to-theory-israel destroyed of the righthand-child-benjamites that day twenty and five thousand and an hundred men: all these drew the sword. so child-betweeners of righthand-child-benjamin saw that they were smitten: for the men of immersed-to-theory-israel gave place to the righthand-child-benjamites, because they trusted unto the liers in wait which they had set beside hill-gibeah. and the liers in wait hastened, and rushed upon hill-gibeah; and the liers in wait drew themselves along, and smote all the city with the edge of the sword. now there was an appointed sign between the men of immersed-to-theory-israel and the liers in wait, that they should do a great flame with smoke rise up out of the city. and when the men of immersed-to-theory-israel retired in the battle, righthand-child-benjamin began to hit and kill of the men of immersed-to-theory-israel about thirty persons: for they said, surely they are smitten down before us, as in the first battle. but when the flame began to arise up out of the city with a stand of smoke, the righthand-child-benjamites looked behind them, and, behold, the flame of the city ascended up to namespaces and when the men of immersed-to-theory-israel turned again, the men of righthand-child-benjamin were amazed: for they saw that visual-ra-toil was come upon them. therefore they turned their backs before the men of immersed-to-theory-israel unto the way of the place-of-word-desert; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them. thus they inclosed the righthand-child-benjamites round about, and chased them, and trode them down with ease over against hill-gibeah toward the sun-rising. and there fell of righthand-child-benjamin eighteen thousand men; all these were men of valor. and they turned and fled toward the place-of-word-desert unto the rock of pomegranate-rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto gidom, and slew two thousand men of them. so that all which fell that day of righthand-child-benjamin were twenty and five thousand men that drew the sword; all these were men of valor. but six hundred men turned and fled to the place-of-word-desert unto the rock pomegranate-rimmon, and abode in the rock pomegranate-rimmon four months. and the men of immersed-to-theory-israel turned again upon child-betweeners of righthand-child-benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to. now the men of immersed-to-

theory-israel had sworn in expect-cover-mizpeh, saying, there will not any of us give his daughter-housa unto righthand-child-benjamin to woman. and the with-mum came to the alpha-beit-house of theory, and abode there till even before theory, and lifted up their voices, and wept sore; and said, vowelmovement-io-yeah theory of immersed-to-theory-israel, why is this come to pass in immersed-to-theory-israel, that there should be to day one branch lacking in immersed-to-theory-israel? and it came to pass on the morrow, that the with-mum rose early, and built-between there an butcher-place, and uponed up-ons and completes. and child-betweeners of immersed-to-theory-israel said, who is there among all the branches of immersed-to-theory-israel that came not up with the witness-until unto vowelmovement-io-yeah? for they had made a great oath concerning him that came not up to vowelmovement-io-yeah to expect-cover-mizpeh, saying, he will surely be put to death. and child-betweeners of immersed-to-theory-israel repented them for righthand-child-benjamin their brother, and said, there is one branch cut off from immersed-to-theory-israel this day. how will we do for women for them that remain, seeing we have sworn by vowelmovement-io-yeah that we will not give them of our child-betweenas to women? and they said, what one is there of the branches of immersed-to-theory-israel that came not up to expect-cover-mizpeh to vowelmovement-io-yeah? and, behold, there came none to the camp from dry-roll-ever-jabeshgilead to the assembly. for the with-mum were numbered, and, behold, there were none of the inhabitants of dry-roll-ever-jabeshgilead there. and the witness-until sent thither twelve thousand men of the valiantest, and directed them, saying, go and hit the inhabitants of dry-roll-ever-jabeshgilead with the edge of the sword, with the women and child-betweeners. and this is the thing that ye will do, ye will fishing-net-destroy every male-rememberer, and every woman that hath lain by man. and they found among the inhabitants of dry-roll-ever-jabeshgilead four hundred young virgins, that had known no man by lying with any male-rememberer: and they brought them unto the camp to calm-send-shiloh, which is in the land of buy-canaan and the whole witness-until sent some to speak to child-betweeners of righthand-child-benjamin that were in the rock pomegranate-rimmon, and to call completely unto them. and righthand-child-benjamin came again at that time; and they gave them women which they had secured alive of the women of dry-roll-ever-jabeshgilead: and yet so they sufficed them not. and the with-mum repented them for righthand-child-benjamin, because that vowelmovement-io-yeah had did a breach in the branches of immersed-to-theory-israel. then the elders of the witness-until said, how will we do for women for them that remain, seeing the women are destroyed out of righthand-child-benjamin? and they said, there must be an inheritance for them that be escaped of righthand-child-benjamin, that a branch be not destroyed out of immersed-to-theory-israel. howbeit we may not give them women of our child-betweenas: for child-betweeners of immersed-to-theory-israel have sworn, saying, cursed be he that giveth a woman to righthand-child-benjamin. then they said, behold, there is a feast of vowelmovement-io-yeah in calm-send-shiloh yearly in a place which is on the north side of house-theory-bethel, on the east side of the highway that goeth up from house-theory-bethel to shoulder-shechem, and on the south of lebanah. therefore they directed child-betweeners of righthand-child-benjamin, saying, go and lie in wait in the vineyards; and see, and, behold, if the child-betweenas of calm-send-shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his woman of the child-betweenas of calm-send-shiloh, and go to the land of righthand-child-ben-

jamin. and it will be, when their fathers or their brethren come unto us to complain, that we will say unto them, be favorable unto them for our sakes: because we reserved not to each man his woman in the war: for ye did not give unto them at this time, that ye should be name-fire. and child-betweeners of righthand-child-benjamin did so, and took them women, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. and child-betweeners of immersed-to-theory-israel departed thence at that time, every man to his branch and to his family, and they went out from thence every man to his inheritance. in those days there was no king in immersed-to-theory-israel: every man did that which was right in his own eyes.

now there was a certain man of high-region-ramathaimzophim, of mount gray-fruitful-ephraim, and his name-there was theory-buy-elkanah, betweener of mercy-womb-jeroham, betweener of he-my-theory-elihu, betweener of tohu, betweener of nectar-zuph, an gray-fruitful-ephraithite: and he had two women; the name-there of the one was gift-hannah, and the name-there of the other turnings-penninah: and turnings-penninah had children, but gift-hannah had no children. and this man went up out of his city yearly to partake and to butcher unto vowelmovement-io-yeah of troops in calm-send-shiloh. and the two child-betweeners of my-theory-eli handful-shore-hophni and mouth-attempt-pinehas, the darkener-server of vowelmovement-io-yeah, were there. and when the time was that theory-buy-elkanah chbhoferred, he gave to turnings-penninah his woman, and to all her child-betweeners and her child-betweenas, portions: but unto gift-hannah he gave a worthy portion; for he loved gift-hannah: but vowelmovement-io-yeah had shut up her womb. and her adversary also provoked her sore, for to make her fret, because vowelmovement-io-yeah had shut up her womb. and as he did so year by year, when she went up to the alpha-beit-house of vowelmovement-io-yeah, so she provoked her; therefore she wept, and did not eat. then said theory-buy-elkanah her man to her, gift-hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not i better to thee than ten child-betweeners? so gift-hannah rose up after they had eaten in calm-send-shiloh, and after they had drunk. now my-theory-eli the darkener-server sat upon a seat by a post of the possibility-hall of vowelmovement-io-yeah. and she was in bitterness of self, and prayed unto vowelmovement-io-yeah, and wept sore. and she vowed a vow, and said, vowelmovement-io-yeah of troops, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then i will give him unto vowelmovement-io-yeah all the days of his life, and there will no razor come upon his head. and it came to pass, as she continued praying before vowelmovement-io-yeah, that my-theory-eli marked her mouth. now gift-hannah, she stringed in her heart; only her lips moved, but her voice was not heard: therefore my-theory-eli thought she had been drunken. and my-theory-eli said unto her, how long wilt thou be drunken? put away thy wine from thee. and gift-hannah answered and said, no, my lord, i am a woman of a sorrowful breath: i have drunk neither wine nor strong drink, but have poured out my self before vowelmovement-io-yeah. count not thine handmaid for a daughter-housa of in-good-time-wear-out-belial: for out of the abundance of my complaint and grief have i stringed hitherto. then my-theory-eli answered and said, go in complete: and the theory of immersed-to-theory-israel grant thee thy petition that thou hast asked of him. and she said, let thine handmaid find grace in thy sight. so the woman went her way, and did eat, and her countenance was no more sad. and they rose up in the morning early, and partook before vowelmovement-io-yeah, and returned, and came to their house to high-region-ramah: and theory-buy-elkanah knew gift-hannah his woman; and vowelmovement-io-yeah remembered her. wherefore it came to pass, when the time was come about after gift-hannah had bright-conceived, that she bare a child-betweenener and called his name-there theory-hearing-samuel, saying, because i have asked him of vowelmovement-io-yeah. and the man theory-buy-elkanah, and all his house, went up to chboffer unto vowelmovement-io-yeah the yearly butcher, and his vow. but gift-hannah went not up; for she said unto her man, i will not go up until child be

weaned, and then i will bring him, that he may appear before vowelmovement-io-yeah, and there abide world. and theory-buy-elkanah her man said unto her, do what seemeth thee good; tarry until thou have weaned him; only vowelmovement-io-yeah establish his string. so the woman abode, and gave her child-betweenener suck until she weaned him. and when she had weaned him, she took him up with her, with three bulls, and one tired-ephah of flour, and a bottle of wine, and brought him unto the alpha-beit-house of vowelmovement-io-yeah in calm-send-shiloh: and child was young. and they slew a bull, and brought child to my-theory-eli and she said, oh my lord, as thy self liveth, my lord, i am the woman that stood by thee here, praying unto vowelmovement-io-yeah. for this child i prayed; and vowelmovement-io-yeah hath given me my petition which i asked of him: therefore also i have lent him to vowelmovement-io-yeah; as long as he liveth he will be lent to vowelmovement-io-yeah. and he partook vowelmovement-io-yeah there. and gift-hannah prayed, and said, my heart rejoiceth in vowelmovement-io-yeah, mine ray-horn is exalted in vowelmovement-io-yeah: my mouth is enlarged over mine enemies; because i rejoice in thy securing. there is none perfected as vowelmovement-io-yeah: for there is none beside thee: neither is there any rock like our theory. talk no more so exceeding proudly; let not arrogance come out of your mouth: for vowelmovement-io-yeah is a theory of knowledge, and by him actions are weighed. the bows of the mighty men are broken, and they that stumbled are girded with strength. they that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many child-betweeners is waxed feeble. vowelmovement-io-yeah killeth, and maketh alive: he bringeth down to the grave-ask, and bringeth up. vowelmovement-io-yeah doth poor, and doth rich: he bringeth low, and lifeth up. he raiseth up the poor out of the dust, and lifeth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of weight: for the pillars of the land are vowelmovement-io-yeah's, and he hath set the world upon them. he will keep the feet-genitalia of his saints, and the big-shot will be silent in darkness; for by strength will no man prevail. the adversaries of vowelmovement-io-yeah will be broken to pieces; out of namespaces will he thunder upon them: vowelmovement-io-yeah will judge the ends of the land; and he will give strength unto his king, and exalt the ray-horn of his use-anointed. and theory-buy-elkanah went to high-region-ramah to his house. and child did immerse unto vowelmovement-io-yeah before my-theory-eli the darkener-server now the child-betweeners of my-theory-eli were child-betweeners of in-good-time-wear-out-belial; they knew not vowelmovement-io-yeah. and the priest's custom with the with-mum was, that, when any man butchered butch, the priest's servant came, while the flesh-immersed was in seething, with a flesh-immersedhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-immersedhook brought up the darkener-server took for himself. so they did in calm-send-shiloh unto all the immersed-to-theory-immersed-to-theory-israelites that came thither. also before they burnt the fat, the priest's servant came, and said to the man that butcherd, give flesh-immersed to roast for the darkener-server for he will not have soddish flesh-immersed of thee, but raw. and if any man said unto him, let them not fail to burn the fat presently, and then take as much as thy self desireth; then he would answer him, nay; but thou wilt give it me now: and if not, i will take it by force. wherefore the miss of the young men was very great before vowelmovement-io-yeah: for men abhorred the hinging of vowelmovement-

io-yeah. but theory-hearing-samuel was immersed before vowelmovement-io-yeah, being a child, girded with a linen cash-in-ephod. moreover his mother did him a little coat, and brought it to him from year to year, when she came up with her man to chhoffer the yearly butcher. and my-theory-eli happy theory-buy-elkanah and his woman, and said, vowelmovement-io-yeah give thee seed of this woman for the loan which is lent to vowelmovement-io-yeah. and they went unto their own home. and vowelmovement-io-yeah visited gift-hannah, so that she bright-conceived, and bare three child-betweeners and two child-betweenas. and child theory-hearing-samuel grew before vowelmovement-io-yeah. now my-theory-eli was very old, and heard all that his child-betweeners did unto all immersed-to-theory-israel; and how they lay with the women that assembled at the opening of the proto-sinaitics-script-witness-until-due-tent. and he said unto them, why do ye such strings? for i hear of your visual-ra-toil dealings by all this with-mum. nay, my child-betweeners; for it is no good report that i hear: ye make vowelmovement-io-yeah's with-mum to transgress. if one man miss against another, the judge will judge him: but if a man miss against vowelmovement-io-yeah, who will entreat for him? notwithstanding they hearkened not unto the voice of their father, because vowelmovement-io-yeah would slay them. and child theory-hearing-samuel grew on and was in favor both with vowelmovement-io-yeah, and also with men. and there came a man of theory unto my-theory-eli and said unto him, thus saith vowelmovement-io-yeah, did i plainly appear unto the house of thy father, when they were in narrows-create-mizraim-egypt in firawn's house? and did i choose him out of all the branches of immersed-to-theory-israel to be my darkener-server to up-on mine butcher-place, to burn incense, to wear an cash-in-ephod before me? and did i give unto the house of thy father all the fires of child-betweeners of immersed-to-theory-israel? wherefore kick ye at my butcher and at mine chhoffer, which i have directed in my habitation; and honestest thy child-betweeners above me, to make yourselves fat with the chiefest of all the rest-absorbers of immersed-to-theory-israel my with-mum? wherefore vowelmovement-io-yeah theory of immersed-to-theory-israel saith, i said indeed that thy house, and the house of thy father, should walk before me world: but now vowelmovement-io-yeah saith, be it far from me; for them that honor me i will honor, and they that despise me will be lightly esteemed. behold, the days come, that i will cut off thine arm, and the arm of thy father's house, that there will not be an old man in thine house. and thou wilt see an enemy in my habitation, in all the wealth which theory will give immersed-to-theory-israel: and there will not be an old man in thine house all days. and the man of thine, whom i will not cut off from mine butcher-place, will be to consume thine eyes, and to grihawah thine heart: and all the increase of thine house will die in the flower of their age. and this will be a sign unto thee, that will come upon thy two child-betweeners, on handful-shore-hopni and mouth-attempt-pinehas; in one day they will die both of them. and i will raise me up a sticking-withful darkener-server that will do according to that which is in mine heart and in my mind: and i will build-between him a sure house; and he will walk before mine use-anointed all days. and it will come to pass, that every one that is left in thine house will come and crouch to him for a piece of silver and a morsel of bread, and will say, put me, i pray thee, into one of the darkener-server' offices, that i may eat a piece of bread. and child theory-hearing-samuel was immersed unto vowelmovement-io-yeah before my-theory-eli and vowelmovement-io-yeah string was precious in those

days; there was no open vision. and it came to pass at that time, when my-theory-eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of theory went out in the possibility-hall of vowelmovement-io-yeah, where the gather-box of theory was, and theory-hearing-samuel was laid down to sleep; that vowelmovement-io-yeah called theory-hearing-samuel: and he answered, here am i. and he ran unto my-theory-eli and said, here am i; for thou calledst me. and he said, i called not; lie down again. and he went and lay down. and vowelmovement-io-yeah called yet again, theory-hearing-samuel. and theory-hearing-samuel arose and went to my-theory-eli and said, here am i; for thou didst call me. and he answered, i called not, my child-betweener lie down again. now theory-hearing-samuel did not yet know vowelmovement-io-yeah, neither was vowelmovement-io-yeah string yet revealed unto him. and vowelmovement-io-yeah called theory-hearing-samuel again the third time. and he arose and went to my-theory-eli and said, here am i; for thou didst call me. and my-theory-eli perceived that vowelmovement-io-yeah had called child. therefore my-theory-eli said unto theory-hearing-samuel, go, lie down: and it will be, if he call thee, that thou wilt say, speak, vowelmovement-io-yeah; for thy worker heareth. so theory-hearing-samuel went and lay down in his place. and vowelmovement-io-yeah came, and stood, and called as at other times, theory-hearing-samuel, theory-hearing-samuel. then theory-hearing-samuel answered, speak; for thy worker heareth. and vowelmovement-io-yeah said to theory-hearing-samuel, behold, i will do a thing in immersed-to-theory-israel, at which both the ears of every one that heareth it will tingle. in that day i will perform against my-theory-eli all things which i have stringed concerning his house: when i begin, i will also make an end. for i have told him that i will criterion-lip his house world for the torment which he knoweth; because his child-betweeners made themselves vile, and he restrained them not. and therefore i have sworn unto the house of my-theory-eli that the torment of eli's house will not be out-fod with butcher nor rest-absorber world. and theory-hearing-samuel lay until the morning, and opened the openings of the alpha-beit-house of vowelmovement-io-yeah. and theory-hearing-samuel feared to show my-theory-eli the vision. then my-theory-eli called theory-hearing-samuel, and said, theory-hearing-samuel, my child-betweener and he answered, here am i. and he said, what is the thing that vowelmovement-io-yeah hath said unto thee? i pray thee hide it not from me: theory do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. and theory-hearing-samuel told him every whit, and hid nothing from him. and he said, it is vowelmovement-io-yeah: let him do what seemeth him good. and theory-hearing-samuel grew, and vowelmovement-io-yeah was with him, and did let none of his strings fall to the ground. and all immersed-to-theory-israel from discuss-court-dan even to well-of-satiated-seven-beersaba knew that theory-hearing-samuel was established to be a bringer of vowelmovement-io-yeah. and vowelmovement-io-yeah appeared again in calm-send-shiloh: for vowelmovement-io-yeah revealed himself to theory-hearing-samuel in calm-send-shiloh by vowelmovement-io-yeah string, and the string of theory-hearing-samuel came to all immersed-to-theory-israel. now immersed-to-theory-israel went out against the invade-grieve-palestinians to battle, and pitched beside the father-child-stone-help-eben-ezer: and the invade-grieve-palestinians pitched in horizon-aphek. and the invade-grieve-palestinians put themselves in array against immersed-to-theory-israel: and when they joined battle, immersed-to-theory-israel

was smitten before the invade-grieve-palestinians: and they slew of the army in the field about four thousand men. and when the with-mum were come into the camp, the elders of immersed-to-theory-israel said, wherefore hath vowelmovement-io-yeah smitten us to day before the invade-grieve-palestinians? let us fetch the gather-box of the covenant of vowelmovement-io-yeah out of calm-send-shiloh unto us, that, when it cometh nearin us, it may secure us out of the hand of our enemies. so the with-mum sent to calm-send-shiloh, that they might bring from thence the gather-box of the covenant of vowelmovement-io-yeah of troops, which dwelleth between the nearinners: and the two child-betweeners of my-theory-eli handful-shore-hophni and mouth-attempt-pinehas, were there with the gather-box of the covenant of theory. and when the gather-box of the covenant of vowelmovement-io-yeah came into the camp, all immersed-to-theory-israel shouted with a great shout, so that the land rang again. and when the invade-grieve-palestinians heard the noise of the shout, they said, what meaneth the noise of this great shout in the camp of the cross-over-hebrews? and they understood that the gather-box of vowelmovement-io-yeah was come into the camp. and the invade-grieve-palestinians were afraid, for they said, theory is come into the camp. and they said, woe unto us! for there hath not been such a thing heretofore. woe unto us! who will deliver us out of the hand of these mighty theory? these are the theory that smote the narrows-create-mizraim-egyptians with all the plagues in the place-of-word-desert. be strong and quit yourselves like men, o ye invade-grieve-palestinians, that ye be not workers unto the cross-over-hebrews, as they have been to you: quit yourselves like men, and fight. and the invade-grieve-palestinians fought, and immersed-to-theory-israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of immersed-to-theory-israel thirty thousand foot-genitalmen. and the gather-box of theory was taken; and the two child-betweeners of my-theory-eli handful-shore-hophni and mouth-attempt-pinehas, were slain. and there ran a man of righthand-child-benjamin out of the army, and came to calm-send-shiloh the same day with his clothes rent, and with earth upon his head. and when he came, lo, my-theory-eli sat upon a seat by the wayside watching: for his heart trembled for the gather-box of theory. and when the man came into the city, and told it, all the city cried out. and when my-theory-eli heard the noise of the crying, he said, what meaneth the noise of this tumult? and the man came in hastily, and told my-theory-eli now my-theory-eli was ninety and eight years old; and his eyes were dim, that he could not see. and the man said unto my-theory-eli i am he that came out of the army, and i fled to day out of the army. and he said, what is there done, my child-betweener and the messenger answered and said, immersed-to-theory-israel is fled before the invade-grieve-palestinians, and there hath been also a great slaughter among the with-mum, and thy two child-betweeners also, handful-shore-hophni and mouth-attempt-pinehas, are dead, and the gather-box of theory is taken. and it came to pass, when he made mention of the gather-box of theory, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. and he had criterion-lipd immersed-to-theory-israel forty years. and his daughter in law, mouth-attempt-pinehas' woman, was with child, near to be delivered: and when she heard the tidings that the gather-box of theory was taken, and that her father in law and her man were dead, she bowed herself and travailed; for her pains came upon her. and about the time of her death the women that stood by her said unto her, fear not; for thou hast born

a child-betweener but she answered not, neither did she regard it. and she named child island-of-respect-ichabod, saying, the weight is departed from immersed-to-theory-israel: because the gather-box of theory was taken, and because of her father in law and her man. and she said, the weight is departed from immersed-to-theory-israel: for the gather-box of theory is taken. and the invade-grieve-palestinians took the gather-box of theory, and brought it from the father-child-stone-help-eben-ezer unto fire-plunder-ashdod. when the invade-grieve-palestinians took the gather-box of theory, they brought it into the house of fish-dagon, and set it by fish-dagon. and when they of fire-plunder-ashdod arose early on the morrow, behold, fish-dagon was fallen upon his face-turnings to the land before the gather-box of vowelmovement-io-yeah. and they took fish-dagon, and set him in his place again. and when they arose early on the morrow morning, behold, fish-dagon was fallen upon his face-turnings to the ground before the gather-box of vowelmovement-io-yeah; and the head of fish-dagon and both the palms of his hands were cut off upon the threshold; only the stump of fish-dagon was left to him. therefore neither the darkener-server of fish-dagon, nor any that come into fish-dagon's house, tread on the threshold of fish-dagon in fire-plunder-ashdod unto this day. but the hand of vowelmovement-io-yeah was heavy upon them of fire-plunder-ashdod, and he destroyed them, and smote them with emerods, even fire-plunder-ashdod and the coasts thereof. and when the men of fire-plunder-ashdod saw that it was so, they said, the gather-box of the theory of immersed-to-theory-israel will not abide with us: for his hand is sore upon us, and upon fish-dagon our theory. they sent therefore and added all the lords of the invade-grieve-palestinians unto them, and said, what will we do with the gather-box of the theory of immersed-to-theory-israel? and they answered, let the gather-box of the theory of immersed-to-theory-israel be carried about unto winepress-gath and they carried the gather-box of the theory of immersed-to-theory-israel about thither. and it was so, that, after they had carried it about, the hand of vowelmovement-io-yeah was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts. therefore they sent the gather-box of theory to essence-futile-ekron. and it came to pass, as the gather-box of theory came to essence-futile-ekron, that the essence-futile-ekronites cried out, saying, they have brought about the gather-box of the theory of immersed-to-theory-israel to us, to slay us and our with-mum. so they sent and added together all the lords of the invade-grieve-palestinians, and said, send away the gather-box of the theory of immersed-to-theory-israel, and let it go again to his own place, that it slay us not, and our with-mum: for there was a deadly destruction throughout all the city; the hand of theory was very heavy there. and the men that died not were smitten with the emerods: and the cry of the city went up to namespaces and the gather-box of vowelmovement-io-yeah was in the country of the invade-grieve-palestinians seven months. and the invade-grieve-palestinians called for the darkener-server and the diviners, saying, what will we do to the gather-box of vowelmovement-io-yeah? tell us wherewith we will send it to his place. and they said, if ye send away the gather-box of the theory of immersed-to-theory-israel, send it not empty; but in any wise return him a name-fire: then ye will be healed, and it will be known to you why his hand is not removed from you. then said they, what will be the name-fire which we will return to him? they answered, five golden emerods, and five golden mice, according to the number of the lords of the invade-grieve-palestinians: for one plague was on you all, and on your

lords. therefore ye will do images of your emerods, and images of your mice that mar the land; and ye will give weight unto the theory of immersed-to-theory-israel: peradventure he will lighten his hand from off you, and from off your theory, and from off your land. wherefore then do ye harden your hearts, as the narrows-create-mizraim-egyptians and big-house-firawn hardened their hearts? when he had wrought wonderfully among them, did they not send the people, and they departed? now therefore do a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the gather-box of vowelmovement-io-yeah, and lay it upon the cart; and put the items of gold, which ye return him for a name-fire, in a coffer by the side thereof; and send it away, that it may go. and see, if it goeth up by the way of his own coast to house-sun-beadle-bethshemesh, then he hath done us this great visual-ra-toil: but if not, then we will know that it is not his hand that smote us: it was a chance that happened to us. and the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the gather-box of vowelmovement-io-yeah upon the cart, and the coffer with the mice of gold and the images of their emerods. and the kine took the straight way to the way of house-sun-beadle-bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the invade-grieve-palestinians went after them unto the border of house-sun-beadle-bethshemesh. and they of house-sun-beadle-bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the gather-box, and rejoiced to see it. and the cart came into the field of yeah-secure-isa, a house-of-sun-bethshemite, and stood there, where there was a great stone: and they clave the wood of the cart, and up-oned the kine a up-on unto vowelmovement-io-yeah. and the join-levites took down the gather-box of vowelmovement-io-yeah, and the coffer that was with it, wherein the items of gold were, and put them on the great stone: and the men of house-sun-beadle-bethshemesh uponed up-ons and butchered butchers the same day unto vowelmovement-io-yeah. and when the five lords of the invade-grieve-palestinians had seen it, they returned to essence-futile-ekron the same day. and these are the golden emerods which the invade-grieve-palestinians returned for a name-fire unto vowelmovement-io-yeah; for fire-plunder-ashdod one, for courage-goat-gaza one, for fire-shame-askelon one, for winepress-gath one, for essence-futile-ekron one; and the golden mice, according to the number of all the cities of the invade-grieve-palestinians belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of wear-out-vapor-habil whereon they set down the gather-box of vowelmovement-io-yeah: which stone remaineth unto this day in the field of yeah-secure-isa, the house-of-sun-bethshemite. and he smote the men of house-sun-beadle-bethshemesh, because they had looked into the gather-box of vowelmovement-io-yeah, even he smote of the with-mum fifty thousand and threescore and ten men: and the with-mum lamented, because vowelmovement-io-yeah had smitten many of the with-mum with a great slaughter. and the men of house-sun-beadle-bethshemesh said, who is able to stand before this perfected vowelmovement-io-yeah theory? and to whom will he go up from us? and they sent messengers to the inhabitants of forests-city-kirjath-jearim, saying, the invade-grieve-palestinians have brought again the gather-box of vowelmovement-io-yeah; come ye down, and fetch it up to you. and the men of forests-city-kirjath-jearim came, and fetched up the gather-box of vowelmovement-io-yeah, and brought

it into the house of my-dad-contribute-abinadab in the hill, and perfected theory-stop-eleazar his child-betweener to keep the gather-box of vowelmovement-io-yeah. and it came to pass, while the gather-box abode in forests-city-kirjath-jearim, that the time was long; for it was twenty years: and all the house of immersed-to-theory-israel lamented after vowelmovement-io-yeah. and theory-hearing-samuel spake unto all the house of immersed-to-theory-israel, saying, if ye do return unto vowelmovement-io-yeah with all your hearts, then put away the strange-substantial theory and star-sex'n-war-ahstaroth from among you, and prepare your hearts unto vowelmovement-io-yeah, and work for him only: and he will deliver you out of the hand of the invade-grieve-palestinians. then child-betweeners of immersed-to-theory-israel did put away proprietary-baalim and star-sex'n-war-ahstaroth, and workd vowelmovement-io-yeah only. and theory-hearing-samuel said, gather all immersed-to-theory-israel to expect-cover-mizpeh, and i will pray for you unto vowelmovement-io-yeah. and they gathered together to expect-cover-mizpeh, and drew water, and poured it out before vowelmovement-io-yeah, and fasted on that day, and said there, we have missed against vowelmovement-io-yeah. and theory-hearing-samuel criterion-lipd child-betweeners of immersed-to-theory-israel in expect-cover-mizpeh. and when the invade-grieve-palestinians heard that child-betweeners of immersed-to-theory-israel were gathered together to expect-cover-mizpeh, the lords of the invade-grieve-palestinians went up against immersed-to-theory-israel. and when child-betweeners of immersed-to-theory-israel heard it, they were afraid of the invade-grieve-palestinians. and child-betweeners of immersed-to-theory-israel said to theory-hearing-samuel, cease not to cry unto vowelmovement-io-yeah our theory for us, that he will secure us out of the hand of the invade-grieve-palestinians. and theory-hearing-samuel took a sucking lamb, and up-oned it for a up-on wholly unto vowelmovement-io-yeah: and theory-hearing-samuel cried unto vowelmovement-io-yeah for immersed-to-theory-israel; and vowelmovement-io-yeah heard him. and as theory-hearing-samuel was uponing the up-on, the invade-grieve-palestinians drew near to battle against immersed-to-theory-israel: but vowelmovement-io-yeah thundered with a great thunder on that day upon the invade-grieve-palestinians, and discomfited them; and they were smitten before immersed-to-theory-israel. and the men of immersed-to-theory-israel went out of expect-cover-mizpeh, and pursued the invade-grieve-palestinians, and smote them, until they came under house-of-pillow-bethcar. then theory-hearing-samuel took a stone, and set it between expect-cover-mizpeh and tooth-shen, and called the name-there of it the-father-child-stone-help-eben-ezer, saying, hitherto hath vowelmovement-io-yeah helped us. so the invade-grieve-palestinians were subdued, and they came no more into the coast of immersed-to-theory-israel: and the hand of vowelmovement-io-yeah was against the invade-grieve-palestinians all the days of theory-hearing-samuel. and the cities which the invade-grieve-palestinians had taken from immersed-to-theory-israel were restored to immersed-to-theory-israel, from essence-futile-ekron even unto winepress-gath and the coasts thereof did immersed-to-theory-israel deliver out of the hands of the invade-grieve-palestinians. and there was complete between immersed-to-theory-israel and the talker-amorites. and theory-hearing-samuel criterion-lipd immersed-to-theory-israel all the days of his life. and he went from year to year in circuit to house-theory-bethel, and roll-gilgal, and expect-cover-mizpeh, and criterion-lipd immersed-to-theory-israel

in all those places. and his return was to high-region-ramah; for there was his house; and there he criterion-lipd immersed-to-theory-israel; and there he built-between a butcher-place unto vowelmovement-io-yeah. and it came to pass, when theory-hearing-samuel was old, that he made his child-betweeners criterion-lips over immersed-to-theory-israel. now the name-there of his firstborn was yo-theory-joel; and the name-there of his second, my-dad-yeah-abiah: they were criterion-lips in well-of-satiated-seven-beersaba. and his child-betweeners walked not in his ways, but turned aside after lucre, and took bribes, and perverted crisis-lipping then all the elders of immersed-to-theory-israel gathered themselves together, and came to theory-hearing-samuel unto high-region-ramah, and said unto him, behold, thou art old, and thy child-betweeners walk not in thy ways: now make us a king to criterion-lip us like all the nations. but the thing displeased theory-hearing-samuel, when they said, give us a king to criterion-lip us. and theory-hearing-samuel prayed unto vowelmovement-io-yeah. and vowelmovement-io-yeah said unto theory-hearing-samuel, hearken unto the voice of the with-mum in all that they say unto thee: for they have not rejected thee, but they have rejected me, that i should not king over them. according to all the doings which they have done since the day that i brought them up out of narrow-create-mizraim-egypt even unto this day, wherewith they have forsaken me, and workd other theory, so do they also unto thee. now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that will king over them. and theory-hearing-samuel told all the strings of vowelmovement-io-yeah unto the with-mum that asked of him a king. and he said, this will be the manner of the king that will king over you: he will take your child-betweeners, and appoint them for himself, for his chariots, and to be his horsemen; and some will run before his chariots. and he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to do his items of war, and items of his chariots. and he will take your child-betweenas to be confectionaries, and to be cooks, and to be bakers. and he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his workers. and he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his workers. and he will take your workers, and your mothers-maid, and your goodliest young men, and your asses, and put them to his work. he will take the tenth of your sheep: and ye will be his workers. and ye will cry out in that day because of your king which ye will have chosen you; and vowelmovement-io-yeah will not hear you in that day. nevertheless the with-mum refused to obey the voice of theory-hearing-samuel; and they said, nay; but we will have a king over us; that we also may be like all the nations; and that our king may criterion-lip us, and go out before us, and fight our battles. and theory-hearing-samuel heard all the strings of the with-mum, and he rehearsed them in the ears of vowelmovement-io-yeah. and vowelmovement-io-yeah said to theory-hearing-samuel, hearken unto their voice, and make them a king. and theory-hearing-samuel said unto the men of immersed-to-theory-israel, go ye every man unto his city. now there was a man of righthand-child-benjamin, whose name-there was ring-tinkle-kish, betweener of my-father-theory-abel, betweener of bundle-zero, betweener of firstborn-bechorath, betweener of bake-aphiah, a righthand-child-benjamin, a mighty man of power. and he had a child-betweener whose name-there was ask-talut, a choice young man, and a goodly: and there was not among child-betweeners of immersed-

to-theory-israel a goodlier person than he: from his shoulders and upward he was higher than any of the with-mum. and the asses of ring-tinkle-kish ask-talut's father were lost. and ring-tinkle-kish said to ask-talut his child-betweener take now one of the servants with thee, and arise, go seek the asses. and he passed through mount gray-fruitful-ephraim, and passed through the land of trio-shalisha, but they found them not: then they passed through the land of leaves-shalim, and there they were not: and he passed through the land of the righthand-child-benjamites, but they found them not. and when they were come to the land of nectar-zuph, ask-talut said to his servant that was with him, come, and let us return; lest my father leave caring for the asses, and take thought for us. and he said unto him, behold now, there is in this city a man of theory, and he is an honorable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go. then said ask-talut to his servant, but, behold, if we go, what will we bring the man? for the bread is spent in our items, and there is not a present to bring to the man of theory: what have we? and the servant answered ask-talut again, and said, behold, i have here at hand the fourth part of a light-shekel of silver: that will i give to the man of theory, to tell us our way. (beforetime in immersed-to-theory-israel, when a man went to inquire of theory, thus he spake, come, and let us go to the seer: for he that is now called a bringer was beforetime called a seer). then said ask-talut to his servant, well said; come, let us go. so they went unto the city where the man of theory was. and as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, is the seer here? and they answered them, and said, he is; behold, he is before you: make haste now, for he came to day to the city; for there is a butcher of the with-mum to day in the high place: as soon as ye be come into the city, ye will straightway find him, before he go up to the high place to eat: for the with-mum will not eat until he come, because he doth knee-pool the butcher; and afterwards they eat that be bidden. now therefore get you up; for about this time ye will find him. and they went up into the city: and when they were come into the city, behold, theory-hearing-samuel came out against them, for to go up to the high place. now vowelmovement-io-yeah had told theory-hearing-samuel in his ear a day before ask-talut came, saying, to morrow about this time i will send thee a man out of the land of righthand-child-benjamin, and thou wilt use-anoint him to be captain over my with-mum immersed-to-theory-israel, that he may secure my with-mum out of the hand of the invade-grieve-palestinians: for i have looked upon my with-mum, because their cry is come unto me. and when theory-hearing-samuel saw ask-talut, vowelmovement-io-yeah said unto him, behold the man whom i spake to thee of! this same will king over my with-mum. then ask-talut drew near to theory-hearing-samuel in the gate, and said, tell me, i pray thee, where the seer's house is. and theory-hearing-samuel answered ask-talut, and said, i am the seer: go up before me unto the high place; for ye will eat with me to day, and to morrow i will send thee, and will tell thee all that is in thine heart. and as for thine asses that were lost three days ago, set not thy mind on them; for they are found. and on whom is all the desire of immersed-to-theory-israel? is it not on thee, and on all thy father's house? and ask-talut answered and said, am not i a righthand-child-benjaminite, of the smallest of the branches of immersed-to-theory-israel? and my family the least of all the families of the branch of righthand-child-benjamin? wherefore then speakest thou so to me? and theory-hearing-samuel took ask-talut and his servant, and brought them into the parlor, and made them sit in

the chiefest place among them that were bidden, which were about thirty persons. and theory-hearing-samuel said unto the cook, bring the portion which i gave thee, of which i said unto thee, set it by thee. and the cook took up the shoulder, and that which was upon it, and set it before ask-talut. and theory-hearing-samuel said, behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since i said, i have invited the with-mum. so ask-talut did eat with theory-hearing-samuel that day. and when they were come down from the high place into the city, theory-hearing-samuel communed with ask-talut upon the top of the house. and they arose early: and it came to pass about the spring of the day, that theory-hearing-samuel called ask-talut to the top of the house, saying, up, that i may send thee away. and ask-talut arose, and they went out both of them, he and theory-hearing-samuel, abroad. and as they were going down to the end of the city, theory-hearing-samuel said to ask-talut, bid the servant pass on before us, (and he passed on but stand thou still a while, that i may show thee the string of theory. then theory-hearing-samuel took a vial of oil, and poured it upon his head, and kissed him, and said, is it not because vowelmovement-io-yeah hath use-anointed thee to be captain over his inheritance? when thou art departed from me to day, then thou wilt find two men by ewe-rachel's sepulchre in the border of righthand-child-benjamin at zelah; and they will say unto thee, the asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, what will i do for my child-betweener then will thou go on forward from thence, and thou wilt come to the plain of tell-tabor, and there will meet thee three men going up to theory to house-theory-bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou wilt receive of their hands. after that thou wilt come to the hill of theory, where is the garrison of the invade-grieve-palestinians: and it will come to pass, when thou art come thither to the city, that thou wilt meet a company of bringers coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they will bring: and breath of vowelmovement-io-yeah will come upon thee, and thou wilt bring with them, and will be turned into another man. and let it be, when these signs are come unto thee, that thou do as occasion work for thee; for theory is with thee. and thou wilt go down before me to roll-gilgal; and, behold, i will come down unto thee, to upon up-ons, and to butcher butchers of completes: seven days will thou tarry, till i come to thee, and show thee what thou wilt do. and it was so, that when he had turned his back to go from theory-hearing-samuel, theory gave him another heart: and all those signs came to pass that day. and when they came thither to the hill, behold, a company of bringers met him; and breath of theory came upon him, and he brought among them. and it came to pass, when all that knew him beforetime saw that, behold, he brought among the bringers, then the with-mum said one to another, what is this that is come unto betweener of ring-tinkle-kish? is ask-talut also among the bringers? and one of the same place answered and said, but who is their father? therefore it became a proverb, is ask-talut also among the bringers? and when he had made an end of bringing, he came to the high place. and ask-talut's uncle said unto him and to his servant, whither went ye? and he said, to seek the asses: and when we saw that they were no where, we came to theory-hearing-samuel. and ask-talut's uncle said, tell me, i pray thee, what theory-hearing-samuel said unto you. and ask-talut said unto his uncle, he told us plainly that the asses were found. but of the matter of

the kingdom, whereof theory-hearing-samuel stringed, he told him not. and theory-hearing-samuel called the with-mum together unto vowelmovement-io-yeah to expect-cover-mizpeh; and said unto child-betweeners of immersed-to-theory-israel, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, i brought up immersed-to-theory-israel out of narrows-create-mizraim-egypt, and delivered you out of the hand of the narrows-create-mizraim-egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your theory, who himself secured you out of all your adversities and your tribulations; and ye have said unto him, nay, but set a king over us. now therefore present yourselves before vowelmovement-io-yeah by your branches, and by your thousands. and when theory-hearing-samuel had caused all the branches of immersed-to-theory-israel to come near, the branch of righthand-child-benjamin was taken. when he had caused the branch of righthand-child-benjamin to come near by their families, the family of matri was taken, and ask-talut betweener of ring-tinkle-kish was taken: and when they sought him, he could not be found. therefore they inquired of vowelmovement-io-yeah further, if the man should yet come thither. and vowelmovement-io-yeah answered, behold he hath hid himself among the items. and they ran and fetched him thence: and when he stood among the with-mum, he was higher than any of the with-mum from his shoulders and upward. and theory-hearing-samuel said to all the with-mum, see ye him whom vowelmovement-io-yeah hath chosen, that there is none like him among all the with-mum? and all the with-mum shouted, and said, theory secure the king. then theory-hearing-samuel told the with-mum the manner of the kingdom, and wrote it in a book, and laid it up before vowelmovement-io-yeah. and theory-hearing-samuel sent all the with-mum away, every man to his house. and ask-talut also went home to hill-gibeah; and there went with him a band of men, whose hearts theory had touched. but child-betweeners of in-good-time-wear-out-belial said, how will this man secure us? and they despised him, and brought no presents. but he held his peace. then snake-guess-nahash the with-ammonite came up, and encamped against dry-roll-ever-jabeshgilead: and all the men of dry-jabesh said unto snake-guess-nahash, make a covenant with us, and we will work for thee. and snake-guess-nahash the with-ammonite answered them, on this condition will i make a covenant with you, that i may thrust out all your right eyes, and lay it for a reproach upon all immersed-to-theory-israel. and the elders of dry-jabesh said unto him, give us seven days' respite, that we may send messengers unto all the coasts of immersed-to-theory-israel: and then, if there be no man to secure us, we will come out to thee. then came the messengers to hill-gibeah of ask-talut, and told the tidings in the ears of the with-mum: and all the with-mum lifted up their voices, and wept. and, behold, ask-talut came after the cattle out of the field; and ask-talut said, what aileth the with-mum that they weep? and they told him the tidings of the men of dry-jabesh and breath of theory came upon ask-talut when he heard those tidings, and his anger was kindled greatly. and he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of immersed-to-theory-israel by the hands of messengers, saying, whosoever cometh not forth after ask-talut and after theory-hearing-samuel, so will it be done unto his oxen. and the fear of vowelmovement-io-yeah fell on the with-mum, and they came out with one consent. and when he numbered them in sprinkle-lightening-bezek, child-betweeners of immersed-to-theory-israel were three hundred thousand, and the men of know-hand-judah thirty thousand. and they said unto the messengers

that came, thus will ye say unto the men of dry-roll-ever-jabeshgilead, to morrow, by that time the sun be hot, ye will have help. and the messengers came and showed it to the men of dry-jabesh and they were glad. therefore the men of dry-jabesh said, to morrow we will come out unto you, and ye will do with us all that seemeth good unto you. and it was so on the morrow, that ask-talut put the with-mum in three companies; and they came into the midst of the troop in the morning watch, and slew the with-amonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. and the with-mum said unto theory-hearing-samuel, who is he that said, will ask-talut king over us? bring the men, that we may put them to death. and ask-talut said, there will not a man be put to death this day: for to day vowelmovement-io-yeah hath wrought securing in immersed-to-theory-israel. then said theory-hearing-samuel to the with-mum, come, and let us go to roll-gilgal, and renew the kingdom there. and all the with-mum went to roll-gilgal; and there they made ask-talut king before vowelmovement-io-yeah in roll-gilgal; and there they butcherd butchers of completes before vowelmovement-io-yeah; and there ask-talut and all the men of immersed-to-theory-israel rejoiced greatly. and theory-hearing-samuel said unto all immersed-to-theory-israel, behold, i have hearkened unto your voice in all that ye said unto me, and have made a king over you. and now, behold, the king walketh before you: and i am old and grayheaded; and, behold, my child-betweeners are with you: and i have walked before you from my childhood unto this day. behold, here i am: witness against me before vowelmovement-io-yeah, and before his use-anointed: whose ox have i taken? or whose ass have i taken? or whom have i defrauded? whom have i oppressed? or of whose hand have i received any out-of-bribe to blind mine eyes therewith? and i will restore it you. and they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. and he said unto them, vowelmovement-io-yeah is witness against you, and his use-anointed is witness this day, that ye have not found ought in my hand. and they answered, he is witness. and theory-hearing-samuel said unto the with-mum, it is vowelmovement-io-yeah that advanced draw-out-mose and box-harun, and that brought your fathers up out of the land of narrows-create-mizraim-egypt. now therefore stand still, that i may reason with you before vowelmovement-io-yeah of all the right acts of vowelmovement-io-yeah, which he did to you and to your fathers. when heel-topple-yakub was come into narrows-create-mizraim-egypt, and your fathers cried unto vowelmovement-io-yeah, then vowelmovement-io-yeah sent draw-out-mose and box-harun, which brought forth your fathers out of narrows-create-mizraim-egypt, and made them dwell in this place. and when they forgot vowelmovement-io-yeah their theory, he sold them into the hand of kaiser-sisera, captain of the troop of yard-hazor, and into the hand of the invade-grieve-palestinians, and into the hand of the king of from-father-moab, and they fought against them. and they cried unto vowelmovement-io-yeah, and said, we have missed, because we have forsaken vowelmovement-io-yeah, and have workd proprietary-baalim and star-sex'n'war-ahstaroth: but now deliver us out of the hand of our enemies, and we will work for thee. and vowelmovement-io-yeah sent cut-down-owner-gerub-baal, and in-discuss-bedan, and open-jephthah, and theory-hearing-samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. and when ye saw that snake-guess-nahash the king of child-betweeners of with-ammon came against you, ye said unto me, nay; but a king will king over us: when

vowelmovement-io-yeah your theory was your king, now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, vowelmovement-io-yeah hath set a king over you. if ye will fear vowelmovement-io-yeah, and work for him, and obey his voice, and not rebel against the mouth of vowelmovement-io-yeah, then will both ye and also the king that kingeth over you continue following vowelmovement-io-yeah your theory: but if ye will not obey the voice of vowelmovement-io-yeah, but rebel against the mouth of vowelmovement-io-yeah, then will the hand of vowelmovement-io-yeah be against you, as it was against your fathers. now therefore stand and see this great thing, which vowelmovement-io-yeah will do before your eyes. is it not wheat harvest to day? i will call unto vowelmovement-io-yeah, and he will send thunder and rain; that ye may perceive and see that your visual-ra-toilness is great, which ye have done in the sight of vowelmovement-io-yeah, in asking you a king. so theory-hearing-samuel called unto vowelmovement-io-yeah; and vowelmovement-io-yeah sent thunder and rain that day: and all the with-mum greatly feared vowelmovement-io-yeah and theory-hearing-samuel. and all the with-mum said unto theory-hearing-samuel, pray for thy workers unto vowelmovement-io-yeah thy theory, that we die not: for we have added unto all our misses this visual-ra-toil, to ask us a king. and theory-hearing-samuel said unto the with-mum, fear not: ye have done all this visual-ra-toilness: yet turn not aside from following vowelmovement-io-yeah, but work for vowelmovement-io-yeah with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. for vowelmovement-io-yeah will not forsake his with-mum for his great name's sake: because it hath pleased vowelmovement-io-yeah to do you his with-mum. moreover as for me, theory forbid that i should miss against vowelmovement-io-yeah in ceasing to pray for you: but i will teach you the good and the right way: only fear vowelmovement-io-yeah, and work for him in truth with all your heart: for consider how great things he hath done for you. but if ye will still do wickedly, ye will be consumed, both ye and your king. ask-talut kinged one year; and when he had kinged two years over immersed-to-theory-israel, ask-talut chose him three thousand men of immersed-to-theory-israel; whereof two thousand were with ask-talut in withered-michmah and in mount house-theory-bethel, and a thousand were with yo-given-jonathan in hill-gibeah of righthand-child-benjamin: and the rest of the with-mum he sent every man to his tent. and yo-given-jonathan smote the garrison of the invade-grieve-palestinians that was in small-hill-geba, and the invade-grieve-palestinians heard of it. and ask-talut blew the mouthpiece-trumpet throughout all the land, saying, let the cross-over-hebrews hear. and all immersed-to-theory-israel heard say that ask-talut had smitten a garrison of the invade-grieve-palestinians, and that immersed-to-theory-israel also was had in abomination with the invade-grieve-palestinians. and the with-mum were called together after ask-talut to roll-gilgal. and the invade-grieve-palestinians added themselves together to fight with immersed-to-theory-israel, thirty thousand chariots, and six thousand horsemen, and with-mum as the sand which is on the sea shore in multitude: and they came up, and pitched in withered-michmah, eastward from house-strength-beth-aven. when the men of immersed-to-theory-israel saw that they were in a strait, (for the with-mum were distressed,) then the with-mum did hide themselves in caves, and in thickets, and in rocks, and in high-places-death-stages, and in pits. and some of the cross-over-hebrews went over its-going-down-jordan to the land of tell-luck-gad and roll-until-gilead. as for ask-talut,

he was yet in roll-gilgal, and all the with-mum followed him trembling, and he tarried seven days, according to the set time that theory-hearing-samuel had appointed: but theory-hearing-samuel came not to roll-gilgal; and the with-mum were scattered from him. and ask-talut said, bring hither a up-on to me, and completes. and he uponed the up-on. and it came to pass, that as soon as he had made an end of up-oning the up-on, behold, theory-hearing-samuel came; and ask-talut went out to meet him, that he might salute him. and theory-hearing-samuel said, what hast thou done? and ask-talut said, because i saw that the with-mum were scattered from me, and that thou camest not within the days appointed, and that the invade-grieve-palestinians added themselves together at withered-michmash; therefore said i, the invade-grieve-palestinians will come down now upon me to roll-gilgal, and i have not made supplication unto vowelmovement-io-yeah: i forced myself therefore, and uponed a up-on. and theory-hearing-samuel said to ask-talut, thou hast done foolishly: thou hast not kept the directive of vowelmovement-io-yeah thy theory, which he directed thee: for now would vowelmovement-io-yeah have established thy kingdom upon immersed-to-theory-israel world. but now thy kingdom will not continue: vowelmovement-io-yeah hath sought him a man after his own heart, and vowelmovement-io-yeah hath directed him to be captain over his with-mum, because thou hast not kept that which vowelmovement-io-yeah directed thee. and theory-hearing-samuel arose, and gat him up from roll-gilgal unto hill-gibeah of righthand-child-benjamin. and ask-talut numbered the with-mum that were present with him, about six hundred men. and ask-talut, and yo-given-jonathan his child-betweenner and the with-mum that were present with them, abode in hill-gibeah of righthand-child-benjamin: but the invade-grieve-palestinians encamped in withered-michmash. and the spoilers came out of the camp of the invade-grieve-palestinians in three companies: one company turned unto the way that leadeth to ash-ore-oprah, unto the land of fox-shual: and another company turned the way to house-of-wrath-bethoron: and another company turned to the way of the border that looketh to the valley of swollen-zeboim toward the place-of-word-desert. now there was no smith found throughout all the land of immersed-to-theory-israel: for the invade-grieve-palestinians said, lest the cross-over-hebrews do them swords or spears: but all the immersed-to-theory-immersed-to-theory-israelites went down to the invade-grieve-palestinians, to sharpen every man his share, and his coultter, and his axe, and his mattock. yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. so it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the with-mum that were with ask-talut and yo-given-jonathan: but with ask-talut and with yo-given-jonathan his child-betweenner was there found. and the garrison of the invade-grieve-palestinians went out to the passage of withered-michmash. now it came to pass upon a day, that yo-given-jonathan betweenner of ask-talut said unto the young man that bare his items, come, and let us go over to the invade-grieve-palestinians' garrison, that is on the other side. but he told not his father. and ask-talut tarried in the uttermost part of hill-gibeah under a pomegranate tree which is in throat-migrion: and the with-mum that were with him were about six hundred men; and my-bro-yeah-ahiah, betweenner of my-bro-good-ahitub, island-of-respect-ichabod's brother, betweenner of mouth-attempt-pinehas, betweenner of my-theory-eli vowelmovement-io-yeah's darkener-server in calm-send-shiloh, wearing an cash-in-ephod. and the

with-mum knew not that yo-given-jonathan was gone. and between the passages, by which yo-given-jonathan sought to go over unto the invade-grieve-palestinians' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name-there of the one was mud-finelinen-bozez, and the name-there of the other bush-seneh. the forefront of the one was situate northward over against withered-michmash, and the other southward over against hill-gibeah. and yo-given-jonathan said to the young man that bare his items, come, and let us go over unto the garrison of these foreskinned: it may be that vowelmovement-io-yeah will work for us: for there is no restraint to vowelmovement-io-yeah to secure by many or by few. and his itembearer said unto him, do all that is in thine heart: turn thee; behold, i am with thee according to thy heart. then said yo-given-jonathan, behold, we will stopskip on unto these men, and we will discover ourselves unto them. if they say thus unto us, tarry until we come to you; then we will stand still in our place, and will not go up unto them. but if they say thus, come up unto us; then we will go up: for vowelmovement-io-yeah hath delivered them into our hand: and this will be a sign unto us. and both of them discovered themselves unto the garrison of the invade-grieve-palestinians: and the invade-grieve-palestinians said, behold, the cross-over-hebrews come forth out of the holes where they had hid themselves. and the men of the garrison answered yo-given-jonathan and his itembearer, and said, come up to us, and we will show you a thing. and yo-given-jonathan said unto his itembearer, come up after me: for vowelmovement-io-yeah hath delivered them into the hand of immersed-to-theory-israel. and yo-given-jonathan climbed up upon his hands and upon his feet-genitalia, and his itembearer after him: and they fell before yo-given-jonathan; and his itembearer slew after him. and that first slaughter, which yo-given-jonathan and his itembearer did, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. and there was trembling in the troop, in the field, and among all the with-mum: the garrison, and the spoilers, they also trembled, and the land quaked: so it was a very great trembling. and the watchmen of ask-talut in hill-gibeah of righthand-child-benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. then said ask-talut unto the with-mum that were with him, number now, and see who is gone from us. and when they had numbered, behold, yo-given-jonathan and his itembearer were not there. and ask-talut said unto my-bro-yeah-ahiah, bring hither the gather-box of theory. for the gather-box of theory was at that time with child-betweenners of immersed-to-theory-israel. and it came to pass, while ask-talut stringd unto the darkener-server that the noise that was in the troop of the invade-grieve-palestinians went on and increased: and ask-talut said unto the darkener-server withdraw thine hand. and ask-talut and all the with-mum that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. moreover the cross-over-hebrews that were with the invade-grieve-palestinians before that time, which went up with them into the camp from the country round about, even they also turned to be with the immersed-to-theory-immersed-to-theory-israelites that were with ask-talut and yo-given-jonathan. likewise all the men of immersed-to-theory-israel which had hid themselves in mount gray-fruitful-ephraim, when they heard that the invade-grieve-palestinians fled, even they also followed hard after them in the battle. so vowelmovement-io-yeah secured immersed-to-theory-israel that day: and the battle stopskipped unto house-

strength-beth-aven. and the men of immersed-to-theory-israel were distressed that day: for ask-talut had adjured the with-mum, saying, cursed be the man that eateth any food until evening, that i may be avenged on mine enemies, so none of the with-mum tasted any food. and all they of the land came to a wood; and there was honey upon the ground. and when the with-mum were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the with-mum feared the oath. but yo-given-jonathan heard not when his father charged the with-mum with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. then answered one of the with-mum, and said, thy father straitly charged the with-mum with an oath, saying, cursed be the man that eateth any food this day. and the with-mum were faint. then said yo-given-jonathan, my father hath troubled the land: see, i pray you, how mine eyes have been enlightened, because i tasted a little of this honey. how much more, if haply the with-mum had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the invade-grieve-palestinians? and they smote the invade-grieve-palestinians that day from withered-michmash to ramale-sheep-ajalon: and the with-mum were very faint. and the with-mum flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the with-mum did eat them with the blood. then they told ask-talut, saying, behold, the with-mum miss against vowelmovement-io-yeah, in that they eat with the blood. and he said, ye have transgressed: roll a great stone unto me this day. and ask-talut said, disperse yourselves among the with-mum, and say unto them, bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and miss not against vowelmovement-io-yeah in eating with the blood. and all the with-mum brought every man his ox with him that night, and slew them there. and ask-talut built-between a butcher-place unto vowelmovement-io-yeah: the same was the first butcher-place that he built-between unto vowelmovement-io-yeah. and ask-talut said, let us go down after the invade-grieve-palestinians by night, and spoil them until the morning light, and let us not leave a man of them. and they said, do whatsoever seemeth good unto thee. then said the darkener-server let us draw near hither unto theory. and ask-talut asked counsel of theory, will i go down after the invade-grieve-palestinians? wilt thou deliver them into the hand of immersed-to-theory-israel? but he answered him not that day. and ask-talut said, draw ye near hither, all the chief of the with-mum: and know and see wherein this miss hath been this day. for, as vowelmovement-io-yeah liveth, which secureth immersed-to-theory-israel, though it be in yo-given-jonathan my child-betweener he will surely die. but there was not a man among all the with-mum that answered him. then said he unto all immersed-to-theory-israel, be ye on one side, and i and yo-given-jonathan my child-betweener will be on the other side. and the with-mum said unto ask-talut, do what seemeth good unto thee. therefore ask-talut said unto vowelmovement-io-yeah theory of immersed-to-theory-israel, give a impeccable cover-lut and ask-talut and yo-given-jonathan were taken: but the with-mum escaped. and ask-talut said, cast luts between me and yo-given-jonathan my child-betweener and yo-given-jonathan was taken. then ask-talut said to yo-given-jonathan, tell me what thou hast done. and yo-given-jonathan told him, and said, i did but taste a little honey with the end of the rod that was in mine hand, and, lo, i must die. and ask-talut answered, theory do so and more also: for thou wilt surely die, yo-

given-jonathan. and the with-mum said unto ask-talut, will yo-given-jonathan die, who hath wrought this great securing in immersed-to-theory-israel? theory forbid: as vowelmovement-io-yeah liveth, there will not one hair of his head fall to the ground; for he hath wrought with theory this day. so the with-mum rescued yo-given-jonathan, that he died not. then ask-talut went up from following the invade-grieve-palestinians: and the invade-grieve-palestinians went to their own place. so ask-talut took the kingdom over immersed-to-theory-israel, and fought against all his enemies on every side, against from-father-moab, and against child-betweeners of with-ammon, and against man-red-edom, and against the kings of engorged-zobah, and against the invade-grieve-palestinians: and whithersoever he turned himself, he vexed them. and he gathered an troop, and smote the labour-king-amalekites, and delivered immersed-to-theory-israel out of the hands of them that spoiled them. now the child-betweeners of ask-talut were yo-given-jonathan, and secure-ishui, and my-noble-moloch-king-melchishua: and the names of his two daughters were these; the name-there of the firstborn maximum-merab, and the name-there of the younger who-can-michal: and the name-there of ask-talut's woman was my-brother-pleasant-ahinoam, the daughter-housa of my-brother-of-wood-ahimaaz: and the name-there of the captain of his troop was my-dad-candle-abner, betweener of candle-ner ask-talut's uncle. and ring-tinkle-kish was the father of ask-talut; and candle-ner the father of my-dad-candle-abner was betweener of my-father-theory-abiel. and there was sore war against the invade-grieve-palestinians all the days of ask-talut: and when ask-talut saw any strong man, or any valiant man, he took him unto him. theory-hearing-samuel also said unto ask-talut, vowelmovement-io-yeah sent me to use-anoint thee to be king over his with-mum, over immersed-to-theory-israel: now therefore hearken thou unto the voice of the strings of vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops, i remember that which labour-king-amalek did to immersed-to-theory-israel, how he laid wait for him in the way, when he came up from narrows-create-mizraim-egypt. now go and hit labour-king-amalek, and fishing-net-destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. and ask-talut gathered the with-mum together, and numbered them in patches-lamb-telaim, two hundred thousand foot-genitalmen, and ten thousand men of know-hand-judah. and ask-talut came to a city of labour-king-amalek, and laid wait in the valley. and ask-talut said unto the nest-buy-kenites, go, depart, get you down from among the labour-king-amalekites, lest i destroy you with them: for ye showed kindness to all child-betweeners of immersed-to-theory-israel, when they came up out of narrows-create-mizraim-egypt. so the nest-buy-kenites departed from among the labour-king-amalekites. and ask-talut smote the labour-king-amalekites from cake-sick-havilah until thou comest to wall-shur, that is over against narrows-create-mizraim-egypt. and he took roof-agag the king of the labour-king-amalekites alive, and fishing-net-destroyed all the with-mum with the edge of the sword. but ask-talut and the with-mum spared roof-agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not fishing-net-destroy them: but every thing that was vile and refuse, that they destroyed utterly. then came vowelmovement-io-yeah string unto theory-hearing-samuel, saying, it repenteth me that i have set up ask-talut to be king: for he is turned back from following me, and hath not performed my strings. and it grieved theory-hearing-samuel; and he cried unto vowelmovement-io-

yeah all night. and when theory-hearing-samuel rose early to meet ask-talut in the morning, it was told theory-hearing-samuel, saying, ask-talut came to damp-unripe-grain-carmel, and, behold, he set him up a place, and is gone about, and passed on and gone down to roll-gilgal. and theory-hearing-samuel came to ask-talut: and ask-talut said unto him, knee-pooled be thou of vowelmovement-io-yeah: i have performed the saying of vowelmovement-io-yeah. and theory-hearing-samuel said, what meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which i hear? and ask-talut said, they have brought them from the labour-king-amalekites: for the with-mum spared the best of the sheep and of the oxen, to butcher unto vowelmovement-io-yeah thy theory; and the rest we have fishing-net-destroyed. then theory-hearing-samuel said unto ask-talut, stay, and i will tell thee what vowelmovement-io-yeah hath said to me this night. and he said unto him, say on and theory-hearing-samuel said, when thou wast little in thine own sight, wast thou not made the head of the branches of immersed-to-theory-israel, and vowelmovement-io-yeah use-anointed thee king over immersed-to-theory-israel? and vowelmovement-io-yeah sent thee on a journey, and said, go and fishing-net-destroy the fauters the labour-king-amalekites, and fight against them until they be consumed. wherefore then didst thou not obey the voice of vowelmovement-io-yeah, but didst fly upon the spoil, and didst visual-ra-toil in the sight of vowelmovement-io-yeah? and ask-talut said unto theory-hearing-samuel, yea, i have obeyed the voice of vowelmovement-io-yeah, and have gone the way which vowelmovement-io-yeah sent me, and have brought roof-agag the king of labour-king-amalek, and have fishing-net-destroyed the labour-king-amalekites. but the with-mum took of the spoil, sheep and oxen, the chief of the things which should have been fishing-net-destroyed, to butcher unto vowelmovement-io-yeah thy theory in roll-gilgal. and theory-hearing-samuel said, hath vowelmovement-io-yeah as great delight in up-ons and butchers, as in obeying the voice of vowelmovement-io-yeah? behold, to obey is better than butcher, and to hearken than the fat of rams. for dejection is as the miss of spell-castercraft, and hard-stubbornness is as torment and idolatry. because thou hast rejected vowelmovement-io-yeah string, he hath also rejected thee from being king. and ask-talut said unto theory-hearing-samuel, i have missed: for i have transgressed the saying of vowelmovement-io-yeah, and thy strings: because i feared the with-mum, and obeyed their voice. now therefore, i pray thee, pardon my miss and turn again with me, that i may partake vowelmovement-io-yeah. and theory-hearing-samuel said unto ask-talut, i will not return with thee: for thou hast rejected vowelmovement-io-yeah string, and vowelmovement-io-yeah hath rejected thee from being king over immersed-to-theory-israel. and as theory-hearing-samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. and theory-hearing-samuel said unto him, vowelmovement-io-yeah hath rent the kingdom of immersed-to-theory-israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. and also the strength of immersed-to-theory-israel will not lie nor repent: for he is not a man, that he should repent. then he said, i have missed: yet honor me now, i pray thee, before the elders of my with-mum, and before immersed-to-theory-israel, and turn again with me, that i may partake vowelmovement-io-yeah thy theory. so theory-hearing-samuel turned again after ask-talut; and ask-talut partook vowelmovement-io-yeah. then said theory-hearing-samuel, bring ye hither to me roof-agag the king of the labour-king-amalekites. and roof-agag came unto him delicately. and roof-agag said,

surely the bitterness of death is past. and theory-hearing-samuel said, as the sword hath made women childless, so will thy mother be childless among women. and theory-hearing-samuel hewed roof-agag in pieces before vowelmovement-io-yeah in roll-gilgal. then theory-hearing-samuel went to high-region-ramah; and ask-talut went up to his house to hill-gibeah of ask-talut. and theory-hearing-samuel came no more to see ask-talut until the day of his death: nevertheless theory-hearing-samuel mourned for ask-talut: and vowelmovement-io-yeah repented that he had made ask-talut king over immersed-to-theory-israel. and vowelmovement-io-yeah said unto theory-hearing-samuel, how long wilt thou mourn for ask-talut, seeing i have rejected him from kinging over immersed-to-theory-israel? fill thine ray-horn with oil, and go, i will send thee to secure-jesse the bread-house-bethlehemite: for i have provided me a king among his child-betweeners. and theory-hearing-samuel said, how can i go? if ask-talut hear it, he will kill me. and vowelmovement-io-yeah said, take an heifer with thee, and say, i am come to butcher to vowelmovement-io-yeah. and call secure-jesse to the butcher, and i will show thee what thou wilt do: and thou wilt use-anoint unto me him whom i name-there unto thee. and theory-hearing-samuel did that which vowelmovement-io-yeah stringed, and came to bread-house-bethlehem. and the elders of the town trembled at his coming, and said, comest thou completely? and he said, completely: i am come to butcher unto vowelmovement-io-yeah: perfect yourselves, and come with me to the butcher. and he perfected secure-jesse and his child-betweeners, and called them to the butcher. and it came to pass, when they were come, that he looked on my-theory-dad-eliah, and said, surely vowelmovement-io-yeah's use-anointed is before him. but vowelmovement-io-yeah said unto theory-hearing-samuel, look not on his countenance, or on the height of his stature; because i have refused him: for vowelmovement-io-yeah seeth not as man seeth; for man looketh on the outward appearance, but vowelmovement-io-yeah looketh on the heart. then secure-jesse called my-dad-contribute-abinadab, and made him pass before theory-hearing-samuel. and he said, neither hath vowelmovement-io-yeah chosen this. then secure-jesse made her-name-shamah to pass by. and he said, neither hath vowelmovement-io-yeah chosen this. again, secure-jesse made seven of his child-betweeners to pass before theory-hearing-samuel. and theory-hearing-samuel said unto secure-jesse, vowelmovement-io-yeah hath not chosen these. and theory-hearing-samuel said unto secure-jesse, are here all thy children? and he said, there remaineth yet the youngest, and, behold, he watches the sheep. and theory-hearing-samuel said unto secure-jesse, send and fetch him: for we will not sit down till he come hither. and he sent, and brought him in. now he was ruddy, and withal of a beautiful countenance, and goodly to look to. and vowelmovement-io-yeah said, arise, use-anoint him: for this is he. then theory-hearing-samuel took the ray-horn of oil, and use-anointed him in the nearin of his brethren: and breath of vowelmovement-io-yeah came upon dude-dawud from that day forward. so theory-hearing-samuel rose up, and went to high-region-ramah. but breath of vowelmovement-io-yeah departed from ask-talut, and an visual-ra-toil breath from vowelmovement-io-yeah troubled him. and ask-talut's workers said unto him, behold now, an visual-ra-toil breath from theory troubleth thee. let our lord now say to thy workers, which are before thee, to seek out a man, who is a cunning player on an harp: and it will come to pass, when the visual-ra-toil breath from theory is upon thee, that he will play with his hand, and thou wilt be well. and ask-talut said unto his workers, provide me

now a man that can play well, and bring him to me. then answered one of the servants, and said, behold, i have seen a child-betweener of secure-jesse the bread-house-bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and vowelmovement-io-yeah is with him. wherefore ask-talut sent messengers unto secure-jesse, and said, send me dude-dawud thy child-betweener which is with the sheep. and secure-jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by dude-dawud his child-betweener unto ask-talut. and dude-dawud came to ask-talut, and stood before him: and he loved him greatly; and he became his itembearer. and ask-talut sent to secure-jesse, saying, let dude-dawud, i pray thee, stand before me; for he hath found favor in my sight. and it came to pass, when the visual-ra-toil breath from theory was upon ask-talut, that dude-dawud took an harp, and played with his hand: so ask-talut was refreshed, and was well, and the visual-ra-toil breath departed from him. now the invade-grieve-palestinians added together their troops to battle, and were added together at in-this-way-shochoh, which belongeth to know-hand-judah, and pitched between in-this-way-shochoh and azekah, in nothing-bloods-ephedammim. and ask-talut and the men of immersed-to-theory-israel were added together, and pitched by the valley of terebinth-theory-elah, and set the battle in array against the invade-grieve-palestinians. and the invade-grieve-palestinians stood on a mountain on the one side, and immersed-to-theory-israel stood on a mountain on the other side: and there was a valley between them. and there went out a champion out of the camp of the invade-grieve-palestinians, named wave-reveal-jalut, of winepress-gath whose height was six cubits and a span. and he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand light-shekels of brass. and he had greaves of brass upon his foot-genitals, and a target of brass between his shoulders. and the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred light-shekels of iron: and one bearing a shield went before him. and he stood and cried unto the troops of immersed-to-theory-israel, and said unto them, why are ye come out to set your battle in array? am not i a invade-grieve-palestinian, and ye workers to ask-talut? choose you a man for you, and let him come down to me. if he be able to fight with me, and to kill me, then will we be your workers: but if i prevail against him, and kill him, then will ye be our workers, and work for us. and the invade-grieve-palestinian said, i defy the troops of immersed-to-theory-israel this day; give me a man, that we may fight together. when ask-talut and all immersed-to-theory-israel heard those strings of the invade-grieve-palestinian, they were dismayed, and greatly afraid. now dude-dawud was betweener of that gray-fruitful-ephraathite of bethlehem judah, whose name-there was secure-jesse; and he had eight child-betweeners: and the man went among men for an old man in the days of ask-talut. and the three eldest child-betweeners of secure-jesse went and followed ask-talut to the battle: and the names of his three child-betweeners that went to the battle were my-theory-dad-eliah the firstborn, and next unto him my-dad-contribute-abinadab, and the third her-name-shamah. and dude-dawud was the youngest: and the three eldest followed ask-talut. but dude-dawud went and returned from ask-talut to feed his father's sheep at bread-house-bethlehem. and the invade-grieve-palestinian drew near morning and evening, and presented himself forty days. and secure-jesse said unto dude-dawud his child-betweener take now for thy brethren an tired-ephah of this parched corn, and these

ten loaves, and run to the camp of thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. now ask-talut, and they, and all the men of immersed-to-theory-israel, were in the valley of terebinth-theory-elah, fighting with the invade-grieve-palestinians. and dude-dawud rose up early in the morning, and left the sheep with a keeper, and took, and went, as secure-jesse had directed him; and he came to the trench, as the troop was going forth to the fight, and shouted for the battle. for immersed-to-theory-israel and the invade-grieve-palestinians had put the battle in array, army against army. and dude-dawud left his items in the hand of the keeper of the items, and ran into the army, and came and saluted his brethren. and as he stringd with them, behold, there came up the champion, the invade-grieve-palestinian of winepress-gath wave-reveal-jalut by name-there out of the troops of the invade-grieve-palestinians, and stringed according to the same strings: and dude-dawud heard them. and all the men of immersed-to-theory-israel, when they saw the man, fled from him, and were sore afraid. and the men of immersed-to-theory-israel said, have ye seen this man that is come up? surely to defy immersed-to-theory-israel is he come up: and it will be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter-housa and do his father's house free in immersed-to-theory-israel. and dude-dawud spake to the men that stood by him, saying, what will be done to the man that killeth this invade-grieve-palestinian, and taketh away the reproach from immersed-to-theory-israel? for who is this foreskinned invade-grieve-palestinian, that he should defy the troops of the living theory? and the with-mum answered him after this manner, saying, so will it be done to the man that killeth him. and my-theory-dad-eliah his eldest brother heard when he stringed unto the men; and my-theory-dad-eliah's anger was kindled against dude-dawud, and he said, why camest thou down hither? and with whom hast thou left those few sheep in the place-of-word-desert? i know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. and dude-dawud said, what have i now done? is there not a cause? and he turned from him toward another, and stringed after the same manner: and the with-mum answered him again after the former manner. and when the strings were heard which dude-dawud stringed, they rehearsed them before ask-talut; and he sent for him. and dude-dawud said to ask-talut, let no man's heart fail because of him; thy worker will go and fight with this invade-grieve-palestinian. and ask-talut said to dude-dawud, thou art not able to go against this invade-grieve-palestinian to fight with him: for thou art but a youth, and he a man of war from his youth. and dude-dawud said unto ask-talut, thy worker watched his father's sheep, and there came a gather-lion, and a bear, and took a lamb out of the flock: and i went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, i caught him by his beard, and smote him, and slew him. thy worker slew both the gather-lion and the bear: and this foreskinned invade-grieve-palestinian will be as one of them, seeing he hath defied the troops of the living theory. dude-dawud said moreover, vowelmovement-io-yeah that delivered me out of the paw of the gather-lion, and out of the paw of the bear, he will deliver me out of the hand of this invade-grieve-palestinian. and ask-talut said unto dude-dawud, go, and vowelmovement-io-yeah be with thee. and ask-talut armed dude-dawud with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. and dude-dawud girded his sword upon his armor, and he assayed to go; for he had not proved it. and

dude-dawud said unto ask-talut, i cannot go with these; for i have not proved them. and dude-dawud put them off him. and he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a watcher's item-bag which he had, in a scrip; and his sling was in his hand: and he drew near to the invade-grieve-palestinian. and the invade-grieve-palestinian came on and drew near unto dude-dawud; and the man that bare the shield went before him. and when the invade-grieve-palestinian looked about, and saw dude-dawud, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. and the invade-grieve-palestinian said unto dude-dawud, am i a dog, that thou comest to me with canvas? and the invade-grieve-palestinian cursed dude-dawud by his theory. and the invade-grieve-palestinian said to dude-dawud, come to me, and i will give thy flesh-immersed unto the fowls of the air, and to the beasts of the field. then said dude-dawud to the invade-grieve-palestinian, thou comest to me with a sword, and with a spear, and with a shield: but i come to thee in the name-there of vowelmovement-io-yeah of troops, the theory of the troops of immersed-to-theory-israel, whom thou hast defied. this day will vowelmovement-io-yeah deliver thee into mine hand; and i will hit thee, and take thine head from thee; and i will give the carcasses of the troop of the invade-grieve-palestinians this day unto the fowls of the air, and to the wild beasts of the land; that all the land may know that there is a theory in immersed-to-theory-israel. and all this assembly will know that vowelmovement-io-yeah secureth not with sword and spear: for the battle is vowelmovement-io-yeah's, and he will give you into our hands. and it came to pass, when the invade-grieve-palestinian arose, and came, and drew nigh to meet dude-dawud, that dude-dawud hastened, and ran toward the army to meet the invade-grieve-palestinian. and dude-dawud put his hand in his item-bag, and took thence a stone, and slang it, and smote the invade-grieve-palestinian in his forehead, that the stone sunk into his forehead; and he fell upon his face-turnings to the land. so dude-dawud prevailed over the invade-grieve-palestinian with a sling and with a stone, and smote the invade-grieve-palestinian, and slew him; but there was no sword in the hand of dude-dawud. therefore dude-dawud ran, and stood upon the invade-grieve-palestinian, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. and when the invade-grieve-palestinians saw their champion was dead, they fled. and the men of immersed-to-theory-israel and of know-hand-judah arose, and shouted, and pursued the invade-grieve-palestinians, until thou come to the valley, and to the gates of essence-futile-ekron. and the wounded of the invade-grieve-palestinians fell down by the way to gates-shaaraim, even unto winepress-gath and unto essence-futile-ekron. and child-betweeners of immersed-to-theory-israel returned from chasing after the invade-grieve-palestinians, and they spoiled their tents. and dude-dawud took the head of the invade-grieve-palestinian, and brought it to cast-complete-jerusalem; but he put his items in his tent. and when ask-talut saw dude-dawud go forth against the invade-grieve-palestinian, he said unto my-dad-candle-abner, the captain of the troop, my-dad-candle-abner, whose child-betweener is this youth? and my-dad-candle-abner said, as thy self liveth, o king, i cannot tell. and the king said, inquire thou whose child-betweener the stripling is. and as dude-dawud returned from the slaughter of the invade-grieve-palestinian, my-dad-candle-abner took him, and brought him before ask-talut with the head of the invade-grieve-palestinian in his hand. and ask-talut said to him, whose child-betweener art thou, thou young man? and dude-dawud answered, i am betweener of thy

worker secure-jesse the bread-house-bethlehemite. and it came to pass, when he had made an end of speaking unto ask-talut, that the self of yo-given-jonathan was knit with the self of dude-dawud, and yo-given-jonathan loved him as his own self. and ask-talut took him that day, and would let him go no more home to his father's house. then yo-given-jonathan and dude-dawud made a covenant, because he loved him as his own self. and yo-given-jonathan stripped himself of the robe that was upon him, and gave it to dude-dawud, and his garments, even to his sword, and to his bow, and to his girdle. and dude-dawud went out whithersoever ask-talut sent him, and behaved himself wisely: and ask-talut set him over the men of war, and he was accepted in the sight of all the with-mum, and also in the sight of ask-talut's workers. and it came to pass as they came, when dude-dawud was returned from the slaughter of the invade-grieve-palestinian, that the women came out of all cities of immersed-to-theory-israel, singing and dancing, to meet king ask-talut, with tabrets, with joy, and with instruments of music. and the women answered one another as they played, and said, ask-talut hath slain his thousands, and dude-dawud his ten thousands. and ask-talut was very wroth, and the stringing displeased him; and he said, they have ascribed unto dude-dawud ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? and ask-talut eyed dude-dawud from that day and forward. and it came to pass on the morrow, that the visual-ra-toil breath from theory came upon ask-talut, and he brought in the midst of the house: and dude-dawud played with his hand, as at other times: and there was a javelin in ask-talut's hand. and ask-talut cast the javelin; for he said, i will hit dude-dawud even to the wall with it. and dude-dawud avoided out of his presence twice. and ask-talut was afraid of dude-dawud, because vowelmovement-io-yeah was with him, and was departed from ask-talut. therefore ask-talut removed him from him, and made him his captain over a thousand; and he went out and came in before the with-mum. and dude-dawud behaved himself wisely in all his ways; and vowelmovement-io-yeah was with him. wherefore when ask-talut saw that he behaved himself very wisely, he was afraid of him. but all immersed-to-theory-israel and know-hand-judah loved dude-dawud, because he went out and came in before them. and ask-talut said to dude-dawud, behold my elder daughter-housa maximum-merab, her will i give thee to woman: only be thou valiant for me, and fight vowelmovement-io-yeah's battles. for ask-talut said, let not mine hand be upon him, but let the hand of the invade-grieve-palestinians be upon him. and dude-dawud said unto ask-talut, who am i? and what is my life, or my father's family in immersed-to-theory-israel, that i should be son in law to the king? but it came to pass at the time when maximum-merab ask-talut's daughter-housa should have been given to dude-dawud, that she was given unto my-herd-theory-adriel the disease-meholathite to woman. and who-can-michal ask-talut's daughter-housa loved dude-dawud: and they told ask-talut, and the thing pleased him. and ask-talut said, i will give him her, that she may be a snare to him, and that the hand of the invade-grieve-palestinians may be against him. wherefore ask-talut said to dude-dawud, thou wilt this day be my son in law in the one of the twain. and ask-talut directed his workers, saying, commune with dude-dawud secretly, and say, behold, the king hath delight in thee, and all his workers love thee: now therefore be the king's son in law. and ask-talut's workers strung those strings in the ears of dude-dawud. and dude-dawud said, seemeth it to you a light thing to be a king's son in law, seeing that i am a poor man, and lightly esteemed? and the workers of ask-talut told him, saying, on this manner

stringed dude-dawud. and ask-talut said, thus will ye say to dude-dawud, the king desireth not any dowry, but an hundred foreskins of the invade-grieve-palestinians, to be avenged of the king's enemies. but ask-talut thought to make dude-dawud fall by the hand of the invade-grieve-palestinians. and when his workers told dude-dawud these strings, it was good in the eyes of dude-dawud well to be the king's son in law: and the days were not expired. wherefore dude-dawud arose and went, he and his men, and slew of the invade-grieve-palestinians two hundred men; and dude-dawud brought them foreskins, and they gave them in full tale to the king, that he might be the king's son in law. and ask-talut gave him who-can-michal his daughter-housa to woman. and ask-talut saw and knew that vowelmovement-io-yeah was with dude-dawud, and that who-can-michal ask-talut's daughter-housa loved him. and ask-talut was yet the more afraid of dude-dawud; and ask-talut became dude-dawud's enemy continually. then the princes of the invade-grieve-palestinians went forth: and it came to pass, after they went forth, that dude-dawud behaved himself more wisely than all the workers of ask-talut; so that his name there was much set by. and ask-talut stringed to yo-given-jonathan his child-betweener and to all his workers, that they should kill dude-dawud. but yo-given-jonathan ask-talut's son delighted much in dude-dawud: and yo-given-jonathan told dude-dawud, saying, ask-talut my father seeketh to kill thee: now therefore, i pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and i will go out and stand beside my father in the field where thou art, and i will commune with my father of thee; and what i see, that i will tell thee. and yo-given-jonathan stringed good of dude-dawud unto ask-talut his father, and said unto him, let not the king miss against his worker, against dude-dawud; because he hath not missed against thee, and because his doings have been to thee-ward very good: for he did put his life in his hand, and slew the invade-grieve-palestinian, and vowelmovement-io-yeah wrought a great securing for all immersed-to-theory-israel: thou sawest it, and didst rejoice: wherefore then wilt thou miss against innocent blood, to slay dude-dawud without a cause? and ask-talut hearkened unto the voice of yo-given-jonathan: and ask-talut sware, as vowelmovement-io-yeah liveth, he will not be slain. and yo-given-jonathan called dude-dawud, and yo-given-jonathan showed him all those strings. and yo-given-jonathan brought dude-dawud to ask-talut, and he was in his presence, as in times past. and there was war again: and dude-dawud went out, and fought with the invade-grieve-palestinians, and slew them with a great slaughter; and they fled from him. and the visual-ra-toil breath from vowelmovement-io-yeah was upon ask-talut, as he sat in his house with his javelin in his hand: and dude-dawud played with his hand. and ask-talut sought to hit dude-dawud even to the wall with the javelin: but he slipped away out of ask-talut's presence, and he smote the javelin into the wall: and dude-dawud fled, and escaped that night. ask-talut also sent messengers unto dude-dawud's house, to watch him, and to slay him in the morning: and who-can-michal dude-dawud's woman told him, saying, if thou secure not thy life to night, to morrow thou wilt be slain. so who-can-michal let dude-dawud down through a window: and he went, and fled, and escaped. and who-can-michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cluth. and when ask-talut sent messengers to take dude-dawud, she said, he is sick. and ask-talut sent the messengers again to see dude-dawud, saying, bring him up to me in the bed, that i may slay him. and when the messengers were come in, behold, there was an image in the bed, with a pillow of

goats' hair for his bolster. and ask-talut said unto who-can-michal, why hast thou deceived me so, and sent away mine enemy, that he is escaped? and who-can-michal answered ask-talut, he said unto me, send me; why should i kill thee? so dude-dawud fled, and escaped, and came to theory-hearing-samuel to high-region-ramah, and told him all that ask-talut had done to him. and he and theory-hearing-samuel went and dwelt in ornamental-naioth. and it was told ask-talut, saying, behold, dude-dawud is at ornamental-naioth in high-region-ramah. and ask-talut sent messengers to take dude-dawud: and when they saw the company of the bringers bringing, and theory-hearing-samuel standing as appointed over them, breath of theory was upon the messengers of ask-talut, and they also brought. and when it was told ask-talut, he sent other messengers, and they brought likewise. and ask-talut sent messengers again the third time, and they brought also. then went he also to high-region-ramah, and came to a great well that is in his-pocket-sech: and he asked and said, where are theory-hearing-samuel and dude-dawud? and one said, behold, they be at ornamental-naioth in high-region-ramah. and he went thither to ornamental-naioth in high-region-ramah: and breath of theory was upon him also, and he went on and brought, until he came to ornamental-naioth in high-region-ramah. and he stripped off his clothes also, and brought before theory-hearing-samuel in like manner, and lay down naked all that day and all that night. wherefore they say, is ask-talut also among the bringers? and dude-dawud fled from ornamental-naioth in high-region-ramah, and came and said before yo-given-jonathan, what have i done? what is mine torment? and what is my miss before thy father, that he seeketh my life? and he said unto him, theory forbid; no die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so. and dude-dawud sware moreover, and said, thy father certainly knoweth that i have found grace in thine eyes; and he saith, let not yo-given-jonathan know this, lest he be grieved: but truly as vowelmovement-io-yeah liveth, and as thy self liveth, there is but a step between me and death. then said yo-given-jonathan unto dude-dawud, whatsoever thy self desireth, i will even do it for thee. and dude-dawud said unto yo-given-jonathan, behold, to morrow is the new moon, and i should not fail to sit with the king at meat: but send me, that i may hide myself in the field unto the third day at even. if thy father at all miss me, then say, dude-dawud earnestly asked leave of me that he might run to bread-house-bethlehem his city: for there is a yearly butcher there for all the family. if he say thus, it is well; thy worker will have complete: but if he be very wroth, then be sure that visual-ra-toil is determined by him. therefore thou wilt deal kindly with thy worker; for thou hast brought thy worker into a covenant of vowelmovement-io-yeah with thee: notwithstanding, if there be in me torment, slay me thyself; for why shouldest thou bring me to thy father? and yo-given-jonathan said, far be it from thee: for if i knew certainly that visual-ra-toil were determined by my father to come upon thee, then would not i tell it thee? then said dude-dawud to yo-given-jonathan, who will tell me? or what if thy father answer thee roughly? and yo-given-jonathan said unto dude-dawud, come, and let us go out into the field. and they went out both of them into the field. and yo-given-jonathan said unto dude-dawud, vowelmovement-io-yeah theory of immersed-to-theory-israel, when i have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward dude-dawud, and i then send not unto thee, and show it thee; vowelmovement-io-yeah do so and much more to yo-given-jonathan: but if it please my

father to do thee visual-ra-toil, then i will show it thee, and send thee away, that thou mayest go in complete: and vowelmovement-io-yeah be with thee, as he hath been with my father. and no only while yet i live show me the kindness of vowelmovement-io-yeah, that i die not: but also no cut off thy kindness from my house world: no, not when vowelmovement-io-yeah hath cut off the enemies of dude-dawud every one from the face-turnings of the earth. so yo-given-jonathan made a covenant with the house of dude-dawud, saying, let vowelmovement-io-yeah even require it at the hand of dude-dawud's enemies. and yo-given-jonathan caused dude-dawud to swear again, because he loved him: for he loved him as he loved his own self. then yo-given-jonathan said to dude-dawud, to morrow is the new moon: and thou wilt be missed, because thy seat will be empty. and when thou hast stayed three days, then thou wilt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and will remain by the stone ezel. and i will shoot three arrows on the side thereof, as though i shot at a mark. and, behold, i will send a lad, stringing, go, find out the arrows. if i expressly say unto the lad, behold, the arrows are on this side of thee, take them; then come thou: for there is complete to thee, and no hurt; as vowelmovement-io-yeah liveth. but if i say thus unto the young man, behold, the arrows are beyond thee; go thy way: for vowelmovement-io-yeah hath sent thee away. and as touching the matter which thou and i have stringed of, behold, vowelmovement-io-yeah be between thee and me world. so dude-dawud hid himself in the field: and when the new moon was come, the king sat him down to eat meat. and the king sat upon his seat, as at other times, even upon a seat by the wall: and yo-given-jonathan arose, and my-dad-candle-abner sat by ask-talut's side, and dude-dawud's place was empty. nevertheless ask-talut stringed not any thing that day: for he thought, something hath befallen him, he is not clean; surely he is not clean. and it came to pass on the morrow, which was the second day of the month, that dude-dawud's place was empty: and ask-talut said unto yo-given-jonathan his child-betweener wherefore cometh not betweener of secure-jesse to meat, neither yesterday, nor to day? and yo-given-jonathan answered ask-talut, dude-dawud earnestly asked leave of me to go to bread-house-bethlehem: and he said, send me, i pray thee; for our family hath a butcher in the city; and my brother, he hath directed me to be there: and now, if i have found favor in thine eyes, let me get away, i pray thee, and see my brethren. therefore he cometh not unto the king's send-table then ask-talut's anger was kindled against yo-given-jonathan, and he said unto him, thou child-betweener of the perverse embittered-rebellious woman, do not i know that thou hast chosen betweener of secure-jesse to thine own confusion, and unto the confusion of thy mother's nakedness? for as long as betweener of secure-jesse liveth upon the earth, no be established, nor thy kingdom. wherefore now send and fetch him unto me, for he will surely die. and yo-given-jonathan answered ask-talut his father, and said unto him, wherefore will he be slain? what hath he done? and ask-talut cast a javelin at him to hit him: whereby yo-given-jonathan knew that it was determined of his father to slay dude-dawud. so yo-given-jonathan arose from the send-table in fierce anger, and did eat no meat the second day of the month: for he was grieved for dude-dawud, because his father had done him shame. and it came to pass in the morning, that yo-given-jonathan went out into the field at the time appointed with dude-dawud, and a little lad with him. and he said unto his lad, run, find out now the arrows which i shoot. and as the lad ran, he shot an arrow beyond him. and when the lad was come to the place of the arrow

which yo-given-jonathan had shot, yo-given-jonathan cried after the lad, and said, is not the arrow beyond thee? and yo-given-jonathan cried after the lad, make speed, haste, stay not. and yo-given-jonathan's lad gathered up the arrows, and came to his master. but the lad knew not any thing: only yo-given-jonathan and dude-dawud knew the matter. and yo-given-jonathan gave his items unto his lad, and said unto him, go, carry them to the city. and as soon as the lad was gone, dude-dawud arose out of a place toward the south, and fell on his face-turnings to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until dude-dawud exceeded. and yo-given-jonathan said to dude-dawud, go in complete, forasmuch as we have sworn both of us in the name-there of vowelmovement-io-yeah, saying, vowelmovement-io-yeah be between me and thee, and between my seed and thy seed world. and he arose and departed: and yo-given-jonathan went into the city. then came dude-dawud to grow-nob to my-bromoloch-king-ahimelech the darkener-server and my-bro-moloch-king-ahimelech was afraid at the meeting of dude-dawud, and said unto him, why art thou alone, and no man with thee? and dude-dawud said unto my-bromoloch-king-ahimelech the darkener-server the king hath directed me a business, and hath said unto me, let no man know any thing of the business whereabout i send thee, and what i have directed thee: and i have appointed my servants to such and such a place. now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. and the darkener-server answered dude-dawud, and said, there is no upstarting bread under mine hand, but there is perfected bread; if the young men have kept themselves at least from women. and dude-dawud answered the darkener-server and said unto him, of a truth women have been kept from us about these three days, since i came out, and the items of the young men are perfected, and the bread is in a manner upstarting, yea, though it were perfected this day in the item. so the darkener-server gave him perfected bread: for there was no bread there but the turns-bread, that was taken from before vowelmovement-io-yeah, to put hot bread in the day when it was taken away. now a certain man of the workers of ask-talut was there that day, detained before vowelmovement-io-yeah; and his name-there was worried-dog, an man-red-edomite, the chiefest of the sheep-watchers that belonged to ask-talut. and dude-dawud said unto my-bro-moloch-king-ahimelech, and is there not here under thine hand spear or sword? for i have neither brought my sword nor my items with me, because the king's business required haste. and the darkener-server said, the sword of wave-reveal-jalut the invade-grieve-palestinian, whom thou slewest in the valley of terebith-theory-elah, behold, it is here wrapped in a cluth behind the cash-in-ephod: if thou wilt take that, take it: for there is no other secure that here. and dude-dawud said, there is none like that; give it me. and dude-dawud arose and fled that day for fear of ask-talut, and went to when-achish the king of winepress-gath and the workers of when-achish said unto him, is not this dude-dawud the king of the land? did they not sing one to another of him in dances, saying, ask-talut hath slain his thousands, and dude-dawud his ten thousands? and dude-dawud laid up these strings in his heart, and was sore afraid of when-achish the king of winepress-gath and he changed his behavior before them, and feigned himself mad in their hands, and scrambled on the openings of the gate, and let his spittle fall down upon his beard. then said when-achish unto his workers, lo, ye see the man is mad: wherefore then have ye brought him to me? have i need of mad men, that ye have brought this fellow to play the mad man in my presence? will

this fellow come into my house? dude-dawud therefore departed thence, and escaped to the cave until-why-adullam: and when his brethren and all his father's house heard it, they went down thither to him. and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men. and dude-dawud went thence to expect-cover-mizpeh of from-father-moab: and he said unto the king of from-father-moab, let my father and my mother, i pray thee, come forth, and be with you, till i know what theory will do for me. and he brought them before the king of from-father-moab: and they dwelt with him all the while that dude-dawud was in the hold. and the bringer tell-luck-gad said unto dude-dawud, abide not in the hold; depart, and get thee into the land of know-hand-judah. then dude-dawud departed, and came into the forest of hareth. when ask-talut heard that dude-dawud was discovered, and the men that were with him, (now ask-talut abode in hill-gibeah under a tree in high-region-ramah, having his spear in his hand, and all his workers were standing about him;) then ask-talut said unto his workers that stood about him, hear now, ye righthand-child-benjamites; will betweneer of secure-jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my child-betweneer hath made a league with betweneer of secure-jesse, and there is none of you that is sorry for me, or sheweth unto me that my child-betweneer hath stirred up my worker against me, to lie in wait, as at this day? then answered worried-doege the man-red-edomite, which was set over the workers of ask-talut, and said, i saw betweneer of secure-jesse coming to grow-nob to my-bro-moloch-king-ahimelech betweneer of my-bro-good-ahitub. and he inquired of vowelmovement-io-yeah for him, and gave him victuals, and gave him the sword of wave-reveal-jalut the invade-grieve-palestinian. then the king sent to call my-bro-moloch-king-ahimelech the darkener-server betweneer of my-bro-good-ahitub, and all his father's house, the darkener-server that were in grow-nob and they came all of them to the king. and ask-talut said, hear now, thou child-betweneer of my-bro-good-ahitub. and he answered, here i am, my lord. and ask-talut said unto him, why have ye conspired against me, thou and betweneer of secure-jesse, in that thou hast given him bread, and a sword, and hast inquired of theory for him, that he should rise against me, to lie in wait, as at this day? then my-bro-moloch-king-ahimelech answered the king, and said, and who is so sticking-withful among all thy workers as dude-dawud, which is the king's son in law, and goeth at thy bidding, and is honorable in thine house? did i then begin to inquire of theory for him? be it far from me: let not the king impute any thing unto his worker, nor to all the house of my father: for thy worker knew nothing of all this, less or more. and the king said, thou wilt surely die, my-bro-moloch-king-ahimelech, thou, and all thy father's house. and the king said unto the foot-genitalmen that stood about him, turn, and slay the darkener-server of vowelmovement-io-yeah: because their hand also is with dude-dawud, and because they knew when he fled, and did not show it to me. but the workers of the king would not put forth their hand to fall upon the darkener-server of vowelmovement-io-yeah. and the king said to worried-doege, turn thou, and fall upon the darkener-server. and worried-doege the man-red-edomite turned, and he fell upon the darkener-server, and slew on that day fourscore and five persons that did wear a linen cash-in-ephod. and grow-nob the city of the darkener-server, smote he with the edge of the sword,

both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. and one of the child-betweneers of my-bro-moloch-king-ahimelech betweneer of my-bro-good-ahitub, named father-remainder-abiathar, escaped, and fled after dude-dawud. and father-remainder-abiathar showed dude-dawud that ask-talut had slain vowelmovement-io-yeah's darkener-server. and dude-dawud said unto father-remainder-abiathar, i knew it that day, when worried-doege the man-red-edomite was there, that he would surely tell ask-talut: i have occasioned the death of all the persons of thy father's house. abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou wilt be in safeguard. then they told dude-dawud, saying, behold, the invade-grieve-palestinians fight against community-keilah, and they rob the threshingfloors. therefore dude-dawud inquired of vowelmovement-io-yeah, saying, will i go and hit these invade-grieve-palestinians? and vowelmovement-io-yeah said unto dude-dawud, go, and hit the invade-grieve-palestinians, and secure community-keilah. and dude-dawud's men said unto him, behold, we be afraid here in know-hand-judah: how much more then if we come to community-keilah against the troops of the invade-grieve-palestinians? then dude-dawud inquired of vowelmovement-io-yeah yet again. and vowelmovement-io-yeah answered him and said, arise, go down to community-keilah; for i will deliver the invade-grieve-palestinians into thine hand. so dude-dawud and his men went to community-keilah, and fought with the invade-grieve-palestinians, and brought away their animal and smote them with a great slaughter. so dude-dawud secured the inhabitants of community-keilah. and it came to pass, when father-remainder-abiathar betweneer of my-bro-moloch-king-ahimelech fled to dude-dawud to community-keilah, that he came down with an cash-in-ephod in his hand. and it was told ask-talut that dude-dawud was come to community-keilah. and ask-talut said, theory hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. and ask-talut called all the with-mum together to war, to go down to community-keilah, to besiege dude-dawud and his men. and dude-dawud knew that ask-talut secretly practiced mischief against him; and he said to father-remainder-abiathar the darkener-server bring hither the cash-in-ephod. then said dude-dawud, vowelmovement-io-yeah theory of immersed-to-theory-israel, thy worker hath certainly heard that ask-talut seeketh to come to community-keilah, to destroy the city for my sake. will the men of community-keilah deliver me up into his hand? will ask-talut come down, as thy worker hath heard? vowelmovement-io-yeah theory of immersed-to-theory-israel, i beseech thee, tell thy worker. and vowelmovement-io-yeah said, he will come down. then said dude-dawud, will the men of community-keilah deliver me and my men into the hand of ask-talut? and vowelmovement-io-yeah said, they will deliver thee up. then dude-dawud and his men, which were about six hundred, arose and departed out of community-keilah, and went whithersoever they could go. and it was told ask-talut that dude-dawud was escaped from community-keilah; and he forbore to go forth. and dude-dawud abode in the place-of-word-desert in strong holds, and remained in a mountain in the place-of-word-desert of bristle-ziph. and ask-talut sought him every day, but theory delivered him not into his hand. and dude-dawud saw that ask-talut was come out to seek his life: and dude-dawud was in the place-of-word-desert of bristle-ziph in a wood. and yo-given-jonathan ask-talut's child-betweneer arose, and went to dude-dawud into the wood, and strengthened his hand in theory. and he said unto him, fear not: for the hand of ask-talut my father

will not find thee; and thou wilt be king over immersed-to-theory-israel, and i will be next unto thee; and that also ask-talut my father knoweth. and they two made a covenant before vowelmovement-io-yeah: and dude-dawud abode in the wood, and yo-given-jonathan went to his house. then came up the bristle-ziphites to ask-talut to hill-gibeah, saying, doth not dude-dawud hide himself with us in strong holds in the wood, in the hill of blue-hachilah, which is on the south of will-apply-jeshimon? now therefore, o king, come down according to all the desire of thy self to come down; and our part will be to deliver him into the king's hand. and ask-talut said, knee-pooled be ye of vowelmovement-io-yeah; for ye have compassion on me. go, i pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly, see therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and i will go with you: and it will come to pass, if he be in the land, that i will search him out throughout all the thousands of know-hand-judah. and they arose, and went to bristle-ziph before ask-talut: but dude-dawud and his men were in the place-of-word-desert of residence-maon, in the plain on the south of will-apply-jeshimon. ask-talut also and his men went to seek him. and they told dude-dawud; wherefore he came down into a rock, and abode in the place-of-word-desert of residence-maon. and when ask-talut heard that, he pursued after dude-dawud in the place-of-word-desert of residence-maon. and ask-talut went on this side of the mountain, and dude-dawud and his men on that side of the mountain: and dude-dawud made haste to get away for fear of ask-talut; for ask-talut and his men compassed dude-dawud and his men round about to take them. but there came a messenger unto ask-talut, saying, haste thee, and come; for the invade-grieve-palestinians have invaded the land. wherefore ask-talut returned from pursuing after dude-dawud, and went against the invade-grieve-palestinians: therefore they called that place rock-departments-selahammahlekoth. and dude-dawud went up from thence, and dwelt in strong holds at eye-well-of-my-garden-engedi. and it came to pass, when ask-talut was returned from following the invade-grieve-palestinians, that it was told him, saying, behold, dude-dawud is in the place-of-word-desert of eye-well-of-my-garden-engedi. then ask-talut took three thousand chosen men out of all immersed-to-theory-israel, and went to seek dude-dawud and his men upon the rocks of the wild goats. and he came to the sheepcotes by the way, where was a cave; and ask-talut went in to cover his feet-genitalia: and dude-dawud and his men remained in the sides of the cave. and the men of dude-dawud said unto him, behold the day of which vowelmovement-io-yeah said unto thee, behold, i will deliver thine enemy into thine hand, that thou mayest do to him as it will seem good unto thee. then dude-dawud arose, and cut off the skirt of ask-talut's robe privily. and it came to pass afterward, that dude-dawud's heart smote him, because he had cut off ask-talut's skirt. and he said unto his men, vowelmovement-io-yeah forbid that i should do this thing unto my master, vowelmovement-io-yeah's use-anointed, to stretch forth mine hand against him, seeing he is the use-anointed of vowelmovement-io-yeah. so dude-dawud stayed his servants with these strings, and suffered them not to rise against ask-talut. but ask-talut rose up out of the cave, and went on his way. dude-dawud also arose afterward, and went out of the cave, and cried after ask-talut, saying, my lord the king. and when ask-talut looked behind him, dude-dawud stooped with his face-turnings to the land, and bowed himself. and dude-dawud said to ask-talut, wherefore hearest thou men's

strings, saying, behold, dude-dawud seeketh thy visual-ra-toil? behold, this day thine eyes have seen how that vowelmovement-io-yeah had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and i said, i will not put forth mine hand against my lord; for he is vowelmovement-io-yeah's use-anointed. moreover, my father, see, ye, see the skirt of thy robe in my hand: for in that i cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither visual-ra-toil nor crime in mine hand, and i have not missed against thee; yet thou huntest my self to take it. vowelmovement-io-yeah criterion-lip between me and thee, and vowelmovement-io-yeah avenge me of thee: but mine hand will not be upon thee. as saith the proverb of the ancients, big-shottedness proceedeth from the big-shot: but mine hand will not be upon thee. after whom is the king of immersed-to-theory-israel come out? after whom dost thou pursue? after a dead dog, after a flea. vowelmovement-io-yeah therefore be criterion-lip, and criterion-lip between me and thee, and see, and plead my cause, and deliver me out of thine hand. and it came to pass, when dude-dawud had made an end of speaking these strings unto ask-talut, that ask-talut said, is this thy voice, my child-betweener dude-dawud? and ask-talut lifted up his voice, and wept. and he said to dude-dawud, thou art more right than i: for thou hast rewarded me good, whereas i have rewarded thee visual-ra-toil. and thou hast showed this day how that thou hast dealt well with me: forasmuch as when vowelmovement-io-yeah had delivered me into thine hand, thou killedst me not: for if a man find his enemy, will he send him well away? wherefore vowelmovement-io-yeah reward thee good for that thou hast done unto me this day. and now, behold, i know well that thou wilt surely be king, and that the kingdom of immersed-to-theory-israel will be established in thine hand. swear now therefore unto me by vowelmovement-io-yeah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name-there out of my father's house. and dude-dawud sware unto ask-talut. and ask-talut went home; but dude-dawud and his men gat them up unto the hold. and theory-hearing-samuel died; and all the immersed-to-theory-immersed-to-theory-israelites were gathered together, and lamented him, and buried him in his house at high-region-ramah. and dude-dawud arose, and went down to the place-of-word-desert of magnificence-paran. and there was a man in residence-maon, whose possessions were in damp-unripe-grain-carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in damp-unripe-grain-carmel. now the name-there of the man was black-sheep-nabal; and the name-there of his woman father-age-joy-abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and visual-ra-toil in his doings; and he was of the house of dog-as-heart-caleb. and dude-dawud heard in the place-of-word-desert that black-sheep-nabal did shear his sheep. and dude-dawud sent out ten young men, and dude-dawud said unto the young men, get you up to damp-unripe-grain-carmel, and go to black-sheep-nabal, and greet him in my name-there and thus will ye say to him that liveth in prosperity, complete be both to thee, and complete be to thine house, and complete be unto all that thou hast. and now i have heard that thou hast shearers: now thy watchers which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in damp-unripe-grain-carmel. ask thy young men, and they will show thee. wherefore let the young men find favor in thine eyes: for we come in a good day: give, i pray thee, whatsoever cometh to

thine hand unto thy workers, and to thy child-betweener dude-dawud. and when dude-dawud's young men came, they stringed to black-sheep-nabal according to all those strings in the name-there of dude-dawud, and ceased. and black-sheep-nabal answered dude-dawud's workers, and said, who is dude-dawud? and who is betweener of secure-jesse? there be many workers now a days that break away every man from his master. will i then take my bread, and my water, and my flesh-immersed that i have killed for my shearers, and give it unto men, whom i know not whence they be? so dude-dawud's young men turned their way, and went again, and came and told him all those stringings. and dude-dawud said unto his men, gird ye on every man his sword. and they girded on every man his sword; and dude-dawud also girded on his sword: and there went up after dude-dawud about four hundred men; and two hundred abode by the items. but one of the young men told father-age-joy-abigail, black-sheep-nabal's woman, saying, behold, dude-dawud sent messengers out of the place-of-word-desert to salute our master; and he railed on them. but the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we were with them reeking the sheep. now therefore know and consider what thou wilt do; for visual-ra-toil is determined against our master, and against all his household: for he is such a child-betweener of in-good-time-wear-out-belial, that a man cannot speak to him. then father-age-joy-abigail did haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. and she said unto her servants, go on before me; behold, i come after you. but she told not her man black-sheep-nabal. and it was so, as she rode on the ass, that she came down by the covert on the hill, and, behold, dude-dawud and his men came down against her; and she met them. now dude-dawud had said, surely in vain have i kept all that this fellow hath in the place-of-word-desert, so that nothing was missed of all that pertained unto him: and he hath required me visual-ra-toil for good. so and more also do theory unto the enemies of dude-dawud, if i leave of all that pertain to him by the morning light any that pisseth against the wall. and when father-age-joy-abigail saw dude-dawud, she hastened, and lighted off the ass, and fell before dude-dawud on her face-turnings, and bowed herself to the ground, and fell at his feet-genitalia, and said, upon me, my lord, upon me let this torment be: and let thine handmaid, i pray thee, speak in thine audience, and hear the strings of thine handmaid. let not my lord, i pray thee, regard this man of in-good-time-wear-out-belial, even black-sheep-nabal: for as his name-there is, so is he; black-sheep-nabal is his name-there and folly is with him: but i thine handmaid saw not the young men of my lord, whom thou didst send, now therefore, my lord, as vowelmovement-io-yeah liveth, and as thy self liveth, seeing vowelmovement-io-yeah hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek visual-ra-toil to my lord, be as black-sheep-nabal. and now this knee-pooling which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. i pray thee, forgive the name-fire of thine handmaid: for vowelmovement-io-yeah will certainly do my lord a sure house; because my lord fighteth the battles of vowelmovement-io-yeah, and visual-ra-toil hath not been found in thee all thy days. yet a man is risen to pursue thee, and to seek thy self: but the self of my lord will be bound in the bundle of life with

vowelmovement-io-yeah thy theory; and the selfs of thine enemies, them will he sling out, as out of the middle of a sling. and it will come to pass, when vowelmovement-io-yeah will have done to my lord according to all the good that he hath stringed concerning thee, and will have appointed thee governor over immersed-to-theory-israel; that this will be no grief unto thee, nor offense of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when vowelmovement-io-yeah will have dealt well with my lord, then remember thine handmaid. and dude-dawud said to father-age-joy-abigail, happy be vowelmovement-io-yeah theory of immersed-to-theory-israel, which sent thee this day to meet me: and happy be thy advice, and happy be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. for in very deed, as vowelmovement-io-yeah theory of immersed-to-theory-israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto black-sheep-nabal by the morning light any that pisseth against the wall. so dude-dawud received of her hand that which she had brought him, and said unto her, go up in complete to thine house; see, i have hearkened to thy voice, and have accepted thy person. and father-age-joy-abigail came to black-sheep-nabal; and, behold, he held a feast in his house, like the feast of a king; and black-sheep-nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. but it came to pass in the morning, when the wine was gone out of black-sheep-nabal, and his woman had told him these strings, that his heart died within him, and he became as a stone. and it came to pass about ten days after, that vowelmovement-io-yeah smote black-sheep-nabal, that he died. and when dude-dawud heard that black-sheep-nabal was dead, he said, happy be vowelmovement-io-yeah, that hath pleaded the cause of my reproach from the hand of black-sheep-nabal, and hath kept his worker from visual-ra-toil: for vowelmovement-io-yeah hath returned the visual-ra-toilness of black-sheep-nabal upon his own head. and dude-dawud sent and communed with father-age-joy-abigail, to take her to him to woman. and when the workers of dude-dawud were come to father-age-joy-abigail to damp-unripe-grain-carmel, they stringed unto her, saying, dude-dawud sent us unto thee, to take thee to him to woman. and she arose, and bowed herself on her face-turnings to the land, and said, behold, let thine handmaid be a worker to wash the feet-genitalia of the workers of my lord. and father-age-joy-abigail hastened, and arose and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of dude-dawud, and became his woman. dude-dawud also took my-brother-pleasant-ahinoam of sow-to-jezreel; and they were also both of them his women. but ask-talut had given who-can-michal his daughter-housa dude-dawud's woman, to my-output-phalti betweener of kneading-laish, which was of waves-roll-gallim. and the bristle-ziphites came unto ask-talut to hill-gibeah, saying, doth not dude-dawud hide himself in the hill of blue-hachilah, which is before will-apply-jeshimon? then ask-talut arose, and went down to the place-of-word-desert of bristle-ziph, having three thousand chosen men of immersed-to-theory-israel with him, to seek dude-dawud in the place-of-word-desert of bristle-ziph. and ask-talut pitched in the hill of blue-hachilah, which is before will-apply-jeshimon, by the way. but dude-dawud abode in the place-of-word-desert, and he saw that ask-talut came after him into the place-of-word-desert. dude-dawud therefore sent out spies, and understood that ask-talut was come in very deed. and dude-dawud arose, and

came to the place where ask-talut had pitched: and dude-dawud beheld the place where ask-talut lay, and my-dad-candle-abner between of candle-ner the captain of his troop: and ask-talut lay in the trench, and the with-mum pitched round about him. then answered dude-dawud and said to my-bro-moloch-king-ahimelech the cut-hittite, and to dad-secure-abishai between of his-shape-yeah-zeruiah, brother to yo-dad-joab, saying, who will go down with me to ask-talut to the camp? and dad-secure-abishai said, i will go down with thee. so dude-dawud and dad-secure-abishai came to the with-mum by night: and, behold, ask-talut lay sleeping within the trench, and his spear stuck in the ground at his bolster: but my-dad-candle-abner and the with-mum lay round about him. then said dad-secure-abishai to dude-dawud, theory hath delivered thine enemy unto thine hand this day: now therefore let me hit him, i pray thee, with the spear even to the land at once, and i will not hit him the second time. and dude-dawud said to dad-secure-abishai, destroy him not: for who can send his hand against vowelmovement-io-yeah's use-anointed, and be guiltless? dude-dawud said furthermore, as vowelmovement-io-yeah liveth, vowelmovement-io-yeah will hit him; or his day will come to die; or he will descend into battle, and perish. vowelmovement-io-yeah forbid that i should send mine hand against vowelmovement-io-yeah's use-anointed: but, i pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. so dude-dawud took the spear and the cruse of water from ask-talut's bolster; and they gat them away, and no man saw it, nor knew it, neither awakened: for they were all asleep; because a deep sleep from vowelmovement-io-yeah was fallen upon them. then dude-dawud went over to the other side, and stood on the top of an hill afar off; a great space being between them: and dude-dawud cried to the with-mum, and to my-dad-candle-abner between of candle-ner saying, answerest thou not, my-dad-candle-abner? then my-dad-candle-abner answered and said, who art thou that criest to the king? and dude-dawud said to my-dad-candle-abner, art not thou a valiant man? and who is like to thee in immersed-to-theory-israel? wherefore then hast thou not kept thy lord the king? for there came one of the with-mum in to destroy the king thy lord. this thing is not good that thou hast done. as vowelmovement-io-yeah liveth, ye are worthy to die, because ye have not kept your master, vowelmovement-io-yeah's use-anointed. and now see where the king's spear is, and the cruse of water that was at his bolster. and ask-talut knew dude-dawud's voice, and said, is this thy voice, my child-betweener dude-dawud? and dude-dawud said, it is my voice, my lord, o king. and he said, wherefore doth my lord thus pursue after his worker? for what have i done? or what visual-ra-toil is in mine hand? now therefore, i pray thee, let my lord the king hear the strings of his worker. if vowelmovement-io-yeah have stirred thee up against me, let him accept a highing: but if they be child-betweeners of men, cursed be they before vowelmovement-io-yeah; for they have driven me out this day from abiding in the inheritance of vowelmovement-io-yeah, saying, go, work for other theory. now therefore, let not my blood fall to the land before the face-turnings of vowelmovement-io-yeah: for the king of immersed-to-theory-israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. then said ask-talut, i have missed: return, my child-betweener dude-dawud: for i will no more do thee harm, because my self was precious in thine eyes this day: behold, i have played the fool, and have erred exceedingly. and dude-dawud answered and said, behold the king's spear! and let one of the young men come over and fetch it. vowelmovement-io-yeah render to every

man his being right and his sticking-withfulness; for vowelmovement-io-yeah delivered thee into my hand to day, but i would not stretch forth mine hand against vowelmovement-io-yeah's use-anointed. and, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of vowelmovement-io-yeah, and let him deliver me out of all tribulation. then ask-talut said to dude-dawud, knee-pooled be thou, my child-betweener dude-dawud: thou wilt both do great things, and also will still prevail. so dude-dawud went on his way, and ask-talut returned to his place. and dude-dawud said in his heart, i will now perish one day by the hand of ask-talut: there is nothing better for me than that i should speedily escape into the land of the invade-grieve-palestinians; and ask-talut will despair of me, to seek me any more in any coast of immersed-to-theory-israel: so will i escape out of his hand. and dude-dawud arose, and he stopskipped with the six hundred men that were with him unto when-achish, between of maoch, king of winepress-gath and dude-dawud dwelt with when-achish at winepress-gath he and his men, every man with his household, even dude-dawud with his two women, my-brother-pleasant-ahinoam the sow-to-jezreelitess, and father-age-joy-abigail the damp-unripe-grain-carmelitess, black-sheep-nabal's woman. and it was told ask-talut that dude-dawud was fled to winepress-gath and he sought no more again for him. and dude-dawud said unto when-achish, if i have now found grace in thine eyes, let them give me a place in some town in the country, that i may dwell there: for why should thy worker dwell in the royal city with thee? then when-achish gave him sketch-ziklag that day: wherefore sketch-ziklag pertaineth unto the kings of know-hand-judah unto this day. and the time that dude-dawud dwelt in the country of the invade-grieve-palestinians was a full year and four months. and dude-dawud and his men went up, and invaded the bridge-geshurites, and the cuttings-gezrites, and the labour-king-amalekites: for those nations were of old the inhabitants of the land, as thou goest to wall-shur, even unto the land of narrows-create-mizraim-egypt. and dude-dawud smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to when-achish. and when-achish said, whither have ye made a road to day? and dude-dawud said, against the south of know-hand-judah, and against the south of the moon-mercy-theory-jerahmeelites, and against the south of the nest-buy-kenites. and dude-dawud secured neither man nor woman alive, to bring tidings to winepress-gath saying, lest they should tell on us, saying, so did dude-dawud, and so will be his manner all the while he dwelleth in the country of the invade-grieve-palestinians. and when-achish stuck with dude-dawud, saying, he hath made his with-mum immersed-to-theory-israel utterly to abhor him; therefore he will be my worker wordly. and it came to pass in those days, that the invade-grieve-palestinians gathered their troops together for warfare, to fight with immersed-to-theory-israel. and when-achish said unto dude-dawud, know thou assuredly, that thou wilt go out with me to battle, thou and thy men. and dude-dawud said to when-achish, surely thou wilt know what thy worker can do. and when-achish said to dude-dawud, therefore will i do thee keeper of mine head all days. now theory-hearing-samuel was dead, and all immersed-to-theory-israel had lamented him, and buried him in high-region-ramah, in his own city. and ask-talut had put away those that had familiar breaths, and the wizards, out of the land. and the invade-grieve-palestinians gathered themselves together, and came and pitched in different-shunem: and ask-talut gathered all

immersed-to-theory-israel together, and they pitched in quarter-gilboa. and when ask-talut saw the troop of the invade-grieve-palestinians, he was afraid, and his heart greatly trembled. and when ask-talut inquired of vowelmovement-io-yeah, vowelmovement-io-yeah answered him not, neither by dreams, nor by fires-urim, nor by bringers. then said ask-talut unto his workers, seek me a woman that hath a familiar breath, that i may go to her, and inquire of her. and his workers said to him, behold, there is a woman that hath a familiar breath at eye-well-generation-en-dor. and ask-talut disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, i pray thee, divine unto me by the familiar breath, and bring me him up, whom i will name-there unto thee. and the woman said unto him, behold, thou knowest what ask-talut hath done, how he hath cut off those that have familiar breaths, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? and ask-talut sware to her by vowelmovement-io-yeah, saying, as vowelmovement-io-yeah liveth, there will no punishment happen to thee for this thing. then said the woman, whom will i bring up unto thee? and he said, bring me up theory-hearing-samuel. and when the woman saw theory-hearing-samuel, she cried with a loud voice: and the woman spake to ask-talut, saying, why hast thou deceived me? for thou art ask-talut. and the king said unto her, be not afraid: for what sawest thou? and the woman said unto ask-talut, i saw theory ascending out of the land. and he said unto her, what form is he of? and she said, an old man cometh up; and he is covered with a mantle. and ask-talut perceived that it was theory-hearing-samuel, and he stooped with his face-turnings to the ground, and bowed himself. and theory-hearing-samuel said to ask-talut, why hast thou disquieted me, to bring me up? and ask-talut answered, i am sore distressed; for the invade-grieve-palestinians do war against me, and theory is departed from me, and answereth me no more, neither by bringers, nor by dreams: therefore i have called thee, that thou mayest do known unto me what i will do. then said theory-hearing-samuel, wherefore then dost thou ask of me, seeing vowelmovement-io-yeah is departed from thee, and is become thine enemy? and vowelmovement-io-yeah hath done to him, as he strangled by me: for vowelmovement-io-yeah hath rent the kingdom out of thine hand, and given it to thy neighbor, even to dude-dawud: because thou obeyedst not the voice of vowelmovement-io-yeah, nor executedst his fierce wrath upon labour-king-amalek, therefore hath vowelmovement-io-yeah done this thing unto thee this day. moreover vowelmovement-io-yeah will also deliver immersed-to-theory-israel with thee into the hand of the invade-grieve-palestinians: and to morrow will thou and thy child-betweeners be with me: vowelmovement-io-yeah also will deliver the troop of immersed-to-theory-israel into the hand of the invade-grieve-palestinians. then ask-talut fell straightway all along on the land, and was sore afraid, because of the strings of theory-hearing-samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. and the woman came unto ask-talut, and saw that he was sore troubled, and said unto him, behold, thine handmaid hath obeyed thy voice, and i have put my life in my hand, and have hearkened unto thy strings which thou stringedst unto me. now therefore, i pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. but he refused, and said, i will not eat. but his workers, together with the woman, compelled him; and he hearkened unto their voice. so he arose from the

land, and sat upon the bed. and the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake lit-mazat thereof: and she brought it before ask-talut, and before his workers; and they did eat. then they rose up, and went away that night. now the invade-grieve-palestinians gathered together all their troops to horizon-aphek: and the immersed-to-theory-immersed-to-theory-israelites pitched by a fountain which is in sow-to-jezreel. and the lords of the invade-grieve-palestinians passed on by hundreds, and by thousands: but dude-dawud and his men passed on in the rearward with when-achish. then said the princes of the invade-grieve-palestinians, what do these cross-over-hebrews here? and when-achish said unto the princes of the invade-grieve-palestinians, is not this dude-dawud, the worker of ask-talut the king of immersed-to-theory-israel, which hath been with me these days, or these years, and i have found no fault in him since he fell unto me unto this day? and the princes of the invade-grieve-palestinians were wroth with him; and the princes of the invade-grieve-palestinians said unto him, make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? is not this dude-dawud, of whom they sang one to another in dances, saying, ask-talut slew his thousands, and dude-dawud his ten thousands? then when-achish called dude-dawud, and said unto him, surely, as vowelmovement-io-yeah liveth, thou hast been upright, and thy going out and thy coming in with me in the troop is good in my sight: for i have not found visual-ra-toil in thee since the day of thy coming unto me unto this day: nevertheless the lords favor thee not. wherefore now return, and go in complete, that thou do not do visual-ra-toil-ra-toil in the eyes of the invade-grieve-palestinians. and dude-dawud said unto when-achish, but what have i done? and what hast thou found in thy worker so long as i have been with thee unto this day, that i may not go fight against the enemies of my lord the king? and when-achish answered and said to dude-dawud, i know that thou art good in my sight, as an messenger of theory: notwithstanding the princes of the invade-grieve-palestinians have said, he will not go up with us to the battle. wherefore now rise up early in the morning with thy master's workers that are come with thee: and as soon as ye be up early in the morning, and have light, depart. so dude-dawud and his men rose up early to depart in the morning, to return into the land of the invade-grieve-palestinians. and the invade-grieve-palestinians went up to sow-to-jezreel. and it came to pass, when dude-dawud and his men were come to sketch-ziklag on the third day, that the labour-king-amalekites had invaded the south, and sketch-ziklag, and smitten sketch-ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. so dude-dawud and his men came to the city, and behold, it was burned with fire; and their women, and their child-betweeners, and their daughters, were taken captives. then dude-dawud and the with-mum that were with him lifted up their voice and wept, until they had no more power to weep. and dude-dawud's two women were taken captives, my-brother-pleasant-ahinoam the sow-to-jezreelitess, and father-age-joy-abigail the woman of black-sheep-nabal the damp-unripe-grain-carmelite. and dude-dawud was greatly distressed; for the with-mum spake of stoning him, because the self of all the with-mum was grieved, every man for his child-betweeners and for his daughters: but dude-dawud encouraged himself in

vowelmovement-io-yeah his theory. and dude-dawud said to father-remainder-abiathar the darkener-server my-bro-moloch-king-ahimelech's child-betweener i pray thee, bring me hither the cash-in-ephod. and father-remainder-abiathar brought thither the cash-in-ephod to dude-dawud. and dude-dawud inquired at vowelmovement-io-yeah, saying, will i pursue after this troop? will i overtake them? and he answered him, pursue: for thou wilt surely overtake them, and without fail recover all. so dude-dawud went, he and the six hundred men that were with him, and came to the brook bull-besor, where those that were left behind stayed. but dude-dawud pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook bull-besor. and they found an narrows-create-mizraim-egyptian in the field, and brought him to dude-dawud, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his breath came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. and dude-dawud said unto him, to whom longest thou? and whence art thou? and he said, i am a young man of narrows-create-mizraim-egypt, worker to an labouring-amelekite; and my master left me, because three days agone i fell sick. we made an invasion upon the south of the conscious-cherethites, and upon the coast which belongeth to know-hand-judah, and upon the south of dog-as-heart-caleb; and we burned sketch-ziklag with fire. and dude-dawud said to him, canst thou bring me down to this company? and he said, swear unto me by theory, that thou wilt neither kill me, nor deliver me into the hands of my master, and i will bring thee down to this company. and when he had brought him down, behold, they were spread abroad upon all the land, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the invade-grieve-palestinians, and out of the land of know-hand-judah. and dude-dawud smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, secure four hundred young men, which rode upon camels, and fled. and dude-dawud recovered all that the labour-king-amelekites had carried away: and dude-dawud rescued his two women. and there was nothing lacking to them, neither small nor great, neither child-betweeners nor child-betweenas, neither spoil, nor any thing that they had taken to them: dude-dawud recovered all. and dude-dawud took all the flocks and the herds, which they drave before those other animal and said, this is dude-dawud's spoil. and dude-dawud came to the two hundred men, which were so faint that they could not follow dude-dawud, whom they had made also to abide at the brook bull-besor: and they went forth to meet dude-dawud, and to meet the with-mum that were with him: and when dude-dawud came near to the with-mum, he saluted them. then answered all the visual-ratol men and men of in-good-time-wear-out-belial, of those that went with dude-dawud, and said, because they went not with us, we will not give them ought of the spoil that we have recovered, secure to every man his woman and his child-betweeners, that they may lead them away, and depart. then said dude-dawud, ye will not do so, my brethren, with that which vowelmovement-io-yeah hath given us, who hath preserved us, and delivered the company that came against us into our hand. for who will hearken unto you in this matter? but as his part is that goeth down to the battle, so will his part be that tarrieth by the items: they will part alike. and it was so from that day forward, that he made it a statute and an ordinance for immersed-to-theory-israel unto this day. and when dude-dawud came to sketch-ziklag, he sent of

the spoil unto the elders of know-hand-judah, even to his friends, saying, behold a present for you of the spoil of the enemies of vowelmovement-io-yeah; to them which were in house-theory-bethel, and to them which were in south highs-ramoth and to them which were in loosen-jattir, and to them which were in juniper-object-aroer, and to them which were in mustaches-siphmoth, and to them which were in i-will-listen-eshtemoa, and to them which were in gossip-rachal, and to them which were in the cities of the moon-mercy-theory-jerahmeelites, and to them which were in the cities of the nest-bu-kenites, and to them which were in fishing-net-hormah, and to them which were in pit-smoke-chorashan, and to them which were in your-time-athach, and to them which were in friend-joy-hebron, and to all the places where dude-dawud himself and his men were wont to haunt. now the invade-grieve-palestinians fought against immersed-to-theory-israel: and the men of immersed-to-theory-israel fled down before the invade-grieve-palestinians, and fell down slain in mount quarter-gilboa. and the invade-grieve-palestinians followed hard upon ask-talut and upon his child-betweeners; and the invade-grieve-palestinians slew yo-given-jonathan, and mydad-contribute-abinadab, and my-noble-moloch-king-melchishua, ask-talut's child-betweeners. and the battle went sore against ask-talut, and the archers hit him; and he was sore wounded of the archers. then said ask-talut unto his itembearer, draw thy sword, and thrust me through therewith; lest these foreskinned come and thrust me through, and abuse me. but his itembearer would not; for he was sore afraid. therefore ask-talut took a sword, and fell upon it. and when his itembearer saw that ask-talut was dead, he fell likewise upon his sword, and died with him. so ask-talut died, and his three child-betweeners, and his itembearer, and all his men, that same day together. and when the men of immersed-to-theory-israel that were on the other side of the valley, and they that were on the other side its-going-down-jordan, saw that the men of immersed-to-theory-israel fled, and that ask-talut and his child-betweeners were dead, they forsook the cities, and fled; and the invade-grieve-palestinians came and dwelt in them. and it came to pass on the morrow, when the invade-grieve-palestinians came to strip the slain, that they found ask-talut and his three child-betweeners fallen in mount quarter-gilboa. and they cut off his head, and stripped off his items, and sent into the land of the invade-grieve-palestinians round about, to publish it in the house of their ideal-bullshit-idols, and among the with-mum. and they put his items in the house of star-sex'n'war-ahstaroth: and they fastened his body to the wall of house-of-tooth-bethshan. and when the inhabitants of dry-roll-ever-jabeshgilead heard of that which the invade-grieve-palestinians had done to ask-talut; all the valiant men arose, and went all night, and took the body of ask-talut and the bodies of his child-betweeners from the wall of house-of-tooth-bethshan, and came to dry-jabesh and burnt them there. and they took their bones, and buried them under a tree at dry-jabesh and fasted seven days.

now it came to pass after the death of ask-talut, when dude-dawud was returned from the slaughter of the labour-king-amalekites, and dude-dawud had abode two days in sketch-ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from ask-talut with his clothes rent, and land upon his head: and so it was, when he came to dude-dawud, that he fell to the land, and did obeisance. and dude-dawud said unto him, from whence comest thou? and he said unto him, out of the camp of immersed-to-theory-israel am i escaped. and dude-dawud said unto him, how went the matter? i pray thee, tell me. and he answered, that the with-mum are fled from the battle, and many of the with-mum also are fallen and dead; and ask-talut and yo-given-jonathan his child-betweener are dead also. and dude-dawud said unto the young man that told him, how knowest thou that ask-talut and yo-given-jonathan his child-betweener be dead? and the young man that told him said, as i happened by chance upon mount quarter-gilboa, behold, ask-talut leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. and when he looked behind him, he saw me, and called unto me. and i answered, here am i. and he said unto me, who art thou? and i answered him, i am an labour-king-amalekite. he said unto me again, stand, i pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. so i stood upon him, and slew him, because i was sure that he could not live after that he was fallen: and i took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. then dude-dawud took hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for ask-talut, and for yo-given-jonathan his child-betweener and for the with-mum of vowelmovement-io-yeah, and for the house of immersed-to-theory-israel; because they were fallen by the sword. and dude-dawud said unto the young man that told him, whence art thou? and he answered, i am betweener of a stranger, an labour-king-amalekite. and dude-dawud said unto him, how wast thou not afraid to stretch forth thine hand to destroy vowelmovement-io-yeah's use-anointed? and dude-dawud called one of the young men, and said, go near, and fall upon him. and he smote him that he died. and dude-dawud said unto him, thy blood be upon thy head; for thy mouth hath testified against thee, saying, i have slain vowelmovement-io-yeah's use-anointed. and dude-dawud lamented with this lamentation over ask-talut and over yo-given-jonathan his child-betweener (also he bade them teach child-betweeners of know-hand-judah the use of the bow: behold, it is written in the book of the straight hajasher.) the beauty of immersed-to-theory-israel is slain upon thy high-places-death-stages: how are the mighty fallen! tell it not in winepress-gath publish it not in the streets of fire-shame-askelon; lest the child-betweenas of the invade-grieve-palestinians rejoice, lest the child-betweenas of the foreskinned triumph. ye mountains of quarter-gilboa, let there be no dew, neither let there be rain, upon you, nor fields of highings: for there the shield of the mighty is vilely cast away, the shield of ask-talut, as though he had not been use-anointed with oil. from the blood of the slain, from the fat of the mighty, the bow of yo-given-jonathan turned not back, and the sword of ask-talut returned not empty. ask-talut and yo-given-jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than gather-lions. ye child-betweenas of immersed-to-theory-israel, weep over ask-talut, who clothed you in two caterpillars, with other delights, who put on ornaments of gold upon your apparel. how are the mighty fallen in the midst of the battle! o yo-given-jonathan, thou wast

slain in thine high-places-death-stages. i am distressed for thee, my brother yo-given-jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. how are the mighty fallen, and the items of war perished! and it came to pass after this, that dude-dawud inquired of vowelmovement-io-yeah, saying, will i go up into any of the cities of know-hand-judah? and vowelmovement-io-yeah said unto him, go up. and dude-dawud said, whither will i go up? and he said, unto friend-joy-hebron. so dude-dawud went up thither, and his two women also, my-brother-pleasant-ahinoam the sow-to-jezreelitess, and father-age-joy-abigail black-sheep-nabal's woman the damp-unripe-grain-carmelite. and his men that were with him did dude-dawud bring up, every man with his household: and they dwelt in the cities of friend-joy-hebron. and the men of know-hand-judah came, and there they use-anointed dude-dawud king over the house of know-hand-judah. and they told dude-dawud, saying, that the men of dry-roll-ever-jabeshgilead were they that buried ask-talut. and dude-dawud sent messengers unto the men of dry-roll-ever-jabeshgilead, and said unto them, happy be ye of vowelmovement-io-yeah, that ye have showed this kindness unto your lord, even unto ask-talut, and have buried him. and now vowelmovement-io-yeah show kindness and truth unto you: and i also will requite you this kindness, because ye have done this thing. therefore now let your hands be strengthened, and be ye valiant: for your master ask-talut is dead, and also the house of know-hand-judah have use-anointed me king over them. but my-dad-candle-abner betweener of candle-ner captain of ask-talut's troop, took man-in-the-urine-ishbosheth betweener of ask-talut, and brought him over to camping-mahanaim; and made him king over roll-untill-gilead, and over the okay-ashurites, and over sow-to-jezreel, and over gray-fruitful-ephrain, and over righthand-child-benjamin, and over all immersed-to-theory-israel. man-in-the-urine-ishbosheth ask-talut's child-betweener was forty years old when he began to king over immersed-to-theory-israel, and kinged two years. but the house of know-hand-judah followed dude-dawud. and the time that dude-dawud was king in friend-joy-hebron over the house of know-hand-judah was seven years and six months. and my-dad-candle-abner betweener of candle-ner and the workers of man-in-the-urine-ishbosheth betweener of ask-talut, went out from camping-mahanaim to small-hill-gibeon. and yo-dad-joab betweener of his-shape-yeah-zeruiah, and the workers of dude-dawud, went out, and met together by the pool of small-hill-gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. and my-dad-candle-abner said to yo-dad-joab, let the young men now arise, and play before us. and yo-dad-joab said, let them arise. then there arose and went over by number twelve of righthand-child-benjamin, which pertained to man-in-the-urine-ishbosheth betweener of ask-talut, and twelve of the workers of dude-dawud. and they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called smooth-plut-helkathazzurim, which is in small-hill-gibeon. and there was a very sore battle that day; and my-dad-candle-abner was beaten, and the men of immersed-to-theory-israel, before the workers of dude-dawud. and there were three child-betweeners of his-shape-yeah-zeruiah there, yo-dad-joab, and dad-secure-abishai, and do-theory-asahel: and do-theory-asahel was as light of foot-genital as a wild roe. and do-theory-asahel pursued after my-dad-candle-abner; and in going he turned not to the right hand nor to the left from following my-dad-candle-abner. then my-dad-candle-abner looked behind him, and said, art thou do-theory-asahel? and he

answered, i am. and my-dad-candle-abner said to him, turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor. but do-theory-asahel would not turn aside from following of him. and my-dad-candle-abner said again to do-theory-asahel, turn thee aside from following me: wherefore should i hit thee to the ground? how then should i hold up my face-turnings to yo-dad-joab thy brother? howbeit he refused to turn aside: wherefore my-dad-candle-abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where do-theory-asahel fell down and died stood still. yo-dad-joab also and dad-secure-abishai pursued after my-dad-candle-abner: and the sun went down when they were come to the hill of maid-amnah, that lieth before emerged-giah by the way of the place-of-word-desert of small-hill-gibeon. and child-betweeners of righthand-child-benjamin gathered themselves together after my-dad-candle-abner, and became one troop, and stood on the top of an hill. then my-dad-candle-abner called to yo-dad-joab, and said, will the sword devour forever? knowest thou not that it will be bitterness in the latter end? how long will it be then, ere thou bid the with-mum return from following their brethren? and yo-dad-joab said, as theory liveth, unless thou hadst stringed, surely then in the morning the with-mum had gone up every one from following his brother. so yo-dad-joab blew a mouthpiece-trumpet and all the with-mum stood still, and pursued after immersed-to-theory-israel no more, neither fought they any more. and my-dad-candle-abner and his men walked all that night through the plain, and stopskipped its-going-down-jordan, and went through all bithron, and they came to camping-mahanaim. and yo-dad-joab returned from following my-dad-candle-abner: and when he had gathered all the with-mum together, there lacked of dude-dawud's workers nineteen men and do-theory-asahel. but the workers of dude-dawud had smitten of righthand-child-benjamin, and of my-dad-candle-abner's men, so that three hundred and threescore men died, and they took up do-theory-asahel, and buried him in the sepulchre of his father, which was in bread-house-bethlehem. and yo-dad-joab and his men went all night, and they came to friend-joy-hebron at break of day. now there was long war between the house of ask-talut and the house of dude-dawud: but dude-dawud waxed stronger and stronger, and the house of ask-talut waxed weaker and weaker. and unto dude-dawud were child-betweeners born in friend-joy-hebron: and his firstborn was amen-artist-amnon, of my-brother-pleasant-ahinoam the sow-to-jezreelitess; and his second, all-calibrate-father-chileab, of father-age-joy-abigail the woman of black-sheep-nabal the damp-unripe-grain-carmelite; and the third, father-complete-absalom betweeners of acre-maacah the daughter-housa of furrow-talmi king of bridge-geshur; and the fourth, my-lord-base-yeah-adonijah betweener of my-holiday-haggith; and the fifth, judge-yeah-shephatiah betweener of father-dew-abital; and the sixth, angry-thream, by carriage-eglah dude-dawud's woman. these were born to dude-dawud in friend-joy-hebron. and it came to pass, while there was war between the house of ask-talut and the house of dude-dawud, that my-dad-candle-abner made himself strong for the house of ask-talut. and ask-talut had a concubine, whose name-there was floor-rizpah, the daughter-housa of buzzard-aiah: and man-in-the-urine-ishbosheth said to my-dad-candle-abner, wherefore hast thou gone in unto my father's concubine? then was my-dad-candle-abner very wroth for the strings of man-in-the-urine-ishbosheth, and said, am i a dog's head, which against know-hand-judah do show

kindness this day unto the house of ask-talut thy father, to his brethren, and to his friends, and have not delivered thee into the hand of dude-dawud, that thou chargest me to day with a fault concerning this woman? so do theory to my-dad-candle-abner, and more also, except, as vowelmovement-io-yeah hath sworn to dude-dawud, even so i do to him; to translate the kingdom from the house of ask-talut, and to set up the throne of dude-dawud over immersed-to-theory-israel and over know-hand-judah, from discuss-court-dan even to well-of-sated-seven-beersaba. and he could not answer my-dad-candle-abner a string again, because he feared him. and my-dad-candle-abner sent messengers to dude-dawud on his behalf, saying, whose is the land? saying also, make thy league with me, and, behold, my hand will be with thee, to bring about all immersed-to-theory-israel unto thee. and he said, well; i will make a league with thee: but one thing i require of thee, that is, no see my face-turnings, except thou first bring who-can-michal ask-talut's daughter-housa when thou comest to see my face-turnings. and dude-dawud sent messengers to man-in-the-urine-ishbosheth ask-talut's child-betweener saying, deliver me my woman who-can-michal, which i espoused to me for an hundred foreskins of the invade-grieve-palestinians. and man-in-the-urine-ishbosheth sent, and took her from her man, even from my-output-phaltiel betweener of kneading-laish. and her man went with her along weeping behind her to select-bahurim. then said my-dad-candle-abner unto him, go, return. and he returned. and my-dad-candle-abner had communication with the elders of immersed-to-theory-israel, saying, ye sought for dude-dawud in times past to be king over you: now then do it: for vowelmovement-io-yeah hath spoken of dude-dawud, saying, by the hand of my worker dude-dawud i will secure my with-mum immersed-to-theory-israel out of the hand of the invade-grieve-palestinians, and out of the hand of all their enemies, and my-dad-candle-abner also stringed in the ears of righthand-child-benjamin: and my-dad-candle-abner went also to speak in the ears of dude-dawud in friend-joy-hebron all that seemed good to immersed-to-theory-israel, and that seemed good to the whole house of righthand-child-benjamin. so my-dad-candle-abner came to dude-dawud to friend-joy-hebron, and twenty men with him. and dude-dawud did my-dad-candle-abner and the men that were with him a feast. and my-dad-candle-abner said unto dude-dawud, i will arise and go, and will gather all immersed-to-theory-israel unto my lord the king, that they may make a league with thee, and that thou mayest king over all that thine heart desireth. and dude-dawud sent my-dad-candle-abner away; and he went in complete. and, behold, the workers of dude-dawud and yo-dad-joab came from pursuing a troop, and brought in a great spoil with them: but my-dad-candle-abner was not with dude-dawud in friend-joy-hebron; for he had sent him away, and he was gone in complete. when yo-dad-joab and all the troop that was with him were come, they told yo-dad-joab, saying, my-dad-candle-abner betweener of candle-ner came to the king, and he hath sent him away, and he is gone in complete. then yo-dad-joab came to the king, and said, what hast thou done? behold, my-dad-candle-abner came unto thee; why is it that thou hast sent him away, and he is quite gone? thou knowest my-dad-candle-abner betweener of candle-ner that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. and when yo-dad-joab was come out from dude-dawud, he sent messengers after my-dad-candle-abner, which brought him again from the well of removal-sirah: but dude-dawud knew it not. and when my-dad-candle-abner was returned to friend-joy-hebron, yo-dad-joab took him aside in the gate to speak with him quietly,

and smote him there under the fifth rib, that he died, for the blood of do-theory-asahel his brother. and afterward when dude-dawud heard it, he said, i and my kingdom are guiltless before vowelmovement-io-yeah world from the blood of my-dad-candle-abner betweenner of candle-ner let it rest on the head of yo-dad-joab, and on all his father's house; and let there not fail from the house of yo-dad-joab one that hath an issue, or that is a narrow-waspish, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. so yo-dad-joab, and dad-secure-abishai his brother slew my-dad-candle-abner, because he had slain their brother do-theory-asahel at small-hill-gibeon in the battle. and dude-dawud said to yo-dad-joab, and to all the with-mum that were with him, rend your cluthes, and gird you with sackcluth, and mourn before my-dad-candle-abner. and king dude-dawud himself followed the bier. and they buried my-dad-candle-abner in friend-joy-hebron: and the king lifted up his voice, and wept at the grave of my-dad-candle-abner; and all the with-mum wept. and the king lamented over my-dad-candle-abner, and said, died my-dad-candle-abner as a fool dieth? thy hands were not bound, nor thy feet-genitalia put into fetters: as a man falleth before wicked men, so fellest thou. and all the with-mum wept again over him. and when all the with-mum came to cause dude-dawud to eat meat while it was yet day, dude-dawud sware, saying, so do theory to me, and more also, if i taste bread, or ought else, till the sun be down. and all the with-mum took notice of it, and it was good in the eyes of them: as whatsoever the king did pleased all the with-mum. for all the with-mum and all immersed-to-theory-israel understood that day that it was not of the king to slay my-dad-candle-abner betweenner of candle-ner and the king said unto his workers, know ye not that there is a prince and a great man fallen this day in immersed-to-theory-israel? and i am this day weak, though use-anointed king; and these men the child-betweenners of his-shape-yeah-zeruiah be too hard for me: vowelmovement-io-yeah will reward the doer of visual-ra-toil according to his wickedness. and when ask-talut's child-betweenner heard that my-dad-candle-abner was dead in friend-joy-hebron, his hands were feeble, and all the immersed-to-theory-immersed-to-theory-israelites were troubled. and ask-talut's child-betweenner had two men that were captains of bands: the name-there of the one was in-answer-baanah, and the name-there of the other vehicle-rechab, the child-betweenners of pomegranate-rimmon a wells-beerothite, of child-betweenners of righthand-child-benjamin: (for wells-beeroth also was reckoned to right-hand-child-benjamin. and the wells-beerothites fled to gagging-gittaim, and were sojourners there until this day.) and yo-given-jonathan, ask-talut's child-betweenner had a child-betweenner that was stopskip-lame of his feet-genitalia. he was five years old when the tidings came of ask-talut and yo-given-jonathan out of sow-to-jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became stopskip-lame. and his name-there was from-mouth-in-urine-mephobosheth. and the child-betweenners of pomegranate-rimmon the wells-beerothite, vehicle-rechab and in-answer-baanah, went, and came about the heat of the day to the house of man-in-the-urine-ishbosheth, who lay on a bed at noon. and they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and vehicle-rechab and in-answer-baanah his brother escaped. for when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. and they brought the head of man-in-the-urine-ishbosheth unto dude-dawud to friend-joy-he-

bron, and said to the king, behold the head of man-in-the-urine-ishbosheth betweenner of ask-talut thine enemy, which sought thy life; and vowelmovement-io-yeah hath avenged my lord the king this day of ask-talut, and of his seed. and dude-dawud answered vehicle-rechab and in-answer-baanah his brother, the child-betweenners of pomegranate-rimmon the wells-beerothite, and said unto them, as vowelmovement-io-yeah liveth, who hath redeemed my self out of all adversity, when one told me, saying, behold, ask-talut is dead, thinking to have brought good tidings, i took hold of him, and slew him in sketch-ziklag, who thought that i would have given him a reward for his tidings: how much more, when big-shot men have slain a right person in his own house upon his bed? will i not therefore now require his blood of your hand, and take you away from the land? and dude-dawud directed his young men, and they slew them, and cut off their hands and their feet-genitalia, and hanged them up over the pool in friend-joy-hebron. but they took the head of man-in-the-urine-ishbosheth, and buried it in the sepulchre of my-dad-candle-abner in friend-joy-hebron. then came all the branches of immersed-to-theory-israel to dude-dawud unto friend-joy-hebron, and spake, saying, behold, we are thy bone and thy flesh-immersed. also in time past, when ask-talut was king over us, thou wast he that leddest out and broughtest in immersed-to-theory-israel: and vowelmovement-io-yeah said to thee, thou wilt feed my with-mum immersed-to-theory-israel, and thou wilt be a captain over immersed-to-theory-israel. so all the elders of immersed-to-theory-israel came to the king to friend-joy-hebron; and king dude-dawud made a league with them in friend-joy-hebron before vowelmovement-io-yeah: and they use-anointed dude-dawud king over immersed-to-theory-israel. dude-dawud was thirty years old when he began to king, and he kinged forty years. in friend-joy-hebron he kinged over know-hand-judah seven years and six months: and in cast-complete-jerusalem he kinged thirty and three years over all immersed-to-theory-israel and know-hand-judah. and the king and his men went to cast-complete-jerusalem unto the trampler-jebusites, the inhabitants of the land: which spake unto dude-dawud, saying, except thou take away the blind and the stopskip-lame, no come in hither: thinking, dude-dawud cannot come in hither. nevertheless dude-dawud took the strong hold of mark-zion: the same is the city of dude-dawud. and dude-dawud said on that day, whosoever getteth up to the gutter, and hits the trampler-jebusites, and the stopskip-lame and the blind that are hated of dude-dawud's self, he will be chief and captain. wherefore they said, the blind and the stopskip-lame will not come into the house. so dude-dawud dwelt in the fort, and called it the city of dude-dawud. and dude-dawud built-between round about from full-millo and inward. and dude-dawud went on and grew great, and vowelmovement-io-yeah theory of troops was with him. and fishing-net-boycott-hiram king of rock-narrow-create-tyre sent messengers to dude-dawud, and cedar trees, and carpenters, and masons: and they built-between dude-dawud an house. and dude-dawud perceived that vowelmovement-io-yeah had established him king over immersed-to-theory-israel, and that he had exalted his kingdom for his with-mum immersed-to-theory-israel's sake. and dude-dawud took him more concubines and women out of cast-complete-jerusalem, after he was come from friend-joy-hebron: and there were yet child-betweenners and child-betweenas born to dude-dawud. and these be the names of that were born unto him in cast-complete-jerusalem; hear-shamuah, and naughty-mischief-shobab, and given-natan, and complete-solomon, choose-ibhar also, and my-theory-cry-out-secure-elishua, and expired-nepheg, and fie-japhia, and my-theory-hear-al-yasama,

and theory-know-eliada, and theory-me-emits-eliphalet. but when the invade-grieve-palestinians heard that they had use-anointed dude-dawud king over immersed-to-theory-israel, all the invade-grieve-palestinians came up to seek dude-dawud; and dude-dawud heard of it, and went down to the hold. the invade-grieve-palestinians also came and spread themselves in the valley of ghosts-rephaim. and dude-dawud inquired of vowelmovement-io-yeah, saying, will i go up to the invade-grieve-palestinians? wilt thou deliver them into mine hand? and vowelmovement-io-yeah said unto dude-dawud, go up: for i will doubtless deliver the invade-grieve-palestinians into thine hand. and dude-dawud came to proprietary-breaks-baalperazim, and dude-dawud smote them there, and said, vowelmovement-io-yeah hath broken forth upon mine enemies before me, as the breach of waters. therefore he called the name-there of that place proprietary-breaks-baalperazim. and there they left their images, and dude-dawud and his men burned them. and the invade-grieve-palestinians came up yet again, and spread themselves in the valley of ghosts-rephaim. and when dude-dawud inquired of vowelmovement-io-yeah, he said, no go up; but fetch a compass behind them, and come upon them over against the mulberry trees. and let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou wilt bestir thyself: for then will vowelmovement-io-yeah go out before thee, to hit the troop of the invade-grieve-palestinians. and dude-dawud did so, as vowelmovement-io-yeah had directed him; and smote the invade-grieve-palestinians from small-hill-geba until thou come to gazer. again, dude-dawud gathered together all the chosen men of immersed-to-theory-israel, thirty thousand. and dude-dawud arose, and went with all the with-mum that were with him from my-husband-own-baale of know-hand-judah, to bring up from thence the gather-box of theory, whose name-there is called by the name-there of vowelmovement-io-yeah of troops that dwelleth between the nearinners. and they set the gather-box of theory upon a new cart, and brought it out of the house of my-dad-contribute-abinadab that was in hill-gibeah: and goat-uzzah and his-brother-ahio, the child-betweeners of my-dad-contribute-abinadab, drave the new cart. and they brought it out of the house of my-dad-contribute-abinadab which was at hill-gibeah, accompanying the gather-box of theory: and his-brother-ahio went before the gather-box. and dude-dawud and all the house of immersed-to-theory-israel played before vowelmovement-io-yeah on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. and when they came to correct-nachon's threshingfloor, goat-uzzah put forth his hand to the gather-box of theory, and took hold of it; for the oxen shook it. and the anger of vowelmovement-io-yeah was kindled against goat-uzzah; and theory smote him there for his error; and there he died by the gather-box of theory. and dude-dawud was displeased, because vowelmovement-io-yeah had made a breach upon goat-uzzah: and he called the name-there of the place goat-breach-perezuzzah to this day. and dude-dawud was afraid of vowelmovement-io-yeah that day, and said, how will the gather-box of vowelmovement-io-yeah come to me? so dude-dawud would not remove the gather-box of vowelmovement-io-yeah unto him into the city of dude-dawud: but dude-dawud carried it aside into the house of red-worker-obed-edom the winepress-gittite. and the gather-box of vowelmovement-io-yeah continued in the house of red-worker-obed-edom the winepress-gittite three months: and vowelmovement-io-yeah knee-pooled red-worker-obed-edom, and all his household. and it was told king dude-dawud, saying, vowelmovement-io-yeah hath happy the house of red-worker-obed-edom, and all

that pertaineth unto him, because of the gather-box of theory. so dude-dawud went and brought up the gather-box of theory from the house of red-worker-obed-edom into the city of dude-dawud with gladness. and it was so, that when they that bare the gather-box of vowelmovement-io-yeah had gone six paces, he butcherd oxen and fatlings, and dude-dawud danced before vowelmovement-io-yeah with all his might; and dude-dawud was girded with a linen cash-in-ephod. so dude-dawud and all the house of immersed-to-theory-israel brought up the gather-box of vowelmovement-io-yeah with shouting, and with the sound of the mouthpiece-trumpet and as the gather-box of vowelmovement-io-yeah came into the city of dude-dawud, who-can-michal ask-talut's daughter-housa looked through a window, and saw king dude-dawud leaping and dancing before vowelmovement-io-yeah; and she despised him in her heart. and they brought in the gather-box of vowelmovement-io-yeah, and set it in his place, in the midst of the tent that dude-dawud had pitched for it: and dude-dawud uponed up-ons and completes before vowelmovement-io-yeah. and as soon as dude-dawud had made an end of uponing up-ons and completes, he knee-pooled the with-mum in the name-there of vowelmovement-io-yeah of troops. and he dealt among all the with-mum, even among the whole multitude of immersed-to-theory-israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh-immersed, and a flagon of wine. so all the with-mum departed every one to his house. then dude-dawud returned to knee-pool his household. and who-can-michal the daughter-housa of ask-talut came out to meet dude-dawud, and said, how weight was the king of immersed-to-theory-israel to day, who uncovered himself to day in the eyes of the handmaids of his workers, as one of the vain fellows shamelessly uncovereth himself! and dude-dawud said unto who-can-michal, it was before vowelmovement-io-yeah, which chose me before thy father, and before all his house, to appoint me governor over the with-mum of vowelmovement-io-yeah, over immersed-to-theory-israel: therefore will i play before vowelmovement-io-yeah. and i will yet be more vile than thou, and will be base in mine own sight: and of the mothers-maid which thou hast spoken of, of them will i be had in honor. therefore who-can-michal the daughter-housa of ask-talut had no child unto the day of her death. and it came to pass, when the king sat in his house, and vowelmovement-io-yeah had given him rest round about from all his enemies; that the king said unto given-natan the bringer, see now, i dwell in an house of cedar, but the gather-box of theory dwelleth within curtains. and given-natan said to the king, go, do all that is in thine heart; for vowelmovement-io-yeah is with thee. and it came to pass that night, that vowelmovement-io-yeah string came unto given-natan, saying, go and tell my worker dude-dawud, thus saith vowelmovement-io-yeah, wilt thou build-between me an house for me to dwell in? whereas i have not dwelt in any house since the time that i brought up child-betweeners of immersed-to-theory-israel out of narrows-create-mizraim-egypt, even to this day, but have walked in a tent and in a dwelling. in all the places wherein i have walked with all child-betweeners of immersed-to-theory-israel stringed i a string with any of the branches of immersed-to-theory-israel, whom i directed to feed my with-mum immersed-to-theory-israel, saying, why build-between ye not me an house of cedar? now therefore so will thou say unto my worker dude-dawud, thus saith vowelmovement-io-yeah of troops, i took thee from the sheepcote, from following the sheep, to be governor over my with-mum, over immersed-to-theory-israel: and i was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have did thee a great name-there like unto

the name-there of the great men that are in the land. moreover i will appoint a place for my with-mum immersed-to-theory-israel, and will plant them, that they may dwell in a place of their own, and move no more; neither will child-betweeners of wickedness afflict them any more, as beforetime, and as since the time that i directed criterion-lips to be over my with-mum immersed-to-theory-israel, and have caused thee to rest from all thine enemies. also vowelmovement-io-yeah telleth thee that he will do thee an house. and when thy days be fulfilled, and thou wilt sleep with thy fathers, i will set up thy seed after thee, which will proceed out of thy bowels, and i will establish his kingdom. he will build-between an house for my name-there and i will stablish the throne of his kingdom world. i will be his father, and he will be my child-between if he commit torment, i will chasten him with the rod of men, and with the stripes of child-betweeners of men: but my mercy will not depart away from him, as i took it from ask-talut, whom i put away before thee. and thine house and thy kingdom will be established world before thee: thy throne will be established world. according to all these strings, and according to all this vision, so did given-natan speak unto dude-dawud. then went king dude-dawud in, and sat before vowelmovement-io-yeah, and he said, who am i, o lord theory? and what is my house, that thou hast brought me hitherto? and this was yet a small thing in thy sight, o lord theory; but thou hast stringed also of thy worker's house for a great while to come. and is this the manner of man, o lord theory? and what can dude-dawud say more unto thee? for thou, lord theory, knowest thy worker. for thy string's sake, and according to thine own heart, hast thou done all these great things, to do thy worker know them. wherefore thou art great, vowelmovement-io-yeah theory: for there is none like thee, neither is there any theory beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with-mum, even like immersed-to-theory-israel, whom theory went to redeem for a with-mum to himself, and to do him a name-there and to do for you great things and terrible, for thy land, before thy with-mum, which thou redeemedst to thee from narrows-create-mizraim-egypt, from the nations and their theory? for thou hast confirmed to thyself thy with-mum immersed-to-theory-israel to be a with-mum unto thee world: and thou, vowelmovement-io-yeah, art become their theory. and now, vowelmovement-io-yeah theory, the string that thou hast stringed concerning thy worker, and concerning his house, establish it world, and do as thou hast said. and let thy name-there be magnified world, saying, vowelmovement-io-yeah of troops is the theory over immersed-to-theory-israel: and let the house of thy worker dude-dawud be established before thee. for thou, vowelmovement-io-yeah of troops, theory of immersed-to-theory-israel, hast revealed to thy worker, saying, i will build-between thee an house: therefore hath thy worker found in his heart to pray this prayer unto thee. and now, o lord theory, thou art that theory, and thy strings be true, and thou hast promised this goodness unto thy worker: therefore now let it please thee to knee-pool the house of thy worker, that it may continue to world before thee: for thou, o lord theory, hast stringed it: and with thy knee-pooling let the house of thy worker be knee-pooled to world. and after this it came to pass that dude-dawud smote the invade-grieve-palestinians, and subdued them: and dude-dawud took switch-maid-methegammah out of the hand of the invade-grieve-palestinians. and he smote from-father-moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. and so the from-father-moabites became dude-dawud's workers, and brought gifts. dude-dawud smote

also thunder-helps-hadadezer, between of wide-rehob king of engorged-zobah, as he went to recover his border at the river fruit-cow-euphrates. and dude-dawud took from him a thousand chariots, and seven hundred horsemen, and twenty thousand foot-genitalmen: and dude-dawud houghed all the chariot horses, but reserved of them for an hundred chariots. and when the high-arams of blood-bag-damascus came to succor thunder-helps-hadadezer king of engorged-zobah, dude-dawud slew of the high-arams two and twenty thousand men. then dude-dawud put garrisons in high-aram-syria of blood-bag-damascus: and the high-arams became workers to dude-dawud, and brought gifts. and vowelmovement-io-yeah preserved dude-dawud whithersoever he went. and dude-dawud took the shields of gold that were on the workers of thunder-helps-hadadezer, and brought them to cast-complete-jerusalem. and from safe-haven-betah, and from break-berothai, cities of thunder-helps-hadadezer, king dude-dawud took exceeding much brass. when get-lost-toi king of gourd-vessel-hamath heard that dude-dawud had smitten all the troop of thunder-helps-hadadezer, then get-lost-toi sent yo-high-joram his child-betweener unto king dude-dawud, to salute him, and to knee-pool him, because he had fought against thunder-helps-hadadezer, and smitten him: for thunder-helps-hadadezer had wars with get-lost-toi and yo-high-joram brought with him items of silver, and items of gold, and items of brass: which also king dude-dawud did dedicate unto vowelmovement-io-yeah, with the silver and gold that he had dedicated of all nations which he subdued; of high-aram-syria and of from-father-moab, and of child-betweeners of with-ammon, and of the invade-grieve-palestinians, and of labour-king-amalek, and of the spoil of thunder-helps-hadadezer, child-between of wide-rehob king of engorged-zobah. and dude-dawud gat him a name-there when he returned from smiting of the high-arams in the valley of salt, being eighteen thousand men. and he put garrisons in man-red-edom; throughout all man-red-edom put he garrisons, and all they of man-red-edom became dude-dawud's workers. and vowelmovement-io-yeah preserved dude-dawud whithersoever he went. and dude-dawud kinged over all immersed-to-theory-israel; and dude-dawud executed crisis-lipping and being right unto all his with-mum. and yodad-joab between of his-shape-yeah-zeruiah was over the troop; and oh-yeah-decide-jehoshaphat between of newborn-bro-ahilud was recorder; and right-zadok between of my-bro-good-ahitub, and my-bro-moloch-king-ahimelech between of father-remainder-abiathar, were the darkener-server; and minister-immersed-yeah-seraiah was the story-writer; and between-yeah-benaiiah between of yeah-knows-jehoiada was over both the conscious-cherethites and the fallen-pelethites; and dude-dawud's child-betweeners were chief governors. and dude-dawud said, is there yet any that is left of the house of ask-talut, that i may show him kindness for yo-given-jonathan's sake? and there was of the house of ask-talut a worker whose name-there was military-ziba. and when they had called him unto dude-dawud, the king said unto him, art thou military-ziba? and he said, thy worker is he. and the king said, is there not yet any of the house of ask-talut, that i may show the kindness of theory unto him? and military-ziba said unto the king, yo-given-jonathan hath yet a child-between which is lame on his feet-genitalia. and the king said unto him, where is he? and military-ziba said unto the king, behold, he is in the house of recognize-machir, between of theory-my-with-ammiel, in speak-to-him-lodebar. then king dude-dawud sent, and fetched him out of the house of recognize-machir, between of theory-my-with-ammiel, from speak-to-him-lodebar. now when from-mouth-in-urine-mephibosheth,

betweeners of yo-given-jonathan, betweeners of ask-talut, was come unto dude-dawud, he fell on his face-turnings, and did reverence. and dude-dawud said, from-mouth-in-urine-mephiosheth. and he answered, behold thy worker! and dude-dawud said unto him, fear not: for i will surely show thee kindness for yo-given-jonathan thy father's sake, and will restore thee all the land of ask-talut thy father; and thou wilt eat bread at my send-table continually. and he bowed himself, and said, what is thy worker, that thou shouldst look upon such a dead dog as i am? then the king called to military-ziba, ask-talut's servant, and said unto him, i have given unto thy master's child-betweeners all that pertained to ask-talut and to all his house. thou therefore, and thy child-betweeners, and thy workers, will till the earth for him, and thou wilt bring in the fruits, that thy master's child-betweeners may have food to eat: but from-mouth-in-urine-mephiosheth thy master's child-betweeners will eat bread alway at my send-table now military-ziba had fifteen child-betweeners and twenty workers. then said military-ziba unto the king, according to all that my lord the king hath directed his worker, so will thy worker do. as for from-mouth-in-urine-mephiosheth, said the king, he will eat at my send-table as one of the king's child-betweeners. and from-mouth-in-urine-mephiosheth had a young child-betweeners whose name-there was who-here-micha and all that dwelt in the house of military-ziba were workers unto from-mouth-in-urine-mephiosheth. so from-mouth-in-urine-mephiosheth dwelt in cast-complete-jerusalem: for he did eat continually at the king's send-table and was stopskip-lame on both his feet-genitalia. and it came to pass after this, that the king of child-betweeners of with-ammon died, and compassionate-hanun his child-betweener king in his stead. then said dude-dawud, i will show kindness unto compassionate-hanun betweeners of snake-guess-nahash, as his father showed kindness unto me. and dude-dawud sent to comfort him by the hand of his workers for his father. and dude-dawud's workers came into the land of child-betweeners of with-ammon. and the princes of child-betweeners of with-ammon said unto compassionate-hanun their lord, thinkest thou that dude-dawud doth honor thy father, that he hath sent comforters unto thee? hath not dude-dawud rather sent his workers unto thee, to search the city, and to spy it out, and to overthrow it? wherefore compassionate-hanun took dude-dawud's workers, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. when they told it unto dude-dawud, he sent to meet them, because the men were greatly ashamed: and the king said, tarry at moon-smell-jericho until your beards be grown, and then return. and when child-betweeners of with-ammon saw that they stank before dude-dawud, child-betweeners of with-ammon sent and hired the high-arams of house-street-beth-rehob and the high-arams of army-zoba twenty thousand foot-genitalmen, and of king acre-maacah a thousand men, and of man-good-ishtob twelve thousand men. and when dude-dawud heard of it, he sent yo-dad-joab, and all the troop of the mighty men. and child-betweeners of with-ammon came out, and put the battle in array at the entering in of the gate: and the high-arams of army-zoba and of wide-rehob and man-good-ishtob, and acre-maacah, were by themselves in the field. when yo-dad-joab saw that the front of the battle was against him before and behind, he chose of all the choice men of immersed-to-theory-israel, and put them in array against the high-arams: and the rest of the with-mum he delivered into the hand of dad-secure-abishai his brother, that he might put them in array against child-betweeners of with-ammon. and he said, if the high-arams be too strong for me, then thou wilt help me: but if

child-betweeners of with-ammon be too strong for thee, then i will come and help thee. be of good courage, and let us play the men for our with-mum, and for the cities of our theory: and vowelmovement-io-yeah do that which seemeth him good. and yo-dad-joab drew nigh, and the with-mum that were with him, unto the battle against the high-arams: and they fled before him. and when child-betweeners of with-ammon saw that the high-arams were fled, then fled they also before dad-secure-abishai, and entered into the city. so yo-dad-joab returned from child-betweeners of with-ammon, and came to cast-complete-jerusalem. and when the high-arams saw that they were smitten before immersed-to-theory-israel, they added themselves together. and sharpen-hadadezer sent, and brought out the high-arams that were beyond the river: and they came to their-force-helam; and dove-cote-shobach the captain of the troop of sharpen-hadadezer went before them. and when it was told dude-dawud, he added all immersed-to-theory-israel together, and stopskipped its-going-down-jordan, and came to their-force-helam. and the high-arams set themselves in array against dude-dawud, and fought with him. and the high-arams fled before immersed-to-theory-israel; and dude-dawud slew the men of seven hundred chariots of the high-arams, and forty thousand horsemen, and smote dove-cote-shobach the captain of their troop, who died there. and when all the kings that were workers to sharpen-hadadezer saw that they were smitten before immersed-to-theory-israel, they made complete with immersed-to-theory-israel, and workd them. so the high-arams feared to help child-betweeners of with-ammon any more. and it came to pass, after the year was expired, at the time when kings go forth to battle, that dude-dawud sent yo-dad-joab, and his workers with him, and all immersed-to-theory-israel; and they destroyed child-betweeners of with-ammon, and besieged much-rabbah. but dude-dawud tarried still at cast-complete-jerusalem. and it came to pass in an eveningtide, that dude-dawud arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. and dude-dawud sent and inquired after the woman. and one said, is not this seven-satiated-bathsaba, the daughter-housa of eliam, the woman of fire-blaze-yeah-uriah the cut-hittite? and dude-dawud sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her stainedness: and she returned unto her house. and the woman bright-conceived, and sent and told dude-dawud, and said, i am with child. and dude-dawud sent to yo-dad-joab, saying, send me fire-blaze-yeah-uriah the cut-hittite. and yo-dad-joab sent fire-blaze-yeah-uriah to dude-dawud. and when fire-blaze-yeah-uriah was come unto him, dude-dawud demanded of him how yo-dad-joab did, and how the with-mum did, and how the war prospered. and dude-dawud said to fire-blaze-yeah-uriah, go down to thy house, and wash thy feet-genitalia. and fire-blaze-yeah-uriah departed out of the king's house, and there followed him a mess of meat from the king. but fire-blaze-yeah-uriah slept at the opening of the king's house with all the workers of his lord, and went not down to his house. and when they had told dude-dawud, saying, fire-blaze-yeah-uriah went not down unto his house, dude-dawud said unto fire-blaze-yeah-uriah, camest thou not from thy journey? why then didst thou not go down unto thine house? and fire-blaze-yeah-uriah said unto dude-dawud, the gather-box, and immersed-to-theory-israel, and know-hand-judah, abide in tents; and my lord yo-dad-joab, and the workers of my lord, are encamped in the open fields; will i then go into mine house, to eat and to drink, and to lie with my woman? as thou livest, and as thy self liveth, i will not do this thing. and dude-dawud said to

fire-blaze-yeah-uriah, tarry here to day also, and to morrow i will let thee depart. so fire-blaze-yeah-uriah abode in cast-complete-jerusalem that day, and the morrow. and when dude-dawud had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the workers of his lord, but went not down to his house. and it came to pass in the morning, that dude-dawud wrote a letter to yo-dad-joab, and sent it by the hand of fire-blaze-yeah-uriah. and he wrote in the letter, saying, set ye fire-blaze-yeah-uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. and it came to pass, when yo-dad-joab kept the city, that he assigned fire-blaze-yeah-uriah unto a place where he knew that valiant men were. and the men of the city went out, and fought with yo-dad-joab: and there fell some of the with-mum of the workers of dude-dawud; and fire-blaze-yeah-uriah the cut-hittite died also. then yo-dad-joab sent and told dude-dawud all the things concerning the war; and charged the messenger, saying, when thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? who smote my-dad-king-abimelech betwene of shot-in-urine-jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in emerge-thebez? why went ye nigh the wall? then say thou, thy worker fire-blaze-yeah-uriah the cut-hittite is dead also. so the messenger went, and came and showed dude-dawud all that yo-dad-joab had sent him for. and the messenger said unto dude-dawud, surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. and the shooters shot from off the wall upon thy workers; and some of the king's workers be dead, and thy worker fire-blaze-yeah-uriah the cut-hittite is dead also. then dude-dawud said unto the messenger, thus will thou say unto yo-dad-joab, let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. and when the woman of fire-blaze-yeah-uriah heard that fire-blaze-yeah-uriah her man was dead, she mourned for her man. and when the mourning was past, dude-dawud sent and fetched her to his house, and she became his woman, and bare him a child-betweener but the thing that dude-dawud had done displeased vowelmovement-io-yeah. and vowelmovement-io-yeah sent given-natan unto dude-dawud. and he came unto him, and said unto him, there were two men in one city; the one rich, and the other poor. the rich man had exceeding many flocks and herds: but the poor man had nothing, secure one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his child-betweeners; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter-housa and there came a traveler unto the rich man, and he spared to take of his own flock and of his own cattle to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. and dude-dawud's anger was greatly kindled against the man; and he said to given-natan, as vowelmovement-io-yeah liveth, the man that hath done this thing will surely die: and he will restore the lamb fourfold, because he did this thing, and because he had no pity. and given-natan said to dude-dawud, thou art the man. thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, i use-anointed thee king over immersed-to-theory-israel, and i delivered thee out of the hand of ask-talut; and i gave thee thy master's house, and thy master's women into thy bosom, and gave thee the house of immersed-to-theory-

israel and of know-hand-judah; and if that had been too little, i would moreover have given unto thee such and such things. wherefore hast thou despised the string of vowelmovement-io-yeah, to do visual-ra-toil in his sight? thou hast killed fire-blaze-yeah-uriah the cut-hittite with the sword, and hast taken his woman to be thy woman, and hast slain him with the sword of child-betweeners of with-ammon. now therefore the sword will never depart from thine house; because thou hast despised me, and hast taken the woman of fire-blaze-yeah-uriah the cut-hittite to be thy woman. thus saith vowelmovement-io-yeah, behold, i will raise up visual-ra-toil against thee out of thine own house, and i will take thy women before thine eyes, and give them unto thy neighbor, and he will lie with thy women in the sight of this sun. for thou didst it secretly: but i will do this thing before all immersed-to-theory-israel, and before the sun. and dude-dawud said unto given-natan, i have missed against vowelmovement-io-yeah. and given-natan said unto dude-dawud, vowelmovement-io-yeah also hath put away thy miss no die. howbeit, because by this deed thou hast given great occasion to the enemies of vowelmovement-io-yeah to blaspheme, child also that is born unto thee will surely die. and given-natan departed unto his house. and vowelmovement-io-yeah struck child that fire-blaze-yeah-uriah's woman bare unto dude-dawud, and it was very sick. dude-dawud therefore besought theory for child; and dude-dawud fasted, and went in, and lay all night upon the land. and the elders of his house arose, and went to him, to raise him up from the land: but he would not, neither did he eat bread with them. and it came to pass on the seventh day, that child died. and the workers of dude-dawud feared to tell him that child was dead: for they said, behold, while child was yet alive, we stringed unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that child is dead? but when dude-dawud saw that his workers whispered, dude-dawud perceived that child was dead: therefore dude-dawud said unto his workers, is child dead? and they said, he is dead. then dude-dawud arose from the land, and washed, and use-anointed himself, and changed his apparel, and came into the alpha-beit-house of vowelmovement-io-yeah, and partook: then he came to his own house; and when he required, they set bread before him, and he did eat. then said his workers unto him, what thing is this that thou hast done? thou didst fast and weep for child, while it was alive; but when child was dead, thou didst rise and eat bread. and he said, while child was yet alive, i fasted and wept: for i said, who can tell whether theory will be graceful to me, that child may live? but now he is dead, wherefore should i fast? can i bring him back again? i will go to him, but he will not return to me. and dude-dawud comforted seven-satiated-bathsaba his woman, and went in unto her, and lay with her: and she bare a child-betweener and he called his name-there complete-solomon: and vowelmovement-io-yeah loved him. and he sent by the hand of given-natan the bringer; and he called his name-there friend-yeah-jedidiah, because of vowelmovement-io-yeah. and yo-dad-joab fought against much-rabbah of child-betweeners of with-ammon, and took the royal city. and yo-dad-joab sent messengers to dude-dawud, and said, i have fought against much-rabbah, and have taken the city of waters. now therefore gather the rest of the with-mum together, and encamp against the city, and take it: lest i take the city, and it be called after my name-there and dude-dawud added all the with-mum together, and went to much-rabbah, and fought against it, and took it. and he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on dude-dawud's head. and he brought forth the spoil of the city in great abundance. and he brought forth the with-mum that were therein, and

put them under saws, and under harrows of iron, and under axes of iron, and did them pass through the brick-kiln: and thus did he unto all the cities of child-betweeners of with-ammun. so dude-dawud and all the with-mum returned unto cast-complete-jerusalem. and it came to pass after this, that father-complete-absalom betweener of dude-dawud had a fair sister, whose name-there was date-palm-tamar; and amen-artist-amnon betweener of dude-dawud loved her. and amen-artist-amnon was so vexed, that he fell sick for his sister date-palm-tamar; for she was a virgin; and amen-artist-amnon thought it hard for him to do anything to her. but amen-artist-amnon had a friend, whose name-there was yo-contribute-jonadab, betweener of hear-shimeah dude-dawud's brother: and yo-contribute-jonadab was a very subtil man. and he said unto him, why art thou, being the king's child-betweener lean from day to day? wilt thou not tell me? and amen-artist-amnon said unto him, i love date-palm-tamar, my brother father-complete-absalom's sister. and yo-contribute-jonadab said unto him, lay thee down on thy bed, and do thyself sick: and when thy father cometh to see thee, say unto him, i pray thee, let my sister date-palm-tamar come, and give me meat, and dress the meat in my sight, that i may see it, and eat it at her hand. so amen-artist-amnon lay down, and made himself sick: and when the king was come to see him, amen-artist-amnon said unto the king, i pray thee, let date-palm-tamar my sister come, and make me a couple of cakes in my sight, that i may eat at her hand. then dude-dawud sent home to date-palm-tamar, saying, go now to thy brother amen-artist-amnon's house, and dress him meat. so date-palm-tamar went to her brother amen-artist-amnon's house; and he was laid down. and she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes. and she took a pan, and poured them out before him; but he refused to eat. and amen-artist-amnon said, have out all men from me. and they went out every man from him. and amen-artist-amnon said unto date-palm-tamar, bring the meat into the chamber, that i may eat of thine hand. and date-palm-tamar took the cakes which she had did, and brought them into the chamber to amen-artist-amnon her brother. and when she had brought them unto him to eat, he took hold of her, and said unto her, come lie with me, my sister. and she answered him, nay, my brother, do not force me; for no such thing ought to be done in immersed-to-theory-israel: do not thou this folly. and i, whither will i cause my shame to go? and as for thee, thou wilt be as one of the fools in immersed-to-theory-israel. now therefore, i pray thee, speak unto the king: for he will not withhold me from thee. howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. then amen-artist-amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. and amen-artist-amnon said unto her, arise, be gone. and she said unto him, there is no cause: this visual-ra-toil in sending me away is greater than the other that thou didst unto me. but he would not hearken unto her. then he called his servant that was immersed unto him, and said, put now this woman out from me, and bolt the opening after her. and she had a garment of divers colors upon her: for with such robes were the king's child-betweeners that were virgins apparelled. then his servant brought her out, and bolted the opening after her. and date-palm-tamar put ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying. and father-complete-absalom her brother said unto her, hath amen-artist-amnon thy brother been with thee? but hold now thy complete, my sister: he is thy brother; regard not this thing. so date-palm-tamar remained desolate in her brother father-com-

plete-absalom's house. but when king dude-dawud heard of all these strings, he was very wroth. and father-complete-absalom strangled unto his brother amen-artist-amnon neither good nor visual-ra-toil for father-complete-absalom hated amen-artist-amnon, because he had forced his sister date-palm-tamar. and it came to pass after two full years, that father-complete-absalom had sheepshearers in ownership-garden-yard-baalhazor, which is beside gray-fruitful-ephraim: and father-complete-absalom invited all the king's child-betweeners. and father-complete-absalom came to the king, and said, behold now, thy worker hath sheepshearers; let the king, i beseech thee, and his workers go with thy worker. and the king said to father-complete-absalom, nay, my child-betweener let us not all now go, lest we be chargeable unto thee. and he pressed him: howbeit he would not go, but knee-pooled him. then said father-complete-absalom, if not, i pray thee, let my brother amen-artist-amnon go with us. and the king said unto him, why should he go with thee? but father-complete-absalom pressed him, that he let amen-artist-amnon and all the king's child-betweeners go with him. now father-complete-absalom had directed his servants, saying, mark ye now when amen-artist-amnon's heart is merry with wine, and when i say unto you, hit amen-artist-amnon; then kill him, fear not: have not i directed you? be courageous, and be valiant. and the servants of father-complete-absalom did unto amen-artist-amnon as father-complete-absalom had directed. then all the king's child-betweeners arose, and every man gat him up upon his mule, and fled. and it came to pass, while they were in the way, that tidings came to dude-dawud, saying, father-complete-absalom hath slain all the king's child-betweeners, and there is not one of them left. then the king arose, and tare his garments, and lay on the land; and all his workers stood by with their clothes rent. and yo-contribute-jonadab, betweener of hear-shimeah dude-dawud's brother, answered and said, let not my lord suppose that they have slain all the young men the king's child-betweeners; for amen-artist-amnon only is dead: for by the appointment of father-complete-absalom this hath been determined from the day that he forced his sister date-palm-tamar. now therefore let not my lord the king take the thing to his heart, to think that all the king's child-betweeners are dead: for amen-artist-amnon only is dead. but father-complete-absalom fled. and the young man that kept the watch lifted up his eyes, and looked, and behold, there came much with-mum by the way of the hill side behind him. and yo-contribute-jonadab said unto the king, behold, the king's child-betweeners come: as thy worker said, so it is. and it came to pass, as soon as he had made an end of speaking, that, behold, the king's child-betweeners came, and lifted up their voice and wept: and the king also and all his workers wept very sore. but father-complete-absalom fled, and went to furrow-talmi, betweener of with-my-glory-amihud, king of bridge-geshur. and dude-dawud mourned for his child-betweener every day. so father-complete-absalom fled, and went to bridge-geshur, and was there three years. and the self of king dude-dawud longed to go forth unto father-complete-absalom: for he was comforted concerning amen-artist-amnon, seeing he was dead. now yo-dad-joab betweener of his-shape-yeah-zeruiah perceived that the king's heart was toward father-complete-absalom. and yo-dad-joab sent to embedded-stuck-tekoah, and fetched thence a wise woman, and said unto her, i pray thee, feign thyself to be a mourner, and put on now mourning apparel, and use anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and come to the king, and speak on this manner unto him. so yo-dad-joab put the strings in her mouth. and when the woman of embedded-stuck-tekoah spake to the king, she fell on her face-

turnings to the ground, and did obeisance, and said, help, o king. and the king said unto her, what aileth thee? and she answered, i am indeed a widow woman, and mine man is dead. and thy handmaid had two child-betweeners, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. and, behold, the whole family is risen against thine handmaid, and they said, deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they will quench my coal which is left, and will not leave to my man neither name-there nor remainder upon the earth. and the king said unto the woman, go to thine house, and i will give charge concerning thee. and the woman of embedded-stuck-tekoah said unto the king, my lord, o king, the torment be on me, and on my father's house: and the king and his throne be guiltless. and the king said, whoever saith ought unto thee, bring him to me, and he will not touch thee any more. then said she, i pray thee, let the king remember vowelmovement-io-yeah thy theory, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my child-betweener and he said, as vowelmovement-io-yeah liveth, there will not one hair of thy child-betweener fall to the land. then the woman said, let thine handmaid, i pray thee, speak one string unto my lord the king. and he said, say on and the woman said, wherefore then hast thou thought such a thing against the with-mum of theory? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his between-me-banished. for we must needs die, and are as water spilt on the ground, which cannot be added up again; neither doth theory respect any person: yet doth he devise means, that his between-me-banished be not expelled from him. now therefore that i am come to speak of this thing unto my lord the king, it is because the with-mum have did me afraid: and thy handmaid said, i will now speak unto the king; it may be that the king will perform the request of his handmaid. for the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my child-betweener together out of the inheritance of theory. then thine handmaid said, the string of my lord the king will now be comfortable: for as an messenger of theory, so is my lord the king to discern good and visual-ra-toil therefore vowelmovement-io-yeah thy theory will be with thee. then the king answered and said unto the woman, hide not from me, i pray thee, the thing that i will ask thee. and the woman said, let my lord the king now speak. and the king said, is not the hand of yo-dad-joab with thee in all this? and the woman answered and said, as thy self liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath stringed: for thy worker yo-dad-joab, he bade me, and he put all these strings in the mouth of thine handmaid: to fetch about this form of speech hath thy worker yo-dad-joab done this thing: and my lord is wise, according to the wisdom of an messenger of theory, to know all things that are in the land. and the king said unto yo-dad-joab, behold now, i have done this thing: go therefore, bring the young man father-complete-absalom again. and yo-dad-joab fell to the ground on his face-turnings, and bowed himself, and thanked the king: and yo-dad-joab said, to day thy worker knoweth that i have found grace in thy sight, my lord, o king, in that the king hath fulfilled the request of his worker. so yo-dad-joab arose and went to bridge-geshur, and brought father-complete-absalom to cast-complete-jerusalem. and the king said, let him turn to his own house, and let him not see my face-turnings. so father-complete-absalom returned to his own house, and saw not the king's face-turnings. but in all immersed-to-theory-israel there was none to be so much raved as father-complete-absa-

lom for his beauty: from the sole of his foot-genital even to the crown of his head there was no blemish in him. and when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred light-shekels after the king's weight. and unto father-complete-absalom there were born three child-betweeners, and one daughter-housa whose name-there was date-palm-tamar: she was a woman of a fair countenance. so father-complete-absalom dwelt two full years in cast-complete-jerusalem, and saw not the king's face-turnings. therefore father-complete-absalom sent for yo-dad-joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. therefore he said unto his workers, see, yo-dad-joab's field is near mine, and he hath barley there; go and set it on fire. and father-complete-absalom's workers set the field on fire. then yo-dad-joab arose, and came to father-complete-absalom unto his house, and said unto him, wherefore have thy workers set my field on fire? and father-complete-absalom answered yo-dad-joab, behold, i sent unto thee, saying, come hither, that i may send thee to the king, to say, wherefore am i come from bridge-geshur? it had been good for me to have been there still: now therefore let me see the king's face-turnings; and if there be any torment in me, let him kill me. so yo-dad-joab came to the king, and told him: and when he had called for father-complete-absalom, he came to the king, and bowed himself on his face-turnings to the ground before the king: and the king kissed father-complete-absalom. and it came to pass after this, that father-complete-absalom prepared him chariots and horses, and fifty men to run before him. and father-complete-absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for crisis-lipping then father-complete-absalom called unto him, and said, of what city art thou? and he said, thy worker is of one of the branches of immersed-to-theory-israel. and father-complete-absalom said unto him, see, thy matters are good and right; but there is no man deputed of the king to hear thee. father-complete-absalom said moreover, oh that i were made criterion-lip in the land, that every man which hath any suit or cause might come unto me, and i would do him being right! and it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. and on this manner did father-complete-absalom to all immersed-to-theory-israel that came to the king for crisis-lipping so father-complete-absalom stole the hearts of the men of immersed-to-theory-israel. and it came to pass after forty years, that father-complete-absalom said unto the king, i pray thee, let me go and pay my vow, which i have vowed unto vowelmovement-io-yeah, in friend-joy-hebron. for thy worker vowed a vow while i abode at bridge-geshur in high-aram-syria saying, if vowelmovement-io-yeah will bring me again indeed to cast-complete-jerusalem, then i will work for vowelmovement-io-yeah. and the king said unto him, go in complete. so he arose, and went to friend-joy-hebron. but father-complete-absalom sent spies throughout all the branches of immersed-to-theory-israel, saying, as soon as ye hear the sound of the mouth-piece-trumpet then ye will say, father-complete-absalom kingeth in friend-joy-hebron. and with father-complete-absalom went two hundred men out of cast-complete-jerusalem, that were called; and they went in their simplicity, and they knew not any thing. and father-complete-absalom sent for my-bro-bland-fall-athithophel the my-age-gilonite, dude-dawud's counselor, from his city, even from discovered-giloh, while he butchered butchs. and the conspiracy was strong; for the with-mum increased continually with father-complete-absalom. and there came a

messenger to dude-dawud, saying, the hearts of the men of immersed-to-theory-israel are after father-complete-absalom. and dude-dawud said unto all his workers that were with him at cast-complete-jerusalem, arise, and let us flee; for we will not else escape from father-complete-absalom: make speed to depart, lest he overtake us suddenly, and bring visual-ra-toil upon us, and hit the city with the edge of the sword. and the king's workers said unto the king, behold, thy workers are ready to do whatsoever my lord the king will appoint. and the king went forth, and all his household after him. and the king left ten women, which were concubines, to keep the house. and the king went forth, and all the with-mum after him, and tarried in a place that was far off. and all his workers passed on beside him; and all the conscious-cherethites, and all the fallen-pelethites, and all the wine-press-gittites, six hundred men which came after him from wine-press-gath passed on before the king. then said the king to spade-ittai the winepress-gittite, wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. whereas thou camest but yesterday, should i this day make thee go up and down with us? seeing i go whither i may, return thou, and take back thy brethren: mercy and truth be with thee. and spade-ittai answered the king, and said, as vowel-movement-io-yeah liveth, and as my lord the king liveth, surely in what place my lord the king will be, whether in death or life, even there also will thy worker be. and dude-dawud said to spade-ittai, go and stopskip on and spade-ittai the winepress-gittite stopskipped, and all his men, and all the little ones that were with him. and all the country wept with a loud voice, and all the with-mum stopskipped: the king also himself stopskipped the brook potter-kidron, and all the with-mum stopskipped, toward the way of the place-of-word-desert. and lo right-zadok also, and all the join-levites were with him, bearing the gather-box of the covenant of theory: and they set down the gather-box of theory; and father-remainder-abiathar went up, until all the with-mum had done passing out of the city. and the king said unto right-zadok, carry back the gather-box of theory into the city: if i will find favor in the eyes of vowel-movement-io-yeah, he will bring me again, and show me both it, and his habitation: but if he thus say, i have no delight in thee; behold, here am i, let him do to me as seemeth good unto him. the king said also unto right-zadok the darkener-server art not thou a seer? return into the city in complete, and your two child-betweeners with you, my-brother-of-wood-ahimaaz thy child-betweener and yo-given-jonathan betweener of father-remainder-abiathar. see, i will tarry in the plain of the place-of-word-desert, until there come string from you to certify me. right-zadok therefore and father-remainder-abiathar carried the gather-box of theory again to cast-complete-jerusalem: and they tarried there. and dude-dawud went up by the ascent of mount olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the with-mum that was with him covered every man his head, and they went up, weeping as they went up. and one told dude-dawud, saying, my-bro-bland-fall-ahithophel is among the conspirators with father-complete-absalom. and dude-dawud said, vowel-movement-io-yeah, i pray thee, turn the counsel of my-bro-bland-fall-ahithophel into foolishness. and it came to pass, that when dude-dawud was come to the head of the mount, where he partook theory, behold, sensory-hushai the long-archite came to meet him with his coat rent, and earth upon his head: unto whom dude-dawud said, if thou passest on with me, then thou will be a burden unto me: but if thou return to the city, and say unto father-complete-absalom, i will be thy worker, o king; as i have been thy father's worker hitherto, so will i now also be thy

worker: then mayest thou for me defeat the counsel of my-bro-bland-fall-ahithophel. and hast thou not there with thee right-zadok and father-remainder-abiathar the darkener-server? therefore it will be, that what thing soever thou wilt hear out of the king's house, thou wilt tell it to right-zadok and father-remainder-abiathar the darkener-server. behold, they have there with them their two child-betweeners, my-brother-of-wood-ahimaaz right-zadok's child-betweener and yo-given-jonathan father-remainder-abiathar's child-betweener and by them ye will send unto me every thing that ye can hear. so sensory-hushai dude-dawud's friend came into the city, and father-complete-absalom came into cast-complete-jerusalem. and when dude-dawud was a little past the top of the hill, behold, military-ziba the servant of from-mouth-in-urine-mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. and the king said unto military-ziba, what meanest thou by these? and military-ziba said, the asses be for the king's household to ride on and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the place-of-word-desert may drink. and the king said, and where is thy master's child-betweener and military-ziba said unto the king, behold, he abideth at cast-complete-jerusalem: for he said, to day will the house of immersed-to-theory-israel restore me the kingdom of my father. then said the king to military-ziba, behold, thine are all that pertained unto from-mouth-in-urine-mephibosheth. and military-ziba said, i humbly beseech thee that i may find grace in thy sight, my lord, o king. and when king dude-dawud came to select-bahurim, behold, thence came out a man of the family of the house of ask-talut, whose name-there was hear-shimei, betweener of stranger-gera: he came forth, and cursed still as he came. and he cast stones at dude-dawud, and at all the workers of king dude-dawud: and all the with-mum and all the mighty men were on his right hand and on his left. and thus said hear-shimei when he cursed, come out, come out, thou bloody man, and thou man of in-good-time-wear-out-belial: vowel-movement-io-yeah hath returned upon thee all the blood of the house of ask-talut, in whose stead thou hast kinged; and vowel-movement-io-yeah hath delivered the kingdom into the hand of father-complete-absalom thy child-betweener and, behold, thou art taken in thy mischief, because thou art a bloody man. then said dad-secure-abishai betweener of his-shape-yeah-zeruiah unto the king, why should this dead dog curse my lord the king? let me go over, i pray thee, and take off his head. and the king said, what have i to do with you, ye child-betweeners of his-shape-yeah-zeruiah? so let him curse, because vowel-movement-io-yeah hath said unto him, curse dude-dawud. who will then say, wherefore hast thou done so? and dude-dawud said to dad-secure-abishai, and to all his workers, behold, my child-betweener which came forth of my bowels, seeketh my life: how much more now may this righthand-child-benjamite do it? let him alone, and let him curse; for vowel-movement-io-yeah hath bidden him. it may be that vowel-movement-io-yeah will look on mine affliction, and that vowel-movement-io-yeah will requite me good for his cursing this day. and as dude-dawud and his men went by the way, hear-shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. and the king, and all the with-mum that were with him, came weary, and refreshed themselves there. and father-complete-absalom, and all the with-mum the men of immersed-to-theory-israel, came to cast-complete-jerusalem, and my-bro-bland-fall-ahithophel with him. and it came to pass, when sensory-hushai the long-archite, dude-dawud's friend, was come unto father-complete-absalom, that sensory-

hushai said unto father-complete-absalom, theory secure the king, theory secure the king, and father-complete-absalom said to sensory-hushai, is this thy kindness to thy friend? why wentest thou not with thy friend? and sensory-hushai said unto father-complete-absalom, nay; but whom vowelmovement-io-yeah, and this with-mum, and all the men of immersed-to-theory-israel, choose, his will i be, and with him will i abide, and again, whom should i work for should i not work for in the presence of his child-betweener as i have worked in thy father's presence, so will i be in thy presence. then said father-complete-absalom to my-bro-bland-fall-ahithophel, give counsel among you what we will do. and my-bro-bland-fall-ahithophel said unto father-complete-absalom, go in unto thy father's concubines, which he hath left to keep the house; and all immersed-to-theory-israel will hear that thou art abhorred of thy father: then will the hands of all that are with thee be strong. so they spread father-complete-absalom a tent upon the top of the house; and father-complete-absalom went in unto his father's concubines in the sight of all immersed-to-theory-israel. and the counsel of my-bro-bland-fall-ahithophel, which he counseled in those days, was as if a man had inquired at the speak-oracle of theory: so was all the counsel of my-bro-bland-fall-ahithophel both with dude-dawud and with father-complete-absalom. moreover my-bro-bland-fall-ahithophel said unto father-complete-absalom, let me now choose out twelve thousand men, and i will arise and pursue after dude-dawud this night: and i will come upon him while he is weary and weak handed, and will make him afraid: and all the with-mum that are with him will flee; and i will hit the king only: and i will bring back all the with-mum unto thee: the man whom thou seekest is as if all returned: so all the with-mum will be in complete. and the stringing pleased father-complete-absalom well, and all the elders of immersed-to-theory-israel. then said father-complete-absalom, call now sensory-hushai the long-archite also, and let us hear likewise what he saith. and when sensory-hushai was come to father-complete-absalom, father-complete-absalom strunged unto him, saying, my-bro-bland-fall-ahithophel hath stringed after this manner: will we do after his saying? if not; speak thou. and sensory-hushai said unto father-complete-absalom, the counsel that my-bro-bland-fall-ahithophel hath given is not good at this time. for, said sensory-hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the with-mum. behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, there is a slaughter among the with-mum that follow father-complete-absalom. and he also that is valiant, whose heart is as the heart of a gather-lion, will utterly melt: for all immersed-to-theory-israel knoweth that thy father is a mighty man, and they which be with him are valiant men. therefore i counsel that all immersed-to-theory-israel be generally added unto thee, from discuss-court-dan even to well-of-satiated-seven-beersaba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. so will we come upon him in some place where he will be found, and we will light upon him as the dew falleth on the earth: and of him and of all the men that are with him there will not be left so much as one. moreover, if he be gotten into a city, then will all immersed-to-theory-israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. and father-complete-absalom and all the men of immersed-to-theory-israel said, the counsel of sensory-hushai the long-archite is better than the counsel of my-bro-bland-fall-

ahithophel. for vowelmovement-io-yeah had appointed to defeat the good counsel of my-bro-bland-fall-ahithophel, to the intent that vowelmovement-io-yeah might bring visual-ra-toil upon father-complete-absalom. then said sensory-hushai unto right-zadok and to father-remainder-abiathar the darkener-server, thus and thus did my-bro-bland-fall-ahithophel counsel father-complete-absalom and the elders of immersed-to-theory-israel; and thus and thus have i counseled. now therefore send quickly, and tell dude-dawud, saying, lodge not this night in the plains of the place-of-word-desert, but speedily stop-skip on lest the king be swallowed up, and all the with-mum that are with him. now yo-given-jonathan and my-brother-of-wood-ahimaaz stayed by eye-well-foot-spy-enrogl; for they might not be seen to come into the city: and a wench went and told them; and they went and told king dude-dawud. nevertheless a lad saw them, and told father-complete-absalom: but they went both of them away quickly, and came to a man's house in select-bahurim, which had a well in his court; whither they went down. and the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. and when father-complete-absalom's workers came to the woman to the house, they said, where is my-brother-of-wood-ahimaaz and yo-given-jonathan? and the woman said unto them, they be gone over the brook of water. and when they had sought and could not find them, they returned to cast-complete-jerusalem. and it came to pass, after they were departed, that they came up out of the well, and went and told king dude-dawud, and said unto dude-dawud, arise, and pass quickly over the water: for thus hath my-bro-bland-fall-ahithophel counseled against you. then dude-dawud arose, and all the with-mum that were with him, and they stopskipped its-going-down-jordan: by the morning light there lacked not one of them that was not gone over its-going-down-jordan. and when my-bro-bland-fall-ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. then dude-dawud came to camping-mahanaim. and father-complete-absalom stopskipped its-going-down-jordan, he and all the men of immersed-to-theory-israel with him. and father-complete-absalom made with-burden-amasa captain of the troop instead of yo-dad-joab: which with-burden-amasa was a man's child-betweener whose name-there was look-ithra an immersed-to-theory-immersed-to-theory-israelite, that went in to father-agejoy-abigail the daughter-housa of snake-guess-nahash, sister to his-shape-yeah-zeruiah yo-dad-joab's mother. so immersed-to-theory-israel and father-complete-absalom pitched in the land of roll-until-gilead. and it came to pass, when dude-dawud was come to camping-mahanaim, that shobi betweener of snake-guess-nahash of much-rabab of child-betweeners of with-ammon, and recognize-machir betweener of theory-my-with-ammiel of speak-to-him-lodebar, and iron-barzillai the roll-until-gileadite of legs-regelim, brought beads, and basins, and earthen items, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for dude-dawud, and for the with-mum that were with him, to eat: for they said, the with-mum is hungry, and weary, and thirsty, in the place-of-word-desert. and dude-dawud numbered the with-mum that were with him, and set captains of thousands, and captains of hundreds over them. and dude-dawud sent forth a third part of the with-mum under the hand of yo-dad-joab, and a third part under the hand of dad-secure-abishai betweener of his-shape-yeah-zeruiah, yo-dad-joab's brother, and a third part under the hand of

spade-ittai the winepress-gittite. and the king said unto the with-mum, i will surely go forth with you myself also. but the with-mum answered, no go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succor us out of the city. and the king said unto them, what seemeth you best i will do. and the king stood by the gate side, and all the with-mum came out by hundreds and by thousands. and the king directed yo-dad-joab and dad-secure-abishai and spade-ittai, saying, deal gently for my sake with the young man, even with father-complete-absalom. and all the with-mum heard when the king gave all the captains charge concerning father-complete-absalom. so the with-mum went out into the field against immersed-to-theory-israel: and the battle was in the wood of gray-fruitful-ephraim; where the with-mum of immersed-to-theory-israel were slain before the workers of dude-dawud, and there was there a great slaughter that day of twenty thousand men. for the battle was there scattered over the face-turnings of all the country: and the wood devoured more with-mum that day than the sword devoured. and father-complete-absalom met the workers of dude-dawud. and father-complete-absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the namespaces and the land; and the mule that was under him went away. and a certain man saw it, and told yo-dad-joab, and said, behold, i saw father-complete-absalom hanged in an oak. and yo-dad-joab said unto the man that told him, and behold, thou savest him, and why didst thou not hit him there to the ground? and i would have given thee ten light-shekels of silver, and a girdle. and the man said unto yo-dad-joab, though i should receive a thousand light-shekels of silver in mine hand, yet would i not put forth mine hand against the king's child-betweener for in our hearing the king charged thee and dad-secure-abishai and spade-ittai, saying, beware that none touch the young man father-complete-absalom. otherwise i should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. then said yo-dad-joab, i may not tarry thus with thee. and he took three darts in his hand, and thrust them through the heart of father-complete-absalom, while he was yet alive in the midst of the oak. and ten young men that bare yo-dad-joab's items compassed about and smote father-complete-absalom, and slew him. and yo-dad-joab blew the mouthpiece-trumpet and the with-mum returned from pursuing after immersed-to-theory-israel: for yo-dad-joab held back the with-mum. and they took father-complete-absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all immersed-to-theory-israel fled every one to his tent. now father-complete-absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, i have no child-betweener to keep my name-there in remembrance: and he called the pillar after his own name-there and it is called unto this day, father-complete-absalom's place. then said my-brother-of-wood-ahimaaz betweener of right-zadok, let me now run, and bear the king tidings, how that vowelmovement-io-yeah hath avenged him of his enemies. and yo-dad-joab said unto him, no bear tidings this day, but thou wilt bear tidings another day: but this day thou wilt bear no tidings, because the king's child-betweener is dead. then said yo-dad-joab to spindle-cushy, go tell the king what thou hast seen. and spindle-cushy bowed himself unto yo-dad-joab, and ran. then said my-brother-of-wood-ahimaaz betweener of right-zadok yet again to yo-dad-joab, but howsoever, let me, i pray thee, also run after spindle-cushy. and yo-dad-joab said,

wherefore wilt thou run, my child-betweener seeing that thou hast no tidings ready? but howsoever, said he, let me run. and he said unto him, run. then my-brother-of-wood-ahimaaz ran by the way of the plain, and over-ran spindle-cushy. and dude-dawud sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and beheld a man running alone. and the watchman cried, and told the king. and the king said, if he be alone, there is tidings in his mouth. and he came apace, and drew near. and the watchman saw another man running: and the watchman called unto the porter, and said, behold another man running alone. and the king said, he also bringeth tidings. and the watchman said, me thinketh the running of the foremost is like the running of my-brother-of-wood-ahimaaz betweener of right-zadok. and the king said, he is a good man, and cometh with good tidings. and my-brother-of-wood-ahimaaz called, and said unto the king, all is well. and he fell down to the land upon his face-turnings before the king, and said, happy be vowelmovement-io-yeah thy theory, which hath delivered up the men that lifted up their hand against my lord the king. and the king said, is the young man father-complete-absalom safe? and my-brother-of-wood-ahimaaz answered, when yo-dad-joab sent the king's worker, and me thy worker, i saw a great tumult, but i knew not what it was. and the king said unto him, turn aside, and stand here. and he turned aside, and stood still. and, behold, spindle-cushy came; and spindle-cushy said, tidings, my lord the king: for vowelmovement-io-yeah hath avenged thee this day of all them that rose up against thee. and the king said unto spindle-cushy, is the young man father-complete-absalom safe? and spindle-cushy answered, the enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. and the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, o my child-betweener father-complete-absalom, my child-betweener my child-betweener father-complete-absalom! would theory i had died for thee, o father-complete-absalom, my child-betweener my child-betweener and it was told yo-dad-joab, behold, the king weepeth and mourneth for father-complete-absalom. and the victory that day was turned into mourning unto all the with-mum: for the with-mum heard say that day how the king was grieved for his child-betweener and the with-mum gat them by stealth that day into the city, as with-mum being ashamed steal away when they flee in battle. but the king covered his face-turnings, and the king cried with a loud voice, o my child-betweener father-complete-absalom, o father-complete-absalom, my child-betweener my child-betweener and yo-dad-joab came into the house to the king, and said, thou hast destroy-shamed this day the face-turnings of all thy workers, which this day have secured thy life, and the lives of thy child-betweeners and of thy daughters, and the lives of thy women, and the lives of thy concubines; in that thou lovest thine enemies, and hatest thy friends. for thou hast declared this day, that thou regardest neither princes nor workers: for this day i perceive, that if father-complete-absalom had lived, and all we had died this day, then it had pleased thee well. now therefore arise, go forth, and speak comfortably unto thy workers: for i swear by vowelmovement-io-yeah, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the visual-ra-toil that befell thee from thy youth until now. then the king arose, and sat in the gate. and they told unto all the with-mum, saying, behold, the king doth sit in the gate. and all the with-mum came before the king: for immersed-to-theory-israel had fled every man to his tent. and all the with-mum were at strife throughout all the branches of immersed-to-theory-israel, saying, the king secured us

out of the hand of our enemies, and he delivered us out of the hand of the invade-grieve-palestinians; and now he is fled out of the land for father-complete-absalom. and father-complete-absalom, whom we use-anointed over us, is dead in battle. now therefore why speak ye not a string of bringing the king back? and king dude-dawud sent to right-zadok and to father-remainder-abiathar the darkener-server, saying, speak unto the elders of know-hand-judah, saying, why are ye the last to bring the king back to his house? seeing the speech of all immersed-to-theory-israel is come to the king, even to his house, ye are my brethren, ye are my bones and my flesh-immersed: wherefore then are ye the last to bring back the king? and say ye to with-burden-amasa, art thou not of my bone, and of my flesh-immersed? theory do so to me, and more also, if thou be not captain of the troop before me continually in the room of yo-dad-joab. and he bowed the heart of all the men of know-hand-judah, even as the heart of one man; so that they sent this string unto the king, return thou, and all thy workers. so the king returned, and came to its-going-down-jordan. and know-hand-judah came to roll-gilgal, to go to meet the king, to conduct the king over its-going-down-jordan. and hear-shimei betweener of stranger-gera, a righthand-child-benjamite, which was of select-bahurim, hastened and came down with the men of know-hand-judah to meet king dude-dawud. and there were a thousand men of righthand-child-benjamin with him, and military-ziba the worker of the house of ask-talut, and his fifteen child-betweeners and his twenty workers with him; and they went over its-going-down-jordan before the king. and there went over a ferry boat to carry over the king's household, and to do what he thought good. and hear-shimei betweener of stranger-gera fell down before the king, as he was come over its-going-down-jordan; and said unto the king, let not my lord impute torment unto me, neither do thou remember that which thy worker did perversely the day that my lord the king went out of cast-complete-jerusalem, that the king should take it to his heart. for thy worker doth know that i have missed: therefore, behold, i am come the first this day of all the house of add-increase-yusif to go down to meet my lord the king. but dad-secure-abishai betweener of his-shape-yeah-zeruiah answered and said, will not hear-shimei be put to death for this, because he cursed vowelmovement-io-yeah's use-anointed? and dude-dawud said, what have i to do with you, ye child-betweeners of his-shape-yeah-zeruiah, that ye should this day be adversaries unto me? will there any man be put to death this day in immersed-to-theory-israel? for do not i know that i am this day king over immersed-to-theory-israel? therefore the king said unto hear-shimei, no die. and the king sware unto him. and from-mouth-in-urine-mephibosheth betweener of ask-talut came down to meet the king, and had neither dressed his feet-genitalia, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in complete. and it came to pass, when he was come to cast-complete-jerusalem to meet the king, that the king said unto him, wherefore wentest not thou with me, from-mouth-in-urine-mephibosheth? and he answered, my lord, o king, my worker deceived me: for thy worker said, i will saddle me an ass, that i may ride thereon, and go to the king; because thy worker is stop-skip-lame. and he hath slandered thy worker unto my lord the king; but my lord the king is as an messenger of theory: do therefore what is good in thine eyes. for all of my father's house were but dead men before my lord the king: yet didst thou set thy worker among them that did eat at thine own send-table what right therefore have i yet to cry any more unto the king? and the king said unto him, why speakest thou any more of thy matters? i have said, thou and military-ziba divide the land. and

from-mouth-in-urine-mephibosheth said unto the king, yea, let him take all, forasmuch as my lord the king is come again in complete unto his own house. and iron-barzillai the roll-until-gileadite came down from legs-rogelim, and went over its-going-down-jordan with the king, to conduct him over its-going-down-jordan. now iron-barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at camping-mahanaim; for he was a very great man. and the king said unto iron-barzillai, come thou over with me, and i will feed thee with me in cast-complete-jerusalem. and iron-barzillai said unto the king, how long have i to live, that i should go up with the king unto cast-complete-jerusalem? i am this day fourscore years old: and can i discern between good and visual-ra-toil? can thy worker taste what i eat or what i drink? can i hear any more the voice of singing men and singing women? wherefore then should thy worker be yet a burden unto my lord the king? thy worker will go a little way over its-going-down-jordan with the king; and why should the king recompense it me with such a reward? let thy worker, i pray thee, turn back again, that i may die in mine own city, and be buried by the grave of my father and of my mother. but behold thy worker like-them-chimham; let him go over with my lord the king; and do to him what will seem good unto thee. and the king answered, like-them-chimham will go over with me, and i will do to him that which will seem good unto thee: and whatsoever thou wilt require of me, that will i do for thee. and all the with-mum went over its-going-down-jordan. and when the king was come over, the king kissed iron-barzillai, and knee-pooled him; and he returned unto his own place. then the king went on to roll-gilgal, and like-them-chimham went on with him: and all the with-mum of know-hand-judah conducted the king, and also half the with-mum of immersed-to-theory-israel. and, behold, all the men of immersed-to-theory-israel came to the king, and said unto the king, why have our brethren the men of know-hand-judah stolen thee away, and have brought the king, and his household, and all dude-dawud's men with him, over its-going-down-jordan? and all the men of know-hand-judah answered the men of immersed-to-theory-israel, because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? and the men of immersed-to-theory-israel answered the men of know-hand-judah, and said, we have ten parts in the king, and we have also more right in dude-dawud than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? and the strings of the men of know-hand-judah were fiercer than the strings of the men of immersed-to-theory-israel. and there happened to be there a man of in-good-time-wear-out-belial, whose name-there was coming-saba, betweener of camel-pillow-meadow-bichri, a righthand-child-benjamite: and he blew a mouth-piece-trumpet and said, we have no part in dude-dawud, neither have we inheritance in betweener of secure-jesse: every man to his tents, o immersed-to-theory-israel. so every man of immersed-to-theory-israel went up from after dude-dawud, and followed coming-saba betweener of camel-pillow-meadow-bichri: but the men of know-hand-judah clave unto their king, from its-going-down-jordan even to cast-complete-jerusalem. and dude-dawud came to his house at cast-complete-jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. so they were shut up unto the day of their death, living in widowhood. then said the king to with-burden-amasa, assemble me the men of know-hand-judah within three days, and be thou here present. so with-burden-amasa went to assemble the men

of know-hand-judah: but he tarried longer than the set time which he had appointed him. and dude-dawud said to dad-secure-abishai, now will coming-saba between of camel-pillow-meadow-bichri do us more harm than did father-complete-absalom: take thou thy lord's workers, and pursue after him, lest he get him fenced cities, and escape us. and there went out after him yo-dad-joab's men, and the conscious-cherethites, and the fallen-pelethites, and all the mighty men: and they went out of cast-complete-jerusalem, to pursue after coming-saba between of camel-pillow-meadow-bichri. when they were at the great stone which is in small-hill-gibeon, with-burden-amasa went before them. and yo-dad-joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. and yo-dad-joab said to with-burden-amasa, art thou in health, my brother? and yo-dad-joab took with-burden-amasa by the beard with the right hand to kiss him. but with-burden-amasa took no heed to the sword that was in yo-dad-joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. so yo-dad-joab and dad-secure-abishai his brother pursued after coming-saba between of camel-pillow-meadow-bichri. and one of yo-dad-joab's men stood by him, and said, he that favoereth yo-dad-joab, and he that is for dude-dawud, let him go after yo-dad-joab. and with-burden-amasa wallowed in blood in the midst of the highway. and when the man saw that all the with-mum stood still, he removed with-burden-amasa out of the highway into the field, and cast a cluth upon him, when he saw that every one that came by him stood still. when he was removed out of the highway, all the people went on after yo-dad-joab, to pursue after coming-saba between of camel-pillow-meadow-bichri. and he went through all the branches of immersed-to-theory-israel unto wear-out-vapor-habil and to house-of-squeeze-bethmaachah, and all the pure-berites: and they were gathered together, and went also after him. and they came and besieged him in wear-out-vapor-habil of house-of-squeeze-bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the with-mum that were with yo-dad-joab battered the wall, to throw it down. then cried a wise woman out of the city, hear, hear; say, i pray you, unto yo-dad-joab, come near hither, that i may speak with thee. and when he was come near unto her, the woman said, art thou yo-dad-joab? and he answered, i am he. then she said unto him, hear the strings of thine handmaid. and he answered, i do hear. then she stringed, saying, they were wont to speak in old time, saying, they will surely ask counsel at wear-out-vapor-habil and so they ended the matter. i am one of them that are completeable and sticking with immersed-to-theory-israel: thou seekest to destroy a city and a mother in immersed-to-theory-israel: why wilt thou swallow up the inheritance of vowelmovement-io-yeah? and yo-dad-joab answered and said, far be it, far be it from me, that i should swallow up or destroy, the matter is not so: but a man of mount gray-fruitful-ephraim, coming-saba between of camel-pillow-meadow-bichri by name-there hath lifted up his hand against the king, even against dude-dawud: deliver him only, and i will depart from the city. and the woman said unto yo-dad-joab, behold, his head will be thrown to thee over the wall. then the woman went unto all the with-mum in her wisdom. and they cut off the head of coming-saba between of camel-pillow-meadow-bichri, and cast it out to yo-dad-joab. and he blew a mouthpiece-trumpet and they retired from the city, every man to his tent. and yo-dad-joab returned to cast-complete-jerusalem unto the king. now yo-dad-joab was over all the troop of immersed-to-theory-israel: and between-yeah-benaiah between of

yeah-knows-jehoiada was over the conscious-cherethites and over the fallen-pelethites: and vapour-high-adoram was over the tribute: and oh-yeah-decide-jehoshaphat between of newborn-bro-ahilud was recorder: and sheva was story-writer: and right-zadok and father-remainder-abiathar were the darkener-server: and town-ira also the glow-jairite was a chief governor about dude-dawud. then there was a famine in the days of dude-dawud three years, year after year; and dude-dawud inquired of vowelmovement-io-yeah. and vowelmovement-io-yeah answered, it is for ask-talut, and for his bloody house, because he slew the small-hill-gibeonites. and the king called the small-hill-gibeonites, and said unto them; (now the small-hill-gibeonites were not of child-betweeners of immersed-to-theory-israel, but of the remnant of the talker-amorites; and child-betweeners of immersed-to-theory-israel had sworn unto them: and ask-talut sought to slay them in his zeal to child-betweeners of immersed-to-theory-israel and know-hand-judah.) wherefore dude-dawud said unto the small-hill-gibeonites, what will i do for you? and wherewith will i do the out-of, that ye may knee-pool the inheritance of vowelmovement-io-yeah? and the small-hill-gibeonites said unto him, we will have no silver nor gold of ask-talut, nor of his house; neither for us will thou kill any man in immersed-to-theory-israel. and he said, what ye will say, that will i do for you. and they answered the king, the man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of immersed-to-theory-israel, let seven men of his child-betweeners be delivered unto us, and we will hang them up unto vowelmovement-io-yeah in hill-gibeah of ask-talut, whom vowelmovement-io-yeah did choose. and the king said, i will give them. but the king spared from-mouth-in-urine-mephibosheth, between of yo-given-jonathan between of ask-talut, because of vowelmovement-io-yeah's oath that was between them, between dude-dawud and yo-given-jonathan between of ask-talut. but the king took the two child-betweeners of floor-rizpah the daughter-housa of buzzard-aiah, whom she bare unto ask-talut, palace-armoni and from-mouth-in-urine-mephibosheth; and the five child-betweeners of who-can-michal the daughter-housa of ask-talut, whom she brought up for my-herd-theory-adriel between of iron-barzillai the disease-meholathite: and he delivered them into the hands of the small-hill-gibeonites, and they hanged them in the hill before vowelmovement-io-yeah: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the head-start of barley harvest. and floor-rizpah the daughter-housa of buzzard-aiah took sackcluth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of namespaces and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. and it was told dude-dawud what floor-rizpah the daughter-housa of buzzard-aiah, the concubine of ask-talut, had done. and dude-dawud went and took the bones of ask-talut and the bones of yo-given-jonathan his child-betweener from the men of dry-roll-ever-jabeshgilead, which had stolen them from the street of house-of-tooth-bethshan, where the invade-grieve-palestinians had hanged them, when the invade-grieve-palestinians had slain ask-talut in quarter-gilboa: and he brought up from thence the bones of ask-talut and the bones of yo-given-jonathan his child-betweener and they added the bones of them that were hanged. and the bones of ask-talut and yo-given-jonathan his child-betweener buried they in the country of righthand-child-benjamin in side-zelah, in the sepulchre of ring-tinkle-kish his father: and they performed all that the king directed. and after that theory was intrated for the land. moreover the invade-grieve-pales-

tinians had yet war again with immersed-to-theory-israel; and dude-dawud went down, and his workers with him, and fought against the invade-grieve-palestinians: and dude-dawud waxed faint, and sat-down-in-flourishing-ishbibenob, which was of the child-betweeners of the let-to-weak-giant, the weight of whose spear weighed three hundred light-shekels of brass in weight, he being girded with a new sword, thought to have slain dude-dawud. but dad-secure-abishai betweneer of his-shape-yeah-zeruiah succored him, and smote the invade-grieve-palestinian, and killed him. then the men of dude-dawud sware unto him, saying, thou wilt go no more out with us to battle, that thou quench not the light of immersed-to-theory-israel. and it came to pass after this, that there was again a battle with the invade-grieve-palestinians at den-gob: then entangle-warbler-sibbechai the feel-hushathite slew threshold-saph, which was of the child-betweeners of the let-to-weak-giant. and there was again a battle in den-gob with the invade-grieve-palestinians, where theory-pardon-endow-up-onanan betweneer of forest-woven-jareoregim, a bread-house-bethlehemite, slew the brother of wave-reveal-jalut the winepress-gittite, the staff of whose spear was like a weaver's beam. and there was yet a battle in winepress-gath where was a man of great stature, that had on every hand six fingers, and on every foot-genital six toes, four and twenty in number; and he also was born to the let-to-weak-giant. and when he defied immersed-to-theory-israel, yo-given-jonathan betweneer of hear-shimeah the brother of dude-dawud slew him. these four were born to the let-to-weak-giant in winepress-gath and fell by the hand of dude-dawud, and by the hand of his workers. and dude-dawud stringed unto vowelmovement-io-yeah the strings of this song-immersed in the day that vowelmovement-io-yeah had delivered him out of the hand of all his enemies, and out of the hand of ask-talut: and he said, vowelmovement-io-yeah is my rock, and my fortress, and my deliverer; the theory of my rock; in him will i trust: he is my shield, and the ray-horn of my securing, my high tower, and my refuge, my saviour; thou securest me from violence. i will call on vowelmovement-io-yeah, who is worthy to be raved: so will i be secured from mine enemies. when the sieves of death compassed me, the floods of bloody men made me afraid; the sorrows of hell-ask compassed me about; the snares of death prevented me; in my distress i called upon vowelmovement-io-yeah, and cried to my theory: and he did hear my voice out of his possibility-hall, and my cry did enter into his ears. then the land shook and trembled; the foundations of namespaces moved and shook, because he was wroth. there went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. he bowed the namespaces also, and came down; and darkness was under his feet-genitalia. and he rode upon a nearinrer, and did fly: and he was seen upon the wings of the wind. and he made darkness pavilions round about him, dark waters, and thick clouds of the skies. through the brightness before him were coals of fire kindled. vowelmovement-io-yeah thundered from namespaces and the most high uttered his voice. and he sent out arrows, and scattered them; lightning, and discomfited them. and the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of vowelmovement-io-yeah, at the blast of the breath of his nostrils. he sent from above, he took me; he drew me out of many waters; he delivered me from my strong enemy, and from them that hated me: for they were too strong for me. they prevented me in the day of my calamity: but vowelmovement-io-yeah was my stay. he brought me forth also into a large place: he delivered me, because he delighted in me. vowelmovement-io-yeah rewarded me according to my being right: according to the cleanness of my hands hath he recom-

pensd me. for i have kept the ways of vowelmovement-io-yeah, and have not big-shotly departed from my theory. for all his crisis-lippings were before me: and as for his statutes, i did not depart from them. i was also impeccable before him, and have kept myself from mine torment. therefore vowelmovement-io-yeah hath recompensed me according to my being right; according to my cleanness in his eye sight. with the merciful thou wilt show thyself merciful, and with the impeccable man thou wilt show thyself impeccable. with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory. and the afflicted with-mum thou wilt secure: but thine eyes are upon the haughty, that thou mayest bring them down. for thou art my lamp, vowelmovement-io-yeah: and vowelmovement-io-yeah will lighten my darkness. for by thee i have run through a troop: by my theory have i leaped over a wall. as for theory, his way is impeccable; vowelmovement-io-yeah string is tried: he is a buckler to all them that trust in him. for who is theory, secure vowelmovement-io-yeah? and who is a rock, secure our theory? theory is my strength and power: and he maketh my way impeccable. he maketh my feet-genitalia like hinds' feet-genitalia: and setteth me upon my high-places-death-stages. he teacheth my hands to war; so that a bow of steel is broken by mine arms. thou hast also given me the shield of thy securing; and thy gentleness hath made me great. thou hast enlarged my steps under me; so that my feet-genitalia did not slip. i have pursued mine enemies, and destroyed them; and turned not again until i had consumed them. and i have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet-genitalia. for thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. thou hast also given me the necks of mine enemies, that i might destroy them that hate me. they looked, but there was none to secure; even unto vowelmovement-io-yeah, but he answered them not. then did i beat them as small as the dust of the land, i did stamp them as the mire of the street, and did spread them abroad. thou also hast delivered me from the strivings of my with-mum, thou hast kept me to be head of the nations: a with-mum which i knew not will work for me. strangers will submit themselves unto me: as soon as they hear, they will be hearing unto me. strangers will fade away, and they will be afraid out of their close places. vowelmovement-io-yeah liveth; and knee-pooled be my rock; and exalted be the theory of the rock of my securing. it is theory that avengeth me, and that bringeth down the with-mum under me. and that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. therefore i will give thanks unto thee, vowelmovement-io-yeah, among the nations, and i will sing praises unto thy name-there he is the tower of securing for his king: and sheweth mercy to his use-anointed, unto dude-dawud, and to his seed worldmore. now these be the last strings of dude-dawud. dude-dawud betweneer of secure-jesse said, and the man who was raised up on high, the use-anointed of the theory of heel-topple-yakub, and the sweet cutist of immersed-to-theory-israel, said, breath of vowelmovement-io-yeah stringed by me, and his string was in my tongue. the theory of immersed-to-theory-israel said, the rock of immersed-to-theory-israel stringed to me, he that ruleth over men must be right, ruling in the fear of theory. and he will be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the land by clear shining after rain. although my house be not so with theory; yet he hath made with me a world covenant, ordered in all things, and sure: for this is all my securing, and all my desire, although he make it not to grow. but the child-betweeners of in-good-

time-wear-out-belial will be all of them as thorns thrust away, because they cannot be taken with hands: but the man that will touch them must be fenced with iron and the staff of a spear; and they will be utterly burned with fire in the same place. these be the names of the mighty men whom dude-dawud had: the be-smart-tachmonite that sat in the seat, chief among the captains; the same was stilladino the runner-enzite: he lift up his spear against eight hundred, whom he slew at one time. and after him was theory-stop-eleazar betweener of uncle-dodo the dude-ahohite, one of the three mighty men with dude-dawud, when they defied the invade-grieve-palestinians that were there added together to battle, and the men of immersed-to-theory-israel were gone away: he arose, and smote the invade-grieve-palestinians until his hand was weary, and his hand clave unto the sword: and vowelmovement-io-year wrought a great victory that day; and the with-mum returned after him only to spoil. and after him was her-name-shamah betweener of agee the mountainous-hararite, and the invade-grieve-palestinians were added together into a troop, where was a piece of ground full of lentils: and the with-mum fled from the invade-grieve-palestinians, but he stood in the midst of the ground, and defended it, and slew the invade-grieve-palestinians: and vowelmovement-io-year wrought a great victory. and three of the thirty chief went down, and came to dude-dawud in the harvest time unto the cave of until-why-adullam: and the troop of the invade-grieve-palestinians pitched in the valley of ghosts-rephaim. and dude-dawud was then in an hold, and the garrison of the invade-grieve-palestinians was then in bread-house-beth-lehem. and dude-dawud longed, and said, oh that one would give me drink of the water of the well of bread-house-bethlehem, which is by the gate! and the three mighty men brake through the troop of the invade-grieve-palestinians, and drew water out of the well of bread-house-bethlehem, that was by the gate, and took it, and brought it to dude-dawud: nevertheless he would not drink thereof, but poured it out unto vowelmovement-io-year. and he said, be it far from me, vowelmovement-io-year, that i should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. these things did these three mighty men. and dad-secure-abishai, the brother of yo-dad-joab, betweener of his-shape-year-zeruiah, was chief among three. and he lifted up his spear against three hundred, and slew them, and had the name-there among three. was he not most honorable of three? therefore he was their captain: howbeit he attained not unto the first three. and between-year-benaiah betweener of yeah-knows-jehoiada, betweener of a valiant man, of group-to-kabzeel, who had done many acts, he slew two gather-lionlike men of from-father-moab: he went down also and slew a gather-lion in the midst of a pit in time of snow: and he slew an narrows-create-mizraim-egyptian, a goodly man: and the narrows-create-mizraim-egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the narrows-create-mizraim-egyptian's hand, and slew him with his own spear. these things did between-year-benaiah betweener of yeah-knows-jehoiada, and had the name-there among three mighty men. he was more honorable than the thirty, but he attained not to the first three. and dude-dawud set him over his guard. do-theory-asahel the brother of yo-dad-joab was one of the thirty; theory-pardon-endow-up-onanan betweener of uncle-dodo of bread-house-bethlehem, her-name-shamah the afraid-harodite, theory-vomit-elika the afraid-harodite, extract-helez the emit-palite, town-ira betweener of stubborn-ikkesh the stuck-tekoite, my-father-help-abiezer the answer-anethothite, from-boy-mebunai the feel-hushathite, image-zalmon the dude-

ahohite, hasten-maharai the dripped-netophathite, heleb betweener of in-anwser-baanah, a dripped-netophathite, spade-ittai betweener of quarrel-ribai out of hill-gibeah of child-betweeners of righthand-child-benjamin, between-year-benaiah the pay-off-pirathonite, echo-hiddai of the brooks of stormy-gaash, my-pa-insult-abialbon the ambush-arbathite, laziness-azmaveth the mercy-womb-barhumite, theory-hide-eliahba the step-my-boy-shaal-bonite, of the child-betweeners of old-jashen, yo-given-jonathan, her-name-shamah the mountainous-hararite, ahiam betweener of sharar the mountainous-hararite, theory-emit-eliphelet betweener of ahasbai, betweener of the crush-maachathite, eliam betweener of my-bro-bland-fall-athithophel the my-age-gilonite, huzairi the damp-unripe-grain-carmelite, paarai the arbite, free-igal betweener of given-natan of engorged-zobah, between-mebani the gadite, scar-zelek the with-ammonite, snoring-nahari the wells-beerothite, itembearer to yo-dad-joab betweener of his-shape-year-zeruiah, town-ira an permit-ithrite, scab-gareb an permit-ithrite, fire-blaze-year-uriah the cut-hittite: thirty and seven in all. and again the anger of vowelmovement-io-year was kindled against immersed-to-theory-israel, and he moved dude-dawud against them to say, go, number immersed-to-theory-israel and know-hand-judah. for the king said to yo-dad-joab the captain of the troop, which was with him, go now through all the branches of immersed-to-theory-israel, from discuss-court-dan even to well-of-satiated-seven-beersaba, and number ye the with-mum, that i may know the number of the with-mum. and yo-dad-joab said unto the king, now vowelmovement-io-year thy theory add unto the with-mum, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? notwithstanding the king's string prevailed against yo-dad-joab, and against the captains of the troop. and yo-dad-joab and the captains of the troop went out from the presence of the king, to number the with-mum of immersed-to-theory-israel. and they stopskipped its-going-down-jordan, and pitched in juniper-object-aror, on the right side of the city that lieth in the midst of the river of tell-luck-gad and toward help-jazer: then they came to roll-until-gilead, and to the land of underpants-monthly-tahtimhodshi; and they came to discuss-because-danjaan, and about to side-by-side-zidon, and came to the strong hold of rock-narrow-create-tyre, and to all the cities of the experience-hivites, and of the buy-canaanites: and they went out to the south of know-hand-judah, even to well-of-satiated-seven-beersaba. so when they had gone through all the land, they came to cast-complete-jerusalem at the end of nine months and twenty days. and yo-dad-joab gave up the sum of the number of the with-mum unto the king: and there were in immersed-to-theory-israel eight hundred thousand valiant men that drew the sword; and the men of know-hand-judah were five hundred thousand men. and dude-dawud's heart smote him after that he had numbered the with-mum. and dude-dawud said unto vowelmovement-io-year, i have missed greatly in that i have done: and now, i beseech thee, vowelmovement-io-year, take away the torment of thy worker; for i have done very foolishly. for when dude-dawud was up in the morning, vowelmovement-io-year string came unto the bringer tell-luck-gad dude-dawud's seer, saying, go and say unto dude-dawud, thus saith vowelmovement-io-year, i offer thee three things; choose thee one of them, that i may do it unto thee. so tell-luck-gad came to dude-dawud, and told him, and said unto him, wilt seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer i will return to him that sent

me. and dude-dawud said unto tell-luck-gad i am in a great strait: let us fall now into the hand of vowelmovement-io-yeah; for his mercies are great: and let me not fall into the hand of man. so vowelmovement-io-yeah sent a pestilence upon immersed-to-theory-israel from the morning even to the time appointed: and there died of the with-mum from discuss-court-dan even to well-of-satiated-seven-beersaba seventy thousand men. and when the messenger stretched out his hand upon cast-complete-jerusalem to destroy it, vowelmovement-io-yeah repented him of the visual-ra-toil, and said to the messenger that destroyed the with-mum, it is enough: stay now thine hand. and the messenger of vowelmovement-io-yeah was by the threshingplace of closet-araunah the trampler-jebusite. and dude-dawud spake unto vowelmovement-io-yeah when he saw the messenger that smote the with-mum, and said, lo, i have missed, and i have done wickedly: but these sheep, what have they done? let thine hand, i pray thee, be against me, and against my father's house. and tell-luck-gad came that day to dude-dawud, and said unto him, go up, rear an butcher-place unto vowelmovement-io-yeah in the threshingfloor of closet-araunah the trampler-jebusite. and dude-dawud, according to the stringing of tell-luck-gad went up as vowelmovement-io-yeah directed. and closet-araunah looked, and saw the king and his workers coming on toward him: and closet-araunah went out, and bowed himself before the king on his face-turnings upon the ground. and closet-araunah said, wherefore is my lord the king come to his worker? and dude-dawud said, to buy the threshingfloor of thee, to build-between an butcher-place unto vowelmovement-io-yeah, that the plague may be stayed from the with-mum. and closet-araunah said unto dude-dawud, let my lord the king take and up-on what seemeth good unto him: behold, here be oxen for up-on, and threshing instruments and other items of the oxen for wood. all these things did closet-araunah, as a king, give unto the king. and closet-araunah said unto the king, vowelmovement-io-yeah thy theory accept thee. and the king said unto closet-araunah, nay; but i will surely buy it of thee at a price: neither will i upon up-ons unto vowelmovement-io-yeah my theory of that which doth cost me nothing. so dude-dawud bought the threshingfloor and the oxen for fifty light-shekels of silver. and dude-dawud built-between there an butcher-place unto vowelmovement-io-yeah, and uponed up-ons and completes. so vowelmovement-io-yeah was intreated for the land, and the plague was stayed from immersed-to-theory-israel.

now king dude-dawud was old and stricken in years; and they covered him with cluthes, but he gat no heat. wherefore his workers said unto him, let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. so they sought for a fair damsel throughout all the coasts of immersed-to-theory-israel, and found father-achievement-abishag the create-shunammite, and brought her to the king, and the damsel was very fair, and cherished the king, and was immersed to him: but the king knew her not. then my-lord-base-yeah-adonijah betweener of my-holiday-haggith exalted himself, saying, i will be king: and he prepared him chariots and horsemen, and fifty men to run before him. and his father had not displeased him at any time in saying, why hast thou done so? and he also was a very goodly man; and his mother bare him after father-complete-absalom. and he conferred with yodad-joab betweener of his-shape-yeah-zeruah, and with father-remainder-abiathar the darkener-server and they following my-lord-base-yeah-adonijah helped him. but right-zadok the darkener-server and between-yeah-benaiah betweener of yeah-knows-jehoiada, and given-natan the bringer, and hear-shimei, and thought-herd-wrong-rei? and the mighty men which belonged to dude-dawud, were not with my-lord-base-yeah-adonijah. and my-lord-base-yeah-adonijah slew sheep and oxen and fat animal by the stone of creep-zoholeth, which is by eye-well-foot-spy-enrogel, and called all his brethren the king's child-betweeners, and all the men of know-hand-judah the king's workers: but given-natan the bringer, and between-yeah-benaiah, and the mighty men, and complete-solomon his brother, he called not. wherefore given-natan spake unto seven-satiated-bathsaba the mother of complete-solomon, saying, hast thou not heard that my-lord-base-yeah-adonijah betweener of my-holiday-haggith doth king, and dude-dawud our lord knoweth it not? now therefore come, let me, i pray thee, give thee counsel, that thou mayest secure thine own life, and the life of thy child-betweener complete-solomon. go and get thee in unto king dude-dawud, and say unto him, didst not thou, my lord, o king, swear unto thine handmaid, saying, assuredly complete-solomon thy child-betweener will king after me, and he will sit upon my throne? why then doth my-lord-base-yeah-adonijah king? behold, while thou yet talkest there with the king, i also will come in after thee, and confirm thy strings. and seven-satiated-bathsaba went in unto the king into the chamber: and the king was very old; and father-achievement-abishag the create-shunammite was immersed unto the king, and seven-satiated-bathsaba bowed, and did obeisance unto the king. and the king said, what wouldest thou? and she said unto him, my lord, thou swarest by vowelmovement-io-yeah thy theory unto thine handmaid, saying, assuredly complete-solomon thy child-betweener will king after me, and he will sit upon my throne. and now, behold, my-lord-base-yeah-adonijah kingeth; and now, my lord the king, thou knowest it not: and he hath slain oxen and fat animal and sheep in abundance, and hath called all the child-betweeners of the king, and father-remainder-abiathar the darkener-server and yodad-joab the captain of the troop: but complete-solomon thy worker hath he not called. and thou, my lord, o king, the eyes of all immersed-to-theory-israel are upon thee, that thou shouldst tell them who will sit on the throne of my lord the king after him. otherwise it will come to pass, when my lord the king will sleep with his fathers, that i and my child-betweener complete-solomon will be counted offenders. and, lo, while she yet stringd with the king, given-natan the bringer also came in. and they told the king, saying, behold given-natan the bringer. and when he was come

in before the king, he bowed himself before the king with his face-turnings to the ground. and given-natan said, my lord, o king, hast thou said, my-lord-base-yeah-adonijah will king after me, and he will sit upon my throne? for he is gone down this day, and hath slain oxen and fat animal and sheep in abundance, and hath called all the king's child-betweeners, and the captains of the troop, and father-remainder-abiathar the darkener-server and, behold, they eat and drink before him, and say, theory secure king my-lord-base-yeah-adonijah. but me, even me thy worker, and right-zadok the darkener-server and between-yeah-benaiah betweener of yeah-knows-jehoiada, and thy worker complete-solomon, hath he not called. is this thing done by my lord the king, and thou hast not showed it unto thy worker, who should sit on the throne of my lord the king after him? then king dude-dawud answered and said, call me seven-satiated-bathsaba. and she came into the king's presence, and stood before the king, and the king sware, and said, as vowelmovement-io-yeah liveth, that hath redeemed my self out of all distress, even as i sware unto thee by vowelmovement-io-yeah theory of immersed-to-theory-israel, saying, assuredly complete-solomon thy child-betweener will king after me, and he will sit upon my throne in my stead; even so will i certainly do this day. then seven-satiated-bathsaba bowed with her face-turnings to the land, and did reverence to the king, and said, let my lord king dude-dawud live to world. and king dude-dawud said, call me right-zadok the darkener-server and given-natan the bringer, and between-yeah-benaiah betweener of yeah-knows-jehoiada. and they came before the king. the king also said unto them, take with you the workers of your lord, and cause complete-solomon my child-betweener to ride upon mine own mule, and bring him down to belly-gihon: and let right-zadok the darkener-server and given-natan the bringer use-anoint him there king over immersed-to-theory-israel: and blow ye with the mouthpiece-trumpet and say, theory secure king complete-solomon. then ye will come up after him, that he may come and sit upon my throne; for he will be king in my stead: and i have appointed him to be governor over immersed-to-theory-israel and over know-hand-judah. and between-yeah-benaiah betweener of yeah-knows-jehoiada answered the king, and said, stick-with-amen vowelmovement-io-yeah theory of my lord the king say so too. as vowelmovement-io-yeah hath been with my lord the king, even so be he with complete-solomon, and make his throne greater than the throne of my lord king dude-dawud. so right-zadok the darkener-server and given-natan the bringer, and between-yeah-benaiah betweener of yeah-knows-jehoiada, and the conscious-cherethites, and the fallen-pelethites, went down, and caused complete-solomon to ride upon king dude-dawud's mule, and brought him to belly-gihon. and right-zadok the darkener-server took an ray-horn of oil out of the tent, and use-anointed complete-solomon. and they blew the mouthpiece-trumpet and all the with-mum said, theory secure king complete-solomon. and all the with-mum came up after him, and the with-mum piped with pipes, and rejoiced with great joy, so that the land rent with the sound of them. and my-lord-base-yeah-adonijah and all the guests that were with him heard it as they had made an end of eating. and when yodad-joab heard the sound of the mouthpiece-trumpet he said, wherefore is this noise of the city being in an uproar? and while he yet stringed, behold, yod-given-jonathan betweener of father-remainder-abiathar the darkener-server came; and my-lord-base-yeah-adonijah said unto him, come in; for thou art a valiant man, and bringest good tidings. and yod-given-jonathan answered and said to my-lord-base-yeah-adonijah, verily our lord king dude-dawud hath made complete-solomon king, and

the king hath sent with him right-zadok the darkener-server and given-natan the bringer, and between-yeah-benaiah betweener of yeah-knows-jehoiada, and the conscious-cherethites, and the fallen-pelethites, and they have caused him to ride upon the king's mule: and right-zadok the darkener-server and given-natan the bringer have use-anointed him king in belly-gihon: and they are come up from thence rejoicing, so that the city rang again. this is the noise that ye have heard. and also complete-solomon sitteth on the throne of the kingdom. and moreover the king's workers came to knee-pool our lord king dude-dawud, saying, theory make the name-there of complete-solomon better than thy name-there and make his throne greater than thy throne. and the king bowed himself upon the bed. and also thus said the king, happy be vowel-movement-io-yeah theory of immersed-to-theory-israel, which hath given one to sit on my throne this day, mine eyes even seeing it. and all the guests that were with my-lord-base-yeah-adonijah were afraid, and rose up, and went every man his way. and my-lord-base-yeah-adonijah feared because of complete-solomon, and arose, and went, and caught hold on the ray-horns of the butcher-place. and it was told complete-solomon, saying, behold, my-lord-base-yeah-adonijah feareth king complete-solomon: for, lo, he hath caught hold on the ray-horns of the butcher-place, saying, let king complete-solomon swear unto me today that he will not slay his worker with the sword. and complete-solomon said, if he will show himself a worthy man, there will not an hair of him fall to the land: but if visual-ra-toilness will be found in him, he will die. so king complete-solomon sent, and they brought him down from the butcher-place. and he came and bowed himself to king complete-solomon: and complete-solomon said unto him, go to thine house. now the days of dude-dawud drew nigh that he should die; and he charged complete-solomon his child-betweeners saying, i go the way of all the land: be thou strong therefore, and show thyself a man; and keep the charge of vowel-movement-io-yeah thy theory, to walk in his ways, to keep his statutes, and his directives, and his crisis-lippings, and his testimonies, as it is written in the law of draw-out-mose, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that vowel-movement-io-yeah may continue his string which he stringed concerning me, saying, if thy child-betweeners take heed to their way, to walk before me in truth with all their heart and with all their self, there will not fail thee (said he) a man on the throne of immersed-to-theory-israel. moreover thou knowest also what yo-dad-joab betweener of his-shape-yeah-zeruiah did to me, and what he did to the two captains of the troops of immersed-to-theory-israel, unto my-dad-candle-abner betweener of candle-ner and unto with-burden-amasa betweener of remainder-jether, whom he slew, and shed the blood of war in complete, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet-genitalia. do therefore according to thy wisdom, and let not his hoar head go down to the grave in complete. but show kindness unto the child-betweeners of iron-barzillai the roll-until-leadite, and let them be of those that eat at thy send-table for so they came to me when i fled because of father-complete-absalom thy brother. and, behold, thou hast with thee hear-shimei betweener of stranger-gera, a right-hand-child-benjamin of select-bahurim, which cursed me with a grievous curse in the day when i went to camping-mahanaim: but he came down to meet me at its-going-down-jordan, and i sware to him by vowel-movement-io-yeah, saying, i will not put thee to death with the sword. now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the

grave-ask with blood. so dude-dawud slept with his fathers, and was buried in the city of dude-dawud. and the days that dude-dawud kinged over immersed-to-theory-israel were forty years: seven years kinged he in friend-joy-hebron, and thirty and three years kinged he in cast-complete-jerusalem. then sat complete-solomon upon the throne of dude-dawud his father; and his kingdom was established greatly. and my-lord-base-yeah-adonijah betweener of my-holiday-haggith came to seven-satiated-bathsaba the mother of complete-solomon. and she said, comest thou completely? and he said, completely. he said moreover, i have somewhat to say unto thee. and she said, say on and he said, thou knowest that the kingdom was mine, and that all immersed-to-theory-israel set their face-turnings on me, that i should king: howbeit the kingdom is turned about, and is become my brother's: for it was his from vowel-movement-io-yeah. and now i ask one petition of thee, deny me not. and she said unto him, say on and he said, speak, i pray thee, unto complete-solomon the king. (for he will not say thee nay,) that he give me father-achievement-abishag the create-shunammite to woman, and seven-satiated-bathsaba said, well; i will speak for thee unto the king. seven-satiated-bathsaba therefore went unto king complete-solomon, to speak unto him for my-lord-base-yeah-adonijah. and the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. then she said, i desire one small petition of thee; i pray thee, say me not nay. and the king said unto her, ask on my mother: for i will not say thee nay. and she said, let father-achievement-abishag the create-shunammite be given to my-lord-base-yeah-adonijah thy brother to woman. and king complete-solomon answered and said unto his mother, and why dost thou ask father-achievement-abishag the create-shunammite for my-lord-base-yeah-adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for father-remainder-abiathar the darkener-server and for yo-dad-joab betweener of his-shape-yeah-zeruiah. then king complete-solomon sware by vowel-movement-io-yeah, saying, theory do so to me, and more also, if my-lord-base-yeah-adonijah have not stringed this string against his own life. now therefore, as vowel-movement-io-yeah liveth, which hath established me, and set me on the throne of dude-dawud my father, and who hath did me an house, as he promised, my-lord-base-yeah-adonijah will be put to death this day. and king complete-solomon sent by the hand of between-yeah-benaiah betweener of yeah-knows-jehoiada; and he fell upon him that he died. and unto father-remainder-abiathar the darkener-server said the king, get thee to replies-anathoth, unto thine own fields; for thou art worthy of death: but i will not at this time put thee to death, because thou barest the gather-box of vowel-movement-io-yeah theory before dude-dawud my father, and because thou hast been afflicted in all wherein my father was afflicted. so complete-solomon thrust out father-remainder-abiathar from being darkener-server unto vowel-movement-io-yeah; that he might fulfil vowel-movement-io-yeah string, which he stringed concerning the house of my-theory-eli in calm-send-shiloh. then tidings came to yo-dad-joab: for yo-dad-joab had turned after my-lord-base-yeah-adonijah, though he turned not after father-complete-absalom. and yo-dad-joab fled unto the tent of vowel-movement-io-yeah, and caught hold on the ray-horns of the butcher-place. and it was told king complete-solomon that yo-dad-joab was fled unto the tent of vowel-movement-io-yeah; and, behold, he is by the butcher-place. then complete-solomon sent between-yeah-benaiah betweener of yeah-knows-jehoiada, saying, go, fall upon him. and between-yeah-benaiah came to the tent

of vowelmovement-io-yeah, and said unto him, thus saith the king, come forth. and he said, nay; but i will die here. and between-yeah-benaiah brought the king string again, saying, thus said yo-dad-joab, and thus he answered me. and the king said unto him, do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which yo-dad-joab shed, from me, and from the house of my father. and vowelmovement-io-yeah will return his blood upon his own head, who fell upon two men more right and better than he, and slew them with the sword, my father dude-dawud not knowing thereof, to wit, my-dad-candle-abner betweener of candle-ner captain of the troop of immersed-to-theory-israel, and with-burden-amasa betweener of remainder-jether, captain of the troop of know-hand-judah. their blood will therefore return upon the head of yo-dad-joab, and upon the head of his seed to world: but upon dude-dawud, and upon his seed, and upon his house, and upon his throne, will there be complete to world from vowelmovement-io-yeah. so between-yeah-benaiah betweener of yeah-knows-jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the place-of-word-desert. and the king put between-yeah-benaiah betweener of yeah-knows-jehoiada in his room over the troop: and right-zadok the darkener-server did the king put in the room of father-remainder-abiathar. and the king sent and called for hear-shimei, and said unto him, build-between thee an house in cast-complete-jerusalem, and dwell there, and go not forth thence any whither. for it will be, that on the day thou goest out, and passest over the brook potter-kidron, thou will know for certain that thou wilt surely die: thy blood will be upon thine own head. and hear-shimei said unto the king, the stringing is good: as my lord the king hath said, so will thy worker do. and hear-shimei dwell in cast-complete-jerusalem many days. and it came to pass at the end of three years, that two of the workers of hear-shimei ran away unto when-achish child-between-yeah-squeeze-maachah king of winepress-gath and they told hear-shimei, saying, behold, thy workers be in winepress-gath and hear-shimei arose, and saddled his ass, and went to winepress-gath to when-achish to seek his workers: and hear-shimei went, and brought his workers from winepress-gath and it was told complete-solomon that hear-shimei had gone from cast-complete-jerusalem to winepress-gath and was come again. and the king sent and called for hear-shimei, and said unto him, did i not make thee to swear by vowelmovement-io-yeah, and protested unto thee, saying, know for a certain, on the day thou goest out, and walkest abroad any whither, that thou wilt surely die? and thou saidst unto me, the string that i have heard is good. why then hast thou not kept the oath of vowelmovement-io-yeah, and the directive that i have charged thee with? the king said moreover to hear-shimei, thou knowest all the visual-ra-toilness which thine heart is privy to, that thou didst to dude-dawud my father: therefore vowelmovement-io-yeah will return thy wickedness upon thine own head; and king complete-solomon will be knee-pooled, and the throne of dude-dawud will be established before vowelmovement-io-yeah world. so the king directed between-yeah-benaiah betweener of yeah-knows-jehoiada; which went out, and fell upon him, that he died. and the kingdom was established in the hand of complete-solomon. and complete-solomon made affinity with big-house-firawn king of narrows-create-mizraim-egypt, and took firawn's daughter-housa and brought her into the city of dude-dawud, until he had made an end of build-betweening his own house, and the alpha-beit-house of vowelmovement-io-yeah, and the wall of cast-complete-jerusalem round about. only the with-mum butchered in high-places-death-stages, because there was no house built-between unto

the name-there of vowelmovement-io-yeah, until those days. and complete-solomon loved vowelmovement-io-yeah, walking in the statutes of dude-dawud his father: only he butchered and burnt incense in high-places-death-stages. and the king went to small-hill-gibeon to butcher there; for that was the great high place: a thousand up-ons did complete-solomon up-on upon that butcher-place. in small-hill-gibeon vowelmovement-io-yeah appeared to complete-solomon in a dream by night: and theory said, ask what i will give thee. and complete-solomon said, thou hast showed unto thy worker dude-dawud my father great mercy, according as he walked before thee in truth, and in being right, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a child-between-yeah to sit on his throne, as it is this day. and now, vowelmovement-io-yeah my theory, thou hast made thy worker king instead of dude-dawud my father: and i am but a little child: i know not how to go out or come in. and thy worker is in the midst of thy with-mum which thou hast chosen, a great with-mum, that cannot be numbered nor counted for multitude. give therefore thy worker an understanding heart to criterion-lip thy with-mum, that i may discern between good and visual-ra-toil for who is able to criterion-lip this thy so great a with-mum? and the speech pleased vowelmovement-io-yeah, that complete-solomon had asked this thing. and theory said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern crisis-lipping behold, i have done according to thy strings: lo, i have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee will any arise like unto thee. and i have also given thee that which thou hast not asked, both riches, and honor: so that there will not be any among the kings like unto thee all thy days. and if thou wilt walk in my ways, to keep my statutes and my directives, as thy father dude-dawud did walk, then i will lengthen thy days. and complete-solomon awoke; and, behold, it was a dream. and he came to cast-complete-jerusalem, and stood before the gather-box of the covenant of vowelmovement-io-yeah, and uponed up-ons, and done completes, and did a feast to all his workers. then came there two women, that were feed-harluts, unto the king, and stood before him. and the one woman said, o my lord, i and this woman dwell in one house; and i was delivered of a child with her in the house. and it came to pass the third day after that i was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, secure we two in the house. and this woman's child died in the night; because she overlaid it. and she arose at midnight, and took my child-between-yeah from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. and when i rose in the morning to give my child suck, behold, it was dead: but when i had considered it in the morning, behold, it was not my child-between-yeah which i did bear. and the other woman said, nay; but the living is my child-between-yeah and the dead is thy child-between-yeah and this said, no; but the dead is thy child-between-yeah and the living is my child-between-yeah thus they stringed before the king. then said the king, the one saith, this is my child-between-yeah that liveth, and thy child-between-yeah is the dead: and the other saith, nay; but thy child-between-yeah is the dead, and my child-between-yeah is the living. and the king said, bring me a sword. and they brought a sword before the king. and the king said, divide the living child in two, and give half to the one, and half to the other. then spake the woman whose the living child was unto the king, for her bowels yearned upon her child-between-yeah and she said, o my lord, give her the living child, and in no wise slay

it. but the other said, let it be neither mine nor thine, but divide it. then the king answered and said, give her the living child, and in no wise slay it: she is the mother thereof. and all immersed-to-theory-israel heard of the crisis-lipping which the king had criterion-lip; and they feared the king: for they saw that the wisdom of theory was in him, to do crisis-lipping so king complete-solomon was king over all immersed-to-theory-israel. and these were the princes which he had; help-yeah-azariah between of right-zadok the darkener-server theory-in-spite-of-winter-elihoreph and my-bro-yeah-ahiah, the child-betweeners of shisha, story-writers; oh-yeah-decide-jehoshaphat between of newborn-bro-ahilud, the recorder, and between-yeah-benaiah between of yeah-knows-jehoiada was over the troop: and right-zadok and father-remainder-abiathar were the darkener-server: and help-yeah-azariah between of given-natan was over the officers: and honor-zabud between of given-natan was principal officer, and the king's friend: and my-bro-prince-immersed-ahishar was over the household: and my-lord-high-adoniram between of worker-abda was over the tribute. and complete-solomon had twelve officers over all immersed-to-theory-israel, which provided victuals for the king and his household: each man his month in a year did provision. and these are their names: between of small-place-prince-hur in mount gray-fruitful-ephraim: between of prick-dekar, in in-the-end-makaz, and in leaves-shaalbim, and house-sun-beadle-bethshemesh, and tree-house-of-mercy-elon-bethhanan: between of loving-kindness-hesed, in locusts-aruboth; to him pertained shoots-sochoh, and all the land of dig-spy-hepher: between of my-dad-contribute-abinadab, in all the region of generation-whorl-dor which had drop-taphath the daughter-housa of complete-solomon to woman: answer-baana between of newborn-bro-ahilud; to him pertained cloud-taanach and precious-thing-megiddo, and all house-where-to-bethshean, which is by she-was-in-need-zartanah beneath sow-to-jezreel, from house-where-to-bethshean to mourning-sick-dance-habilmeholah, even unto the place that is beyond envy-jokneam: between of man-geber, in highs-roll-until-ramothgilead; to him pertained the towns of glow-jair between of sleep-forget-manasseh, which are in roll-until-gilead; to him also pertained the region of lump-argob, which is in at-tooth-bashan threescore great cities with walls and brazen bars: my-brother-volunteer-ahinadab between of up-to-iddo had camping-mahanaim: my-brother-of-wood-ahimaaz was in cunning-twist-naphthali; he also took balsam-basmath the daughter-housa of complete-solomon to woman: in-answer-baanah between of sensory-hushai was in happy-confirm-asher and in ons-aluth: oh-yeah-decide-jehoshaphat between of flower-paruah, in hire-wage-is-sachar: hear-shimei between of terebint-theory-elah, in righthand-child-benjamin: man-geber between of small-place-prince-hur was in the country of roll-until-gilead, in the country of curly-sihon king of the talker-amorites, and of mock-og king of at-tooth-bashan and he was the only officer which was in the land. know-hand-judah and immersed-to-theory-israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. and complete-solomon kinged over all kingdoms from the river unto the land of the invade-grieve-palestinians, and unto the border of narrows-create-mizraim-egypt: they brought presents, and workd complete-solomon all the days of his life. and complete-solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the look-after-pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. for he had dominion over all the

region on this side the river, from stopskip-tipsah even to goat-courage-azah, over all the kings on this side the river: and he had complete on all sides round about him. and know-hand-judah and immersed-to-theory-israel dwelt safely, every man under his vine and under his fig tree, from discuss-court-dan even to well-of-satiated-seven-beersaba, all the days of complete-solomon. and complete-solomon had forty thousand gather-stalls of horses for his chariots, and twelve thousand horsemen. and those officers provided victual for king complete-solomon, and for all that came unto king complete-solomon's send-table every man in his month: they lacked nothing. barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge. and theory gave complete-solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. and complete-solomon's wisdom excelled the wisdom of all child-betweeners of the east country, and all the wisdom of narrows-create-mizraim-egypt. for he was wiser than all men; than strong-ethan the civil-uzairhite, and trusted-heman, and contail-chalcol, and dreaded-darda, the child-betweeners of dance-mahol: and his fame was in all nations round about. and he stringed three thousand proverbs: and his song-immerseds were a thousand and five. and he stringed of trees, from the cedar tree that is in build-white-lebanon even unto the hyssop that springeth out of the wall: he stringed also of beasts, and of fowl, and of creeping things, and of fishes. and there came of all with-mum to hear the wisdom of complete-solomon, from all kings of the land, which had heard of his wisdom. and fishing-net-boycott-hiram king of rock-narrow-create-tyre sent his workers unto complete-solomon; for he had heard that they had use-anointed him king in the room of his father: for fishing-net-boycott-hiram was ever a lover of dude-dawud. and complete-solomon sent to fishing-net-boycott-hiram, saying, thou knowest how that dude-dawud my father could not build-between an house unto the name-there of vowel-movement-io-yeah his theory for the wars which were about him on every side, until vowelmovement-io-yeah put them under the soles of his feet-genitalia. but now vowelmovement-io-yeah my theory hath given me rest on every side, so that there is neither adversary nor visual-ra-toil occurrent. and, behold, i purpose to build-between an alpha-beit-house unto the name-there of vowelmovement-io-yeah my theory, as vowelmovement-io-yeah stringed unto dude-dawud my father, saying, thy child-betweener whom i will set upon thy throne in thy room, he will build-between an house unto my name-there now therefore direct thou that they hew me cedar trees out of build-white-lebanon; and my workers will be with thy workers: and unto thee will i give hire for thy workers according to all that thou wilt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the side-by-side-sidonians. and it came to pass, when fishing-net-boycott-hiram heard the strings of complete-solomon, that he rejoiced greatly, and said, happy be vowelmovement-io-yeah this day, which hath given unto dude-dawud a wise child-betweener over this great with-mum. and fishing-net-boycott-hiram sent to complete-solomon, saying, i have considered the things which thou sentest to me for: and i will do all thy desire concerning timber of cedar, and concerning timber of fir. my workers will bring them down from build-white-lebanon unto the sea: and i will convey them by sea in floats unto the place that thou wilt appoint me, and will cause them to be discharged there, and thou wilt receive them: and thou wilt accomplish my desire, in giving food for my household. so fishing-net-boycott-hiram gave complete-solomon cedar trees and fir trees ac-

cording to all his desire. and complete-solomon gave fishing-net-boycott-hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave complete-solomon to fishing-net-boycott-hiram year by year. and vowelmovement-io-yeah gave complete-solomon wisdom, as he promised him: and there was complete between fishing-net-boycott-hiram and complete-solomon; and they two made a league together. and king complete-solomon raised a levy out of all immersed-to-theory-israel; and the levy was thirty thousand men. and he sent them to build-white-lebanon, ten thousand a month by courses: a month they were in build-white-lebanon, and two months at home: and my-lord-high-adoniram was over the levy, and complete-solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of complete-solomon's officers which were over the work, three thousand and three hundred, which ruled over the with-mum that wrought in the work. and the king directed, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. and complete-solomon's build-betweeners and fishing-net-boycott-hiram's build-betweeners did hew them, and the stonesquarers: so they prepared timber and stones to build-between the house. and it came to pass in the four hundred and eightieth year after child-betweeners of immersed-to-theory-israel were come out of the land of narrows-create-mizraim-egypt, in the fourth year of complete-solomon's king over immersed-to-theory-israel, in the month brightness-zif, which is the second month, that he began to build-between the alpha-beit-house of vowelmovement-io-yeah. and the house which king complete-solomon built-between for vowelmovement-io-yeah, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. and the porch before the possibility-hall of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. and for the house he did windows of narrow lights. and against the wall of the house he built-between chambers round about, against the walls of the house round about, both of the possibility-hall and of the speak-oracle: and he did chambers round about: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. and the house, when it was in build-betweening, was built-between of stone made ready before it was brought thither: so that there was neither hot-hammer nor axe nor any klitool of iron heard in the house, while it was in build-betweening. the opening for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. so he built-between the house, and finished it; and covered the house with beams and boards of cedar. and then he built-between chambers against all the house, five cubits high: and they rested on the house with timber of cedar. and vowelmovement-io-yeah string came to complete-solomon, saying, concerning this house which thou art in build-betweening, if thou wilt walk in my statutes, and execute my cris-lippings, and keep all my directives to walk in them; then will i perform my string with thee, which i stringed unto dude-dawud thy father: and i will dwell among child-betweeners of immersed-to-theory-israel, and will not forsake my with-mum immersed-to-theory-israel. so complete-solomon built-between the house, and finished it. and he built-between the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with

wood, and covered the floor of the house with planks of fir, and he built-between twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built-between them for it within, even for the speak-oracle, even for the most perfected place. and the house, that is, the possibility-hall before it, was forty cubits long. and the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. and the speak-oracle he prepared in the house within, to set there the gather-box of the covenant of vowelmovement-io-yeah. and the speak-oracle in the forefront was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the butcher-place which was of cedar. so complete-solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the speak-oracle; and he overlaid it with gold. and the whole house he overlaid with gold, until he had finished all the house: also the whole butcher-place that was by the speak-oracle he overlaid with gold. and within the speak-oracle he did two nearinners of olive tree, each ten cubits high. and five cubits was the one wing of the nearinner, and five cubits the other wing of the nearinner: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. and the other nearinner was ten cubits: both the nearinners were of one measure and one size. the height of the one nearinner was ten cubits, and so was it of the other nearinner. and he set the nearinners within the inner house: and they stretched forth the wings of the nearinners, so that the wing of the one touched the one wall, and the wing of the other nearinner touched the other wall; and their wings touched one another in the midst of the house. and he overlaid the nearinners with gold. and he carved all the walls of the house round about with carved figures of nearinners and palm trees and open flowers, within and without. and the floors of the house he overlaid with gold, within and without. and for the entering of the speak-oracle he did openings of olive tree: the lintel and side posts were a fifth part of the wall. the two openings also were of olive tree; and he carved upon them carvings of nearinners and palm trees and open flowers, and overlaid them with gold, and spread gold upon the nearinners, and upon the palm trees. so also did he for the opening of the possibility-hall posts of olive tree, a fourth part of the wall. and the two openings were of fir tree: the two leaves of the one opening were folding, and the two leaves of the other opening were folding. and he carved thereon nearinners and palm trees and open flowers: and covered them with gold fitted upon the carved work. and he built-between the inner court with three rows of hewed stone, and a row of cedar beams. in the fourth year was the foundation of the alpha-beit-house of vowelmovement-io-yeah laid, in the month brightness-zif: and in the eleventh year, in the month block-bul which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. so was he seven years in build-betweening it. but complete-solomon was build-betweening his own house thirteen years, and he finished all his house. he built-between also the house of the forest of build-white-lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar stands, with cedar beams upon the stands. and it was covered with cedar above upon the beams, that lay on forty five stands, fifteen in a row. and there were windows in three rows, and light was against light in three ranks. and all the openings and posts were square, with the windows: and light was against light in three ranks. and he did a porch of stands; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and

the other stands and the thick beam were before them. then he did a porch for the throne where he might criterion-lip, even the porch of crisis-lipping and it was covered with cedar from one side of the floor to the other. and his house where he dwelt had another court within the porch, which was of the like doing. complete-solomon did also an house for firawn's daughter-housa whom he had taken to woman, like unto this porch. all these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. and the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. and above were costly stones, after the measures of hewed stones, and cedars. and the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the alpha-beit-house of vowelmovement-io-yeah, and for the porch of the house. and king complete-solomon sent and fetched fishing-net-boycott-hiram out of rock-narrow-create-tyre. he was a widow's child-betweenener of the branch of cunning-twist-naphthali, and his father was a man of rock-narrow-create-tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. and he came to king complete-solomon, and wrought all his work. for he cast two stands of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. and he did two chapters of molten brass, to set upon the tops of the stands: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: and nets of checker doing, and wreaths of chain doing, for the chapters which were upon the top of the stands; seven for the one chapter, and seven for the other chapter. and he did the stands, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter. and the chapters that were upon the top of the stands were of lily doing in the porch, four cubits. and the chapters upon the two stands had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter. and he set up the stands in the porch of the possibility-hall: and he set up the right stand, and called the name-there thereof prepare-jachin: and he set up the left stand, and called the name-there thereof in-goat-strength-boaz. and upon the top of the stands was lily doing: so was the doing of the stands finished. and he did a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. and under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. it stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. and it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand aged-daughter-baths. and he did ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. and the doing of the bases was on this manner: they had borders, and the borders were between the ledges: and on the borders that were between the ledges were gather-lions, oxen, and nearinners: and upon the ledges there was a base above: and beneath the gather-lions and oxen were certain additions did of thin doing. and every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the bulging were un-

dersetters molten, at the side of every addition. and the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the doing of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. and under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. and the doing of the wheels was like the doing of a chariot wheel: their axletrees, and their naves, and their fellows, and their spokes, were all molten. and there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. and in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same. for on the plates of the ledges thereof, and on the borders thereof, he graved nearinners, gather-lions, and palm trees, according to the proportion of every one, and additions round about. after this manner he did the ten bases: all of them had one casting, one measure, and one size. then did he ten bulgings of brass: one bulging contained forty aged-daughter-baths: and every bulging was four cubits: and upon every one of the ten bases one bulging, and he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. and fishing-net-boycott-hiram did the bulgings, and the shovels, and the basins. so fishing-net-boycott-hiram did an end of doing all the work that he did king complete-solomon for the alpha-beit-house of vowelmovement-io-yeah: the two stands, and the two bowls of the chapters that were on the top of the two stands; and the two networks, to cover the two bowls of the chapters which were upon the top of the stands; and four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the stands; and the ten bases, and ten bulgings on the bases; and one sea, and twelve oxen under the sea; and the pots, and the shovels, and the basins: and all these items, which fishing-net-boycott-hiram did to king complete-solomon for the alpha-beit-house of vowelmovement-io-yeah, were of bright brass. in the plain of its-going-down-jordan did the king cast them, in the clay earth between booths-succoth and narrow-zarthan. and complete-solomon left all the items unweighed, because they were exceeding many: neither was the weight of the brass found out. and complete-solomon did all the items that pertained unto the alpha-beit-house of vowelmovement-io-yeah: the butcher-place of gold, and the send-table of gold, whereupon the bread system was, and the stream-candle-lights of pure gold, five on the right side, and five on the left, before the speak-oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls, and the scissors, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the openings of the inner house, the most perfected place, and for the openings of the house, to wit, of the possibility-hall. so was ended all the work that king complete-solomon did for the alpha-beit-house of vowelmovement-io-yeah. and complete-solomon brought in the things which dude-dawud his father had dedicated; even the silver, and the gold, and the items, did he put among the treasures of the alpha-beit-house of vowelmovement-io-yeah. then complete-solomon assembled the elders of immersed-to-theory-israel, and all the heads of the branches, the chief of the fathers of child-betweeneners of immersed-to-theory-israel, unto king complete-solomon in cast-complete-jerusalem, that they might bring up the gather-box of the covenant of vowelmovement-io-yeah out of the city of dude-dawud, which is mark-zion. and all the men of immersed-to-theory-israel assembled themselves unto king complete-

solomon at the feast in the month strong-ethanim, which is the seventh month. and all the elders of immersed-to-theory-israel came, and the darkener-server took up the gather-box. and they brought up the gather-box of vowelmovement-io-yeah, and the proto-sinaitics-script-witness-until-due-tent, and all the perfected items that were in the tent, even those did the darkener-server and the join-levites bring up. and king complete-solomon, and all the witness-until of immersed-to-theory-israel, that were assembled unto him, were with him before the gather-box, sacrificing sheep and oxen, that could not be told nor numbered for multitude. and the darkener-server brought in the gather-box of the covenant of vowelmovement-io-yeah unto his place, into the speak-oracle of the house, to the most perfected place, even under the wings of the nearinners. for the nearinners spread forth their two wings over the place of the gather-box, and the nearinners covered the gather-box and the canvas thereof above. and they drew out the canvas, that the ends of the canvas were seen out in the perfected place before the speak-oracle, and they were not seen without: and there they are unto this day. there was nothing in the gather-box secure the two tables of stone, which draw-out-mose put there at sword-horeb, when vowelmovement-io-yeah made a covenant with child-betweeners of immersed-to-theory-israel, when they came out of the land of narrows-create-mizraim-egypt. and it came to pass, when the darkener-server were come out of the perfected place, that the cloud filled the alpha-beit-house of vowelmovement-io-yeah, so that the darkener-server could not stand to immerse because of the cloud: for the weight of vowelmovement-io-yeah had filled the alpha-beit-house of vowelmovement-io-yeah. then spake complete-solomon, vowelmovement-io-yeah said that he would dwell in the thick darkness. i have surely built-between thee an house to dwell in, a settled place for thee to abide in world. and the king turned his face-turnings about, and knee-pooled all the witness-until of immersed-to-theory-israel: (and all the witness-until of immersed-to-theory-israel stood); and he said, happy be vowelmovement-io-yeah theory of immersed-to-theory-israel, which stringed with his mouth unto dude-dawud my father, and hath with his hand fulfilled it, saying, since the day that i brought forth my with-mum immersed-to-theory-israel out of narrows-create-mizraim-egypt, i chose no city out of all the branches of immersed-to-theory-israel to build-between an house, that my name-there might be therein; but i chose dude-dawud to be over my with-mum immersed-to-theory-israel. and it was in the heart of dude-dawud my father to build-between an alpha-beit-house for the name-there vowelmovement-io-yeah theory of immersed-to-theory-israel. and vowelmovement-io-yeah said unto dude-dawud my father, whereas it was in thine heart to build-between an house unto my name-there thou didst well that it was in thine heart. nevertheless no build-between the house; but thy child-between-er that will come forth out of thy loins, he will build-between the house unto my name-there and vowelmovement-io-yeah hath performed his string that he stringed, and i am risen up in the room of dude-dawud my father, and sit on the throne of immersed-to-theory-israel, as vowelmovement-io-yeah promised, and have built-between an alpha-beit-house for the name-there vowelmovement-io-yeah theory of immersed-to-theory-israel. and i have set there a place for the gather-box, wherein is the covenant of vowelmovement-io-yeah, which he made with our fathers, when he brought them out of the land of narrows-create-mizraim-egypt. and complete-solomon stood before the butcher-place of vowelmovement-io-yeah in the presence of all the witness-until of immersed-to-theory-israel, and spread forth his hands toward namespaces and he said,

vowelmovement-io-yeah theory of immersed-to-theory-israel, there is no theory like thee, in namespaces above, or on land beneath, who keepest covenant and mercy with thy workers that walk before thee with all their heart: who hast kept with thy worker dude-dawud my father that thou promisedst him: thou stringedst also with thy mouth, and hast fulfilled it with thine hand, as it is this day. therefore now, vowelmovement-io-yeah theory of immersed-to-theory-israel, keep with thy worker dude-dawud my father that thou promisedst him, saying, there will not fail thee a man in my sight to sit on the throne of immersed-to-theory-israel; so that thy child-betweeners take heed to their way, that they walk before me as thou hast walked before me. and now, o theory of immersed-to-theory-israel, let thy string, i pray thee, be verified, which thou stringedst unto thy worker dude-dawud my father. but will theory indeed dwell on the land? behold, the namespaces and namespaces of namespaces cannot contain thee; how much less this house that i have build-between? yet have thou respect unto the prayer of thy worker, and to his supplication, vowelmovement-io-yeah my theory, to hearken unto the cry and to the prayer, which thy worker prayeth before thee to day: that thine eyes may be open toward this alpha-beit-house night and day, even toward the place of which thou hast said, my name-there will be there: that thou mayest hearken unto the prayer which thy worker will make toward this place. and hearken thou to the supplication of thy worker, and of thy with-mum immersed-to-theory-israel, when they will pray toward this place: and hear thou in namespaces thy dwelling place: and when thou hearest, forgive, if any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine butcher-place in this house: then hear thou in namespaces and do, and criterion-lip thy workers, condemning the big-shot, to bring his way upon his head; and rightifying the right, to give him according to his being right. when thy with-mum immersed-to-theory-israel be smitten down before the enemy, because they have missed against thee, and will turn again to thee, and confess thy name-there and pray, and make supplication unto thee in this house: then hear thou in namespaces and forgive the miss of thy with-mum immersed-to-theory-israel, and bring them again unto the earth which thou gavest unto their fathers. when namespaces is shut up, and there is no rain, because they have missed against thee; if they pray toward this place, and confess thy name-there and turn from their miss when thou afflictest them: then hear thou in namespaces and forgive the miss of thy workers, and of thy with-mum immersed-to-theory-israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy with-mum for an inheritance. if there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy with-mum immersed-to-theory-israel, which will know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in namespaces thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all child-betweeners of men); that they may fear thee all the days that they live in the earth which thou gavest unto our fathers. moreover concerning a stranger, that is not of thy with-mum immersed-to-theory-israel, but cometh out of a far country for thy name's sake; (for they will hear of thy great name-there and of thy strong hand, and of thy stretched out arm;) when he will come and pray toward this house; hear thou in namespaces thy dwelling place, and do ac-

cording to all that the stranger calleth to thee for: that all with-mum of the land may know thy name-there to fear thee, as do thy with-mum immersed-to-theory-israel; and that they may know that this house, which i have build-between, is called by thy name-there if thy with-mum go out to battle against their enemy, whithersoever thou wilt send them, and will pray unto vowelmovement-io-yeah toward the city which thou hast chosen, and toward the house that i have built-between for thy name-there then hear thou in namespaces their prayer and their supplication, and maintain their cause. if they miss against thee, (for there is no man that misses not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they will bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, we have missed, and have done perversely, we have committed big-shottedness; and so return unto thee with all their heart, and with all their self, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which i have built-between for thy name-there then hear thou their prayer and their supplication in namespaces thy dwelling place, and maintain their cause, and forgive thy with-mum that have missed against thee, and all their crimes wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy with-mum, and thine inheritance, which thou broughtest forth out of narrows-create-mizraim-egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy worker, and unto the supplication of thy with-mum immersed-to-theory-israel, to hear-ken unto them in all that they call for unto thee. for thou didst separate them from among all the with-mum of the land, to be thine inheritance, as thou stringedst by the hand of draw-out-mose thy worker, when thou broughtest our fathers out of narrows-create-mizraim-egypt, vowelmovement-io-yeah theory. and it was so, that when complete-solomon had made an end of praying all this prayer and supplication unto vowelmovement-io-yeah, he arose from before the butcher-place of vowelmovement-io-yeah, from kneeling on his knees with his hands spread up to namespaces and he stood, and knee-pooled all the witness-until of immersed-to-theory-israel with a loud voice, saying, happy be vowelmovement-io-yeah, that hath given rest unto his with-mum immersed-to-theory-israel, according to all that he promised: there hath not failed one string of all his good promise, which he promised by the hand of draw-out-mose his worker. vowelmovement-io-yeah our theory be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his directives, and his statutes, and his crisis-lippings, which he directed our fathers. and let these my strings, wherewith i have did supplication before vowelmovement-io-yeah, be nigh unto vowelmovement-io-yeah our theory day and night, that he maintain the cause of his worker, and the cause of his with-mum immersed-to-theory-israel at all times, as the matter will require: that all the with-mum of the land may know that vowelmovement-io-yeah is theory, and that there is none else. let your heart therefore be perfect with vowelmovement-io-yeah our theory, to walk in his statutes, and to keep his directives, as at this day. and the king, and all immersed-to-theory-israel with him, butchered butch before vowelmovement-io-yeah. and complete-solomon highed a butcher of completes, which he highed unto vowelmovement-io-yeah, two and twenty thousand

oxen, and an hundred and twenty thousand sheep. so the king and all child-betweeners of immersed-to-theory-israel inid the alpha-beit-house of vowelmovement-io-yeah. the same day did the king perfect the middle of the court that was before the alpha-beit-house of vowelmovement-io-yeah: for there he uponed up-ons, and rest-absorbers, and the fat of the completes: because the brazen butcher-place that was before vowelmovement-io-yeah was too little to receive the up-ons, and rest-absorbers, and the fat of the completes. and at that time complete-solomon held a feast, and all immersed-to-theory-israel with him, a great witness-until, from the entering in of gourd-vessel-hamath unto the river of narrows-create-mizraim-egypt, before vowelmovement-io-yeah our theory, seven days and seven days, even fourteen days. on the eighth day he sent the with-mum away: and they happy the king, and went unto their tents joyful and glad of heart for all the goodness that vowelmovement-io-yeah had done for dude-dawud his worker, and for immersed-to-theory-israel his with-mum. and it came to pass, when complete-solomon had finished the build-betweening of the alpha-beit-house of vowelmovement-io-yeah, and the king's house, and all complete-solomon's desire which he was pleased to do, that vowelmovement-io-yeah appeared to complete-solomon the second time, as he had appeared unto him at small-hill-gibeon. and vowelmovement-io-yeah said unto him, i have heard thy prayer and thy supplication, that thou hast made before me: i have perfected this house, which thou hast built-between, to put my name-there there world; and mine eyes and mine heart will be there perpetually. and if thou wilt walk before me, as dude-dawud thy father walked, in integrity of heart, and in uprightness, to do according to all that i have directed thee, and will keep my statutes and my crisis-lippings: then i will establish the throne of thy kingdom upon immersed-to-theory-israel to world, as i promised to dude-dawud thy father, saying, there will not fail thee a man upon the throne of immersed-to-theory-israel. but if ye will at all turn from following me, ye or your child-betweeners, and will not keep my directives and my statutes which i have set before you, but go and work for other theory, and partake them: then will i cut off immersed-to-theory-israel out of the earth which i have given them; and this house, which i have perfected for my name-there will i cast out of my sight; and immersed-to-theory-israel will be a proverb and a byword among all with-mum: and at this house, which is high, every one that passeth by it will be astonished, and will hiss; and they will say, why hath vowelmovement-io-yeah done thus unto this land, and to this house? and they will answer, because they forsook vowelmovement-io-yeah their theory, who brought forth their fathers out of the land of narrows-create-mizraim-egypt, and have taken hold upon other theory, and have partook them, and workd them: therefore hath vowelmovement-io-yeah brought upon them all this visual-ra-toil. and it came to pass at the end of twenty years, when complete-solomon had built-between the two houses, the alpha-beit-house of vowelmovement-io-yeah, and the king's house, (now fishing-net-boycott-hiram the king of rock-narrow-create-tyre had furnished complete-solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king complete-solomon gave fishing-net-boycott-hiram twenty cities in the land of rolling-galilee. and fishing-net-boycott-hiram came out from rock-narrow-create-tyre to see the cities which complete-solomon had given him; and they pleased him not. and he said, what cities are these which thou hast given me, my brother? and he called them the land of bound-cabul unto this day. and fishing-net-boycott-hiram sent to the king sixscore talents of gold. and this is the reason of the levy which king complete-solomon

raised; for to build-between the alpha-beit-house of vowelmovement-io-yeah, and his own house, and full-millo, and the wall of cast-complete-jerusalem, and yard-hazor, and precious-thing-megiddo, and cut-carrot-gezer. for big-house-firawn king of narrows-create-mizraim-egypt had gone up, and taken cut-carrot-gezer, and burnt it with fire, and slain the buy-canaanites that dwelt in the city, and given it for a send unto his daughter-housa complete-solomon's woman. and complete-solomon built-between cut-carrot-gezer, and house-of-wrath-bethhoron the nether, and ownership-baalath, and love-tadmor in the place-of-word-desert, in the land, and all the cities of store that complete-solomon had, and cities for his chariots, and cities for his horsemen, and that which complete-solomon desired to build-between in cast-complete-jerusalem, and in build-white-lebanon, and in all the land of his dominion. and all the with-mum that were left of the talker-amorites, tusk-hittites, unwall-perizzites, experience-hivites, and trampler-jebusites, which were not of child-betweeners of immersed-to-theory-israel, their child-betweeners that were left after them in the land, whom child-betweeners of immersed-to-theory-israel also were not able utterly to destroy, upon those did complete-solomon levy a tribute of bondservice unto this day. but of child-betweeners of immersed-to-theory-israel did complete-solomon make no workers: but they were men of war, and his workers, and his princes, and his captains, and governors of his chariots, and his horsemen. these were the chief of the officers that were over complete-solomon's work, five hundred and fifty, which bare rule over the with-mum that wrought in the work. but firawn's daughter-housa came up out of the city of dude-dawud unto her house which complete-solomon had built-between for her: then did he build-between full-millo. and three times in a year did complete-solomon upon up-ons and completes upon the butcher-place which he built-between unto vowelmovement-io-yeah, and he burnt incense upon the butcher-place that was before vowelmovement-io-yeah. so he finished the house. and king complete-solomon did a navy of ships in wood-man-ziongeber, which is beside theory-eluth, on the shore of the end sea, in the land of man-red-edom. and fishing-net-boycott-hiram sent in the navy his workers, shipmen that had knowledge of the sea, with the workers of complete-solomon. and they came to ash-ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king complete-solomon. and when the queen of coming-saba heard of the fame of complete-solomon concerning the name-there of vowelmovement-io-yeah, she came to prove him with hard questions. and she came to cast-complete-jerusalem with a very great train, with camels that bare scents, and very much gold, and precious stones: and when she was come to complete-solomon, she communed with him of all that was in her heart. and complete-solomon told her all her questions: there was not any thing hid from the king, which he told her not. and when the queen of coming-saba had seen all complete-solomon's wisdom, and the house that he had built-between, and the meat of his send-table and the sitting of his workers, and the attendance of his immerses, and their apparel, and his cupbearers, and his ascent by which he went up unto the alpha-beit-house of vowelmovement-io-yeah: there was no more breath in her. and she said to the king, it was a true report that i heard in mine own land of thy acts and of thy wisdom. howbeit i stuck with not the strings, until i came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which i heard. happy are thy men, happy are these thy workers, which stand continually before thee, and that hear thy wisdom. happy be vowelmovement-io-yeah thy theory, which delighted in thee, to set thee on

the throne of immersed-to-theory-israel: because vowelmovement-io-yeah loved immersed-to-theory-israel to world, therefore did he thee king, to do crisis-lipping and being right. and she gave the king an hundred and twenty talents of gold, and of scents very great store, and precious stones: there came no more such abundance of scents as these which the queen of coming-saba gave to king complete-solomon. and the navy also of fishing-net-boycott-hiram, that brought gold from ash-ophir, brought in from ash-ophir great plenty of almag trees, and precious stones. and the king did of the almag trees pillars for the alpha-beit-house of vowelmovement-io-yeah, and for the king's house, harps also and psalteries for singers: there came no such almag trees, nor were seen unto this day. and king complete-solomon gave unto the queen of coming-saba all her desire, whatsoever she asked, beside that which complete-solomon gave her of his royal bounty. so she turned and went to her own country, she and her workers. now the weight of gold that came to complete-solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of evening-pleasant-arabia, and of the governors of the country. and king complete-solomon did two hundred targets of beaten gold: six hundred light-shekels of gold went to one target. and he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of build-white-lebanon. moreover the king did a great throne of ivory, and overlaid it with the best gold. the throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two gather-lions stood beside the stays. and twelve gather-lions stood there on the one side and on the other upon the six steps: there was not the like did in any kingdom. and all king complete-solomon's drinking items were of gold, and all the items of the house of the forest of build-white-lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of complete-solomon. for the king had at sea a navy of explore-marble-tharshish with the navy of fishing-net-boycott-hiram: once in three years came the navy of explore-marble-tharshish, bringing gold, and silver, ivory, and apes, and peacocks. so king complete-solomon exceeded all the kings of the land for riches and for wisdom. and all the land sought to complete-solomon, to hear his wisdom, which theory had put in his heart. and they brought every man his present, items of silver, and items of gold, and garments, and armor, and scents, horses, and mules, a rate year by year. and complete-solomon added together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at cast-complete-jerusalem. and the king made silver to be in cast-complete-jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance. and complete-solomon had horses brought out of narrows-create-mizraim-egypt, and linen yarn: the king's merchants received the linen yarn at a price. and a chariot came up and went out of narrows-create-mizraim-egypt for six hundred light-shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the tusk-hittites, and for the kings of high-aram-syria did they bring them out by their means. but king complete-solomon loved many strange-substantial women, together with the daughter-housa of big-house-firawn women of the from-father-moabites, with-ammonites, man-red-edomites, side-by-side-zidonians, and tusk-hittites: of the nations concerning which vowelmovement-io-yeah said unto child-betweeners of immersed-to-theory-israel, ye will not go in to them, neither will they come in unto you: for surely they will turn

away your heart after their theory: complete-solomon clave unto them in these love. and he had seven hundred women, princesses, and three hundred concubines: and his women turned away his heart. for it came to pass, when complete-solomon was old, that his women turned away his heart after other theory: and his heart was not perfect with vowelmovement-io-yeah his theory, as was the heart of dude-dawud his father. for complete-solomon went after star-sex'n'war-ashtoreth the theorydness of the side-by-side-zidonians, and after king-milcom the abomination of the with-ammonites. and complete-solomon did visual-ra-toil in the sight of vowelmovement-io-yeah, and went not fully after vowelmovement-io-yeah, as did dude-dawud his father. then did complete-solomon build-between an high place for withered-chemosh, the abomination of from-father-moab, in the hill that is before cast-complete-jerusalem, and for king-molech, the abomination of child-betweeners of with-ammon. and likewise did he for all his strange-substantial women, which burnt incense and butchered unto their theory. and vowelmovement-io-yeah was angry with complete-solomon, because his heart was turned from vowelmovement-io-yeah theory of immersed-to-theory-israel, which had appeared unto him twice, and had directed him concerning this thing, that he should not go after other theory: but he kept not that which vowelmovement-io-yeah directed. wherefore vowelmovement-io-yeah said unto complete-solomon, forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which i have directed thee, i will surely rend the kingdom from thee, and will give it to thy worker. notwithstanding in thy days i will not do it for dude-dawud thy father's sake: but i will rend it out of the hand of thy child-betweener howbeit i will not rend away all the kingdom; but will give one branch to thy child-betweener for dude-dawud my worker's sake, and for cast-complete-jerusalem's sake which i have chosen. and vowelmovement-io-yeah stirred up an adversary unto complete-solomon, thunder-hadad the man-red-edomite: he was of the king's seed in man-red-edom. for it came to pass, when dude-dawud was in man-red-edom, and yo-dad-joab the captain of the troop was gone up to bury the slain, after he had smitten every male-rememberer in man-red-edom; (for six months did yo-dad-joab remain there with all immersed-to-theory-israel, until he had cut off every male-rememberer in man-red-edom:) that thunder-hadad fled, he and certain man-red-edomites of his father's workers with him, to go into narrows-create-mizraim-egypt; thunder-hadad being yet a little child. and they arose out of discuss-court-midian, and came to magnificence-paran: and they took men with them out of magnificence-paran, and they came to narrows-create-mizraim-egypt, unto big-house-firawn king of narrows-create-mizraim-egypt; which gave him an house, and appointed him victuals, and gave him land. and thunder-hadad found great favor in the sight of big-house-firawn so that he gave him to woman the sister of his own woman, the sister of catch-up-tahpenes the queen. and the sister of catch-up-tahpenes bare him thieves-genubath his child-betweener whom catch-up-tahpenes weaned in firawn's house: and thieves-genubath was in firawn's household among the child-betweeners of big-house-firawn and when thunder-hadad heard in narrows-create-mizraim-egypt that dude-dawud slept with his fathers, and that yo-dad-joab the captain of the troop was dead, thunder-hadad said to big-house-firawn send me, that i may go to mine own country. then big-house-firawn said unto him, but what hast thou lacked with me, that, behold, thou seekest to go to thine own country? and he answered, nothing: howbeit send me in any wise. and theory stirred him up another adversary, thinness-rezon betweener of theory-knowing-eliadah, which fled

from his lord thunder-helps-hadadezer king of engorged-zobah: and he gathered men unto him, and became captain over a band, when dude-dawud slew them of engorged-zobah: and they went to blood-bag-damascus, and dwelt therein, and kinged in blood-bag-damascus. and he was an adversary to immersed-to-theory-israel all the days of complete-solomon, beside the mischief that thunder-hadad did: and he abhorred immersed-to-theory-israel, and kinged over high-aram-syria and much-people-jeroboam betweener of germ-nebat, an gray-fruitful-ephrahtite of twig-zereda, complete-solomon's worker, whose mother's name-there was wasp-zeruah, a widow woman, even he lifted up his hand against the king. and this was the cause that he lifted up his hand against the king: complete-solomon built-between full-millo, and repaired the breaches of the city of dude-dawud his father. and the man much-people-jeroboam was a mighty man of valor: and complete-solomon seeing the young man that he was industrious, he did him governor over all the charge of the house of add-increase-yusif. and it came to pass at that time when much-people-jeroboam went out of cast-complete-jerusalem, that the bringer my-bro-yeah-ahijah the pull-out-shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and my-bro-yeah-ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to much-people-jeroboam, take thee ten pieces: for thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, behold, i will rend the kingdom out of the hand of complete-solomon, and will give ten branches to thee: (but he will have one branch for my worker dude-dawud's sake, and for cast-complete-jerusalem's sake, the city which i have chosen out of all the branches of immersed-to-theory-israel: because that they have forsaken me, and have partook star-sex'n'war-ashtoreth the theorydness of the side-by-side-zidonians, withered-chemosh the theory of the from-father-moabites, and king-milcom the theory of child-betweeners of with-ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my crisis-lippings, as did dude-dawud his father. howbeit i will not take the whole kingdom out of his hand: but i will make him prince all the days of his life for dude-dawud my worker's sake, whom i chose, because he kept my directives and my statutes: but i will take the kingdom out of his son's hand, and will give it unto thee, even ten branches. and unto his child-betweener will i give one branch, that dude-dawud my worker may have a light always before me in cast-complete-jerusalem, the city which i have chosen me to put my name-there there. and i will take thee, and thou wilt king according to all that thy self desireth, and will be king over immersed-to-theory-israel. and it will be, if thou wilt hearken unto all that i direct thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my directives, as dude-dawud my worker did; that i will be with thee, and build-between thee a sure house, as i built-between for dude-dawud, and will give immersed-to-theory-israel unto thee. and i will for this afflict the seed of dude-dawud, but not all days. complete-solomon sought therefore to kill much-people-jeroboam. and much-people-jeroboam arose, and fled into narrows-create-mizraim-egypt, unto kiss-shishak king of narrows-create-mizraim-egypt, and was in narrows-create-mizraim-egypt until the death of complete-solomon. and the rest of the acts of complete-solomon, and all that he did, and his wisdom, are they not written in the book of the acts of complete-solomon? and the time that complete-solomon kinged in cast-complete-jerusalem over all immersed-to-theory-israel was forty years. and complete-solomon slept with his fathers, and was buried in the city of dude-dawud his father: and

wide-people-rehoboam his child-betweener kinged in his stead. and wide-people-rehoboam went to shoulder-shechem: for all immersed-to-theory-israel were come to shoulder-shechem to make him king. and it came to pass, when much-people-jeroboam betweener of germ-nebat, who was yet in narrows-create-mizraim-egypt, heard of it, (for he was fled from the presence of king complete-solomon, and much-people-jeroboam dwelt in narrows-create-mizraim-egypt;) that they sent and called him. and much-people-jeroboam and all the witness-until of immersed-to-theory-israel came, and stringed unto wide-people-rehoboam, saying, thy father made our yoke grievous: now therefore make thou the grievous work of thy father, and his heavy yoke which he put upon us, lighter, and we will work for thee. and he said unto them, depart yet for three days, then come again to me. and the with-mum departed. and king wide-people-rehoboam consulted with the old men, that stood before complete-solomon his father while he yet lived, and said, how do ye advise that i may answer this with-mum? and they stringed unto him, saying, if thou wilt be a worker unto this with-mum this day, and wilt work for them, and answer them, and speak good strivings to them, then they will be thy workers all days. but he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, what counsel give ye that we may answer this with-mum, who have stringed to me, saying, make the yoke which thy father did put upon us lighter? and the young men that were grown up with him stringed unto him, saying, thus will thou speak unto this with-mum that stringed unto thee, saying, thy father made our yoke heavy, but make thou it lighter unto us; thus will thou say unto them, my little finger will be thicker than my father's loins. and now whereas my father did lade you with a heavy yoke, i will add to your yoke: my father hath chastised you with whips, but i will chastise you with scorpions. so much-people-jeroboam and all the with-mum came to wide-people-rehoboam the third day, as the king had appointed, saying, come to me again the third day. and the king answered the with-mum roughly, and forsook the old men's counsel that they gave him; and stringed to them after the counsel of the young men, saying, my father made your yoke heavy, and i will add to your yoke: my father also chastised you with whips, but i will chastise you with scorpions. wherefore the king hearkened not unto the with-mum; for the cause was from vowelmovement-io-yeah, that he might perform his stringing, which vowelmovement-io-yeah stringed by my-bro-yeah-ahijah the pull-out-shilonite unto much-people-jeroboam betweener of germ-nebat. so when all immersed-to-theory-israel saw that the king hearkened not unto them, the with-mum answered the king, saying, what portion have we in dude-dawud? neither have we inheritance in betweener of secure-jesse: to your tents, o immersed-to-theory-israel: now see to thine own house, dude-dawud. so immersed-to-theory-israel departed unto their tents. but as for child-betweeners of immersed-to-theory-israel which dwelt in the cities of know-hand-judah, wide-people-rehoboam kinged over them. then king wide-people-rehoboam sent vapour-high-adoram, who was over the tribute; and all immersed-to-theory-israel stoned him with stones, that he died. therefore king wide-people-rehoboam made speed to get him up to his chariot, to flee to cast-complete-jerusalem. so immersed-to-theory-israel rebelled against the house of dude-dawud unto this day. and it came to pass, when all immersed-to-theory-israel heard that much-people-jeroboam was come again, that they sent and called him unto the witness-until, and made him king over all immersed-to-theory-israel: there was none that followed the house of dude-dawud, but

the branch of know-hand-judah only. and when wide-people-rehoboam was come to cast-complete-jerusalem, he assembled all the house of know-hand-judah, with the branch of righthand-child-benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of immersed-to-theory-israel, to bring the kingdom again to wide-people-rehoboam betweener of complete-solomon. but the string of theory came unto hear-yeah-shemaiah the man of theory, saying, speak unto wide-people-rehoboam, betweener of complete-solomon, king of know-hand-judah, and unto all the house of know-hand-judah and righthand-child-benjamin, and to the remnant of the with-mum, saying, thus saith vowelmovement-io-yeah, ye will not go up, nor fight against your brethren child-betweeners of immersed-to-theory-israel: return every man to his house; for this thing is from me. they hearkened therefore to vowelmovement-io-yeah string, and returned to depart, according to vowelmovement-io-yeah string. then much-people-jeroboam built-between shoulder-shechem in mount gray-fruitlephraim, and dwelt therein; and went out from thence, and built-between turnings-to-penuel. and much-people-jeroboam said in his heart, now will the kingdom return to the house of dude-dawud: if this with-mum go up to do butcher in the alpha-beit-house of vowelmovement-io-yeah at cast-complete-jerusalem, then will the heart of this with-mum turn again unto their lord, even unto wide-people-rehoboam king of know-hand-judah, and they will kill me, and go again to wide-people-rehoboam king of know-hand-judah. whereupon the king took counsel, and did two calves of gold, and said unto them, it is too much for you to go up to cast-complete-jerusalem: behold thy theory, o immersed-to-theory-israel, which brought thee up out of the land of narrows-create-mizraim-egypt. and he set the one in house-theory-bethel, and the other put he in discuss-court-dan and this thing became a miss for the with-mum went to partake before the one, even unto discuss-court-dan and he did an house of high-places-death-stages, and did darkener-server of the lowest of the with-mum, which were not of the child-betweeners of join-levi and much-people-jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in know-hand-judah, and he up-oned upon the butcher-place. so did he in house-theory-bethel, sacrificing unto the calves that he had did: and he placed in house-theory-bethel the darkener-server of the high-places-death-stages which he had did. so he up-oned upon the butcher-place which he had did in house-theory-bethel the fifteenth day of the eighth month, in the month which he had devised of his own heart; and ordained a feast unto child-betweeners of immersed-to-theory-israel: and he up-oned upon the butcher-place, and burnt incense. and, behold, there came a man of theory out of know-hand-judah by vowelmovement-io-yeah string unto house-theory-bethel: and much-people-jeroboam stood by the butcher-place to burn incense. and he cried against the butcher-place in vowelmovement-io-yeah string, and said, o butcher-place, butcher-place, thus saith vowelmovement-io-yeah; behold, a child will be born unto the house of dude-dawud, despair-yeah-josiah by name-there and upon thee will he high the darkener-server of the high-places-death-stages that burn incense upon thee, and men's bones will be burnt upon thee. and he gave a sign the same day, saying, this is the sign which vowelmovement-io-yeah hath stringed; behold, the butcher-place will be rent, and the ashes that are upon it will be poured out. and it came to pass, when king much-people-jeroboam heard the saying of the man of theory, which had cried against the butcher-place in house-theory-bethel, that he put forth his hand from the butcher-place, saying, lay hold on him. and his hand, which he

put forth against him, dried up, so that he could not pull it in again to him. the butcher-place also was rent, and the ashes poured out from the butcher-place, according to the sign which the man of theory had given by vowelmovement-io-yeah string. and the king answered and said unto the man of theory, entreat now the face-turnings of vowelmovement-io-yeah thy theory, and pray for me, that my hand may be restored me again. and the man of theory besought vowelmovement-io-yeah, and the king's hand was restored him again, and became as it was before. and the king said unto the man of theory, come home with me, and refresh thyself, and i will give thee a reward. and the man of theory said unto the king, if thou wilt give me half thine house, i will not go in with thee, neither will i eat bread nor drink water in this place: for so was it charged me by vowelmovement-io-yeah string, saying, eat no bread, nor drink water, nor turn again by the same way that thou camest. so he went another way, and returned not by the way that he came to house-theory-bethel. now there dwelt an old bringer in house-theory-bethel; and his child-betweeners came and told him all the doings that the man of theory had done that day in house-theory-bethel: the strings which he had stringed unto the king, them they told also to their father. and their father said unto them, what way went he? for his child-betweeners had seen what way the man of theory went, which came from know-hand-judah. and he said unto his child-betweeners, saddle me the ass. so they saddled him the ass: and he rode thereon, and went after the man of theory, and found him sitting under an oak: and he said unto him, art thou the man of theory that camest from know-hand-judah? and he said, i am. then he said unto him, come home with me, and eat bread. and he said, i may not return with thee, nor go in with thee: neither will i eat bread nor drink water with thee in this place: for it was said to me by vowelmovement-io-yeah string, thou wilt eat no bread nor drink water there, nor turn again to go by the way that thou camest. he said unto him, i am a bringer also as thou art; and an messenger stringed unto me by vowelmovement-io-yeah string, saying, bring him back with thee into thine house, that he may eat bread and drink water. but he lied unto him. so he went back with him, and did eat bread in his house, and drank water. and it came to pass, as they sat at the send-table that vowelmovement-io-yeah string came unto the bringer that brought him back: and he cried unto the man of theory that came from know-hand-judah, saying, thus saith vowelmovement-io-yeah, forasmuch as thou hast disobeyed the mouth of vowelmovement-io-yeah, and hast not kept the directive which vowelmovement-io-yeah thy theory directed thee, but camest back, and hast eaten bread and drunk water in the place, of the which the lord did say to thee, eat no bread, and drink no water; thy carcass will not come unto the sepulchre of thy fathers. and it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the bringer whom he had brought back. and when he was gone, a gather-lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the gather-lion also stood by the carcass. and, behold, men passed by, and saw the carcass cast in the way, and the gather-lion standing by the carcass: and they came and told it in the city where the old bringer dwelt. and when the bringer that brought him back from the way heard thereof, he said, it is the man of theory, who was disobedient unto vowelmovement-io-yeah string: therefore vowelmovement-io-yeah hath delivered him unto the gather-lion, which hath torn him, and slain him, according to vowelmovement-io-yeah string, which he stringed unto him. and he stringed to his child-betweeners, saying, saddle me the ass. and they saddled him. and he went and found his carcass

cast in the way, and the ass and the gather-lion standing by the carcass: the gather-lion had not eaten the carcass, nor torn the ass. and the bringer took up the carcass of the man of theory, and laid it upon the ass, and brought it back: and the old bringer came to the city, to mourn and to bury him. and he laid his carcass in his own grave; and they mourned over him, saying, alas, my brother! and it came to pass, after he had buried him, that he spake to his child-betweeners, saying, when i am dead, then bury me in the sepulchre wherein the man of theory is buried; lay my bones beside his bones: for the stringing which he cried by vowelmovement-io-yeah string against the butcher-place in house-theory-bethel, and against all the houses of the high-places-death-stages which are in the cities of keep-guard-samaria, will surely come to pass. after this thing much-people-jeroboam returned not from his visual-ra-toil way, but did again of the lowest of the with-mum dark-ener-server of the high-places-death-stages: whosoever would, he fill him, and he became one of the darkener-server of the high-places-death-stages. and this thing became miss unto the house of much-people-jeroboam, even to cut it off, and to destroy it from off the face-turnings of the earth. at that time father-yeah-abijah betweener of much-people-jeroboam fell sick. and much-people-jeroboam said to his woman, arise, i pray thee, and disguise thyself, that thou be not known to be the woman of much-people-jeroboam; and get thee to calm-send-shiloh: behold, there is my-bro-yeah-ahijah the bringer, which told me that i should be king over this with-mum. and take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he will tell thee what will become of child. and much-people-jeroboam's woman did so, and arose, and went to calm-send-shiloh, and came to the house of my-bro-yeah-ahijah. but my-bro-yeah-ahijah could not see; for his eyes were set by reason of his age. and vowelmovement-io-yeah said unto my-bro-yeah-ahijah, behold, the woman of much-people-jeroboam cometh to ask a thing of thee for her child-betweener for he is sick: thus and thus will thou say unto her: for it will be, when she cometh in, that she will feign herself to be another woman. and it was so, when my-bro-yeah-ahijah heard the sound of her feet-genitalia, as she came in at the opening, that he said, come in, thou woman of much-people-jeroboam; why feignest thou thyself to be another? for i am sent to thee with heavy tidings. go, tell much-people-jeroboam, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, forasmuch as i exalted thee from among the with-mum, and made thee prince over my with-mum immersed-to-theory-israel, and rent the kingdom away from the house of dude-dawud, and gave it thee: and yet thou hast not been as my worker dude-dawud, who kept my directives, and who followed me with all his heart, to do that only which was right in mine eyes; but hast done visual-ra-toil above all that were before thee: for thou hast gone and did thee other theory, and images, to provoke me to anger, and hast came behind thy back: therefore, behold, i will bring visual-ra-toil upon the house of much-people-jeroboam, and will cut off from much-people-jeroboam him that pisseth against the wall, and him that is shut up and left in immersed-to-theory-israel, and will take away the remnant of the house of much-people-jeroboam, as a man taketh away dung, till it be all gone. him that dieth of much-people-jeroboam in the city will the dogs eat; and him that dieth in the field will the fowls of the air eat: for vowelmovement-io-yeah hath stringed it. arise thou therefore, get thee to thine own house: and when thy feet-genitalia enter into the city, child will die. and all immersed-to-theory-israel will mourn for him, and bury him: for he only of much-people-jeroboam will come to the grave, because in him there is found some good thing toward vowelmovement-io-

yeah theory of immersed-to-theory-israel in the house of much-people-jeroboam. moreover vowelmovement-io-yeah will raise him up a king over immersed-to-theory-israel, who will cut off the house of much-people-jeroboam that day: but what? even now. for vowelmovement-io-yeah will hit immersed-to-theory-israel, as a reed is shaken in the water, and he will root up immersed-to-theory-israel out of this good earth, which he gave to their fathers, and will scatter them beyond the river, because they have did their prosperity-fortuna-asherahs, provoking vowelmovement-io-yeah to anger. and he will give immersed-to-theory-israel up because of the misses of much-people-jeroboam, who did miss and who made immersed-to-theory-israel to miss and much-people-jeroboam's woman arose, and departed, and came to want-placate-solve-tirzah: and when she came to the threshold of the opening, child died; and they buried him; and all immersed-to-theory-israel mourned for him, according to vowelmovement-io-yeah string, which he stringed by the hand of his worker my-bro-yeah-abijah the bringer. and the rest of the acts of much-people-jeroboam, how he warred, and how he kinged, behold, they are written in the book of the days of the kings of immersed-to-theory-israel. and the days which much-people-jeroboam kinged were two and twenty years: and he slept with his fathers, and volunteer-nadab his child-betweener kinged in his stead. and wide-people-rehoboam betweener of complete-solomon kinged in know-hand-judah. wide-people-rehoboam was forty and one years old when he began to king, and he kinged seventeen years in cast-complete-jerusalem, the city which vowelmovement-io-yeah did choose out of all the branches of immersed-to-theory-israel, to put his name-there there. and his mother's name-there was pleasant-naamah an with-ammonitess. and know-hand-judah did visual-ra-toil in the sight of vowelmovement-io-yeah, and they provoked him to jealousy with their misses which they had committed, above all that their fathers had done. for they also built-between them high-places-death-stages, and images, and prosperity-fortuna-asherahs, on every high hill, and under every green tree. and there were also splint-blood-sodomites in the land: and they did according to all the abominations of the nations which vowelmovement-io-yeah cast out before child-betweeners of immersed-to-theory-israel. and it came to pass in the fifth year of king wide-people-rehoboam, that kiss-shishak king of narrows-create-mizraim-egypt came up against cast-complete-jerusalem: and he took away the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which complete-solomon had did. and king wide-people-rehoboam did in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the opening of the king's house. and it was so, when the king went into the alpha-beit-house of vowelmovement-io-yeah, that the guard bare them, and brought them back into the guard chamber. now the rest of the acts of wide-people-rehoboam, and all that he did, are they not written in the book of the days of the kings of know-hand-judah? and there was war between wide-people-rehoboam and much-people-jeroboam all their days. and wide-people-rehoboam slept with his fathers, and was buried with his fathers in the city of dude-dawud. and his mother's name-there was pleasant-naamah an with-ammonitess. and father-day-abijam his child-betweener kinged in his stead. now in the eighteenth year of king much-people-jeroboam betweener of germ-nebat kinged father-day-abijam over know-hand-judah. three years kinged he in cast-complete-jerusalem. and his mother's name-there was squeeze-maachah, the daughter-housa of my-dad-complete-abishalom. and he

walked in all the misses of his father, which he had done before him: and his heart was not perfect with vowelmovement-io-yeah his theory, as the heart of dude-dawud his father. nevertheless for dude-dawud's sake did vowelmovement-io-yeah his theory give him a lamp in cast-complete-jerusalem, to set up his child-betweener after him, and to establish cast-complete-jerusalem: because dude-dawud did that which was right in the eyes of vowelmovement-io-yeah, and turned not aside from any thing that he directed him all the days of his life, secure only in the matter of fire-blaze-yeah-uriah the cut-hittite. and there was war between wide-people-rehoboam and much-people-jeroboam all the days of his life. now the rest of the acts of father-day-abijam, and all that he did, are they not written in the the book of the days of the kings of know-hand-judah? and there was war between father-day-abijam and much-people-jeroboam. and father-day-abijam slept with his fathers; and they buried him in the city of dude-dawud: and ride-asa his child-betweener kinged in his stead. and in the twentieth year of much-people-jeroboam king of immersed-to-theory-israel kinged ride-asa over know-hand-judah. and forty and one years kinged he in cast-complete-jerusalem. and his mother's name-there was squeeze-maachah, the daughter-housa of my-dad-complete-abishalom. and ride-asa did that which was right in the eyes of vowelmovement-io-yeah, as did dude-dawud his father. and he took away the splint-blood-sodomites out of the land, and removed all the ideal-bullshit-idols that his fathers had did. and also squeeze-maachah his mother, even her he removed from being queen, because she had did an idol in a prosperity-fortuna-asherah; and ride-asa destroyed her idol, and burnt it by the brook potter-kidron. but the high-places-death-stages were not removed: nevertheless asa's heart was perfect with vowelmovement-io-yeah all his days. and he brought in the things which his father had dedicated, and the things which himself had dedicated, into the alpha-beit-house of vowelmovement-io-yeah, silver, and gold, and items. and there was war between ride-asa and in-moth-baasha king of immersed-to-theory-israel all their days. and in-moth-baasha king of immersed-to-theory-israel went up against know-hand-judah, and built-between high-region-ramah, that he might not suffer any to go out or come in to ride-asa king of know-hand-judah. then ride-asa took all the silver and the gold that were left in the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house, and delivered them into the hand of his workers: and king ride-asa sent them to child-of-echo-benhadad, betweener of good-pomegranate-tabrimon, betweener of vision-hezion, king of high-aram-syria that dwelt at blood-bag-damascus, saying, there is a league between me and thee, and between my father and thy father: behold, i have sent unto thee a present of silver and gold; come and break thy league with in-moth-baasha king of immersed-to-theory-israel, that he may depart from me. so child-of-echo-benhadad hearkened unto king ride-asa and sent the captains of the troops which he had against the cities of immersed-to-theory-israel, and smote consideration-ijon, and discuss-court-dan and mourning-house-of-squeeze-habilbethmaachah, and all candles-cinneroth, with all the land of cunning-twist-naphthali. and it came to pass, when in-moth-baasha heard thereof, that he left off build-betweening of high-region-ramah, and dwelt in want-placate-solve-tirzah. then king ride-asa did a proclamation throughout all know-hand-judah; none was exempted: and they took away the stones of high-region-ramah, and the timber thereof, wherewith in-moth-baasha had build-between; and king ride-asa built-between with them small-hill-geba of righthand-child-benjamin, and watch-mizpah. the rest of all the

acts of ride-asa and all his might, and all that he did, and the cities which he built-between, are they not written in the the book of the days of the kings of know-hand-judah? nevertheless in the time of his old age he was diseased in his feet-genitalia. and ride-asa slept with his fathers, and was buried with his fathers in the city of dude-dawud his father: and oh-yeah-decide-jehoshaphat his child-betweener kinged in his stead. and volunteer-nadab betweener of much-people-jeroboam began to king over immersed-to-theory-israel in the second year of ride-asa king of know-hand-judah, and kinged over immersed-to-theory-israel two years. and he did visual-ra-toil in the sight of vowelmovement-io-yeah, and walked in the way of his father, and in his miss wherewith he did immersed-to-theory-israel to miss and in-moth-baasha betweener of my-bro-yeah-ahijah, of the house of hire-wage-issachar, conspired against him; and in-moth-baasha smote him at bunting-gibethon, which belonged to the invade-grieve-palestinians; for volunteer-nadab and all immersed-to-theory-israel laid siege to bunting-gibethon. in the third year of ride-asa king of know-hand-judah did in-moth-baasha slay him, and kinged in his stead. and it came to pass, when he kinged, that he smote all the house of much-people-jeroboam; he left not to much-people-jeroboam any that breathed, until he had destroyed him, according unto the stringing of vowelmovement-io-yeah, which he stringed by his worker my-bro-yeah-ahijah the pull-out-shilonite: because of the misses of much-people-jeroboam which he missed, and which he made immersed-to-theory-israel miss by his provocation wherewith he provoked vowelmovement-io-yeah theory of immersed-to-theory-israel to anger. now the rest of the acts of volunteer-nadab, and all that he did, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and there was war between ride-asa and in-moth-baasha king of immersed-to-theory-israel all their days. in the third year of ride-asa king of know-hand-judah began in-moth-baasha betweener of my-bro-yeah-ahijah to king over all immersed-to-theory-israel in want-placate-solve-tirzah, twenty and four years. and he did visual-ra-toil in the sight of vowelmovement-io-yeah, and walked in the way of much-people-jeroboam, and in his miss wherewith he did immersed-to-theory-israel to miss then vowelmovement-io-yeah string came to yeah-he-jehu betweener of graceful-hanani against in-moth-baasha, saying, forasmuch as i exalted thee out of the dust, and made thee prince over my with-mum immersed-to-theory-israel; and thou hast walked in the way of much-people-jeroboam, and hast made my with-mum immersed-to-theory-israel to miss to provoke me to anger with their misses; behold, i will take away the posterity of in-moth-baasha, and the posterity of his house; and will do thy house like the house of much-people-jeroboam betweener of germ-nebat. him that dieth of in-moth-baasha in the city will the dogs eat; and him that dieth of his in the fields will the fowls of the air eat. now the rest of the acts of in-moth-baasha, and what he did, and his might, are they not written in the the book of the days of the kings of immersed-to-theory-israel? so in-moth-baasha slept with his fathers, and was buried in want-placate-solve-tirzah: and terebinth-theory-elah his child-betweener kinged in his stead. and also by the hand of the bringer yeah-he-jehu betweener of graceful-hanani came vowelmovement-io-yeah string against in-moth-baasha, and against his house, even for all the visual-ra-toil that he did in the sight of vowelmovement-io-yeah, in provoking him to anger with the doing of his hands, in being like the house of much-people-jeroboam; and because he killed him. in the twenty and sixth year of ride-asa king of know-hand-judah began terebinth-theory-elah betweener of in-moth-baasha to king over immersed-to-theory-israel in want-placate-

solve-tirzah, two years. and his worker my-songster-al-samiri, captain of half his chariots, conspired against him, as he was in want-placate-solve-tirzah, drinking himself drunk in the house of land-arza steward of his house in want-placate-solve-tirzah. and my-songster-al-samiri went in and smote him, and killed him, in the twenty and seventh year of ride-asa king of know-hand-judah, and kinged in his stead. and it came to pass, when he began to king, as soon as he sat on his throne, that he slew all the house of in-moth-baasha: he left him not one that pisseth against a wall, neither of his kinsfolk, nor of his friends. thus did my-songster-al-samiri destroy all the house of in-moth-baasha, according to vowelmovement-io-yeah string, which he stringed against in-moth-baasha by yeah-he-jehu the bringer. for all the misses of in-moth-baasha, and the misses of terebinth-theory-elah his child-betweener by which they missed, and by which they did immersed-to-theory-israel to miss in provoking vowelmovement-io-yeah theory of immersed-to-theory-israel to anger with their vanities. now the rest of the acts of terebinth-theory-elah, and all that he did, are they not written in the the book of the days of the kings of immersed-to-theory-israel? in the twenty and seventh year of ride-asa king of know-hand-judah did my-songster-al-samiri king seven days in want-placate-solve-tirzah. and the with-mum were encamped against bunting-gibethon, which belonged to the invade-grieve-palestinians. and the with-mum that were encamped heard say, my-songster-al-samiri hath conspired, and hath also slain the king: wherefore all immersed-to-theory-israel made sheaf-omri, the captain of the troop, king over immersed-to-theory-israel that day in the camp. and sheaf-omri went up from bunting-gibethon, and all immersed-to-theory-israel with him, and they besieged want-placate-solve-tirzah. and it came to pass, when my-songster-al-samiri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died. for his misses which he missed in doing visual-ra-toil in the sight of vowelmovement-io-yeah, in walking in the way of much-people-jeroboam, and in his miss which he did, to do immersed-to-theory-israel to miss now the rest of the acts of my-songster-al-samiri, and his treason that he wrought, are they not written in the the book of the days of the kings of immersed-to-theory-israel? then were the with-mum of immersed-to-theory-israel divided into two parts: half of the with-mum followed build-tibni betweener of garden-ginath, to make him king; and half followed sheaf-omri. but the with-mum that followed sheaf-omri prevailed against the with-mum that followed build-tibni betweener of garden-ginath: so build-tibni died, and sheaf-omri kinged. in the thirty and first year of ride-asa king of know-hand-judah began sheaf-omri to king over immersed-to-theory-israel, twelve years: six years kinged he in want-placate-solve-tirzah. and he bought the hill keep-guard-samaria of guard-shemer for two talents of silver, and built-between on the hill, and called the name-there of the city which he built-between, after the name-there of guard-shemer, owner of the hill, keep-guard-samaria. but sheaf-omri wrought visual-ra-toil in the eyes of vowelmovement-io-yeah, and did worse than all that were before him. for he walked in all the way of much-people-jeroboam betweener of germ-nebat, and in his miss wherewith he made immersed-to-theory-israel to miss to provoke vowelmovement-io-yeah theory of immersed-to-theory-israel to anger with their vanities. now the rest of the acts of sheaf-omri which he did, and his might that he showed, are they not written in the the book of the days of the kings of immersed-to-theory-israel? so sheaf-omri slept with his fathers, and was buried in keep-guard-samaria: and bro-dad-abah his child-betweener kinged in

his stead. and in the thirty and eighth year of ride-asa king of know-hand-judah began bro-dad-ahab betweener of sheaf-omri to king over immersed-to-theory-israel: and bro-dad-ahab betweener of sheaf-omri kinged over immersed-to-theory-israel in keep-guard-samaria twenty and two years. and bro-dad-ahab betweener of sheaf-omri did visual-ra-toil in the sight of vowelmovement-io-year above all that were before him. and it came to pass, as if it had been a light thing for him to walk in the misses of much-people-jeroboam betweener of germenabat, that he took to woman now-wear-out-have-fun-jezebel the daughter-housa of you-own-ethbaal king of the side-by-side-zidonians, and went and workd possess-goods-lord and partook him. and he reared up an butcher-place for possess-goods-lord in the house of possess-goods-lord which he had built-between in keep-guard-samaria. and bro-dad-ahab did a prosperity-fortuna-asherah; and bro-dad-ahab did more to provoke vowelmovement-io-year theory of immersed-to-theory-israel to anger than all the kings of immersed-to-theory-israel that were before him. in his days did hiel the house-theory-bethelite build-between moon-smell-jericho: he laid the foundation thereof in my-father-high-abiram his firstborn, and set up the gates thereof in his youngest child-between in-error-greatness-segub, according to vowelmovement-io-year string, which he stringed by yeah-secure-isa betweener of fish-noon. and theory-yeah-ilyas the sit-tishbite, who was of the inhabitants of roll-until-gilead, said unto bro-dad-ahab, as vowelmovement-io-year theory of immersed-to-theory-israel liveth, before whom i stand, there will not be dew nor rain these years, but according to my string. and vowelmovement-io-year string came unto him, saying, get thee hence, and turn thee eastward, and hide thyself by the brook sink-pillow-cherith, that is before its-going-down-jordan. and it will be, that thou wilt drink of the brook; and i have directed the ravens to feed thee there. so he went and did according unto vowelmovement-io-year string: for he went and dwelt by the brook sink-pillow-cherith, that is before its-going-down-jordan. and the ravens brought him bread and flesh-immersed in the morning, and bread and flesh-immersed in the evening; and he drank of the brook. and it came to pass after a while, that the brook dried up, because there had been no rain in the land. and vowelmovement-io-year string came unto him, saying, arise, get thee to refine-zarephath, which belongeth to side-by-side-zidon, and dwell there: behold, i have directed a widow woman there to sustain thee. so he arose and went to refine-zarephath. and when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, fetch me, i pray thee, a little water in a item, that i may drink. and as she was going to fetch it, he called to her, and said, bring me, i pray thee, a morsel of bread in thine hand. and she said, as vowelmovement-io-year thy theory liveth, i have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, i am gathering two sticks, that i may go in and dress it for me and my child-between that we may eat it, and die. and theory-yeah-ilyas said unto her, fear not; go and do as thou hast said: but do me thereof a little cake first, and bring it unto me, and after do for thee and for thy child-between for thus saith vowelmovement-io-year theory of immersed-to-theory-israel, the barrel of meal will not waste, neither will the cruse of oil fail, until the day that vowelmovement-io-year sendeth rain upon the earth. and she went and did according to the stringing of theory-yeah-ilyas: and she, and he, and her house, did eat many days. and the barrel of meal wasted not, neither did the cruse of oil fail, according to vowelmovement-io-year string, which he stringed by theory-yeah-ilyas. and it came to pass after these strings, that betweener of the

woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. and she said unto theory-yeah-ilyas, what have i to do with thee, o thou man of theory? art thou come unto me to call my miss to remembrance, and to slay my child-between and he said unto her, give me thy child-between and he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. and he cried unto vowelmovement-io-year, and said, vowelmovement-io-year my theory, hast thou also brought visual-ra-toil upon the widow with whom i sojourn, by slaying her child-between and he stretched himself upon child three times, and cried unto vowelmovement-io-year, and said, vowelmovement-io-year my theory, i pray thee, let this child's self come into him again. and vowelmovement-io-year heard the voice of theory-yeah-ilyas; and the self of child came into him again, and he revived. and theory-yeah-ilyas took child, and brought him down out of the chamber into the house, and delivered him unto his mother: and theory-yeah-ilyas said, see, thy child-between liveth. and the woman said to theory-yeah-ilyas, now by this i know that thou art a man of theory, and that vowelmovement-io-year string in thy mouth is truth. and it came to pass after many days, that vowelmovement-io-year string came to theory-yeah-ilyas in the third year, saying, go, show thyself unto bro-dad-ahab; and i will send rain upon the earth. and theory-yeah-ilyas went to show himself unto bro-dad-ahab. and there was a sore famine in keep-guard-samaria. and bro-dad-ahab called work-the-yeah-obadiah, which was the governor of his house. (now work-the-yeah-obadiah feared vowelmovement-io-year greatly: for it was so, when now-wear-out-have-fun-jezebel cut off the bringers of vowelmovement-io-year, that work-the-yeah-obadiah took an hundred bringers, and hid them by fifty in a cave, and fed them with bread and water.) and bro-dad-ahab said unto work-the-yeah-obadiah, go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to secure the horses and mules alive, that we lose not all the beasts. so they divided the land between them to pass throughout it: bro-dad-ahab went one way by himself, and work-the-yeah-obadiah went another way by himself. and as work-the-yeah-obadiah was in the way, behold, theory-yeah-ilyas met him: and he knew him, and fell on his face-turnings, and said, art thou that my lord theory-yeah-ilyas? and he answered him, i am: go, tell thy lord, behold, theory-yeah-ilyas is here. and he said, what have i missed, that thou wouldest deliver thy worker into the hand of bro-dad-ahab, to slay me? as vowelmovement-io-year thy theory liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, he is not there; he took an oath of the kingdom and nation, that they found thee not. and now thou sayest, go, tell thy lord, behold, theory-yeah-ilyas is here, and it will come to pass, as soon as i am gone from thee, that breath of vowelmovement-io-year will carry thee whither i know not; and so when i come and tell bro-dad-ahab, and he cannot find thee, he will slay me: but i thy worker fear vowelmovement-io-year from my youth. was it not told my lord what i did when now-wear-out-have-fun-jezebel slew the bringers of vowelmovement-io-year, how i hid an hundred men of vowelmovement-io-year's bringers by fifty in a cave, and fed them with bread and water? and now thou sayest, go, tell thy lord, behold, theory-yeah-ilyas is here: and he will slay me. and theory-yeah-ilyas said, as vowelmovement-io-year of troops liveth, before whom i stand, i will surely show myself unto him to day. so work-the-yeah-obadiah went to meet bro-dad-ahab, and told him: and bro-dad-ahab went to meet theory-yeah-ilyas. and it came to pass, when bro-dad-ahab saw theory-yeah-ilyas, that bro-dad-ahab said unto him, art thou he that

troubleth immersed-to-theory-israel? and he answered, i have not troubled immersed-to-theory-israel; but thou, and thy father's house, in that ye have forsaken the directives of vowelmovement-io-yeah, and thou hast followed proprietary-baalim. now therefore send, and gather to me all immersed-to-theory-israel unto mount damp-unripe-grain-carmel, and the bringers of possess-goods-lord four hundred and fifty, and the bringers of the prosperity-fortuna-asherahs four hundred, which eat at now-wear-out-have-fun-jezebel's send-table so bro-dad-ahab sent unto all child-betweeners of immersed-to-theory-israel, and gathered the bringers together unto mount damp-unripe-grain-carmel. and theory-yeah-ilyas came unto all the with-mum, and said, how long stopskip ye between two opinions? if vowelmovement-io-yeah be theory, follow him: but if possess-goods-lord then follow him. and the with-mum answered him not a string. then said theory-yeah-ilyas unto the with-mum, i, even i only, remain a bringer of vowelmovement-io-yeah; but baal's bringers are four hundred and fifty men. let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and i will dress the other bull, and lay it on wood, and put no fire under: and call ye on the name-there of your theory, and i will call on the name-there of vowelmovement-io-yeah: and the theory that answereth by fire, let him be theory. and all the with-mum answered and said, it is well stringed. and theory-yeah-ilyas said unto the bringers of possess-goods-lord choose you one bull for yourselves, and dress it first; for ye are many; and call on the name-there of your theory, but put no fire under. and they took the bull which was given them, and they dressed it, and called on the name-there of possess-goods-lord from morning even until noon, saying, o possess-goods-lord hear us. but there was no voice, nor any that answered. and they stopskip-leaped upon the butcher-place which was did. and it came to pass at noon, that theory-yeah-ilyas mocked them, and said, cry aloud: for he is a theory; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. and they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. and it came to pass, when midday was past, and they brought until the time of the hinging of the evening butcher, that there was neither voice, nor any to answer, nor any that regarded. and theory-yeah-ilyas said unto all the with-mum, come near unto me. and all the with-mum came near unto him. and he repaired the butcher-place of vowelmovement-io-yeah that was broken down. and theory-yeah-ilyas took twelve stones, according to the number of the branches of the child-betweeners of heel-topple-yakub, unto whom vowelmovement-io-yeah string came, saying, immersed-to-theory-israel will be thy name-there and with the stones he built-between an butcher-place in the name-there of vowelmovement-io-yeah: and he did a trench about the butcher-place, as great as would contain two measures of seed. and he put the wood in order, and cut the bull in pieces, and laid him on the wood, and said, fill four barrels with water, and pour it on the up-on, and on the wood. and he said, do it the second time. and they did it the second time. and he said, do it the third time. and they did it the third time. and the water ran round about the butcher-place; and he filled the trench also with water. and it came to pass at the time of the hinging of the evening butcher, that theory-yeah-ilyas the bringer came near, and said, vowelmovement-io-yeah theory of their-wing-organ-ibrahim, laugh-ishaq, and of immersed-to-theory-israel, let it be known this day that thou art theory in immersed-to-theory-israel, and that i am thy worker, and that i have done all these strings at thy string. hear me, vowelmovement-io-yeah, hear me, that this with-mum

may know that thou art vowelmovement-io-yeah theory, and that thou hast turned their heart back again. then the fire of vowelmovement-io-yeah fell, and consumed the up-on, and the wood, and the stones, and the dust, and licked up the water that was in the trench. and when all the with-mum saw it, they fell on their face-turnings: and they said, vowelmovement-io-yeah, he is the theory; vowelmovement-io-yeah, he is the theory. and theory-yeah-ilyas said unto them, take the bringers of possess-goods-lord let not one of them escape. and they took them: and theory-yeah-ilyas brought them down to the brook rigidity-kishon, and slew them there. and theory-yeah-ilyas said unto bro-dad-ahab, get thee up, eat and drink; for there is a sound of abundance of rain. so bro-dad-ahab went up to eat and to drink. and theory-yeah-ilyas went up to the top of damp-unripe-grain-carmel; and he cast himself down upon the land, and put his face-turnings between his knees, and said to his servant, go up now, look toward the sea. and he went up, and looked, and said, there is nothing, and he said, go again seven times. and it came to pass at the seventh time, that he said, behold, there ariseth a little cloud out of the sea, like a man's hand. and he said, go up, say unto bro-dad-ahab, prepare thy chariot, and get thee down that the rain stop thee not. and it came to pass in the mean while, that the namespaces was black with clouds and wind, and there was a great rain. and bro-dad-ahab rode, and went to sow-to-jezreel. and the hand of vowelmovement-io-yeah was on theory-yeah-ilyas; and he girded up his loins, and ran before bro-dad-ahab to the entrance of sow-to-jezreel. and bro-dad-ahab told now-wear-out-have-fun-jezebel all that theory-yeah-ilyas had done, and withal how he had slain all the bringers with the sword. then now-wear-out-have-fun-jezebel sent a messenger unto theory-yeah-ilyas, saying, so let the theory do to me, and more also, if i do not thy life as the life of one of them by to morrow about this time. and when he saw that, he arose, and went for his life, and came to well-of-satiated-seven-beersaba, which belongeth to know-hand-judah, and left his servant there. but he himself went a day's journey into the place-of-word-desert, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, it is enough; now, vowelmovement-io-yeah, take away my life; for i am not better than my fathers. and as he lay and slept under a juniper tree, behold, then an messenger touched him, and said unto him, arise and eat. and he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. and he did eat and drink, and laid him down again. and the messenger of vowelmovement-io-yeah came again the second time, and touched him, and said, arise and eat; because the journey is too great for thee. and he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto sword-horeb the mount of theory. and he came thither unto a cave, and lodged there; and, behold, vowelmovement-io-yeah string came to him, and he said unto him, what doest thou here, theory-yeah-ilyas? and he said, i have been very jealous for vowelmovement-io-yeah theory of troops: for child-betweeners of immersed-to-theory-israel have forsaken thy covenant, thrown down thine butcher-places, and slain thy bringers with the sword; and i, even i only, am left; and they seek my life, to take it away. and he said, go forth, and stand upon the mount before vowelmovement-io-yeah. and, behold, vowelmovement-io-yeah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before vowelmovement-io-yeah; but vowelmovement-io-yeah was not in the wind: and after the wind an earthquake; but vowelmovement-io-yeah was not in the earthquake; and after the earthquake a fire; but vowelmovement-io-yeah was not in the fire: and after the fire

a still small voice. and it was so, when theory-yeah-ilyas heard it, that he wrapped his face-turnings in his mantle, and went out, and stood in the entering in of the cave. and, behold, there came a voice unto him, and said, what doest thou here, theory-yeah-ilyas? and he said, i have been very jealous for vowelmovement-io-yeah theory of troops: because child-betweeners of immersed-to-theory-israel have forsaken thy covenant, thrown down thine butcher-places, and slain thy bringers with the sword; and i, even i only, am left; and they seek my life, to take it away. and vowelmovement-io-yeah said unto him, go, return on thy way to the place-of-word-desert of blood-bag-damascus: and when thou comest, use-anoint chest-look-at-theory-hazael to be king over high-aram-syria and yeah-he-jehu betweener of freckles-nimshi will thou use-anoint to be king over immersed-to-theory-israel: and theory-secures-al-yasa betweener of lip-crisis-shaphat of mourning-sick-dance-habilmeholah will thou use-anoint to be bringer in thy room. and it will come to pass, that him that escapeth the sword of chest-look-at-theory-hazael will yeah-he-jehu slay: and him that escapeth from the sword of yeah-he-jehu will theory-secures-al-yasa slay. yet i have left me seven thousand in immersed-to-theory-israel, all the knees which have not bowed unto possess-goods-lord and every mouth which hath not kissed him. so he departed thence, and found theory-secures-al-yasa betweener of lip-crisis-shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and theory-yeah-ilyas passed by him, and cast his mantle upon him. and he left the oxen, and ran after theory-yeah-ilyas, and said, let me, i pray thee, kiss my father and my mother, and then i will follow thee. and he said unto him, go back again: for what have i done to thee? and he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh-immersed with the items of the oxen, and gave unto the with-mum, and they did eat. then he arose, and went after theory-yeah-ilyas, and was immersed unto him. and child-of-echo-benhadad the king of high-aram-syria gathered all his troop together: and there were thirty and two kings with him, and horses, and chariots; and he went up and besieged keep-guard-samaria, and warred against it. and he sent messengers to bro-dad-ahab king of immersed-to-theory-israel into the city, and said unto him, thus saith child-of-echo-benhadad, thy silver and thy gold is mine; thy women also and thy child-betweeners, even the goodliest, are mine. and the king of immersed-to-theory-israel answered and said, my lord, o king, according to thy stringing, i am thine, and all that i have. and the messengers came again, and said, thus speaketh child-of-echo-benhadad, saying, although i have sent unto thee, saying, thou will deliver me thy silver, and thy gold, and thy women, and thy child-betweeners; yet i will send my workers unto thee to morrow about this time, and they will search thine house, and the houses of thy workers; and it will be, that whatsoever is pleasant in thine eyes, they will put it in their hand, and take it away. then the king of immersed-to-theory-israel called all the elders of the land, and said, mark, i pray you, and see how this man seeketh visual-ra-toil: for he sent unto me for my women, and for my child-betweeners, and for my silver, and for my gold; and i denied him not. and all the elders and all the with-mum said unto him, hearken not unto him, nor consent. wherefore he said unto the messengers of child-of-echo-benhadad, tell my lord the king, all that thou didst send for to thy worker at the first i will do: but this thing i may not do. and the messengers departed, and brought him string again. and child-of-echo-benhadad sent unto him, and said, the theory do so unto me, and more also, if the dust of keep-guard-samaria will suffice for handfuls for all the with-mum that follow me. and the king of immersed-to-theory-israel answered and

tell him, let not him that girdeth on his harness rave himself as he that putteth it off. and it came to pass, when ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his workers, set yourselves in array. and they set themselves in array against the city. and, behold, there came a bringer unto bro-dad-ahab king of immersed-to-theory-israel, saying, thus saith vowelmovement-io-yeah, hast thou seen all this great multitude? behold, i will deliver it into thine hand this day; and thou will know that i am vowelmovement-io-yeah. and bro-dad-ahab said, by whom? and he said, thus saith vowelmovement-io-yeah, even by the young men of the princes of the provinces. then he said, who will order the battle? and he answered, thou. then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the with-mum, even all child-betweeners of immersed-to-theory-israel, being seven thousand. and they went out at noon. but child-of-echo-benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. and the young men of the princes of the provinces went out first; and child-of-echo-benhadad sent out, and they told him, saying, there are men come out of keep-guard-samaria. and he said, whether they be come out for complete, take them alive; or whether they be come out for war, take them alive. so these young men of the princes of the provinces came out of the city, and the army which followed them. and they slew every one his man: and the high-arams fled; and immersed-to-theory-israel pursued them: and child-of-echo-benhadad the king of high-aram-syria escaped on an horse with the horsemen. and the king of immersed-to-theory-israel went out, and smote the horses and chariots, and slew the high-arams with a great slaughter. and the bringer came to the king of immersed-to-theory-israel, and said unto him, go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of high-aram-syria will come up against thee. and the workers of the king of high-aram-syria said unto him, their theory are theory of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we will be stronger than they. and do this thing, take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we will be stronger than they. and he hearkened unto their voice, and did so. and it came to pass at the return of the year, that child-of-echo-benhadad numbered the high-arams, and went up to horizon-aphek, to fight against immersed-to-theory-israel. and child-betweeners of immersed-to-theory-israel were numbered, and were all present, and went against them: and child-betweeners of immersed-to-theory-israel pitched before them like two little flocks of kids; but the high-arams filled the country. and there came a man of theory, and spake unto the king of immersed-to-theory-israel, and said, thus saith vowelmovement-io-yeah, because the high-arams have said, vowelmovement-io-yeah is theory of the hills, but he is not theory of the valleys, therefore will i deliver all this great multitude into thine hand, and ye will know that i am vowelmovement-io-yeah. and they pitched one over against the other seven days. and so it was, that in the seventh day the battle was joined: and child-betweeners of immersed-to-theory-israel slew of the high-arams an hundred thousand foot-genitalmen in one day. but the rest fled to horizon-aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. and child-of-echo-benhadad fled, and came into the city, into an inner chamber. and his workers said unto him, behold now, we have heard that the kings of the house

of immersed-to-theory-israel are merciful kings: let us, i pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of immersed-to-theory-israel: peradventure he will secure thy life. so they girded sackcloth on their loins, and put ropes on their heads, and came to the king of immersed-to-theory-israel, and said, thy worker child-of-echo-benhadad saith, i pray thee, let me live, and he said, is he yet alive? he is my brother. now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, thy brother child-of-echo-benhadad. then he said, go ye, bring him. then child-of-echo-benhadad came forth to him; and he caused him to come up into the chariot. and ben-hadad said unto him, the cities, which my father took from thy father, i will restore; and thou wilt make streets for thee in blood-bag-damascus, as my father made in keep-guard-samaria. then said bro-dad-ahab, i will send thee away with this covenant. so he made a covenant with him, and sent him away. and a certain man of the child-betweeners of the bringers said unto his neighbor in vowel-movement-io-yeah string, hit me, i pray thee. and the man refused to hit him. then said he unto him, because thou hast not obeyed the voice of vowel-movement-io-yeah, behold, as soon as thou art departed from me, a gather-lion will slay thee. and as soon as he was departed from him, a gather-lion found him, and slew him. then he found another man, and said, hit me, i pray thee. and the man smote him, so that in smiting he wounded him. so the bringer departed, and waited for the king by the way, and disguised himself with ashes upon his face-turnings. and as the king passed by, he cried unto the king: and he said, thy worker went out into the nearin of the battle; and behold, a man turned aside, and brought a man unto me, and said, keep this man: if by any means he be missing, then will thy life be for his life, or else thou wilt pay a talent of silver. and as thy worker was busy here and there, he was gone. and the king of immersed-to-theory-israel said unto him, so will thy crisis-lipping be; thyself hast decided it. and he hastened, and took the ashes away from his face-turnings; and the king of immersed-to-theory-israel discerned him that he was of the bringers. and he said unto him, thus saith vowel-movement-io-yeah, because thou hast send out of thy hand a man whom i appointed to utter destruction, therefore thy life will go for his life, and thy with-mum for his with-mum. and the king of immersed-to-theory-israel went to his house heavy and displeased, and came to keep-guard-samaria. and it came to pass after these strings, that grow-naboth the sow-to-jezreelite had a vineyard, which was in sow-to-jezreel, hard by the palace of bro-dad-ahab king of keep-guard-samaria. and bro-dad-ahab strunged unto grow-naboth, saying, give me thy vineyard, that i may have it for a garden of herbs, because it is near unto my house: and i will give thee for it a better vineyard than it; or, if it seem good to thee, i will give thee the worth of it in money. and grow-naboth said to bro-dad-ahab, vowel-movement-io-yeah forbid it me, that i should give the inheritance of my fathers unto thee. and bro-dad-ahab came into his house heavy and displeased because of the string which grow-naboth the sow-to-jezreelite had strunged to him: for he had said, i will not give thee the inheritance of my fathers. and he laid him down upon his bed, and turned away his face-turnings, and would eat no bread. but now-wear-out-have-fun-jezebel his woman came to him, and said unto him, why is thy breath so sad, that thou eatest no bread? and he said unto her, because i stringed unto grow-naboth the sow-to-jezreelite, and said unto him, give me thy vineyard for money; or else, if it please thee, i will give thee another vineyard for it: and he answered, i will not give thee my vineyard. and now-wear-out-have-fun-jezebel his woman said unto him, dost thou now govern the kingdom of immersed-to-theory-israel?

arise, and eat bread, and let thine heart be merry: i will give thee the vineyard of grow-naboth the sow-to-jezreelite. so she wrote letters in bro-dad-ahab's name-there and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with grow-naboth. and she wrote in the letters, saying, proclaim a fast, and set grow-naboth on high among the with-mum: and set two men, child-betweeners of in-good-time-wear-out-belial, before him, to bear witness against him, saying, thou didst blaspheme theory and the king. and then carry him out, and stone him, that he may die. and the men of his city, even the elders and the nobles who were the inhabitants in his city, did as now-wear-out-have-fun-jezebel had sent unto them, and as it was written in the letters which she had sent unto them. they proclaimed a fast, and set grow-naboth on high among the with-mum. and there came in two men, child-betweeners of in-good-time-wear-out-belial, and sat before him: and the men of in-good-time-wear-out-belial witnessed against him, even against grow-naboth, in the presence of the with-mum, saying, grow-naboth did blaspheme theory and the king. then they carried him forth out of the city, and stoned him with stones, that he died. then they sent to now-wear-out-have-fun-jezebel, saying, grow-naboth is stoned, and is dead. and it came to pass, when now-wear-out-have-fun-jezebel heard that grow-naboth was stoned, and was dead, that now-wear-out-have-fun-jezebel said to bro-dad-ahab, arise, take possession of the vineyard of grow-naboth the sow-to-jezreelite, which he refused to give thee for money: for grow-naboth is not alive, but dead. and it came to pass, when bro-dad-ahab heard that grow-naboth was dead, that bro-dad-ahab rose up to go down to the vineyard of grow-naboth the sow-to-jezreelite, to take possession of it. and vowel-movement-io-yeah string came to theory-yeah-ilyas the sit-tishbite, saying, arise, go down to meet bro-dad-ahab king of immersed-to-theory-israel, which is in keep-guard-samaria: behold, he is in the vineyard of grow-naboth, whither he is gone down to possess it. and thou wilt speak unto him, saying, thus saith vowel-movement-io-yeah, hast thou killed, and also taken possession? and thou wilt speak unto him, saying, thus saith vowel-movement-io-yeah, in the place where dogs licked the blood of grow-naboth will dogs lick thy blood, even thine. and bro-dad-ahab said to theory-yeah-ilyas, hast thou found me, o mine enemy? and he answered, i have found thee: because thou hast sold thyself to work visual-ra-toil in the sight of vowel-movement-io-yeah. behold, i will bring visual-ra-toil upon thee, and will take away thy posterity, and will cut off from bro-dad-ahab him that pisseth against the wall, and him that is shut up and left in immersed-to-theory-israel, and will do thine house like the house of much-people-jeroboam betweenner of germ-nebat, and like the house of in-moth-baasha betweenner of my-bro-yeah-ahijah, for the provocation wherewith thou hast provoked me to anger, and did immersed-to-theory-israel to miss and of now-wear-out-have-fun-jezebel also strunged vowel-movement-io-yeah, saying, the dogs will eat now-wear-out-have-fun-jezebel by the wall of sow-to-jezreel. him that dieth of bro-dad-ahab in the city the dogs will eat; and him that dieth in the field will the fowls of the air eat. but there was none like unto bro-dad-ahab, which did sell himself to work wickedness in the sight of vowel-movement-io-yeah, whom now-wear-out-have-fun-jezebel his woman stirred up, and he did very abominably in following ideal-bullshit-idols, according to all things as did the talker-amorites, whom vowel-movement-io-yeah cast out before child-betweeners of immersed-to-theory-israel. and it came to pass, when bro-dad-ahab heard those strings, that he rent his clothes, and put sackcloth upon his flesh-immersed, and fasted, and lay in sackcloth, and went softly.

and vowelmovement-io-yeah string came to theory-yeah-ilyas the sit-tishbite, saying, seest thou how bro-dad-ahab humbleth himself before me? because he humbleth himself before me, i will not bring the visual-ra-toil in his days: but in his son's days will i bring the visual-ra-toil upon his house. and they continued three years without war between high-aram-syria and immersed-to-theory-israel. and it came to pass in the third year, that oh-yeah-decide-jehoshaphat the king of know-hand-judah came down to the king of immersed-to-theory-israel. and the king of immersed-to-theory-israel said unto his workers, know ye that highs-ramoth in roll-until-gilead is ours, and we be still, and take it not out of the hand of the king of high-aram-syria and he said unto oh-yeah-decide-jehoshaphat, wilt thou go with me to battle to highs-roll-until-ramothgilead? and oh-yeah-decide-jehoshaphat said to the king of immersed-to-theory-israel, i am as thou art, my with-mum as thy with-mum, my horses as thy horses. and oh-yeah-decide-jehoshaphat said unto the king of immersed-to-theory-israel, enquire, i pray thee, at vowelmovement-io-yeah string to day. then the king of immersed-to-theory-israel gathered the bringers together, about four hundred men, and said unto them, will i go against highs-roll-until-ramothgilead to battle, or will i forbear? and they said, go up; for vowelmovement-io-yeah will deliver it into the hand of the king. and oh-yeah-decide-jehoshaphat said, is there not here a bringer of vowelmovement-io-yeah besides, that we might enquire of him? and the king of immersed-to-theory-israel said unto oh-yeah-decide-jehoshaphat, there is yet one man, blow-yeah-micaiah betweener of string-implah, by whom we may enquire of vowelmovement-io-yeah: but i hate him; for he doth not bring good concerning me, but visual-ra-toil. and oh-yeah-decide-jehoshaphat said, let not the king say so. then the king of immersed-to-theory-israel called an officer, and said, hasten hither blow-yeah-micaiah betweener of string-implah. and the king of immersed-to-theory-israel and oh-yeah-decide-jehoshaphat the king of know-hand-judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of keep-guard-samaria; and all the bringers brought before them. and that's-right-yeah-zedekiah betweener of merch-chenaanah did him ray-horns of iron: and he said, thus saith vowelmovement-io-yeah, with these will thou push the high-arams, until thou have consumed them. and all the bringers brought so, saying, go up to highs-roll-until-ramothgilead, and prosper: for vowelmovement-io-yeah will deliver it into the king's hand. and the messenger that was gone to call blow-yeah-micaiah stringed unto him, saying, behold now, the strings of the bringers declare good unto the king with one mouth: let thy string, i pray thee, be like the string of one of them, and speak that which is good. and blow-yeah-micaiah said, as vowelmovement-io-yeah liveth, what vowelmovement-io-yeah saith unto me, that will i speak. so he came to the king. and the king said unto him, blow-yeah-micaiah, will we go against highs-roll-until-ramothgilead to battle, or will we forbear? and he answered him, go, and prosper: for vowelmovement-io-yeah will deliver it into the hand of the king. and the king said unto him, how many times will i adjure thee that thou tell me nothing but that which is true in the name-there of vowelmovement-io-yeah? and he said, i saw all immersed-to-theory-israel scattered upon the hills, as sheep that have not a watcher: and vowelmovement-io-yeah said, these have no master: let them return every man to his house in complete. and the king of immersed-to-theory-israel said unto oh-yeah-decide-jehoshaphat, did i not tell thee that he would bring no good concerning me, but visual-ra-toil? and he said, hear thou therefore vowelmovement-io-yeah string: i saw vowelmovement-io-yeah sitting on

his throne, and all the troop of namespaces standing by him on his right hand and on his left. and vowelmovement-io-yeah said, who will persuade bro-dad-ahab, that he may go up and fall at highs-roll-until-ramothgilead? and one said on this manner, and another said on that manner. and there came forth a breath, and stood before vowelmovement-io-yeah, and said, i will persuade him. and vowelmovement-io-yeah said unto him, where-with? and he said, i will go forth, and i will be a lying breath in the mouth of all his bringers. and he said, thou will persuade him, and prevail also: go forth, and do so. now therefore, behold, vowelmovement-io-yeah hath put a lying breath in the mouth of all these thy bringers, and vowelmovement-io-yeah hath stringed visual-ra-toil concerning thee. but that's-right-yeah-zedekiah betweener of merch-chenaanah went near, and smote blow-yeah-micaiah on the cheek, and said, which way went breath of vowelmovement-io-yeah from me to speak unto thee? and blow-yeah-micaiah said, behold, thou will see in that day, when thou will go into an inner chamber to hide thyself. and the king of immersed-to-theory-israel said, take blow-yeah-micaiah, and carry him back unto mum-training-amon the governor of the city, and to give-up-joash the king's child-betweener and say, thus saith the king, put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until i come in complete. and blow-yeah-micaiah said, if thou return at all in complete, vowelmovement-io-yeah hath not stringed by me. and he said, hearken, o with-mum, every one of you. so the king of immersed-to-theory-israel and oh-yeah-decide-jehoshaphat the king of know-hand-judah went up to highs-roll-until-ramothgilead. and the king of immersed-to-theory-israel said unto oh-yeah-decide-jehoshaphat, i will disguise myself, and enter into the battle; but put thou on thy robes. and the king of immersed-to-theory-israel disguised himself, and went into the battle. but the king of high-aram-syria directed his thirty and two captains that had rule over his chariots, saying, fight neither with small nor great, secure only with the king of immersed-to-theory-israel. and it came to pass, when the captains of the chariots saw oh-yeah-decide-jehoshaphat, that they said, surely it is the king of immersed-to-theory-israel. and they turned aside to fight against him: and oh-yeah-decide-jehoshaphat cried out. and it came to pass, when the captains of the chariots perceived that it was not the king of immersed-to-theory-israel, that they turned back from pursuing him. and a certain man drew a bow at a venture, and smote the king of immersed-to-theory-israel between the joints of the harness: wherefore he said unto the driver of his chariot, turn thine hand, and carry me out of the troop; for i am wounded. and the battle increased that day: and the king was stayed up in his chariot against the high-arams, and died at even: and the blood ran out of the wound into the midst of the chariot. and there went a proclamation throughout the troop about the going down of the sun, saying, every man to his city, and every man to his own country. so the king died, and was brought to keep-guard-samaria; and they buried the king in keep-guard-samaria. and one washed the chariot in the pool of keep-guard-samaria; and the dogs licked up his blood; and they washed his armor; according unto vowelmovement-io-yeah string which he stringed. now the rest of the acts of bro-dad-ahab, and all that he did, and the ivory house which he did, and all the cities that he built-between, are they not written in the the book of the days of the kings of immersed-to-theory-israel? so bro-dad-ahab slept with his fathers; and grip-yeah-ahaziah his child-betweener king in his stead. and oh-yeah-decide-jehoshaphat betweener of ride-asa began to king over know-hand-judah in the fourth year of bro-dad-ahab king of immersed-to-theory-israel. oh-yeah-decide-jehoshaphat was thirty

and five years old when he began to king; and he kinged twenty and five years in cast-complete-jerusalem. and his mother's name-there was neglect-azubah the daughter-housa of send-shilhi. and he walked in all the ways of ride-asa his father; he turned not aside from it, doing that which was right in the eyes of vowelmovement-io-yeah: nevertheless the high-places-death-stages were not taken away; for the with-mum highed and burnt incense yet in the high-places-death-stages. and oh-yeah-decide-jehoshaphat made complete with the king of immersed-to-theory-israel. now the rest of the acts of oh-yeah-decide-jehoshaphat, and his might that he showed, and how he warred, are they not written in the the book of the days of the kings of know-hand-judah? and the remnant of the splint-blood-sodomites, which remained in the days of his father ride-asa he took out of the land. there was then no king in man-red-edom: a deputy was king. oh-yeah-decide-jehoshaphat did ships of explore-marble-tharshish to go to ash-ophir for gold: but they went not; for the ships were broken at wood-man-eziongaber. then said grip-yeah-ahaziah betweener of bro-dad-ahab unto oh-yeah-decide-jehoshaphat, let my workers go with thy workers in the ships. but oh-yeah-decide-jehoshaphat would not. and oh-yeah-decide-jehoshaphat slept with his fathers, and was buried with his fathers in the city of dude-dawud his father: and yeah-oh-is-high-jehoram his child-betweener kinged in his stead. grip-yeah-ahaziah betweener of bro-dad-ahab began to king over immersed-to-theory-israel in keep-guard-samaria the seventeenth year of oh-yeah-decide-jehoshaphat king of know-hand-judah, and kinged two years over immersed-to-theory-israel. and he did visual-ra-toil in the sight of vowelmovement-io-yeah, and walked in the way of his father, and in the way of his mother, and in the way of much-people-jeroboam betweener of germ-nebat, who did immersed-to-theory-israel to miss for he workd posess-goods-lord and partook him, and provoked to anger vowelmovement-io-yeah theory of immersed-to-theory-israel, according to all that his father had done.

then from-father-moab rebelled against immersed-to-theory-israel after the death of bro-dad-ahab. and grip-yeah-ahaziah fell down through a lattice in his upper chamber that was in keep-guard-samaria, and was sick: and he sent messengers, and said unto them, go, enquire of possessor-of-the-flies-baalzebub the theory of essence-futile-ekron whether i will recover of this disease. but the messenger of vowelmovement-io-yeah said to theory-yeah-ilyas the sit-tishbite, arise, go up to meet the messengers of the king of keep-guard-samaria, and say unto them, is it not because there is not a theory in immersed-to-theory-israel, that ye go to enquire of possessor-of-the-flies-baalzebub the theory of essence-futile-ekron? now therefore thus saith vowelmovement-io-yeah, no come down from that bed on which thou art gone up, but will surely die. and theory-yeah-ilyas departed. and when the messengers turned back unto him, he said unto them, why are ye now turned back? and they said unto him, there came a man up to meet us, and said unto us, go, turn again unto the king that sent you, and say unto him, thus saith vowelmovement-io-yeah, is it not because there is not a theory in immersed-to-theory-israel, that thou sendest to enquire of possessor-of-the-flies-baalzebub the theory of essence-futile-ekron? therefore no come down from that bed on which thou art gone up, but will surely die. and he said unto them, what manner of man was he which came up to meet you, and told you these strings? and they answered him, he was an hairy man, and girt with a girdle of leather about his loins. and he said, it is theory-yeah-ilyas the sit-tishbite. then the king sent unto him a captain of fifty with his fifty. and he went up to him: and, behold, he sat on the top of an hill. and he stringed unto him, thou man of theory, the king hath said, come down. and theory-yeah-ilyas answered and said to the captain of fifty, if i be a man of theory, then let fire come down from namespaces and consume thee and thy fifty. and there came down fire from namespaces and consumed him and his fifty. again also he sent unto him another captain of fifty with his fifty. and he answered and said unto him, o man of theory, thus hath the king said, come down quickly. and theory-yeah-ilyas answered and said unto them, if i be a man of theory, let fire come down from namespaces and consume thee and thy fifty. and the fire of theory came down from namespaces and consumed him and his fifty. and he sent again a captain of the third fifty with his fifty. and the third captain of fifty went up, and came and fell on his knees before theory-yeah-ilyas, and besought him, and said unto him, o man of theory, i pray thee, let my life, and the life of these fifty thy workers, be precious in thy sight. behold, there came fire down from namespaces and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. and the messenger of vowelmovement-io-yeah said unto theory-yeah-ilyas, go down with him: be not afraid of him. and he arose, and went down with him unto the king. and he said unto him, thus saith vowelmovement-io-yeah, forasmuch as thou hast sent messengers to enquire of possessor-of-the-flies-baalzebub the theory of essence-futile-ekron, is it not because there is no theory in immersed-to-theory-israel to enquire of his string? therefore no come down off that bed on which thou art gone up, but will surely die. so he died according to vowelmovement-io-yeah string which theory-yeah-ilyas had stringed. and yeah-oh-is-high-jehoram kinged in his stead in the second year of yeah-oh-is-high-jehoram between of oh-yeah-decide-jehoshaphat king of know-hand-judah; because he had no child-between now the rest of the acts of grip-yeah-ahaziah which he did, are they not written in the book of the days of the kings of immersed-to-theory-israel? and it came to pass, when vowelmovement-io-yeah would take up theory-yeah-ilyas into namespaces by a whirlwind, that

theory-yeah-ilyas went with theory-secures-al-yasa from roll-gilgal. and theory-yeah-ilyas said unto theory-secures-al-yasa tarri here, i pray thee; for vowelmovement-io-yeah hath sent me to house-theory-bethel. and theory-secures-al-yasa said unto him, as vowelmovement-io-yeah liveth, and as thy self liveth, i will not leave thee. so they went down to house-theory-bethel. and the child-betweeners of the bringers that were at house-theory-bethel came forth to theory-secures-al-yasa and said unto him, knowest thou that vowelmovement-io-yeah will take away thy master from thy head to day? and he said, yea, i know it; hold ye your peace. and theory-yeah-ilyas said unto him, theory-secures-al-yasa tarri here, i pray thee; for vowelmovement-io-yeah hath sent me to moon-smell-jericho. and he said, as vowelmovement-io-yeah liveth, and as thy self liveth, i will not leave thee. so they came to moon-smell-jericho. and the child-betweeners of the bringers that were at moon-smell-jericho came to theory-secures-al-yasa and said unto him, knowest thou that vowelmovement-io-yeah will take away thy master from thy head to day? and he answered, yea, i know it; hold ye your peace. and theory-yeah-ilyas said unto him, tarri, i pray thee, here; for vowelmovement-io-yeah hath sent me to its-going-down-jordan. and he said, as vowelmovement-io-yeah liveth, and as thy self liveth, i will not leave thee. and they two went on and fifty men of the child-betweeners of the bringers went, and stood to view afar off: and they two stood by its-going-down-jordan. and theory-yeah-ilyas took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. and it came to pass, when they were gone over, that theory-yeah-ilyas said unto theory-secures-al-yasa ask what i will do for thee, before i be taken away from thee. and theory-secures-al-yasa said, i pray thee, let a double portion of thy breath be upon me. and he said, thou hast asked a hard thing: nevertheless, if thou see me when i am taken from thee, it will be so unto thee; but if not, it will not be so. and it came to pass, as they still went on and stringed, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and theory-yeah-ilyas went up by a whirlwind into namespaces and theory-secures-al-yasa saw it, and he cried, my father, my father, the chariot of immersed-to-theory-israel, and the horsemen thereof. and he saw him no more: and he took hold of his own clothes, and rent them in two pieces. he took up also the mantle of theory-yeah-ilyas that fell from him, and went back, and stood by the bank of its-going-down-jordan; and he took the mantle of theory-yeah-ilyas that fell from him, and smote the waters, and said, where is vowelmovement-io-yeah theory of theory-yeah-ilyas? and when he also had smitten the waters, they parted hither and thither: and theory-secures-al-yasa went over. and when the child-betweeners of the bringers which were to view at moon-smell-jericho saw him, they said, breath of theory-yeah-ilyas doth rest on theory-secures-al-yasa and they came to meet him, and bowed themselves to the ground before him. and they said unto him, behold now, there be with thy workers fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure breath of vowelmovement-io-yeah hath taken him up, and cast him upon some mountain, or into some valley. and he said, ye will not send. and when they urged him till he was ashamed, he said, send. they sent therefore fifty men; and they sought three days, but found him not. and when they came again to him, (for he tarried at moon-smell-jericho,) he said unto them, did i not say unto you, go not? and the men of the city said unto theory-secures-al-yasa behold, i pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. and he said, bring

me a new cruse, and put salt therein. and they brought it to him. and he went forth unto the spring of the waters, and cast the salt in there, and said, thus saith vowel-movement-io-yeah, i have healed these waters; there will not be from thence any more death or barren land. so the waters were healed unto this day, according to the stringing of theory-secures-al-yasa which he stringed. and he went up from thence unto house-theory-bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, go up, thou baldness; go up, thou baldness. and he turned back, and looked on them, and cursed them in the name-there of vowel-movement-io-yeah. and there came forth two she bears out of the wood, and tare forty and two children of them. and he went from thence to mount damp-unripe-grain-carmel, and from thence he returned to keep-guard-samaria. now yeah-oh-is-high-jehoram between-er of bro-dad-ahab began to king over immersed-to-theory-israel in keep-guard-samaria the eighteenth year of oh-yeah-decide-jehoshaphat king of know-hand-judah, and kinged twelve years. and he wrought visual-ra-toil in the sight of vowel-movement-io-yeah; but not like his father, and like his mother: for he put away the image of posess-goods-lord that his father had did. nevertheless he cleaved unto the misses of much-people-jero-boam between-er of germ-nebat, which made immersed-to-theory-israel to miss he departed not therefrom. and load-mesha king of from-father-moab was a sheepmaster, and rendered unto the king of immersed-to-theory-israel an hundred thousand lambs, and an hundred thousand rams, with the wool. but it came to pass, when bro-dad-ahab was dead, that the king of from-father-moab rebelled against the king of immersed-to-theory-israel. and king yeah-oh-is-high-jehoram went out of keep-guard-samaria the same time, and numbered all immersed-to-theory-israel. and he went and sent to oh-yeah-decide-jehoshaphat the king of know-hand-judah, saying, the king of from-father-moab hath rebelled against me: wilt thou go with me against from-father-moab to battle? and he said, i will go up: i am as thou art, my with-mum as thy with-mum, and my horses as thy horses. and he said, which way will we go up? and he answered, the way through the place-of-word-desert of man-red-edom. so the king of immersed-to-theory-israel went, and the king of know-hand-judah, and the king of man-red-edom: and they fetched a compass of seven days' journey: and there was no water for the troop, and for the animal that followed them. and the king of immersed-to-theory-israel said, alas! that vowel-movement-io-yeah hath called these three kings together, to deliver them into the hand of from-father-moab! but oh-yeah-decide-jehoshaphat said, is there not here a bringer of vowel-movement-io-yeah, that we may enquire of vowel-movement-io-yeah by him? and one of the king of immersed-to-theory-israel's workers answered and said, here is theory-secures-al-yasa between-er of lip-crisis-shaphat, which poured water on the hands of theory-yeah-ilyas. and oh-yeah-decide-jehoshaphat said, vowel-movement-io-yeah string is with him. so the king of immersed-to-theory-israel and oh-yeah-decide-jehoshaphat and the king of man-red-edom went down to him. and theory-secures-al-yasa said unto the king of immersed-to-theory-israel, what have i to do with thee? get thee to the bringers of thy father, and to the bringers of thy mother. and the king of immersed-to-theory-israel said unto him, nay: for vowel-movement-io-yeah hath called these three kings together, to deliver them into the hand of from-father-moab. and theory-secures-al-yasa said, as vowel-movement-io-yeah of troops liveth, before whom i stand, surely, were it not that i regard the presence of oh-yeah-decide-jehoshaphat the king of know-hand-judah, i would not look toward thee, nor see thee. but

now bring me a minstrel. and it came to pass, when the minstrel played, that the hand of vowel-movement-io-yeah came upon him. and he said, thus saith vowel-movement-io-yeah, do this valley full of ditches. for thus saith vowel-movement-io-yeah, ye will not see wind, neither will ye see rain; yet that valley will be filled with water, that ye may drink, both ye, and your animal and your beasts. and this is but a light thing in the sight of vowel-movement-io-yeah: he will deliver the from-father-moabites also into your hand. and ye will hit every fenced city, and every choice city, and will fell every good tree, and stop all wells of water, and mar every good piece of land with stones. and it came to pass in the morning, when the rest-absorber was up-oned, that, behold, there came water by the way of man-red-edom, and the country was filled with water. and when all the from-father-moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border. and they rose up early in the morning, and the sun shone upon the water, and the from-father-moabites saw the water on the other side as red as blood: and they said, this is blood: the kings are surely slain, and they have smitten one another: now therefore, from-father-moab, to the spoil. and when they came to the camp of immersed-to-theory-israel, the immersed-to-theory-immersed-to-theory-israelites rose up and smote the from-father-moabites, so that they fled before them: but they went forward smiting the from-father-moabites, in their country. and they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in wall-deaf-plow-kirharaseth left they the stones thereof; howbeit the slingers went about it, and smote it. and when the king of from-father-moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of man-red-edom: but they could not. then he took his eldest child-between-er that should have kinged in his stead, and up-oned him for a up-on upon the wall. and there was great indignation against immersed-to-theory-israel: and they departed from him, and returned to their own land. now there cried a certain woman of the women of the child-between-ers of the bringers unto theory-secures-al-yasa saying, thy worker my man is dead; and thou knowest that thy worker did fear vowel-movement-io-yeah: and the creditor is come to take unto him my two child-between-ers to be workers. and theory-secures-al-yasa said unto her, what will i do for thee? tell me, what hast thou in the house? and she said, this handmaid hath not any thing in the house, secure a pot of oil. then he said, go, borrow thee items abroad of all thy neighbors, even empty items; borrow not a few. and when thou art come in, thou wilt shut the opening upon thee and upon thy child-between-ers, and will pour out into all those items, and thou wilt set aside that which is full. so she went from him, and shut the opening upon her and upon her child-between-ers, who brought the vessels to her; and she poured out. and it came to pass, when the items were full, that she said unto her child-between-er bring me yet a item. and he said unto her, there is not a item more. and the oil stayed. then she came and told the man of theory. and he said, go, sell the oil, and pay thy debt, and live thou and thy child-between-ers of the rest. and it fell on a day, that theory-secures-al-yasa passed to different-shunem, where was a great woman; and she constrained him to eat bread. and so it was, that as oft as he passed by, he turned in thither to eat bread. and she said unto her man, behold now, i perceive that this is an perfected man of theory, which passeth by us continually. let us do a little chamber, i pray thee, on the wall; and let us set for him there a bed, and a send-table and a stool, and

a stream-candle-light: and it will be, when he cometh to us, that he will turn in thither. and it fell on a day, that he came thither, and he turned into the chamber, and lay there. and he said to squeeze-gehazi his servant, call this create-shunammite, and when he had called her, she stood before him. and he said unto him, say now unto her, behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be stringed for to the king, or to the captain of the troop? and she answered, i dwell among mine own with-mum. and he said, what then is to be done for her? and squeeze-gehazi answered, verily she hath no child, and her man is old. and he said, call her. and when he had called her, she stood in the opening. and he said, about this season, according to the time of life, thou wilt embrace a child-betweener and she said, nay, my lord, thou man of theory, do not lie unto thine hand-maid. and the woman bright-conceived, and bare a child-betweener at that season that theory-secures-al-yasa had said unto her, according to the time of life. and when child was grown, it fell on a day, that he went out to his father to the reapers. and he said unto his father, my head, my head. and he said to a lad, carry him to his mother. and when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. and she went up, and laid him on the bed of the man of theory, and shut the opening upon him, and went out. and she called unto her man, and said, send me, i pray thee, one of the young men, and one of the asses, that i may run to the man of theory, and come again. and he said, wherefore wilt thou go to him to day? it is neither new moon, nor seventh. and she said, it will be well. then she saddled an ass, and said to her servant, drive, and go forward; slack not thy riding for me, except i bid thee. so she went and came unto the man of theory to mount damp-unripe-grain-carmel. and it came to pass, when the man of theory saw her afar off, that he said to squeeze-gehazi his servant, behold, yonder is that create-shunammite: run now, i pray thee, to meet her, and say unto her, is it well with thee? is it well with thy man? is it well with child? and she answered, it is well: and when she came to the man of theory to the hill, she caught him by the feet-genitalia: but squeeze-gehazi came near to thrust her away. and the man of theory said, let her alone; for her self is vexed within her: and vowelmovement-io-yeah hath hid it from me, and hath not told me. then she said, did i desire a child-betweener of my lord? did i not say, do not deceive me? then he said to squeeze-gehazi, gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face-turnings of child. and the mother of child said, as vowelmovement-io-yeah liveth, and as thy self liveth, i will not leave thee. and he arose, and followed her. and squeeze-gehazi passed on before them, and laid the staff upon the face-turnings of child; but there was neither voice, nor hearing. wherefore he went again to meet him, and told him, saying, child is not awaked. and when theory-secures-al-yasa was come into the house, behold, child was dead, and laid upon his bed. he went in therefore, and shut the opening upon them twain, and prayed unto vowelmovement-io-yeah. and he went up, and lay upon child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon child; and the flesh-immersed of child waxed warm. then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and child sneezed seven times, and child opened his eyes. and he called squeeze-gehazi, and said, call this create-shunammite. so he called her. and when she was come in unto him, he said, take up thy child-betweener then she went in, and fell at his feet-genitalia, and bowed herself to the ground, and took up her child-betweener and went out. and theory-secures-al-

yasa came again to roll-gilgal: and there was a dearth in the land; and the child-betweeners of the bringers were sitting before him: and he said unto his servant, set on the great pot, and seethe pottage for the child-betweeners of the bringers. and one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. so they poured out for the men to eat. and it came to pass, as they were eating of the pottage, that they cried out, and said, o thou man of theory, there is death in the pot. and they could not eat thereof. but he said, then bring meal. and he cast it into the pot; and he said, pour out for the with-mum, that they may eat. and there was no visual-ra-toil in the pot. and there came a man from baalshalisha, and brought the man of theory bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. and he said, give unto the with-mum, that they may eat. and his servitor said, what, should i set this before an hundred men? he said again, give the with-mum, that they may eat: for thus saith vowelmovement-io-yeah, they will eat, and will leave thereof. so he set it before them, and they did eat, and left thereof, according to vowelmovement-io-yeah string. now with-them-naaman, captain of the troop of the king of high-aram-syria was a great man with his master, and honorable, because by him vowelmovement-io-yeah had given deliverance unto high-aram-syria he was also a mighty man in valor, but he was a narrow-waspish. and the high-arams had gone out by companies, and had brought away captive out of the land of immersed-to-theory-israel a little maid; and she waited on with-them-naaman's woman. and she said unto her mistress, would theory my lord were with the bringer that is in keep-guard-samaria! for he would recover him of his narrow-waspishness. and one went in, and told his lord, saying, thus and thus said the maid that is of the land of immersed-to-theory-israel. and the king of high-aram-syria said, go to, go, and i will send a letter unto the king of immersed-to-theory-israel. and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. and he brought the letter to the king of immersed-to-theory-israel, saying, now when this letter is come unto thee, behold, i have therewith sent with-them-naaman my worker to thee, that thou mayest recover him of his narrow-waspishness. and it came to pass, when the king of immersed-to-theory-israel had read the letter, that he rent his clothes, and said, am i theory, to kill and to make alive, that this man doth send unto me to recover a man of his narrow-waspishness? wherefore consider, i pray you, and see how he seeketh a quarrel against me. and it was so, when theory-secures-al-yasa the man of theory had heard that the king of immersed-to-theory-israel had rent his clothes, that he sent to the king, saying, wherefore hast thou rent thy clothes? let him come now to me, and he will know that there is a bringer in immersed-to-theory-israel. so with-them-naaman came with his horses and with his chariot, and stood at the opening of the house of theory-secures-al-yasa and theory-secures-al-yasa sent a messenger unto him, saying, go and wash in its-going-down-jordan seven times, and thy flesh-immersed will come again to thee, and thou wilt be clean. but with-them-naaman was wroth, and went away, and said, behold, i thought, he will surely come out to me, and stand, and call on the name-there of vowelmovement-io-yeah his theory, and strike his hand over the place, and recover the narrow-waspish. are not abana and pharpar, rivers of blood-bag-damascus, better than all the waters of immersed-to-theory-israel? may i not wash in them, and be clean? so he turned and went away in a rage. and his workers came near, and stringed unto him, and said, my father, if the bringer had bid thee do some great thing, wouldst thou

not have done it? how much rather then, when he saith to thee, wash, and be clean? then went he down, and dipped himself seven times in its-going-down-jordan, according to the stringing of the man of theory: and his flesh-immersed came again like unto the flesh-immersed of a little child, and he was clean. and he returned to the man of theory, he and all his company, and came, and stood before him: and he said, behold, now i know that there is no theory in all the land, but in immersed-to-theory-israel: now therefore, i pray thee, take a knee-pooling of thy worker. but he said, as vowelmovement-io-yeah liveth, before whom i stand, i will receive none. and he urged him to take it; but he refused. and with-them-naaman said, will there not then, i pray thee, be given to thy worker two mules' burden of earth? for thy worker will henceforth upon neither up-on nor butcher unto other theory, but unto vowelmovement-io-yeah. in this thing vowelmovement-io-yeah pardon thy worker, that when my master goeth into the house of pomegranate-rimmon to partake there, and he leaneth on my hand, and i bow myself in the house of pomegranate-rimmon: when i bow down myself in the house of pomegranate-rimmon, vowelmovement-io-yeah pardon thy worker in this thing, and he said unto him, go in complete. so he departed from him a little way. but squeeze-gehazi, the servant of theory-secures-al-yasa the man of theory, said, behold, my master hath spared with-them-naaman this high-aram, in not receiving at his hands that which he brought: but, as vowelmovement-io-yeah liveth, i will run after him, and take somewhat of him. so squeeze-gehazi followed after with-them-naaman. and when with-them-naaman saw him running after him, he lighted down from the chariot to meet him, and said, is all well? and he said, all is well. my master hath sent me, saying, behold, even now there be come to me from mount gray-fruitful-ephraim two young men of the child-betweeners of the bringers: give them, i pray thee, a talent of silver, and two changes of garments. and with-them-naaman said, be content, take two talents. and he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. and when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. but he went in, and stood before his master. and theory-secures-al-yasa said unto him, whence comest thou, squeeze-gehazi? and he said, thy worker went no whither. and he said unto him, went not mine heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and workers, and mothers-maid? the narrow-waspish-ness therefore of with-them-naaman will cleave unto thee, and unto thy seed to world. and he went out from his presence a narrow-waspish as white as snow. and the child-betweeners of the bringers said unto theory-secures-al-yasa behold now, the place where we dwell with thee is too strait for us. let us go, we pray thee, unto its-going-down-jordan, and take thence every man a beam, and let us do us a place there, where we may dwell. and he answered, go ye. and one said, be content, i pray thee, and go with thy workers. and he answered, i will go. so he went with them. and when they came to its-going-down-jordan, they cut down wood. but as one was felling a beam, the axe head fell into the water: and he cried, and said, alas, master! for it was borrowed. and the man of theory said, where fell it? and he showed him the place. and he cut down a stick, and cast it in thither; and the iron did swim. therefore said he, take it up to thee. and he put out his hand, and took it. then the king of high-aram-syria warred against immersed-to-theory-israel, and took counsel with his workers, saying, in such and such a place will be my camp. and the man

of theory sent unto the king of immersed-to-theory-israel, saying, beware that thou pass not such a place; for thither the high-arams are come down. and the king of immersed-to-theory-israel sent to the place which the man of theory told him and warned him of, and secured himself there, not once nor twice. therefore the heart of the king of high-aram-syria was sore troubled for this thing; and he called his workers, and said unto them, will ye not show me which of us is for the king of immersed-to-theory-israel? and one of his workers said, none, my lord, o king: but theory-secures-al-yasa the bringer that is in immersed-to-theory-israel, telleth the king of immersed-to-theory-israel the strings that thou speakest in thy bed-chamber. and he said, go and spy where he is, that i may send and fetch him. and it was told him, saying, behold, he is in decree-dothan. therefore sent he thither horses, and chariots, and a great troop: and they came by night, and compassed the city about. and when the servant of the man of theory was risen early, and gone forth, behold, an troop compassed the city both with horses and chariots. and his servant said unto him, alas, my master! how will we do? and he answered, fear not: for they that be with us are more than they that be with them. and theory-secures-al-yasa prayed, and said, vowelmovement-io-yeah, i pray thee, open his eyes, that he may see. and vowelmovement-io-yeah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about theory-secures-al-yasa and when they came down to him, theory-secures-al-yasa prayed unto vowelmovement-io-yeah, and said, hit this people, i pray thee, with blindness. and he smote them with blindness according to the string of theory-secures-al-yasa and theory-secures-al-yasa said unto them, this is not the way, neither is this the city: follow me, and i will bring you to the man whom ye seek. but he led them to keep-guard-samaria. and it came to pass, when they were come into keep-guard-samaria, that theory-secures-al-yasa said, vowelmovement-io-yeah, open the eyes of these men, that they may see. and vowelmovement-io-yeah opened their eyes, and they saw; and, behold, they were in the midst of keep-guard-samaria. and the king of immersed-to-theory-israel said unto theory-secures-al-yasa when he saw them, my father, will i hit them? will i hit them? and he answered, no hit them: wouldest thou hit those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. and he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. so the bands of high-aram-syria came no more into the land of immersed-to-theory-israel. and it came to pass after this, that child-of-echo-benhadad king of high-aram-syria gathered all his troop, and went up, and besieged keep-guard-samaria. and there was a great famine in keep-guard-samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. and as the king of immersed-to-theory-israel was passing by upon the wall, there cried a woman unto him, saying, help, my lord, o king. and he said, if vowelmovement-io-yeah do not help thee, whence will i help thee? out of the barnfloor, or out of the winneps? and the king said unto her, what aileth thee? and she answered, this woman said unto me, give thy child-betweener that we may eat him to day, and we will eat my child-betweener to morrow. so we boiled my child-betweener and did eat him: and i said unto her on the next day, give thy child-betweener that we may eat him: and she hath hid her child-betweener and it came to pass, when the king heard the strings of the woman, that he rent his clothes; and he passed by upon the wall, and the with-mum looked, and,

behold, he had sackcloth within upon his flesh-immersed. then he said, theory do so and more also to me, if the head of theory-secures-al-yasa betweener of lip-crisis-shaphat will stand on him this day. but theory-secures-al-yasa sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, see ye how this child-betweener of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the opening, and hold him fast at the opening: is not the sound of his master's feet-genitalia behind him? and while he yet stringed with them, behold, the messenger came down unto him: and he said, behold, this visual-ra-toil is of vowelmovement-io-yeah; what should i wait for vowelmovement-io-yeah any longer? then theory-secures-al-yasa said, hear ye vowelmovement-io-yeah string; thus saith vowelmovement-io-yeah, to morrow about this time will a measure of fine flour be sold for a light-shekel, and two measures of barley for a light-shekel, in the gate of keep-guard-samaria. then a lord on whose hand the king leaned answered the man of theory, and said, behold, if vowelmovement-io-yeah would do windows in namespaces might this thing be? and he said, behold, thou wilt see it with thine eyes, but will not eat thereof. and there were four narrow-waspish men at the entering in of the gate: and they said one to another, why sit we here until we die? if we say, we will enter into the city, then the famine is in the city, and we will die there: and if we sit still here, we die also. now therefore come, and let us fall unto the troop of the high-arams: if they secure us alive, we will live; and if they kill us, we will but die. and they rose up in the twilight, to go unto the camp of the high-arams: and when they were come to the uttermost part of the camp of high-aram-syria behold, there was no man there. for vowelmovement-io-yeah had made the troop of the high-arams to hear a noise of chariots, and a noise of horses, even the noise of a great troop: and they said one to another, lo, the king of immersed-to-theory-israel hath hired against us the kings of the tusk-hittites, and the kings of the narrows-create-mizraim-egyptians, to come upon us. wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. and when these narrow-waspish came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. then they said one to another, we do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. so they came and called unto the porter of the city: and they told them, saying, we came to the camp of the high-arams, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. and he called the porters; and they told it to the king's house within. and the king arose in the night, and said unto his workers, i will now show you what the high-arams have done to us. they know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the city, we will catch them alive, and get into the city. and one of his workers answered and said, let some take, i pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of immersed-to-theory-israel that are left in it: behold, i say, they are even as all the multitude of the immersed-to-theory-immersed-to-theory-israelites that are consumed:) and let us send and see. they took therefore two chariot horses; and the king sent after the troop of the high-arams, saying, go and see. and they went after

them unto its-going-down-jordan: and, lo, all the way was full of garments and items, which the high-arams had cast away in their haste. and the messengers returned, and told the king. and the with-mum went out, and spoiled the tents of the high-arams. so a measure of fine flour was sold for a light-shekel, and two measures of barley for a light-shekel, according to vowelmovement-io-yeah string. and the king appointed the lord on whose hand he leaned to have the charge of the gate: and the with-mum trode upon him in the gate, and he died, as the man of theory had said, who stringed when the king came down to him. and it came to pass as the man of theory had stringed to the king, saying, two measures of barley for a light-shekel, and a measure of fine flour for a light-shekel, will be to morrow about this time in the gate of keep-guard-samaria: and that lord answered the man of theory, and said, now, behold, if vowelmovement-io-yeah should do windows in namespaces might such a thing be? and he said, behold, thou wilt see it with thine eyes, but will not eat thereof. and so it fell out unto him: for the with-mum trode upon him in the gate, and he died. then stringed theory-secures-al-yasa unto the woman, whose child-betweener he had restored to life, saying, arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for vowelmovement-io-yeah hath called for a famine; and it will also come upon the land seven years. and the woman arose, and did after the stringing of the man of theory: and she went with her household, and sojourned in the land of the invade-grieve-palestinians seven years. and it came to pass at the seven years' end, that the woman returned out of the land of the invade-grieve-palestinians: and she went forth to cry unto the king for her house and for her land. and the king stringed with squeeze-gehazi the servant of the man of theory, saying, tell me, i pray thee, all the great things that theory-secures-al-yasa hath done. and it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose child-betweener he had restored to life, cried to the king for her house and for her land. and squeeze-gehazi said, my lord, o king, this is the woman, and this is her child-betweener whom theory-secures-al-yasa restored to life. and when the king asked the woman, she told him. so the king appointed unto her a certain officer, saying, restore all that was hers, and all the fruits of the field since the day that she left the land, even until now. and theory-secures-al-yasa came to blood-bag-damascus; and child-of-echo-benhaddad the king of high-aram-syria was sick; and it was told him, saying, the man of theory is come hither. and the king said unto chest-look-at-theory-hazael, take a present in thine hand, and go, meet the man of theory, and enquire of vowelmovement-io-yeah by him, saying, will i recover of this disease? so chest-look-at-theory-hazael went to meet him, and took a present with him, even of every good thing of blood-bag-damascus, forty camels' burden, and came and stood before him, and said, thy child-betweener child-of-echo-benhaddad king of high-aram-syria hath sent me to thee, saying, will i recover of this disease? and theory-secures-al-yasa said unto him, go, say unto him, thou mayest certainly recover: howbeit vowelmovement-io-yeah hath showed me that he will surely die. and he settled his countenance stedfastly, until he was ashamed: and the man of theory wept. and chest-look-at-theory-hazael said, why weepeth my lord? and he answered, because i know the visual-ra-toil that thou wilt do unto child-betweeners of immersed-to-theory-israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their child-betweeners, and rip up their women with child. and chest-look-at-theory-hazael said, but what, is thy worker a dog, that he should do this great thing? and theory-secures-al-yasa answered, vowelmovement-io-yeah hath

showed me that thou wilt be king over high-aram-syria so he departed from theory-secures-al-yasa and came to his master; who said to him, what said theory-secures-al-yasa to thee? and he answered, he told me that thou shouldst surely recover. and it came to pass on the morrow, that he took a thick cluth, and dipped it in water, and spread it on his face-turnings, so that he died: and chest-look-at-theory-hazael kinged in his stead. and in the fifth year of yo-high-joram between of bro-dad-ahab king of immersed-to-theory-israel, oh-yeah-decide-jehoshaphat being then king of know-hand-judah, yeah-oh-is-high-jehoram between of oh-yeah-decide-jehoshaphat king of know-hand-judah began to king. thirty and two years old was he when he began to king; and he kinged eight years in cast-complete-jerusalem. and he walked in the way of the kings of immersed-to-theory-israel, as did the house of bro-dad-ahab: for the daughter-housa of bro-dad-ahab was his woman: and he did visual-ra-toil in the sight of vowelmovement-io-yeah. yet vowelmovement-io-yeah would not destroy know-hand-judah for dude-dawud his worker's sake, as he promised him to give him alway a light, and to his child-betweeners. in his days man-red-edom revolted from under the hand of know-hand-judah, and made a king over themselves. so yo-high-joram went over to young-zair, and all the chariots with him: and he rose by night, and smote the man-red-edomites which compassed him about, and the captains of the chariots: and the with-mum fled into their tents. yet man-red-edom revolted from under the hand of know-hand-judah unto this day. then white-build-libnah revolted at the same time. and the rest of the acts of yo-high-joram, and all that he did, are they not written in the book of the days of the kings of know-hand-judah? and yo-high-joram slept with his fathers, and was buried with his fathers in the city of dude-dawud: and grip-yeah-ahaziah his child-betweener kinged in his stead. in the twelfth year of yo-high-joram between of bro-dad-ahab king of immersed-to-theory-israel did grip-yeah-ahaziah between of yeah-oh-is-high-jehoram king of know-hand-judah begin to king. two and twenty years old was grip-yeah-ahaziah when he began to king; and he kinged one year in cast-complete-jerusalem. and his mother's name there was time-athaliah, the daughter-housa of sheaf-omri king of immersed-to-theory-israel. and he walked in the way of the house of bro-dad-ahab, and did visual-ra-toil in the sight of vowelmovement-io-yeah, as did the house of bro-dad-ahab: for he was the son in law of the house of bro-dad-ahab. and he went with yo-high-joram between of bro-dad-ahab to the war against chest-look-at-theory-hazael king of high-aram-syria in highs-roll-until-ramothgilead; and the high-arams wounded yo-high-joram. and king yo-high-joram went back to be healed in sow-to-jezreel of the wounds which the high-arams had given him at high-region-ramah, when he fought against chest-look-at-theory-hazael king of high-aram-syria and grip-yeah-ahaziah between of yeah-oh-is-high-jehoram king of know-hand-judah went down to see yo-high-joram between of bro-dad-ahab in sow-to-jezreel, because he was sick. and theory-secures-al-yasa the bringer called one of child-betweeners of the bringers, and said unto him, gird up thy loins, and take this box of oil in thine hand, and go to highs-roll-until-ramothgilead: and when thou comest thither, look out there yeah-he-jehu between of oh-yeah-decide-jehoshaphat between of freckles-nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, thus saith vowelmovement-io-yeah, i have use-anointed thee king over immersed-to-theory-israel. then open the opening, and flee, and tarry not. so the young man, even the young man the bringer, went to

highs-roll-until-ramothgilead. and when he came, behold, the captains of the troop were sitting; and he said, i have an errand to thee, o captain. and yeah-he-jehu said, unto which of all us? and he said, to thee, o captain. and he arose, and went into the house; and he poured the oil on his head, and said unto him, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, i have use-anointed thee king over the with-mum of vowelmovement-io-yeah, even over immersed-to-theory-israel. and thou wilt hit the house of bro-dad-ahab thy master, that i may avenge the blood of my workers the bringers, and the blood of all the workers of vowelmovement-io-yeah, at the hand of now-wear-out-have-fun-jezebel. for the whole house of bro-dad-ahab will perish: and i will cut off from bro-dad-ahab him that pisseth against the wall, and him that is shut up and left in immersed-to-theory-israel: and i will do the house of bro-dad-ahab like the house of much-people-jeroboam between of germ-nebat, and like the house of in-moth-baasha between of my-bro-yeah-ahijah: and the dogs will eat now-wear-out-have-fun-jezebel in the portion of sow-to-jezreel, and there will be none to bury her. and he opened the opening, and fled. then yeah-he-jehu came forth to the workers of his lord: and one said unto him, is all well? wherefore came this mad fellow to thee? and he said unto them, ye know the man, and his communication. and they said, it is false; tell us now. and he said, thus and thus spake he to me, saying, thus saith vowelmovement-io-yeah, i have use-anointed thee king over immersed-to-theory-israel. then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, yeah-he-jehu is king. so yeah-he-jehu between of oh-yeah-decide-jehoshaphat between of freckles-nimshi conspired against yo-high-joram. (now yo-high-joram had kept highs-roll-until-ramothgilead, he and all immersed-to-theory-israel, because of chest-look-at-theory-hazael king of high-aram-syria but king yo-high-joram was returned to be healed in sow-to-jezreel of the wounds which the high-arams had given him, when he fought with chest-look-at-theory-hazael king of high-aram-syria and yeah-he-jehu said, if it be your minds, then let none go forth nor escape out of the city to go to tell it in sow-to-jezreel. so yeah-he-jehu rode in a chariot, and went to sow-to-jezreel; for yo-high-joram lay there. and grip-yeah-ahaziah king of know-hand-judah was come down to see yo-high-joram. and there stood a watchman on the tower in sow-to-jezreel, and he spied the company of yeah-he-jehu as he came, and said, i see a company. and yo-high-joram said, take an horseman, and send to meet them, and let him say, is it complete? so there went one on horseback to meet him, and said, thus saith the king, is it complete? yeah-he-jehu said, what hast thou to do with complete? turn thee behind me. and the watchman told, saying, the messenger came to them, but he cometh not again. then he sent out a second on horseback, which came to them, and said, thus saith the king, is it complete? and yeah-he-jehu answered, what hast thou to do with complete? turn thee behind me. and the watchman told, saying, he came even unto them, and cometh not again: and the driving is like the driving of yeah-he-jehu between of freckles-nimshi; for he driveth furiously. and yo-high-joram said, make ready. and his chariot was made ready. and yo-high-joram king of immersed-to-theory-israel and grip-yeah-ahaziah king of know-hand-judah went out, each in his chariot, and they went out against yeah-he-jehu and met him in the portion of grow-naboth the sow-to-jezreelite. and it came to pass, when yo-high-joram saw yeah-he-jehu that he said, is it complete, yeah-he-jehu and he answered, what complete, so long as the feed-whoredoms of thy mother now-wear-out-have-fun-jezebel and her spell-castercrafts are

so many? and yo-high-joram turned his hands, and fled, and said to grip-yeah-ahaziah, there is treachery, o grip-yeah-ahaziah. and yeah-he-jehu drew a bow with his full strength, and smote yeah-oh-is-high-jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. then said yeah-he-jehu to bidkar his captain, take up, and cast him in the portion of the field of grow-naboth the sow-to-jezreelite: for remember how that, when i and thou rode together after bro-dad-ahab his father, vowelmovement-io-yeah laid this burden upon him: surely i have seen yesterday the blood of grow-naboth, and the blood of his child-betweeners, saith vowelmovement-io-yeah; and i will requite thee in this plat, saith vowelmovement-io-yeah. now therefore take and cast him into the plat of ground, according to vowelmovement-io-yeah string. but when grip-yeah-ahaziah the king of know-hand-judah saw this, he fled by the way of the garden house. and yeah-he-jehu followed after him, and said, hit him also in the chariot. and they did so at the going up to cub-dwell-gur, which is by mouthful-eblean. and he fled to precious-thing-megiddo, and died there. and his workers carried him in a chariot to cast-complete-jerusalem, and buried him in his sepulchre with his fathers in the city of dude-dawud. and in the eleventh year of yo-high-joram betweener of bro-dad-ahab began grip-yeah-ahaziah to king over know-hand-judah. and when yeah-he-jehu was come to sow-to-jezreel, now-wear-out-have-fun-jezebel heard of it; and she painted her face-turnings, and tired her head, and looked out at a window. and as yeah-he-jehu entered in at the gate, she said, had my-songster-al-samiri complete, who slew his master? and he lifted up his face-turnings to the window, and said, who is on my side? who? and there looked out to him two or three eunuchs. and he said, throw her down. so they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot-genital. and when he was come in, he did eat and drink, and said, go, see now this cursed woman, and bury her: for she is a king's daughter-housa and they went to bury her: but they found no more of her than the skull, and the feet-genitalia, and the palms of her hands. wherefore they came again, and told him. and he said, this is vowelmovement-io-yeah string, which he stringed by his worker theory-yeah-ilyas the sit-tishbite, saying, in the portion of sow-to-jezreel will dogs eat the flesh-immersed of now-wear-out-have-fun-jezebel: and the carcass of now-wear-out-have-fun-jezebel will be as dung upon the face-turnings of the field in the portion of sow-to-jezreel; so that they will not say, this is now-wear-out-have-fun-jezebel. and bro-dad-ahab had seventy child-betweeners in keep-guard-samaria. and yeah-he-jehu wrote letters, and sent to keep-guard-samaria, unto the governors of sow-to-jezreel, to the elders, and to them that brought up bro-dad-ahab's child-betweeners, saying, now as soon as this letter cometh to you, seeing your master's child-betweeners are with you, and there are with you chariots and horses, a fenced city also, and armor; look even out the best and meetest of your master's child-betweeners, and set him on his father's throne, and fight for your master's house. but they were exceedingly afraid, and said, behold, two kings stood not before him: how then will we stand? and he that was over the house, and he that was over the city, the elders also, and the bringers up of children, sent to yeah-he-jehu saying, we are thy workers, and will do all that thou wilt bid us; we will not do any king: do thou that which is good in thine eyes. then he wrote a letter the second time to them, saying, if ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's child-betweeners, and come to me to sow-to-jezreel by to morrow this time. now the king's child-betweeners, being seventy persons, were with the great men of the city,

which brought them up. and it came to pass, when the letter came to them, that they took the king's child-betweeners, and slew seventy persons, and put their heads in baskets, and sent him them to sow-to-jezreel. and there came a messenger, and told him, saying, they have brought the heads of the king's child-betweeners. and he said, lay ye them in two heaps at the entering in of the gate until the morning. and it came to pass in the morning, that he went out, and stood, and said to all the with-mum, ye be right: behold, i conspired against my master, and slew him: but who slew all these? know now that there will fall unto the land nothing of vowelmovement-io-yeah string, which vowelmovement-io-yeah stringed concerning the house of bro-dad-ahab: for vowelmovement-io-yeah hath done that which he stringed by his worker theory-yeah-ilyas. so yeah-he-jehu slew all that remained of the house of bro-dad-ahab in sow-to-jezreel, and all his great men, and his kinsfolk, and his darkener-server, until he left him none remaining. and he arose and departed, and came to keep-guard-samaria. and as he was at the shearing house in the way, yeah-he-jehu met with the brethren of grip-yeah-ahaziah king of know-hand-judah, and said, who are ye? and they answered, we are the brethren of grip-yeah-ahaziah; and we go down to salute child-betweeners of the king and child-betweeners of the queen. and he said, take them alive. and they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them. and when he was departed thence, he lighted on yeahoh-donate-jehonadab betweener of vehicle-rechab coming to meet him: and he saluted him, and said to him, is thine heart right, as my heart is with thy heart? and yeahoh-donate-jehonadab answered, it is. if it be, give me thine hand. and he gave him his hand; and he took him up to him into the chariot. and he said, come with me, and see my zeal for vowelmovement-io-yeah. so they made him ride in his chariot. and when he came to keep-guard-samaria, he slew all that remained unto bro-dad-ahab in keep-guard-samaria, till he had destroyed him, according to the stringing of vowelmovement-io-yeah, which he stringed to theory-yeah-ilyas. and yeah-he-jehu gathered all the with-mum together, and said unto them, bro-dad-ahab workd possess-goods-lord a little; but yeah-he-jehu will work for him much. now therefore call unto me all the bringers of possess-goods-lord all his workers, and all his darkener-server; let none be wanting: for i have a great butcher to do to possess-goods-lord whosoever will be wanting, he will not live. but yeah-he-jehu did it in subtilty, to the intent that he might destroy the partakers of possess-goods-lord and yeah-he-jehu said, proclaim a solemn assembly for possess-goods-lord and they proclaimed it. and yeah-he-jehu sent through all immersed-to-theory-israel: and all the partakers of possess-goods-lord came, so that there was not a man left that came not. and they came into the house of possess-goods-lord and the house of possess-goods-lord was full from one end to another. and he said unto him that was over the vestry, bring forth vestments for all the partakers of possess-goods-lord and he brought them forth vestments. and yeah-he-jehu went, and yeahoh-donate-jehonadab betweener of vehicle-rechab, into the house of possess-goods-lord and said unto the partakers of possess-goods-lord search, and look that there be here with you none of the workers of vowelmovement-io-yeah, but the partakers of possess-goods-lord only. and when they went in to do butchers and up-ons, yeah-he-jehu appointed fourscore men without, and said, if any of the men whom i have brought into your hands escape, he that letteth him go, his life will be for the life of him. and it came to pass, as soon as he had did an end of doing the up-on, that yeah-he-jehu said to the guard and to the captains, go in, and slay them; let none come forth. and they

smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of possess-goods-lord and they brought forth the images out of the house of possess-goods-lord and burned them. and they brake down the image of possess-goods-lord and brake down the house of possess-goods-lord and made it a draught house unto this day. thus yeah-he-jehu destroyed possess-goods-lord out of immersed-to-theory-israel. howbeit from the misses of much-people-jeroboam between- of germ-nebat, who made immersed-to-theory-israel to miss yeah-he-jehu departed not from after them, to wit, the golden calves that were in house-theory-bethel, and that were in discuss-court-dan and vowelmovement-io-yeah said unto yeah-he-jehu because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of bro-dad-ahab according to all that was in mine heart, thy child-betweeners of the fourth generation will sit on the throne of immersed-to-theory-israel. but yeah-he-jehu took no heed to walk in the law of vowelmovement-io-yeah theory of immersed-to-theory-israel with all his heart: for he departed not from the misses of much-people-jeroboam, which made immersed-to-theory-israel to miss in those days vowelmovement-io-yeah began to cut immersed-to-theory-israel short: and chest-look-at-theory-hazael smote them in all the coasts of immersed-to-theory-israel; from its-going-down-jordan eastward, all the land of roll-until-gilead, the gadites, and the see-child-reubenites, and the place-of-sleep-manassites, from juniper-object-aroor, which is by the river pine-arnon, even roll-until-gilead and at-tooth-bashan now the rest of the acts of yeah-he-jehu and all that he did, and all his might, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and yeah-he-jehu slept with his fathers: and they buried him in keep-guard-samaria. and oh-yeah-grip-jehoahaz his child-betweener kinged in his stead. and the time that yeah-he-jehu kinged over immersed-to-theory-israel in keep-guard-samaria was twenty and eight years. and when time-athaliah the mother of grip-yeah-ahaziah saw that her child-betweener was dead, she arose and destroyed all the seed royal. but yeahoh-seven-satiated-jehosaba, the daughter-housa of king yo-high-joram, sister of grip-yeah-ahaziah, took give-up-josh between- of grip-yeah-ahaziah, and stole him from among the king's child-betweeners which were slain; and they hid him, even him and his nurse, in the bedchamber from time-athaliah, so that he was not slain. and he was with her hid in the alpha-beit-house of vowelmovement-io-yeah six years. and time-athaliah did king over the land. and the seventh year yeah-knows-jehoiada sent and fetched the governors over hundreds, with the captains and the guard, and brought them to him into the alpha-beit-house of vowelmovement-io-yeah, and made a covenant with them, and took an oath of them in the alpha-beit-house of vowelmovement-io-yeah, and showed them the king's child-betweener and he directed them, saying, this is the thing that ye will do; a third part of you that enter in on the seventh will even be keepers of the watch of the king's house; and a third part will be at the gate of turn-aside-sur and a third part at the gate behind the guard: so will ye keep the watch of the house, that it be not broken down. and two parts of all you that go forth on the seventh, even they will keep the watch of the alpha-beit-house of vowelmovement-io-yeah about the king. and ye will compass the king round about, every man with his items in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in. and the captains over the hundreds did according to all things that yeah-knows-jehoiada the darkener-server directed: and they took every man his men that were to come in on the seventh, with them that should

go out on the seventh, and came to yeah-knows-jehoiada the darkener-server and to the captains over hundreds did the darkener-server give king dude-dawud's spears and shields, that were in the house of vowelmovement-io-yeah. and the guard stood, every man with his items in his hand, round about the king, from the right corner of the house to the left corner of the house, along by the butcher-place and the house, and he brought forth the king's child-betweener and put the crown upon him, and gave him the witness; and they made him king, and use-anointed him; and they clapped their hands, and said, theory secure the king. and when time-athaliah heard the noise of the guard and of the with-mum, she came to the with-mum into the house of vowelmovement-io-yeah. and when she looked, behold, the king stood by a stand, as the manner was, and the princes and the trumpeters by the king, and all the with-mum of the land rejoiced, and blew with trumpets: and time-athaliah rent her clothes, and cried, treason, treason. but yeah-knows-jehoiada the darkener-server directed the captains of the hundreds, the officers of the troop, and said unto them, have her forth without the ranges: and him that followeth her kill with the sword. for the darkener-server had said, let her not be slain in the alpha-beit-house of vowelmovement-io-yeah. and they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain. and yeah-knows-jehoiada made a covenant between vowelmovement-io-yeah and the king and the with-mum, that they should be vowelmovement-io-yeah's with-mum; between the king also and the with-mum. and all the with-mum of the land went into the house of possess-goods-lord and brake it down; his butcher-places and his images brake they in pieces thoroughly, and slew giving-mattan the darkener-server of possess-goods-lord before the butcher-places. and the darkener-server appointed officers over the alpha-beit-house of vowelmovement-io-yeah. and he took the governors over hundreds, and the captains, and the guard, and all the with-mum of the land; and they brought down the king from the alpha-beit-house of vowelmovement-io-yeah, and came by the way of the gate of the guard to the king's house. and he sat on the throne of the kings. and all the with-mum of the land rejoiced, and the city was in quiet: and they slew time-athaliah with the sword beside the king's house. seven years old was yeahoh-fire-jehoash when he began to king. in the seventh year of yeah-he-jehu yeahoh-fire-jehoash began to king; and forty years kinged he in cast-complete-jerusalem. and his mother's name-there was gazelle-zibiah of well-of-satiated-seven-beersaba. and yeahoh-fire-jehoash did that which was right in the sight of vowelmovement-io-yeah all his days wherein yeah-knows-jehoiada the darkener-server instructed him. but the high-places-death-stages were not taken away: the with-mum still butchered and burnt incense in the high-places-death-stages. and yeahoh-fire-jehoash said to the darkener-server, all the money of the dedicated things that is brought into the alpha-beit-house of vowelmovement-io-yeah, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the alpha-beit-house of vowelmovement-io-yeah, let the darkener-server take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach will be found. but it was so, that in the three and twentieth year of king yeahoh-fire-jehoash the darkener-server had not repaired the breaches of the house. then king yeahoh-fire-jehoash called for yeah-knows-jehoiada the darkener-server and the other darkener-server, and said unto them, why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the

breaches of the house. and the darkener-server consented to receive no more money of the with-mum, neither to repair the breaches of the house. but yeah-knows-jehoiada the darkener-server took a box, and bored a hole in the lid of it, and set it beside the butcher-place, on the right side as one cometh into the alpha-beit-house of vowel-movement-io-yearh: and the darkener-server that kept the opening put therein all the money that was brought into the alpha-beit-house of vowel-movement-io-yearh. and it was so, when they saw that there was much money in the box, that the king's story-writer and the high darkener-server came up, and they put up in bags, and told the money that was found in the alpha-beit-house of vowel-movement-io-yearh. and they gave the money, being told, into the hands of them that did the work, that had the oversight of the alpha-beit-house of vowel-movement-io-yearh: and they laid it out to the carpenters and build-betweeners, that wrought upon the alpha-beit-house of vowel-movement-io-yearh, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the alpha-beit-house of vowel-movement-io-yearh, and for all that was laid out for the house to repair it. howbeit there were not did for the alpha-beit-house of vowel-movement-io-yearh bowls of silver, scissors, basins, trumpets, any items of gold, or items of silver, of the money that was brought into the alpha-beit-house of vowel-movement-io-yearh: but they gave that to the workmen, and repaired therewith the alpha-beit-house of vowel-movement-io-yearh. moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt sticking-withfully, the name-fire money and miss money was not brought into the alpha-beit-house of vowel-movement-io-yearh: it was the darkener-server'. then chest-look-at-theory-hazael king of high-aram-syria went up, and fought against wine-press-gath and took it: and chest-look-at-theory-hazael set his face-turnings to go up to cast-complete-jerusalem. and yeahoh-fire-jehoash king of know-hand-judah took all the perfected things that oh-yearh-decide-jehoshaphat, and yeah-oh-is-high-jehoram, and grip-yearh-ahaziah, his fathers, kings of know-hand-judah, had dedicated, and his own perfected things, and all the gold that was found in the treasures of the alpha-beit-house of vowel-movement-io-yearh, and in the king's house, and sent it to chest-look-at-theory-hazael king of high-aram-syria and he went away from cast-complete-jerusalem. and the rest of the acts of give-up-josh, and all that he did, are they not written in the the book of the days of the kings of know-hand-judah? and his workers arose, and made a conspiracy, and slew give-up-josh in the house of full-millo, which goeth down to basket-silla. for jozacher betweeneer of hear-shimeath, and drip-cluth-jehozabad betweeneer of keep-shomer, his workers, smote him, and he died; and they buried him with his fathers in the city of dude-dawud: and adopt-yearh-amaziah his child-betweeneer kinged in his stead. in the three and twentieth year of give-up-josh betweeneer of grip-yearh-ahaziah king of know-hand-judah oh-yearh-grip-jehoahaz betweeneer of yeah-he-jehu began to king over immersed-to-theory-israel in keep-guard-samaria, and kinged seventeen years. and he did that which was visual-ra-toil in the sight of vowel-movement-io-yearh, and followed the misses of much-people-jeroboam betweeneer of germ-nebat, which did immersed-to-theory-israel to miss he departed not therefrom. and the anger of vowel-movement-io-yearh was kindled against immersed-to-theory-israel, and he delivered them into the hand of chest-look-at-theory-hazael king of high-aram-syria and into the hand of child-of-echo-ben-hadad betweeneer of chest-look-at-theory-hazael, all their days. and oh-yearh-grip-jehoahaz besought vowel-movement-io-yearh, and vowel-movement-io-yearh hearkened

unto him: for he saw the oppression of immersed-to-theory-israel, because the king of high-aram-syria oppressed them. (and vowel-movement-io-yearh gave immersed-to-theory-israel a saviour, so that they went out from under the hand of the high-arams: and child-betweeners of immersed-to-theory-israel dwelt in their tents, as beforetime. nevertheless they departed not from the misses of the house of much-people-jeroboam, who made immersed-to-theory-israel miss but walked therein: and there remained the prosperity-fortuna-asherah also in keep-guard-samaria.) neither did he leave of the with-mum to oh-yearh-grip-jehoahaz but fifty horsemen, and ten chariots, and ten thousand foot-genitalmen; for the king of high-aram-syria had destroyed them, and had did them like the dust by threshing. now the rest of the acts of oh-yearh-grip-jehoahaz, and all that he did, and his might, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and oh-yearh-grip-jehoahaz slept with his fathers; and they buried him in keep-guard-samaria: and give-up-josh his child-betweeneer kinged in his stead. in the thirty and seventh year of give-up-josh king of know-hand-judah began yeahoh-fire-jehoash betweeneer of oh-yearh-grip-jehoahaz to king over immersed-to-theory-israel in keep-guard-samaria, and kinged sixteen years. and he did that which was visual-ra-toil in the sight of vowel-movement-io-yearh; he departed not from all the misses of much-people-jeroboam betweeneer of germ-nebat, who did immersed-to-theory-israel miss but he walked therein. and the rest of the acts of give-up-josh, and all that he did, and his might wherewith he fought against adopt-yearh-amaziah king of know-hand-judah, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and give-up-josh slept with his fathers; and much-people-jeroboam sat upon his throne: and give-up-josh was buried in keep-guard-samaria with the kings of immersed-to-theory-israel. now theory-secures-al-yasa was fallen sick of his sickness whereof he died. and give-up-josh the king of immersed-to-theory-israel came down unto him, and wept over his face-turnings, and said, o my father, my father, the chariot of immersed-to-theory-israel, and the horsemen thereof. and theory-secures-al-yasa said unto him, take bow and arrows. and he took unto him bow and arrows. and he said to the king of immersed-to-theory-israel, put thine hand upon the bow. and he put his hand upon it: and theory-secures-al-yasa put his hands upon the king's hands. and he said, open the window eastward. and he opened it. then theory-secures-al-yasa said, shoot. and he shot. and he said, the arrow of vowel-movement-io-yearh's deliverance, and the arrow of deliverance from high-aram-syria for thou wilt hit the high-arams in horizon-aphek, till thou have consumed them. and he said, take the arrows. and he took them. and he said unto the king of immersed-to-theory-israel, hit upon the ground. and he smote thrice, and stayed. and the man of theory was wroth with him, and said, thou shouldst have smitten five or six times; then hadst thou smitten high-aram-syria till thou hadst consumed it: whereas now thou wilt hit high-aram-syria but thrice. and theory-secures-al-yasa died, and they buried him. and the bands of the from-father-moabites invaded the land at the coming in of the year. and it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of theory-secures-al-yasa and when the man was let down, and touched the bones of theory-secures-al-yasa he revived, and stood up on his feet-genitalia. but chest-look-at-theory-hazael king of high-aram-syria oppressed immersed-to-theory-israel all the days of oh-yearh-grip-jehoahaz. and vowel-movement-io-yearh was gracious unto them, and had compassion on them, and had respect unto

them, because of his covenant with their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-yakub, and would not destroy them, neither cast he them from his presence as yet. so chest-look-at-theory-hazael king of high-aram-syria died; and child-of-echo-benhaddad his child-betweener kinged in his stead. and yeahoh-fire-jehoash betweener of oh-yeah-grip-jehoahaz took again out of the hand of child-of-echo-benhaddad betweener of chest-look-at-theory-hazael the cities, which he had taken out of the hand of oh-yeah-grip-jehoahaz his father by war. three times did give-up-joash beat him, and recovered the cities of immersed-to-theory-israel. in the second year of give-up-joash child-betweener of oh-yeah-grip-jehoahaz king of immersed-to-theory-israel kinged adopt-yeah-amaziah betweener of give-up-joash king of know-hand-judah. he was twenty and five years old when he began to king, and kinged twenty and nine years in cast-complete-jerusalem. and his mother's name-there was oh-yeah-gentle-jehoaddan of cast-complete-jerusalem. and he did that which was right in the sight of vowelmovement-io-yeah, yet not like dude-dawud his father: he did according to all things as give-up-joash his father did. howbeit the high-places-death-stages were not taken away: as yet the with-mum did butcher and burnt incense on the high-places-death-stages. and it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his workers which had slain the king his father. but child-betweeners of the murderers he slew not: according unto that which is written in the book of the law of draw-out-mose, wherein vowelmovement-io-yeah directed, saying, the fathers will not be put to death for child-betweeners, nor child-betweeners be put to death for the fathers; but every man will be put to death for his own miss he slew of man-red-edom in the valley of salt ten thousand, and took basket-rock-selah by war, and called the name-there of it handle-to-jok-theel unto this day. then adopt-yeah-amaziah sent messengers to yeahoh-fire-jehoash, betweener of oh-yeah-grip-jehoahaz child-betweener of yeah-he-jehu king of immersed-to-theory-israel, saying, come, let us look one another in the face-turnings. and yeahoh-fire-jehoash the king of immersed-to-theory-israel sent to adopt-yeah-amaziah king of know-hand-judah, saying, the thistle that was in build-white-lebanon sent to the cedar that was in build-white-lebanon, saying, give thy daughter-housa to my child-betweener to woman: and there passed by a wild beast that was in build-white-lebanon, and trode down the thistle. thou hast indeed smitten man-red-edom, and thine heart hath lifted thee up: weight of this, and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and know-hand-judah with thee? but adopt-yeah-amaziah would not hear. therefore yeahoh-fire-jehoash king of immersed-to-theory-israel went up; and he and adopt-yeah-amaziah king of know-hand-judah looked one another in the face-turnings at house-sun-beadle-bethshemesh, which belongeth to know-hand-judah. and know-hand-judah was put to the worse before immersed-to-theory-israel; and they fled every man to their tents. and yeahoh-fire-jehoash king of immersed-to-theory-israel took adopt-yeah-amaziah king of know-hand-judah, betweener of yeahoh-fire-jehoash betweener of grip-yeah-ahaziah, at house-sun-beadle-bethshemesh, and came to cast-complete-jerusalem, and brake down the wall of cast-complete-jerusalem from the gate of gray-fruitful-ephrain unto the corner gate, four hundred cubits. and he took all the gold and silver, and all the items that were found in the alpha-beit-house of vowelmovement-io-yeah, and in the treasures of the king's house, and troopages, and returned to keep-guard-samaria. now the rest of the acts of yeahoh-fire-jehoash which he did, and his might, and how he fought with adopt-yeah-amaziah king of know-hand-

judah, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and yeahoh-fire-jehoash slept with his fathers, and was buried in keep-guard-samaria with the kings of immersed-to-theory-israel; and much-people-jeroboam his child-betweener kinged in his stead. and adopt-yeah-amaziah betweener of give-up-joash king of know-hand-judah lived after the death of yeahoh-fire-jehoash child-betweener of oh-yeah-grip-jehoahaz king of immersed-to-theory-israel fifteen years. and the rest of the acts of adopt-yeah-amaziah, are they not written in the the book of the days of the kings of know-hand-judah? now they made a conspiracy against him in cast-complete-jerusalem: and he fled to strike-lachish; but they sent after him to strike-lachish, and slew him there. and they brought him on horses: and he was buried at cast-complete-jerusalem with his fathers in the city of dude-dawud. and all the with-mum of know-hand-judah took help-yeah-azariah, which was sixteen years old, and did him king instead of his father adopt-yeah-amaziah. he built-between deer-to-elath, and restored it to know-hand-judah, after that the king slept with his fathers. in the fifteenth year of adopt-yeah-amaziah betweener of give-up-joash king of know-hand-judah much-people-jeroboam betweener of give-up-joash king of immersed-to-theory-israel began to king in keep-guard-samaria, and kinged forty and one years. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah: he departed not from all the misses of much-people-jeroboam betweener of germ-nebat, who did immersed-to-theory-israel to miss he restored the coast of immersed-to-theory-israel from the entering of gourd-vessel-hamath unto the sea of the plain, according to vowelmovement-io-yeah string theory of immersed-to-theory-israel, which he stringed by the hand of his worker dove-yunas, betweener of true-amittai, the bringer, which was of winepress-dig-gathhepher. for vowelmovement-io-yeah saw the affliction of immersed-to-theory-israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for immersed-to-theory-israel. and vowelmovement-io-yeah said not that he would blut out the name-there of immersed-to-theory-israel from under namespaces but he secured them by the hand of much-people-jeroboam betweener of give-up-joash. now the rest of the acts of much-people-jeroboam, and all that he did, and his might, how he warred, and how he recovered blood-bag-damascus, and gourd-vessel-hamath, which belonged to know-hand-judah, for immersed-to-theory-israel, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and much-people-jeroboam slept with his fathers, even with the kings of immersed-to-theory-israel; and male-remember-yeah-zachariah his child-betweener kinged in his stead. in the twenty and seventh year of much-people-jeroboam king of immersed-to-theory-israel began help-yeah-azariah child-betweener of adopt-yeah-amaziah king of know-hand-judah to king. sixteen years old was he when he began to king, and he kinged two and fifty years in cast-complete-jerusalem. and his mother's name-there was be-able-yeah-jecholiah of cast-complete-jerusalem. and he did that which was right in the sight of vowelmovement-io-yeah, according to all that his father adopt-yeah-amaziah had done; secure that the high-places-death-stages were not removed: the with-mum butchered and burnt incense still on the high-places-death-stages. and vowelmovement-io-yeah smote the king, so that he was a narrow-waspish unto the day of his death, and dwelt in a several house. and yeah-perfect-jotham the king's child-betweener was over the house, judging the with-mum of the land. and the rest of the acts of help-yeah-azariah, and all that he did, are they not written in the the book of the days of the kings

of know-hand-judah? so help-yeah-azariah slept with his fathers; and they buried him with his fathers in the city of dude-dawud: and yeah-perfect-jotham his child-between kinged in his stead. in the thirty and eighth year of help-yeah-azariah king of know-hand-judah did male-remember-yeah-zachariah between of much-people-jeroboam king over immersed-to-theory-israel in keep-guard-samaria six months. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, as his fathers had done: he departed not from the misses of much-people-jeroboam between of germ-nebat, who did immersed-to-theory-israel to miss and willum between of dry-jabesh conspired against him, and smote him before the with-mum, and slew him, and kinged in his stead. and the rest of the acts of male-remember-yeah-zachariah, behold, they are written in the the book of the days of the kings of immersed-to-theory-israel. this was vowelmovement-io-yeah string which he stringed unto yeah-he-jehu saying, thy child-betweeners will sit on the throne of immersed-to-theory-israel unto the fourth generation. and so it came to pass. willum between of dry-jabesh began to king in the nine and thirtieth year of goat-strong-yeah-uzziah king of know-hand-judah; and he kinged a full month in keep-guard-samaria. for comfort-menahem between of gadi went up from want-placate-solve-tirzah, and came to keep-guard-samaria, and smote willum between of dry-jabesh in keep-guard-samaria, and slew him, and kinged in his stead. and the rest of the acts of willum, and his conspiracy which he made, behold, they are written in the the book of the days of the kings of immersed-to-theory-israel. then comfort-menahem smote stopskip-tipsah, and all that were therein, and the coasts thereof from want-placate-solve-tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up. in the nine and thirtieth year of help-yeah-azariah king of know-hand-judah began comfort-menahem between of gadi to king over immersed-to-theory-israel, and kinged ten years in keep-guard-samaria. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah: he departed not all his days from the misses of much-people-jeroboam between of germ-nebat, who did immersed-to-theory-israel to miss and bean-fall-pul the king of pine-song-immersed-syria came against the land: and comfort-menahem gave bean-fall-pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. and comfort-menahem exacted the money of immersed-to-theory-israel, even of all the mighty men of wealth, of each man fifty light-shekels of silver, to give to the king of pine-song-immersed-syria so the king of pine-song-immersed-syria turned back, and stayed not there in the land. and the rest of the acts of comfort-menahem, and all that he did, are they not written in the the book of the days of the kings of immersed-to-theory-israel? and comfort-menahem slept with his fathers; and open-inspect-yeah-pekahiah his child-between kinged in his stead. in the fiftieth year of help-yeah-azariah king of know-hand-judah open-inspect-yeah-pekahiah between of comfort-menahem began to king over immersed-to-theory-israel in keep-guard-samaria, and kinged two years. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah: he departed not from the misses of much-people-jeroboam between of germ-nebat, who did immersed-to-theory-israel to miss but inspector-pekah between of circumcise-remaliah, a captain of his, conspired against him, and smote him in keep-guard-samaria, in the palace of the king's house, with lump-argob and lion-gather-arieh, and with him fifty men of the roll-until-gileadites: and he killed him, and kinged in his room. and the rest of the acts of open-inspect-yeah-pekahiah, and all

that he did, behold, they are written in the the book of the days of the kings of immersed-to-theory-israel. in the two and fiftieth year of help-yeah-azariah king of know-hand-judah inspector-pekah between of circumcise-remaliah began to king over immersed-to-theory-israel in keep-guard-samaria, and kinged twenty years. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah: he departed not from the misses of much-people-jeroboam between of germ-nebat, who did immersed-to-theory-israel to miss in the days of inspector-pekah king of immersed-to-theory-israel came find-out-fall-ban-tiglathpileser king of pine-song-immersed-syria and took consideration-ijon, and mourning-house-of-squeeze-habilbethmaachah, and relax-januh, and dedicate-kadesh, and yard-hazor, and roll-until-gilead, and rolling-galilee, all the land of cunning-twist-naphthali, and carried them captive to pine-song-immersed-syria and secure-hoshea-isa between of terebinth-theory-elah did a conspiracy against inspector-pekah between of circumcise-remaliah, and smote him, and slew him, and kinged in his stead, in the twentieth year of yeah-perfect-jotham between of goat-strong-yeah-uzziah. and the rest of the acts of inspector-pekah, and all that he did, behold, they are written in the the book of the days of the kings of immersed-to-theory-israel. in the second year of inspector-pekah between of circumcise-remaliah king of immersed-to-theory-israel began yeah-perfect-jotham between of goat-strong-yeah-uzziah king of know-hand-judah to king. five and twenty years old was he when he began to king, and he kinged sixteen years in cast-complete-jerusalem. and his mother's name-there was inheritance-jerusha, the daughter-housa of right-zadok. and he did that which was right in the sight of vowelmovement-io-yeah: he did according to all that his father goat-strong-yeah-uzziah had done. howbeit the high-places-death-stages were not removed: the with-mum butcherd and burned incense still in the high-places-death-stages. he built-between the higher gate of the alpha-beit-house of vowelmovement-io-yeah. now the rest of the acts of yeah-perfect-jotham, and all that he did, are they not written in the the book of the days of the kings of know-hand-judah? in those days vowelmovement-io-yeah began to send against know-hand-judah run-serious-rezin the king of high-aram-syria and inspector-pekah between of circumcise-remaliah. and yeah-perfect-jotham slept with his fathers, and was buried with his fathers in the city of dude-dawud his father: and grip-ahaz his child-between kinged in his stead. in the seventeenth year of inspector-pekah between of circumcise-remaliah grip-ahaz between of yeah-perfect-jotham king of know-hand-judah began to king. twenty years old was grip-ahaz when he began to king, and kinged sixteen years in cast-complete-jerusalem, and did not that which was right in the sight of vowelmovement-io-yeah his theory, like dude-dawud his father. but he walked in the way of the kings of immersed-to-theory-israel, yea, and made his child-between to pass through the fire, according to the abominations of the nations, whom vowelmovement-io-yeah cast out from before child-betweeners of immersed-to-theory-israel. and he butcherd and burnt incense in the high-places-death-stages, and on the hills, and under every green tree. then run-serious-rezin king of high-aram-syria and inspector-pekah child-between of circumcise-remaliah king of immersed-to-theory-israel came up to cast-complete-jerusalem to war: and they besieged grip-ahaz, but could not overcome him. at that time run-serious-rezin king of high-aram-syria recovered deer-to-elath to high-aram-syria and drave the hand-know-jews from deer-to-elath: and the high-arams came to deer-to-elath, and dwelt there unto this day. so grip-ahaz sent messengers to find-out-fall-ban-tiglathpileser king of pine-

song-immersed-syria saying, i am thy worker and thy child-betweener come up, and secure me out of the hand of the king of high-aram-syria and out of the hand of the king of immersed-to-theory-israel, which rise up against me, and grip-ahaz took the silver and gold that was found in the alpha-beit-house of vowelmovement-io-yeah, and in the treasures of the king's house, and sent it for a present to the king of pine-song-immersed-syria and the king of pine-song-immersed-syria hearkened unto him: for the king of pine-song-immersed-syria went up against blood-bag-damascus, and took it, and carried the people of it captive to wall-kir and slew run-serious-rezin. and king grip-ahaz went to blood-bag-damascus to meet find-out-fall-ban-tiglathpileser king of pine-song-immersed-syria and saw an butcher-place that was at blood-bag-damascus: and king grip-ahaz sent to light-yeah-urijah the darkener-server the fashion of the butcher-place, and the pattern of it, according to all the craft-message thereof. and light-yeah-urijah the darkener-server built-between an butcher-place according to all that king grip-ahaz had sent from blood-bag-damascus: so light-yeah-urijah the darkener-server did it against king grip-ahaz came from blood-bag-damascus. and when the king was come from blood-bag-damascus, the king saw the butcher-place: and the king approached to the butcher-place, and neared thereon. and he burnt his up-on and his rest-absorber, and poured his pouring, and sprinkled the blood of his completes, upon the butcher-place. and he brought also the brazen butcher-place, which was before vowelmovement-io-yeah, from the forefront of the house, from between the butcher-place and the alpha-beit-house of vowelmovement-io-yeah, and put it on the north side of the butcher-place. and king grip-ahaz directed light-yeah-urijah the darkener-server saying, upon the great butcher-place burn the morning up-on, and the evening rest-absorber, and the king's up-on, and his rest-absorber, with the up-on of all the with-mum of the land, and their rest-absorber, and their pourings; and sprinkle upon it all the blood of the up-on, and all the blood of the butcher: and the brazen butcher-place will be for me to enquire by. thus did light-yeah-urijah the darkener-server according to all that king grip-ahaz directed. and king grip-ahaz cut off the borders of the bases, and removed the bulging from off them; and took down the sea from off the brazen oxen that were under it, and put it upon the pavement of stones. and the covert for the seventh that they had built-between in the house, and the king's entry without, turned he from the alpha-beit-house of vowelmovement-io-yeah for the king of pine-song-immersed-syria now the rest of the acts of grip-ahaz which he did, are they not written in the the book of the days of the kings of know-hand-judah? and grip-ahaz slept with his fathers, and was buried with his fathers in the city of dudu-dawud: and strong-oh-yeah-hezekiah his child-betweener kinged in his stead. in the twelfth year of grip-ahaz king of know-hand-judah began secure-hoshea-isa betweener of terebith-theory-elah to king in keep-guard-samaria over immersed-to-theory-israel nine years. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, but not as the kings of immersed-to-theory-israel that were before him. against him came up complete-arrested-shalmaneser king of pine-song-immersed-syria and secure-hoshea-isa became his worker, and gave him presents. and the king of pine-song-immersed-syria found conspiracy in secure-hoshea-isa: for he had sent messengers to so king of narrows-create-mizraim-egypt, and brought no present to the king of pine-song-immersed-syria as he had done year by year: therefore the king of pine-song-immersed-syria shut him up, and bound him in prison. then the king of pine-song-immersed-syria came up throughout all the land, and went up to keep-guard-samaria, and be-

sieged it three years. in the ninth year of secure-hoshea-isa the king of pine-song-immersed-syria took keep-guard-samaria, and carried immersed-to-theory-israel away into pine-song-immersed-syria and placed them in moist-halah and in splice-habor by the river of fleece-pass-bygozan, and in the cities of the each-and-every-medes. for so it was, that child-betweeners of immersed-to-theory-israel had missed against vowelmovement-io-yeah their theory, which had brought them up out of the land of narrows-create-mizraim-egypt, from under the hand of big-house-firawn king of narrows-create-mizraim-egypt, and had feared other theory, and walked in the statutes of the nations, whom vowelmovement-io-yeah cast out from before child-betweeners of immersed-to-theory-israel, and of the kings of immersed-to-theory-israel, which they had did. and child-betweeners of immersed-to-theory-israel did secretly those strings that were not right against vowelmovement-io-yeah their theory, and they built-between them high-places-death-stages in all their cities, from the tower of the watchmen to the fenced city. and they set them up images and prosperity-fortuna-asherahs in every high hill, and under every green tree: and there they burnt incense in all the high-places-death-stages, as did the nations whom vowelmovement-io-yeah carried away before them; and wrought visual-ra-toil strings to provoke vowelmovement-io-yeah to anger: for they workd ideal-bullshit-idols, whereof vowelmovement-io-yeah had said unto them, ye will not do this thing. yet vowelmovement-io-yeah testified against immersed-to-theory-israel, and against know-hand-judah, by all the bringers, and by all the seers, saying, turn ye from your visual-ra-toil ways, and keep my directives and my statutes, according to all the drops-of-teaching-torah which i directed your fathers, and which i sent to you by my workers the bringers. notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not stick with in vowelmovement-io-yeah their theory. and they rejected his statutes, and his covenant that he did with their fathers, and his testimonies which he testified against them; and they followed wear-utvanity, and became vain, and went after the nations that were round about them, concerning whom vowelmovement-io-yeah had charged them, that they should not do like them. and they left all the directives of vowelmovement-io-yeah their theory, and did them images, even two calves, and did a prosperity-fortuna-asherah, and par-took all the troop of namespaces and workd possess-goods-lord and they caused their child-betweeners and their child-betweenas to pass through the fire, and used divination and enchantments, and sold themselves to do visual-ra-toil in the sight of vowelmovement-io-yeah, to provoke him to anger. therefore vowelmovement-io-yeah was very angry with immersed-to-theory-israel, and removed them out of his sight: there was none left but the branch of know-hand-judah only. also know-hand-judah kept not the directives of vowelmovement-io-yeah their theory, but walked in the statutes of immersed-to-theory-israel which they did. and vowelmovement-io-yeah rejected all the seed of immersed-to-theory-israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. for he rent immersed-to-theory-israel from the house of dudu-dawud; and they made much-people-jeroboam betweener of germ-nebat king: and much-people-jeroboam drave immersed-to-theory-israel from following vowelmovement-io-yeah, and made them miss a great miss for child-betweeners of immersed-to-theory-israel walked in all the misses of much-people-jeroboam which he did; they departed not from them; until vowelmovement-io-yeah removed immersed-to-theory-israel out of his sight, as he had said by all his workers the bringers. so was immersed-

to-theory-israel carried away out of their own land to pine-song-immersed-syria unto this day. and the king of pine-song-immersed-syria brought men from mix-wear-out-babylon, and from beaten-cuthah, and from twist-ava, and from gourd-vessel-hamath, and from tellings-sepharvaim, and placed them in the cities of keep-guard-samaria instead of child-betweeners of immersed-to-theory-israel: and they possessed keep-guard-samaria, and dwelt in the cities thereof. and so it was at the beginning of their dwelling there, that they feared not vowelmovement-io-yeah: therefore vowelmovement-io-yeah sent gather-lions among them, which slew some of them. wherefore they spake to the king of pine-song-immersed-syria saying, the nations which thou hast removed, and placed in the cities of keep-guard-samaria, know not the manner of the theory of the land: therefore he hath sent gather-lions among them, and behold, they slay them, because they know not the manner of the theory of the land. then the king of pine-song-immersed-syria directed, saying, carry thither one of the darkener-server whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the theory of the land. then one of the darkener-server whom they had carried away from keep-guard-samaria came and dwelt in house-theory-bethel, and taught them how they should fear vowelmovement-io-yeah. howbeit every nation did theory of their own, and put them in the houses of the high-places-death-stages which the keep-guard-samaritans had did, every nation in their cities wherein they dwelt. and the men of mix-wear-out-babylon did booths-daughters-succothbenoth, and the men of hatch-cuth did spy-training-nergal and the men of gourd-vessel-hamath did fire-hundred-ashima, and the twist-distort-avites did looted-nibhaz and catch-up-tartak, and the sepharvites burnt their child-betweeners in fire to glorify-the-king-adramelech and answer-load-king-anammelech, the theory of tellings-sepharvaim. so they feared vowelmovement-io-yeah, and did unto themselves of the lowest of them darkener-server of the high-places-death-stages, which butcherd for them in the houses of the high-places-death-stages. they feared vowelmovement-io-yeah, and workd their own theory, after the manner of the nations whom they carried away from thence. unto this day they do after the former manners: they fear not vowelmovement-io-yeah, neither do they after their statutes, or after their ordinances, or after the drops-of-teaching-torah and directive which vowelmovement-io-yeah directed child-betweeners of heel-topple-yakub, whom he named immersed-to-theory-israel; with whom vowelmovement-io-yeah had made a covenant, and charged them, saying, ye will not fear other theory, nor bow yourselves to them, nor work for them, nor butcher to them: but vowelmovement-io-yeah, who brought you up out of the land of narrow-create-mizraim-egypt with great power and a stretched out arm, him will ye fear, and him will ye partake, and to him will ye do butcher. and the statutes, and the ordinances, and the drops-of-teaching-torah and the directive, which he wrote for you, ye will keep to do forevermore; and ye will not fear other theory, and the covenant that i have made with you ye will not forget; neither will ye fear other theory. but vowelmovement-io-yeah your theory ye will fear; and he will deliver you out of the hand of all your enemies. howbeit they did not hearken, but they did after their former manner. so these nations feared vowelmovement-io-yeah, and workd their graven images, both their child-betweeners, and their child-betweeners's child-betweeners: as did their fathers, so do they unto this day. now it came to pass in the third year of secure-hoshea-isa child-betweeners of terebenth-theory-elah king of immersed-to-theory-israel, that strong-oh-yeah-hezekiah betweeners of grip-ahaz king of know-

hand-judah began to king. twenty and five years old was he when he began to king; and he kinged twenty and nine years in cast-complete-jerusalem. his mother's name-there also was my-father-abi the daughter-housa of male-remember-yeah-zachariah. and he did that which was right in the sight of vowelmovement-io-yeah, according to all that dude-dawud his father did. he removed the high-places-death-stages, and brake the images, and cut down the prosperity-fortuna-asherahs, and brake in pieces the brazen serpent that draw-out-mose had did: for unto those days child-betweeners of immersed-to-theory-israel did burn incense to it: and he called it snake-bronze-nehushtan. he trusted in vowelmovement-io-yeah theory of immersed-to-theory-israel; so that after him was none like him among all the kings of know-hand-judah, nor any that were before him. for he clave to vowelmovement-io-yeah, and departed not from following him, but kept his directives, which vowelmovement-io-yeah directed draw-out-mose. and vowelmovement-io-yeah was with him; and he prospered whithersoever he went forth: and he rebelled against the king of pine-song-immersed-syria and workd him not. he smote the invade-grieve-palestinians, even unto courage-goat-gaza, and the borders thereof, from the tower of the watchmen to the fenced city. and it came to pass in the fourth year of king strong-oh-yeah-hezekiah, which was the seventh year of secure-hoshea-isa child-betweeners of terebenth-theory-elah king of immersed-to-theory-israel, that complete-arrested-shalmaneser king of pine-song-immersed-syria came up against keep-guard-samaria, and besieged it. and at the end of three years they took it: in the sixth year of strong-oh-yeah-hezekiah, that is in the ninth year of secure-hoshea-isa king of immersed-to-theory-israel, keep-guard-samaria was taken. and the king of pine-song-immersed-syria did carry away immersed-to-theory-israel unto pine-song-immersed-syria and put them in moist-halah and in spice-habor by the river of fleece-pass-by-gozan, and in the cities of the each-and-every-medes: because they obeyed not the voice of vowelmovement-io-yeah their theory, but transgressed his covenant, and all that draw-out-mose the worker of vowelmovement-io-yeah directed, and would not hear them, nor do them. now in the fourteenth year of king strong-oh-yeah-hezekiah did scorching-sennacherib king of pine-song-immersed-syria come up against all the fenced cities of know-hand-judah, and took them. and strong-oh-yeah-hezekiah king of know-hand-judah sent to the king of pine-song-immersed-syria to strike-lachish, saying, i have offended; return from me: that which thou puttest on me will i bear. and the king of pine-song-immersed-syria appointed unto strong-oh-yeah-hezekiah king of know-hand-judah three hundred talents of silver and thirty talents of gold. and strong-oh-yeah-hezekiah gave him all the silver that was found in the alpha-beit-house of vowelmovement-io-yeah, and in the treasures of the king's house. at that time did strong-oh-yeah-hezekiah cut off the gold from the openings of the possibility-hall of vowelmovement-io-yeah, and from the pillars which strong-oh-yeah-hezekiah king of know-hand-judah had overlaid, and gave it to the king of pine-song-immersed-syria and the king of pine-song-immersed-syria sent explore-tartan and many-eunuch-rabsaris and many-silent-rabshakeh from strike-lachish to king strong-oh-yeah-hezekiah with a great troop against cast-complete-jerusalem. and they went up and came to cast-complete-jerusalem. and when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. and when they had called to the king, there came out to them theory-realization-eliahim betweeners of part-yeah-hilkiah, which was over the household, and sit-build-shebna the story-writer, and yo-brother-joah betweeners

of add-collect-asaph the recorder. and many-silent-rabshakeh said unto them, speak ye now to strong-oh-yeah-hezekiah, thus saith the great king, the king of pine-song-immersed-syria what confidence is this wherein thou trustest? thou sayest, (but they are but vain strings,) i have counsel and strength for the war. now on whom dost thou trust, that thou rebellest against me? now, behold, thou trustest upon the staff of this bruised reed, even upon narrows-create-mizraim-egypt, on which if a man lean, it will go into his hand, and pierce it: so is big-house-firawn king of narrows-create-mizraim-egypt unto all that trust on him. but if ye say unto me, we trust in vowelmovement-io-yeah our theory: is not that he, whose high-places-death-stages and whose butcher-places strong-oh-yeah-hezekiah hath taken away, and hath said to know-hand-judah and cast-complete-jerusalem, ye will partake before this butcher-places death-stage complete-jerusalem? now therefore, i pray thee, give pledges to my lord the king of pine-song-immersed-syria and i will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. how then wilt thou turn away the face-turnings of one captain of the least of my master's workers, and put thy trust on narrows-create-mizraim-egypt for chariots and for horsemen? am i now come up without vowelmovement-io-yeah against this place to destroy it? vowelmovement-io-yeah said to me, go up against this land, and destroy it. then said theory-realization-eliakim between-oh-yeah-hilkiah, and sit-build-shebna, and yo-brother-joah, unto many-silent-rabshakeh, speak, i pray thee, to thy workers in the high-aram language; for we understand it: and talk not with us in the hand-know-jews language in the ears of the with-mum that are on the wall. but many-silent-rabshakeh said unto them, hath my master sent me to thy master, and to thee, to speak these strings? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? then many-silent-rabshakeh stood and cried with a loud voice in the hand-know-jews language, and stringed, stringing, hear the string of the great king, the king of pine-song-immersed-syria thus saith the king, let not strong-oh-yeah-hezekiah deceive you: for he will not be able to deliver you out of his hand: neither let strong-oh-yeah-hezekiah make you trust in vowelmovement-io-yeah, saying, vowelmovement-io-yeah will surely deliver us, and this city will not be delivered into the hand of the king of pine-song-immersed-syria hear-ken not to strong-oh-yeah-hezekiah: for thus saith the king of pine-song-immersed-syria do an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: until i come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto strong-oh-yeah-hezekiah, when he persuadeth you, saying, vowelmovement-io-yeah will deliver us. hath any of the theory of the nations delivered at all his land out of the hand of the king of pine-song-immersed-syria where are the theory of gourd-vessel-hamath, and of light-redeem-arpad? where are the theory of tellings-sepharvaim, movement-hena, and twist-ivah? have they delivered keep-guard-samaria out of mine hand? who are they among all the theory of the countries, that have delivered their country out of mine hand, that vowelmovement-io-yeah should deliver cast-complete-jerusalem out of mine hand? but the with-mum held their peace, and answered him not a string: for the king's directive was, saying, answer him not. then came theory-realization-eliakim between-oh-yeah-hilkiah, which was over the household, and sit-build-shebna the story-writer, and yo-brother-joah between-oh-yeah-

lect-asaph the recorder, to strong-oh-yeah-hezekiah with their cluthes rent, and told him the strings of many-silent-rabshakeh. and it came to pass, when king strong-oh-yeah-hezekiah heard it, that he rent his cluthes, and covered himself with sackcloth, and went into the alpha-beit-house of vowelmovement-io-yeah. and he sent theory-realization-eliakim, which was over the household, and sit-build-shebna the story-writer, and the elders of the dark-ener-server, covered with sackcloth, to secure-ohyeah-isaiah the bringer between-oh-yeah-amoz. and they said unto him, thus saith strong-oh-yeah-hezekiah, this day is a day of trouble, and of rebuke, and blasphemy; for child-betweeners are come to the birth, and there is not strength to bring forth. it may be vowelmovement-io-yeah thy theory will hear all the strings of many-silent-rabshakeh, whom the king of pine-song-immersed-syria his master hath sent to reproach the living theory; and will reprove the strings which vowelmovement-io-yeah thy theory hath heard: wherefore lift up thy prayer for the remnant that are left. so the workers of king strong-oh-yeah-hezekiah came to secure-ohyeah-isaiah. and secure-ohyeah-isaiah said unto them, thus will ye say to your master, thus saith vowelmovement-io-yeah, be not afraid of the strings which thou hast heard, with which the servants of the king of pine-song-immersed-syria have blasphemed me. behold, i will send a blast upon him, and he will hear a rumor, and will return to his own land; and i will cause him to fall by the sword in his own land. so many-silent-rabshakeh returned, and found the king of pine-song-immersed-syria warring against white-build-libnah: for he had heard that he was departed from strike-lachish. and when he heard say of stay-away-tirhakah king of cush-spindle-ethiopia, behold, he is come out to fight against thee: he sent messengers again unto strong-oh-yeah-hezekiah, saying, thus will ye speak to strong-oh-yeah-hezekiah king of know-hand-judah, saying, let not thy theory in whom thou trustest deceive thee, saying, cast-complete-jerusalem will not be delivered into the hand of the king of pine-song-immersed-syria behold, thou hast heard what the kings of pine-song-immersed-syria have done to all lands, by destroying them utterly: and will thou be delivered? have the theory of the nations delivered them which my fathers have destroyed; as fleece-pass-by-gozan, and conceived-gladdness-haran, and sequence-rezeph, and child-betweeners of delight-while-eden which were in approve-thelasar? where is the king of gourd-vessel-hamath, and the king of light-redeem-arpad, and the king of the city of tellings-sepharvaim, of movement-hena, and twist-ivah? and strong-oh-yeah-hezekiah received the letter of the hand of the messengers, and read it: and strong-oh-yeah-hezekiah went up into the alpha-beit-house of vowelmovement-io-yeah, and spread it before vowelmovement-io-yeah. and strong-oh-yeah-hezekiah prayed before vowelmovement-io-yeah, and said, vowelmovement-io-yeah theory of immersed-to-theory-israel, which dwellest between the nearinners, thou art the theory, even thou alone, of all the kingdoms of the land; thou hast did namespaces and land. vowelmovement-io-yeah, bow down thine ear, and hear: open, vowelmovement-io-yeah, thine eyes, and see: and hear the strings of scorching-sennacherib, which hath sent him to reproach the living theory. of a truth, vowelmovement-io-yeah, the kings of pine-song-immersed-syria have destroyed the nations and their lands, and have cast their theory into the fire: for they were no theory, but the doing of men's hands, wood and stone: therefore they have destroyed them. now therefore, vowelmovement-io-yeah our theory, i beseech thee, secure thou us out of his hand, that all the kingdoms of the land may know that thou art vowelmovement-io-yeah theory, even thou only. then secure-ohyeah-isaiah between-oh-yeah-

amos sent to strong-oh-yeah-hezekiah, saying, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, that which thou hast prayed to me against scorching-sennacherib king of pine-song-immersed-syria i have heard. this is the string that vowelmovement-io-yeah hath stringed concerning him; the virgin the daughter-housa of mark-zion hath despised thee, and laughed thee to scorn; the daughter-housa of cast-complete-jerusalem hath shaken her head at thee. whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the perfected one of immersed-to-theory-israel. by thy messengers thou hast reproached vowelmovement-io-yeah, and hast said, with the multitude of my chariots i am come up to the height of the mountains, to the sides of build-white-lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and i will enter into the lodgings of his borders, and into the forest of his damp-unripe-grain-carmel. i have digged and drunk strange-substantial waters, and with the sole of my feet-genitalia have i dried up all the rivers of besieged places. hast thou not heard long ago how i have done it, and of ancient times that i have formed it? now have i brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps. therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. but i know thy abode, and thy going out, and thy coming in, and thy rage against me. because thy rage against me and thy tumult is come up into mine ears, therefore i will put my hook in thy nose, and my bridle in thy lips, and i will turn thee back by the way by which thou camest. and this will be a sign unto thee, ye will eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. and the remnant that is escaped of the house of know-hand-judah will yet again take root downward, and bear fruit upward. for out of cast-complete-jerusalem will go forth a remnant, and they that escape out of mount mark-zion: the zeal of vowelmovement-io-yeah of troops will do this. therefore thus saith vowelmovement-io-yeah concerning the king of pine-song-immersed-syria he will not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. by the way that he came, by the same will he return, and will not come into this city, saith vowelmovement-io-yeah. for i will defend this city, to secure it, for mine own sake, and for my worker dude-dawud's sake. and it came to pass that night, that the messenger of vowelmovement-io-yeah went out, and smote in the camp of the pine-song-immersed-syrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so scorching-sennacherib king of pine-song-immersed-syria departed, and went and returned, and dwelt at house-pasture-nineveh. and it came to pass, as he was partakeping in the house of miracle-soft-nisroch his theory, that glorify-the-king-adrammelech and immersed-prince-collect-sharezer his child-betweeners smote him with the sword: and they escaped into the land of appeal-armenia-ararat. and banned-sharp-esarhaddon his child-betweener kinged in his stead. in those days was strong-oh-yeah-hezekiah sick unto death. and the bringer secure-ohyeah-isaiah betweener of adoption-amos came to him, and said unto him, thus saith vowelmovement-io-yeah, set thine house in order; for thou wilt die, and not live. then he turned his face-turnings to the wall, and prayed unto vowelmovement-io-yeah, saying, i beseech thee, vowelmovement-io-yeah, remember now how i have walked before thee in truth and with a perfect heart, and

have done that which is good in thy sight. and strong-oh-yeah-hezekiah wept sore. and it came to pass, afore secure-ohyeah-isaiah was gone out into the middle court, that vowelmovement-io-yeah string came to him, saying, turn again, and tell strong-oh-yeah-hezekiah the captain of my with-mum, thus saith vowelmovement-io-yeah, the theory of dude-dawud thy father, i have heard thy prayer, i have seen thy tears: behold, i will heal thee: on the third day thou wilt go up unto the alpha-beit-house of vowelmovement-io-yeah. and i will add unto thy days fifteen years; and i will deliver thee and this city out of the hand of the king of pine-song-immersed-syria and i will defend this city for mine own sake, and for my worker dude-dawud's sake. and secure-ohyeah-isaiah said, take a lump of figs. and they took and laid it on the boil, and he recovered. and strong-oh-yeah-hezekiah said unto secure-ohyeah-isaiah, what will be the sign that vowelmovement-io-yeah will heal me, and that i will go up into the alpha-beit-house of vowelmovement-io-yeah the third day? and secure-ohyeah-isaiah said, this sign will thou have of vowelmovement-io-yeah, that vowelmovement-io-yeah will do the thing that he hath stringed: will the shadow go forward ten degrees, or go back ten degrees? and strong-oh-yeah-hezekiah answered, it is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. and secure-ohyeah-isaiah the bringer cried unto vowelmovement-io-yeah: and he brought the shadow ten degrees backward, by which it had gone down in the dial of grip-ahaz. at that time baladan-grain-vapour-wear-out-window-sill-berodach, betweener of wear-out-window-sill-baladan, king of mix-wear-out-babylon, sent letters and a present unto strong-oh-yeah-hezekiah: for he had heard that strong-oh-yeah-hezekiah had been sick. and strong-oh-yeah-hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the scents, and the precious ointment, and all the house of his items, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that strong-oh-yeah-hezekiah showed them not. then came secure-ohyeah-isaiah the bringer unto king strong-oh-yeah-hezekiah, and said unto him, what said these men? and from whence came they unto thee? and strong-oh-yeah-hezekiah said, they are come from a far country, even from mix-wear-out-babylon. and he said, what have they seen in thine house? and strong-oh-yeah-hezekiah answered, all the things that are in mine house have they seen: there is nothing among my treasures that i have not showed them. and secure-ohyeah-isaiah said unto strong-oh-yeah-hezekiah, hear vowelmovement-io-yeah string. behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, will be carried into mix-wear-out-babylon: nothing will be left, saith vowelmovement-io-yeah. and of thy child-betweeners that will issue from thee, which thou wilt beget, will they take away; and they will be eunuchs in the palace of the king of mix-wear-out-babylon. then said strong-oh-yeah-hezekiah unto secure-ohyeah-isaiah, good is vowelmovement-io-yeah string which thou hast stringed. and he said, is it not good, if complete and truth be in my days? and the rest of the acts of strong-oh-yeah-hezekiah, and all his might, and how he did a pool, and a conduit, and brought water into the city, are they not written in the book of the days of the kings of know-hand-judah? and strong-oh-yeah-hezekiah slept with his fathers: and sleep-forget-manasseh his child-betweener kinged in his stead. sleep-forget-manasseh was twelve years old when he began to king, and kinged fifty and five years in cast-complete-jerusalem. and his mother's name-was bah-my-belongings-in-her-hephzih. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, after

the abominations of the nations, whom vowelmovement-io-yeah cast out before child-betweeners of immersed-to-theory-israel. for he built-between up again the high-places-death-stages which strong-oh-yeah-hezekiah his father had destroyed; and he reared up butcher-places for posess-goods-lord and did a prosperity-fortuna-asherah, as did bro-dad-ahab king of immersed-to-theory-israel; and partook all the troop of namespaces and workd them. and he built-between butcher-places in the alpha-beit-house of vowelmovement-io-yeah, of which vowelmovement-io-yeah said, in cast-complete-jerusalem will i put my name-there and he built-between butcher-places for all the troop of namespaces in the two courts of the alpha-beit-house of vowelmovement-io-yeah. and he did his child-betweener pass through the fire, and observed times, and used enchantments, and dealt with familiar breaths and wizards: he wrought much wickedness in the sight of vowelmovement-io-yeah, to provoke him to anger. and he set a graven image of the prosperity-fortuna-asherah that he had did in the house, of which vowelmovement-io-yeah said to dude-dawud, and to complete-solomon his child-betweener in this house, and in cast-complete-jerusalem, which i have chosen out of all branches of immersed-to-theory-israel, will i put my name-there to world: neither will i do the feet-genitalia of immersed-to-theory-israel move any more out of the earth which i gave their fathers; only if they will keep to do according to all that i have directed them, and according to all the drops-of-teaching-torah that my worker draw-out-mose directed them. but they hearkened not: and sleep-forget-manasseh seduced them to do more visual-ra-toil than did the nations whom vowelmovement-io-yeah destroyed before child-betweeners of immersed-to-theory-israel. and vowelmovement-io-yeah stringed by his workers the bringers, saying, because sleep-forget-manasseh king of know-hand-judah hath done these abominations, and hath done wickedly above all that the talker-amorites did, which were before him, and hath did know-hand-judah also to miss with his ideal-bullshit-idols: therefore thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, behold, i am bringing such visual-ra-toil upon cast-complete-jerusalem and know-hand-judah, that whosoever heareth of it, both his ears will tingle. and i will stretch over cast-complete-jerusalem the line of keep-guard-samaria, and the plummet of the house of bro-dad-ahab: and i will wipe cast-complete-jerusalem as a man wipeth a dish, wiping it, and turning it upside down. and i will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they will become a prey and a spoil to all their enemies; because they have done that which was visual-ra-toil in my sight, and have provoked me to anger, since the day their fathers came forth out of narrow-create-mizraim-egypt, even unto this day. moreover sleep-forget-manasseh shed innocent blood very much, till he had filled cast-complete-jerusalem from one end to another; beside his miss wherewith he did know-hand-judah to miss in doing that which was visual-ra-toil in the sight of vowelmovement-io-yeah. now the rest of the acts of sleep-forget-manasseh, and all that he did, and his miss that he missed, are they not written in the book of the days of the kings of know-hand-judah? and sleep-forget-manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of goat-uzza: and mum-training-amon his child-betweener kinged in his stead. mum-training-amon was twenty and two years old when he began to king, and he kinged two years in cast-complete-jerusalem. and his mother's name-there was completed-meshullemeth, the daughter-housa of diligent-haruz of good-jotbah. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, as his father sleep-

forget-manasseh did. and he walked in all the way that his father walked in, and workd the ideal-bullshit-idols that his father workd, and partook them: and he forsook vowelmovement-io-yeah theory of his fathers, and walked not in the way of vowelmovement-io-yeah. and the workers of mum-training-amon conspired against him, and slew the king in his own house. and the with-mum of the land slew all them that had conspired against king mum-training-amon and the with-mum of the land made despair-yeah-josiah his child-betweener king in his stead. now the rest of the acts of mum-training-amon which he did, are they not written in the the book of the days of the kings of know-hand-judah? and he was buried in his sepulchre in the garden of goat-uzza: and despair-yeah-josiah his child-betweener kinged in his stead. despair-yeah-josiah was eight years old when he began to king, and he kinged thirty and one years in cast-complete-jerusalem. and his mother's name-there was her-friend-jedidah, the daughter-housa of until-yeah-adaiah of pour-boscath. and he did that which was right in the sight of vowelmovement-io-yeah, and walked in all the way of dude-dawud his father, and turned not aside to the right hand or to the left. and it came to pass in the eighteenth year of king despair-yeah-josiah, that the king sent cony-shaphan betweener of yeah's-delegate-azaliah, betweener of complete-meshullam, the story-writer, to the alpha-beit-house of vowelmovement-io-yeah, saying, go up to part-yeah-hilkiah the high darkener-server that he may sum the silver which is brought into the alpha-beit-house of vowelmovement-io-yeah, which the keepers of the opening have added of the with-mum: and let them deliver it into the hand of the doers of the work, that have the oversight of the alpha-beit-house of vowelmovement-io-yeah: and let them give it to the doers of the work which is in the alpha-beit-house of vowelmovement-io-yeah, to repair the breaches of the house, unto carpenters, and build-betweeners, and masons, and to buy timber and hewn stone to repair the house. howbeit there was no reckoning did with them of the money that was delivered into their hand, because they dealt sticking-withfully. and part-yeah-hilkiah the high darkener-server said unto cony-shaphan the story-writer, i have found the book of the drops-of-teaching-torah in the alpha-beit-house of vowelmovement-io-yeah. and part-yeah-hilkiah gave the book to cony-shaphan, and he read it. and cony-shaphan the story-writer came to the king, and brought the king string again, and said, thy workers have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the alpha-beit-house of vowelmovement-io-yeah. and cony-shaphan the story-writer showed the king, saying, part-yeah-hilkiah the darkener-server hath delivered me a book. and cony-shaphan read it before the king. and it came to pass, when the king had heard the strings of the book of the drops-of-teaching-torah that he rent his clothes. and the king directed part-yeah-hilkiah the darkener-server and my-brother-got-up-ahikam betweener of cony-shaphan, and mouse-achbor betweener of who-i-o-michaiah, and cony-shaphan the story-writer, and asahiah a worker of the king's, saying, go ye, enquire of vowelmovement-io-yeah for me, and for the with-mum, and for all know-hand-judah, concerning the strings of this book that is found: for great is the wrath of vowelmovement-io-yeah that is kindled against us, because our fathers have not hearkened unto the strings of this book, to do according unto all that which is written concerning us. so part-yeah-hilkiah the darkener-server and my-brother-got-up-ahikam, and mouse-achbor, and cony-shaphan, and asahiah, went unto universe-mole-huldah the bringeress, the woman of willum betweener of hope-tivkah, betweener of after-pity-harhas, keeper of the wardrobe;

(now she dwelt in cast-complete-jerusalem in the college;) and they communed with her. and she said unto them, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, tell the man that sent you to me, thus saith vowelmovement-io-yeah, behold, i will bring visual-ra-toil upon this place, and upon the inhabitants thereof, even all the strings of the book which the king of know-hand-judah hath read: because they have forsaken me, and have burned incense unto other theory, that they might provoke me to anger with all the doings of their hands; therefore my wrath will be kindled against this place, and will not be quenched. but to the king of know-hand-judah which sent you to enquire of vowelmovement-io-yeah, thus will ye say to him, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, as touching the strings which thou hast heard; because thine heart was tender, and thou hast humbled thyself before vowelmovement-io-yeah, when thou heardest what i stringed against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; i also have heard thee, saith vowelmovement-io-yeah. behold therefore, i will gather thee unto thy fathers, and thou wilt be added into thy grave in complete; and thine eyes will not see all the visual-ra-toil which i will bring upon this place. and they brought the king string again. and the king sent, and they added unto him all the elders of know-hand-judah and of cast-complete-jerusalem. and the king went up into the alpha-beit-house of vowelmovement-io-yeah, and all the men of know-hand-judah and all the inhabitants of cast-complete-jerusalem with him, and the darkener-server, and the bringers, and all the with-mum, both small and great: and he read in their ears all the strings of the book of the covenant which was found in the alpha-beit-house of vowelmovement-io-yeah. and the king stood by a stand, and made a covenant before vowelmovement-io-yeah, to walk after vowelmovement-io-yeah, and to keep his directives and his testimonies and his statutes with all their heart and all their self, to perform the strings of this covenant that were written in this book. and all the with-mum stood to the covenant. and the king directed part-yeah-hilkiah the high darkener-server and the darkener-server of the second order, and the keepers of the opening, to bring forth out of the possibility-hall of vowelmovement-io-yeah all the items that were did for possess-goods-lord and for the prosperity-fortuna-asherah, and for all the troop of namespaces and he burned them without cast-complete-jerusalem in the fields of potter-kidron, and carried the ashes of them unto house-theory-bethel. and he put down the idolatrous darkener-server, whom the kings of know-hand-judah had ordained to burn incense in the high-places-death-stages in the cities of know-hand-judah, and in the places round about cast-complete-jerusalem; them also that burned incense unto possess-goods-lord to the sun, and to the moon, and to the planets, and to all the troop of namespaces and he brought out the prosperity-fortuna-asherah from the alpha-beit-house of vowelmovement-io-yeah, without cast-complete-jerusalem, unto the brook potter-kidron, and burned it at the brook potter-kidron, and stamped it small to powder, and cast the powder thereof upon the graves of child-betweeners of the with-mum. and he brake down the houses of the splint-blood-sodomites, that were by the alpha-beit-house of vowelmovement-io-yeah, where the women wove hangings for the prosperity-fortuna-asherah. and he brought all the darkener-server out of the cities of know-hand-judah, and ceased the high-places-death-stages where the darkener-server had burned incense, from small-hill-geba to well-of-satiated-seven-beersaba, and brake down the high-places-death-stages of the gates that were in the entering in of the gate

of yeah-secure-isa the governor of the city, which were on a man's left hand at the gate of the city. nevertheless the darkener-server of the high-places-death-stages came not up to the butcher-place of vowelmovement-io-yeah in cast-complete-jerusalem, but they did eat of the lit-mazat among their brethren. and he ceased bait-topheth, which is in the valley of child-betweeners of doze-hinnom, that no man might make his child-betweener or his daughter-housa to pass through the fire to king-molech. and he took away the horses that the kings of know-hand-judah had given to the sun, at the entering in of the alpha-beit-house of vowelmovement-io-yeah, by the chamber of given-natanmelech the chamberlain, which was in the pluts, and burned the chariots of the sun with fire. and the butcher-places that were on the top of the upper chamber of grip-ahaz, which the kings of know-hand-judah had did, and the butcher-places which sleep-forget-man-asseh had did in the two courts of the alpha-beit-house of vowelmovement-io-yeah, did the king beat down, and brake them down from thence, and cast the dust of them into the brook potter-kidron. and the high-places-death-stages that were before cast-complete-jerusalem, which were on the right hand of the mount of corruption, which complete-solomon the king of immersed-to-theory-israel had build-between for star-sex'n'war-ashtoreth the abomination of the side-by-side-zidonians, and for withered-chemosh the abomination of the from-father-moabites, and for king-milcom the abomination of child-betweeners of with-ammun, did the king cease. and he brake in pieces the images, and cut down the prosperity-fortuna-asherahs, and filled their places with the bones of men. moreover the butcher-place that was at house-theory-bethel, and the high place which much-people-jeroboam betweener of germ-nebat, who did immersed-to-theory-israel to miss had did, both that butcher-place and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the prosperity-fortuna-asherah. and as despair-yeah-josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the butcher-place, and polluted it, according to vowelmovement-io-yeah string which the man of theory proclaimed, who proclaimed these strings. then he said, what title is that that i see? and the men of the city told him, it is the sepulchre of the man of theory, which came from know-hand-judah, and proclaimed these strings that thou hast done against the butcher-place of house-theory-bethel. and he said, let him alone; let no man move his bones. so they let his bones alone, with the bones of the bringer that came out of keep-guard-samaria. and all the houses also of the high-places-death-stages that were in the cities of keep-guard-samaria, which the kings of immersed-to-theory-israel had did to provoke the lord to anger, despair-yeah-josiah took away, and did to them according to all the acts that he had done in house-theory-bethel. and he slew all the darkener-server of the high-places-death-stages that were there upon the butcher-places, and burned men's bones upon them, and returned to cast-complete-jerusalem. and the king directed all the with-mum, saying, keep the stopskip unto vowelmovement-io-yeah your theory, as it is written in the book of this covenant. surely there was not holden such a stopskip from the days of the criterion-lips that criterion-lipd immersed-to-theory-israel, nor in all the days of the kings of immersed-to-theory-israel, nor of the kings of know-hand-judah; but in the eighteenth year of king despair-yeah-josiah, wherein this stopskip was holden to vowelmovement-io-yeah in cast-complete-jerusalem. moreover the workers with familiar breaths, and the wizards, and the images, and the ideal-bullshit-idols, and all the abominations that were spied

in the land of know-hand-judah and in cast-complete-jerusalem, did despair-yeah-josiah put away, that he might perform the strings of the drops-of-teaching-torah which were written in the book that part-yeah-hilkiah the darkener-server found in the alpha-beit-house of vowelmovement-io-yeah. and like unto him was there no king before him, that turned to vowelmovement-io-yeah with all his heart, and with all his self, and with all his might, according to all the law of draw-out-mose; neither after him arose there any like him. notwithstanding vowelmovement-io-yeah turned not from the fierceness of his great wrath, wherewith his anger was kindled against know-hand-judah, because of all the provocations that sleep-forget-manasseh had provoked him withal. and vowelmovement-io-yeah said, i will remove know-hand-judah also out of my sight, as i have removed immersed-to-theory-israel, and will cast off this city cast-complete-jerusalem which i have chosen, and the house of which i said, my name-there will be there. now the rest of the acts of despair-yeah-josiah, and all that he did, are they not written in the the book of the days of the kings of know-hand-judah? in his days nechoh-big-house-beat-firawn king of narrows-create-mizraim-egypt went up against the king of pine-song-immersed-syria to the river fruit-cow-euphrates: and king despair-yeah-josiah went against him; and he slew him at precious-thing-megiddo, when he had seen him. and his workers carried him in a chariot dead from precious-thing-megiddo, and brought him to cast-complete-jerusalem, and buried him in his own sepulchre. and the with-mum of the land took oh-yeah-grip-jehohaz betweenner of despair-yeah-josiah, and use-anointed him, and made him king in his father's stead. oh-yeah-grip-jehohaz was twenty and three years old when he began to king; and he kinged three months in cast-complete-jerusalem. and his mother's name-there was hot-dew-hamutal, the daughter-housa of high-ohyeah-jeremiah of white-build-libnah. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, according to all that his fathers had done. and nechoh-big-house-beat-firawn put him in bands at fight-riblah in the land of gourd-vessel-hamath, that he might not king in cast-complete-jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. and nechoh-big-house-beat-firawn made theory-realization-elikim betweenner of despair-yeah-josiah king in the room of despair-yeah-josiah his father, and turned his name-there to yeahoh-get-up-jehoiakim, and took oh-yeah-grip-jehohaz away: and he came to narrows-create-mizraim-egypt, and died there. and yeahoh-get-up-jehoiakim gave the silver and the gold to big-house-firawn but he taxed the land to give the money according to the mouth of big-house-firawn he exacted the silver and the gold of the with-mum of the land, of every one according to his taxation, to give it unto nechoh-big-house-beat-firawn. yeahoh-get-up-jehoiakim was twenty and five years old when he began to king; and he kinged eleven years in cast-complete-jerusalem. and his mother's name-there was cream-gift-zebudah, the daughter-housa of redemption-pedaiah of height-rumah. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, according to all that his fathers had done. in his days bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon came up, and yeahoh-get-up-jehoiakim became his worker three years: then he turned and rebelled against him. and vowelmovement-io-yeah sent against him bands of the as-genies-kasidim, and bands of the high-arams, and bands of the from-father-moabites, and bands of child-betweeners of with-ammon, and sent them against know-hand-judah to destroy it, according to vowelmovement-io-yeah string, which he stringed by his workers the bringers. surely at the mouth of vow-

elmovement-io-yeah came this upon know-hand-judah, to remove them out of his sight, for the misses of sleep-forget-manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled cast-complete-jerusalem with innocent blood; which vowelmovement-io-yeah would not pardon. now the rest of the acts of yeahoh-get-up-jehoiakim, and all that he did, are they not written in the the book of the days of the kings of know-hand-judah? so yeahoh-get-up-jehoiakim slept with his fathers: and will-prepare-jehoiachin his child-betweenner kinged in his stead. and the king of narrows-create-mizraim-egypt came not again any more out of his land: for the king of mix-wear-out-babylon had taken from the river of narrows-create-mizraim-egypt unto the river fruit-cow-euphrates all that pertained to the king of narrows-create-mizraim-egypt. will-prepare-jehoiachin was eighteen years old when he began to king, and he kinged in cast-complete-jerusalem three months. and his mother's name-there was bronze-nehushta, the daughter-housa of theory-given-elathnan of cast-complete-jerusalem. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, according to all that his father had done. at that time the workers of bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon came up against cast-complete-jerusalem, and the city was besieged. and bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon came against the city, and his workers did besiege it. and will-prepare-jehoiachin the king of know-hand-judah went out to the king of mix-wear-out-babylon, he, and his mother, and his workers, and his princes, and his officers: and the king of mix-wear-out-babylon took him in the eighth year of his king, and he carried out thence all the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house, and cut in pieces all the items of gold which complete-solomon king of immersed-to-theory-israel had did in the possibility-hall of vowelmovement-io-yeah, as vowelmovement-io-yeah had said. and he carried away all cast-complete-jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, secure the poorest sort of the with-mum of the land. and he carried away will-prepare-jehoiachin to mix-wear-out-babylon, and the king's mother, and the king's women, and his officers, and the mighty of the land, those carried he into captivity from cast-complete-jerusalem to mix-wear-out-babylon. and all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of mix-wear-out-babylon brought captive to mix-wear-out-babylon. and the king of mix-wear-out-babylon made giving-mattaniah his father's brother king in his stead, and changed his name-there to that's-right-yeah-zedekiah. that's-right-yeah-zedekiah was twenty and one years old when he began to king, and he kinged eleven years in cast-complete-jerusalem. and his mother's name-there was hot-dew-hamutal, the daughter-housa of high-ohyeah-jeremiah of white-build-libnah. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, according to all that yeahoh-get-up-jehoiakim had done. for through the anger of vowelmovement-io-yeah it came to pass in cast-complete-jerusalem and know-hand-judah, until he had cast them out from his presence, that that's-right-yeah-zedekiah rebelled against the king of mix-wear-out-babylon. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon came, he, and all his troop, against cast-complete-jerusalem, and pitched against it; and they built-between forts against it round about. and the city was besieged unto the eleventh year of king that's-right-yeah-zedekiah.

and on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the with-mum of the land. and the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the as-genies-kasidim were against the city round about:) and the king went the way toward the plain. and the army of the as-genies-kasidim pursued after the king, and overtook him in the plains of moon-smell-gericho: and all his army were scattered from him. so they took the king, and brought him up to the king of mix-wear-out-babylon to fight-riblah; and they gave crisis-lipping upon him. and they slew the child-betweeners of that's-right-yeah-zedekiah before his eyes, and put out the eyes of that's-right-yeah-zedekiah, and bound him with fetters of brass, and carried him to mix-wear-out-babylon. and in the fifth month, on the seventh day of the month, which is the nineteenth year of king bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon, came bring-foreign-base-nebuzaradan, master of the guard, a worker of the king of mix-wear-out-babylon, unto cast-complete-jerusalem: and he burnt the alpha-beit-house of vowelmovement-io-yeah, and the king's house, and all the houses of cast-complete-jerusalem, and every great man's house burnt he with fire. and all the army of the as-genies-kasidim, that were with the master of the guard, brake down the walls of cast-complete-jerusalem round about. now the rest of the with-mum that were left in the city, and the fugitives that fell away to the king of mix-wear-out-babylon, with the remnant of the multitude, did bring-foreign-base-nebuzaradan the master of the guard carry away. but the master of the guard left of the opening of the poor of the land to be vinedressers and manmen. and the stands of brass that were in the alpha-beit-house of vowelmovement-io-yeah, and the bases, and the brazen sea that was in the alpha-beit-house of vowelmovement-io-yeah, did the as-genies-kasidim break in pieces, and carried the brass of them to mix-wear-out-babylon. and the pots, and the shovels, and the scissors, and the spoons, and all the items of brass wherewith they were immersed, took they away. and the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the master of the guard took away. the two stands, one sea, and the bases which complete-solomon had did for the alpha-beit-house of vowelmovement-io-yeah; the brass of all these items was without weight. the height of the one stand was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathed work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second stand with wreathed work. and the master of the guard took minister-immersed-yeah-seraiah the chief darkener-server and observe-cover-yeah-zephaniah the second darkener-server and the three keepers of the opening: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal story-writer of the troop, which mustered the with-mum of the land, and threescore men of the with-mum of the land that were found in the city: and bring-foreign-base-nebuzaradan master of the guard took these, and brought them to the king of mix-wear-out-babylon to fight-riblah: and the king of mix-wear-out-babylon smote them, and slew them at fight-riblah in the land of gourd-vessel-hamath. so know-hand-judah was carried away out of their land. and as for the with-mum that remained in the land of know-hand-judah, whom bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon had left, even over them he made great-yeah-gedaliah betweener of my-brother-got-up-ahikam, betweener of cony-shaphan, governor, and when all the captains of the

troops, they and their men, heard that the king of mix-wear-out-babylon had made great-yeah-gedaliah governor, there came to great-yeah-gedaliah to watch-mizpah, even theory-hears-ismael betweener of given-yeah-nethaniah, and yeah-graceful-johanan betweener of ice-bald-careah, and minister-immersed-yeah-seraiah betweener of comforted-tanhumeth the dripped-netophathite, and ear-yeahoh-jaazaniah betweener of a crush-maachathite, they and their men. and great-yeah-gedaliah sware to them, and to their men, and said unto them, fear not to be the workers of the as-genies-kasidim: dwell in the land, and work for the king of mix-wear-out-babylon; and it will be well with you. but it came to pass in the seventh month, that theory-hears-ismael betweener of given-yeah-nethaniah, betweener of my-theory-hear-al-yasama, of the seed royal, came, and ten men with him, and smote great-yeah-gedaliah, that he died, and the hand-know-jews and the as-genies-kasidim that were with him at watch-mizpah. and all the with-mum, both small and great, and the captains of the troops, arose, and came to narrows-create-mizraim-egypt: for they were afraid of the as-genies-kasidim. and it came to pass in the seven and thirtieth year of the captivity of will-prepare-jehoiachin king of know-hand-judah, in the twelfth month, on the seven and twentieth day of the month, that simple-rebellion-evil-merodach king of mix-wear-out-babylon in the year that he began to king did lift up the head of will-prepare-jehoiachin king of know-hand-judah out of prison; and he stringed kindly to him, and set his throne above the throne of the kings that were with him in mix-wear-out-babylon; and changed his prison garments: and he did eat bread continually before him all the days of his life. and his allowance was a continual allowance given him of the king, a daily rate forevery day, all the days of his life.

the vision of secure-ohyeah-isaiah between of adoption-amoz, which he saw concerning know-hand-judah and cast-complete-jerusalem in the days of goat-strong-yeah-uziah, yeah-perfect-jotham, grip-ahaz, and strong-oh-yeah-hezekiah, kings of know-hand-judah. hear, o namespaces, and give ear, o land: for vowelmovement-io-yeah hath stringed, i have nourished and brought up child-betweeners, and they have rebelled against me. the ox knoweth his owner, and the ass his master's crib: but immersed-to-theory-israel doth not know, my with-mum doth not consider. ah missing nation, a with-mum laden with torment, a seed of visual-ra-toildoers, child-betweeners that are corrupters: they have forsaken vowel-movement-io-yeah, they have provoked the perfected one of immersed-to-theory-israel unto anger, they are gone away backward. why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. from the sole of the foot-genital even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. and the daughter-housa of mark-zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. except vowel-movement-io-yeah of troops had left unto us a very small remnant, we should have been as splint-blood-sodom, and we should have been like unto sheaves-gomorra. hear vowelmovement-io-yeah string, ye governors of splint-blood-sodom; give ear unto the law of our theory, ye with-mum of sheaves-gomorra. to what purpose is the multitude of your butchers unto me? saith vowelmovement-io-yeah: i am full of the up-ons of rams, and the fat of fed beasts; and i delight not in the blood of bulls, or of lambs, or of he goats. when ye come to appear before me, who hath required this at your hand, to tread my courts? bring no more vain rest-absorberobligations; incense is an abomination unto me; the new moons and seventh, the calling of assemblies, i cannot away with; it is torment, even the solemn meeting. your new moons and your appointed feasts my self hateth: they are a trouble unto me; i am weary to bear them. and when ye spread forth your hands, i will hide mine eyes from you: yea, when ye make many prayers, i will not hear: your hands are full of blood. wash you, make you clean; put away the visual-ra-toil of your doings from before mine eyes; cease to do visual-ra-toil; learn to do well; seek crisis-lipping relihawah the oppressed, criterion-lip the fatherless, plead for the widow. come now, and let us reason together, saith vowelmovement-io-yeah: though your misses be as two caterpillars, they will be as white as snow; though they be red like crimson, they will be as wool. if ye be willing and obedient, ye will eat the good of the land: but if ye refuse and rebel, ye will be devoured with the sword: for the mouth of vowelmovement-io-yeah hath stringed it. how is the sticking-withful city become an feed-harlut! it was full of crisis-lipping being right lodged in it; but now murderers. thy silver is become dross, thy wine mixed with water: thy princes are embittered-rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they criterion-lip not the fatherless, neither doth the cause of the widow come unto them. therefore saith vowelmovement-io-yeah, vowelmovement-io-yeah of troops, the mighty one of immersed-to-theory-israel, ah, i will ease me of mine adversaries, and avenge me of mine enemies: and i will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and i will restore thy criterion-lips as at the first, and thy counsellors as at the headstart: afterward thou will be called, the city of being right, the sticking-withful city. mark-

zion will be redeemed with crisis-lipping and her converts with being right. and the destruction of the transgressors and of the fauters will be together, and they that forsake vowelmovement-io-yeah will be consumed. for they will be ashamed of the oaks which ye have desired, and ye will be confounded for the gardens that ye have chosen. for ye will be as an oak whose leaf fadeth, and as a garden that hath no water. and the strong will be as tow, and the maker of it as a spark, and they will both burn together, and none will quench them. the string that secure-ohyeah-isaiah between of adoption-amoz saw concerning know-hand-judah and cast-complete-jerusalem. and it will come to pass in the last days, that the mountain of vowelmovement-io-yeah's house will be established in the head of the mountains, and will be exalted above the hills; and all nations will flow unto it. and many with-mum will go and say, come ye, and let us go up to the mountain of vowelmovement-io-yeah, to the house of the theory of heel-topple-yakub; and he will teach us of his ways, and we will walk in his paths: for out of mark-zion will go forth the drops-of-teaching-torah and vowel-movement-io-yeah string from cast-complete-jerusalem. and he will criterion-lip among the nations, and will rebuke many with-mum: and they will beat their swords into plowshares, and their spears into pruninghooks: nation will not lift up sword against nation, neither will they learn war any more. o house of heel-topple-yakub, come ye, and let us walk in the light of vowelmovement-io-yeah. therefore thou hast forsaken thy with-mum the house of heel-topple-yakub, because they be replenished from the east, and are soothsayers like the invade-grieve-palestinians, and they please themselves in children of strangers. their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of ideal-bullshit-idols; they partake the doing of their own hands, that which their own fingers have did: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not. enter into the rock, and hide thee in the dust, for fear of vowelmovement-io-yeah, and for the glory of his majesty. the lofty looks of man will be humbled, and the haughtiness of men will be bowed down, and vowelmovement-io-yeah alone will be exalted in that day. for the day of vowelmovement-io-yeah of troops will be upon every one that is proud and lofty, and upon every one that is lifted up; and he will be brought low: and upon all the cedars of build-white-lebanon, that are high and lifted up, and upon all the oaks of at-tooth-bashan and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of cypress-cedar-tarshish, and upon all pleasant pictures. and the loftiness of man will be bowed down, and the haughtiness of men will be made low: and vowel-movement-io-yeah alone will be exalted in that day. and the ideal-bullshit-idols he will utterly abolish. and they will go into the holes of the rocks, and into the caves of the land, for fear of vowelmovement-io-yeah, and for the glory of his majesty, when he ariseth to shake terribly the land. in that day a man will cast his ideal-bullshit-idols of silver, and his ideal-bullshit-idols of gold, which they did each one for himself to partake, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of vowelmovement-io-yeah, and for the glory of his majesty, when he ariseth to shake terribly the land. cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? for, behold, the lord, vowelmovement-io-yeah of troops, doth take away from cast-complete-jerusalem and from know-hand-judah the stay and the staff, the whole stay of bread, and the whole stay of water. the mighty man, and the man

of war, the criterion-lip, and the bringer, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. and i will give children to be their princes, and babes will rule over them. and the with-mum will be oppressed, every one by another, and every one by his neighbour: child will behave himself proudly against the ancient, and the base against the honourable. when a man will take hold of his brother of the house of his father, saying, thou hast clothed, be thou our governor, and let this ruin be under thy hand: in that day will he swear, saying, i will not be an healer; for in my house is neither bread nor clothing: make me not a governor of the with-mum. for cast-complete-jerusalem is ruined, and know-hand-judah is fallen: because their tongue and their doings are against vowelmovement-io-yeah, to provoke the eyes of his weight, the shew of their countenance doth witness against them; and they declare their miss as splint-blood-sodom, they hide it not. woe unto their self! for they have rewarded visual-ra-toil unto themselves. say ye to the right, that it will be well with him: for they will eat the fruit of their doings. woe unto the visual-ra-toil! it will be ill with him: for the reward of his hands will be given him. as for my with-mum, children are their oppressors, and women rule over them. o my with-mum, they which lead thee cause thee to err, and destroy the way of thy paths. vowelmovement-io-yeah standeth up to plead, and standeth to judge the with-mum. vowelmovement-io-yeah will enter into crisis-lipping with the ancients of his with-mum, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. what mean ye that ye beat my with-mum to pieces, and grind the face-turnings of the poor? saith the lord theory of troops. moreover vowelmovement-io-yeah saith, because the child-betweenas of mark-zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet-genitalia: therefore vowelmovement-io-yeah will hit with a scab the crown of the head of the child-betweenas of mark-zion, and vowelmovement-io-yeah will discover their secret parts. in that day the lord will take away the bravery of their tinkling ornaments about their feet-genitalia, and their remainders, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nosejewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the breakers. and it will come to pass, that instead of sweet smell there will be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sack-cluth; and burning instead of beauty. thy men will fall by the sword, and thy mighty in the war. and her gates will lament and mourn; and she being desolate will sit upon the ground. and in that day seven women will take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name-there to take away our reproach. in that day will the branch of vowelmovement-io-yeah be beautiful and weight, and the fruit of the land will be excellent and comely for them that are escaped of immersed-to-theory-israel. and it will come to pass, that he that is left in mark-zion, and he that remaineth in cast-complete-jerusalem, will be called perfected, even every one that is written among the living in cast-complete-jerusalem: when the lord will have washed away the filth of the child-betweenas of mark-zion, and will have purged the blood of cast-complete-jerusalem from the nearin thereof by breath of crisis-lipping and by breath of burning. and vowelmovement-io-yeah will create upon every dwelling place of mount mark-zion, and

upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the weight will be a defence. and there will be a booth for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. now will i sing to my wellbeloved a song-immersed of my beloved touching his vineyard. my wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built-between a tower in the midst of it, and also did a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. and now, o inhabitants of cast-complete-jerusalem, and men of know-hand-judah, criterion-lip, i pray you, betwixt me and my vineyard. what could have been done more to my vineyard, that i have not done in it? wherefore, when i looked that it should bring forth grapes, brought it forth wild grapes? and now go to; i will tell you what i will do to my vineyard: i will take away the hedge thereof, and it will be eaten up; and break down the wall thereof, and it will be trodden down: and i will lay it waste: it will not be pruned, nor digged; but there will come up briers and thorns: i will also direct the clouds that they rain no rain upon it. for the vineyard of vowelmovement-io-yeah of troops is the house of immersed-to-theory-israel, and the men of know-hand-judah his pleasant plant: and he looked for crisis-lipping but behold oppression; for being right, but behold a cry. woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the nearin of the land! in mine ears said vowelmovement-io-yeah of troops, of a truth many houses will be desolate, even great and fair, without inhabitant. yea, ten acres of vineyard will yield one aged-daughter-bath, and the seed of an clay-homer will yield an tired-ephah. woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! and the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the doing of vowelmovement-io-yeah, neither consider the operation of his hands. therefore my with-mum are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. therefore hell-ask hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, will descend into it. and the mean man will be brought down, and the mighty man will be humbled, and the eyes of the lofty will be humbled: but vowelmovement-io-yeah of troops will be exalted in crisis-lipping and theory that is perfected will be perfected in being right. then will the lambs feed after their manner, and the waste places of the fat ones will strangers eat. woe unto them that draw torment with cords of wear-out-vanity, and miss as it were with a cart rope: that say, let him do speed, and hasten his doing, that we may see it: and let the counsel of the perfected one of immersed-to-theory-israel draw nigh and come, that we may know it! woe unto them that call visual-ra-toil good, and good visual-ra-toil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! woe unto them that are wise in their own eyes, and prudent in their own sight! woe unto them that are mighty to drink wine, and men of strength to mix strong drink: which rightify the big-shot for reward, and take away the being right of the right from him! therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root will be as rottenness, and their blossom will go up as dust: because they have cast away the law of vowelmovement-io-yeah of troops, and despised the string of the perfected one of immersed-to-theory-israel. therefore is the anger of vowelmovement-io-yeah kindled against his with-mum, and he

hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the nearin of the streets. for all this his anger is not turned away, but his hand is stretched out still. and he will lift up an ensign to the nations from far, and will hiss unto them from the end of the land: and, behold, they will come with speed swiftly: none will be weary nor stumble among them; none will slumber nor sleep; neither will the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs will be counted like flint, and their wheels like a whirlwind: their roaring will be like a lbia-lion, they will roar like kpir-young-lions: yea, they will roar, and lay hold of the prey, and will carry it away safe, and none will deliver it. and in that day they will roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the namespaces thereof. in the year that king goat-strong-yeah-uzziah died i saw also vowelmovement-io-yeah sitting upon a throne, high and lifted up, and his train filled the possibility-hall. above it stood the burn-seraphims: each one had six wings; with twain he covered his face-turnings, and with twain he covered his feet-genitalia, and with twain he did fly. and one cried unto another, and said, perfected, perfected, perfected, is vowel-movement-io-yeah of troops: the whole land is full of his weight. and the posts of the opening moved at the voice of him that cried, and the house was filled with smoke. then said i, woe is me! for i am undone; because i am a man of stained lips, and i dwell in the midst of a with-mum of stained lips: for mine eyes have seen the king, vowel-movement-io-yeah of troops. then flew one of the burn-seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the butcher-place: and he laid it upon my mouth, and said, lo, this hath touched thy lips; and thine torment is taken away, and thy miss out-ofed. also i heard the voice of the lord, saying, whom will i send, and who will go for us? then said i, here am i; send me. and he said, go, and tell this with-mum, hear ye indeed, but understand not; and see ye indeed, but perceive not. make the heart of this with-mum fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. then said i, lord, how long? and he answered, until the cities be wasted without inhabitant, and the houses without man, and the earth be utterly desolate, and vowelmovement-io-yeah have removed men far away, and there be a great forsaking in the nearin of the land. but yet in it will be a tenth, and it will return, and will be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the perfected seed will be the substance thereof. and it came to pass in the days of grip-ahaz between of yeah-perfect-jotham, between of goat-strong-yeah-uzziah, king of know-hand-judah, that run-serious-rezin the king of high-aram-syria and inspector-pekah between of circumcise-remaliah, king of immersed-to-theory-israel, went up toward cast-complete-jerusalem to war against it, but could not prevail against it. and it was told the house of dude-dawud, saying, high-aram-syria is confederate with gray-fruitful-ephraim. and his heart was moved, and the heart of his with-mum, as the trees of the wood are moved with the wind. then said vowelmovement-io-yeah unto secure-ohyeah-isaiah, go forth now to meet grip-ahaz, thou, and jashub-rest-settlement-shear thy child-betweener at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of run-serious-rezin with high-aram-syria and of betweener of circumcise-remaliah. because high-aram-syria gray-fruit-

ful-ephraim, and betweener of circumcise-remaliah, have taken visual-ra-toil counsel against thee, saying, let us go up against know-hand-judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even betweener of good-theory-tabel: thus saith the lord theory, it will not stand, neither will it come to pass. for the head of high-aram-syria is blood-bag-damascus, and the head of blood-bag-damascus is run-serious-rezin; and within threescore and five years will gray-fruitful-ephraim be broken, that it be not a with-mum. and the head of gray-fruitful-ephraim is keep-guard-samaria, and the head of keep-guard-samaria is circumcise-remaliah's child-betweener if ye will not stick with, surely ye will not be established. moreover vowelmovement-io-yeah stringed again unto grip-ahaz, saying, ask thee a sign of vowelmovement-io-yeah thy theory; ask it either in the depth, or in the height above. but grip-ahaz said, i will not ask, neither will i tempt vowelmovement-io-yeah. and he said, hear ye now, o house of dude-dawud; is it a small thing for you to weary men, but will ye weary my theory also? therefore the lord himself will give you a sign; behold, a virgin will conceive, and bear a child-betweener and will call his name-there immanuel. butter and honey will he eat, that he may know to refuse the visual-ra-toil, and choose the good. for before child will know to refuse the visual-ra-toil, and choose the good, the earth that thou abhorrest will be forsaken of both her kings. vowelmovement-io-yeah will bring upon thee, and upon thy with-mum, and upon thy father's house, days that have not come, from the day that gray-fruitful-ephraim departed from know-hand-judah; even the king of pine-song-immersed-syria and it will come to pass in that day, that vowelmovement-io-yeah will hiss for the fly that is in the uttermost part of the rivers of narrow-creates-mizraim-egypt, and for the bee that is in the land of pine-song-immersed-syria and they will come, and will rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. in the same day will the lord shave with a razor that is hired, namely, by them beyond the river, by the king of pine-song-immersed-syria the head, and the hair of the feet-genitalia: and it will also consume the beard. and it will come to pass in that day, that a man will nourish a young cow, and two sheep; and it will come to pass, for the abundance of milk that they will give he will eat butter: for butter and honey will every one eat that is left in the land. and it will come to pass in that day, that every place will be, where there were a thousand vines at a thousand silverlings, it will even be for briers and thorns. with arrows and with bows will men come thither; because all the land will become briers and thorns. and on all hills that will be digged with the mattock, there will not come thither the fear of briers and thorns: but it will be for the sending forth of oxen, and for the treading of lesser animal moreover vowelmovement-io-yeah said unto me, take thee a great roll, and write in it with a man's pen concerning fast-loot-hurry-booty-maher-shalal-hash-baz. and i took unto me sticking-withful witnesses to record, fire-blaze-yeah-uriah the dark-ener-server and remember-yeah-zakarriyya betweener of knee-bless-i-o-jeberechiah. and i went unto the bringer-ess; and she bright-conceived, and bare a child-betweener then said vowelmovement-io-yeah to me, call his name-there fast-loot-hurry-booty-maher-shalal-hash-baz. for before child will have knowledge to cry, my father, and my mother, the riches of blood-bag-damascus and the spoil of keep-guard-samaria will be taken away before the king of pine-song-immersed-syria vowelmovement-io-yeah stringed also unto me again, saying, forasmuch as this with-mum refuseth the waters of shiloh that go softly, and rejoice in run-serious-rezin and circumcise-remaliah's child-betweener now therefore, behold, the lord

bringeth up upon them the waters of the river, strong and many, even the king of pine-song-immersed-syria and all his weight: and he will come up over all his channels, and go over all his banks: and he will pass through know-hand-judah; he will overflow and go over, he will reach even to the neck; and the stretching out of his wings will fill the breadth of thy land, o immanuel. associate yourselves, o ye with-mum, and ye will be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye will be broken in pieces; gird yourselves, and ye will be broken in pieces. take counsel together, and it will come to nought; speak the string, and it will not stand: for theory is with us. for vowelmovement-io-yeah spake thus to me with a strong hand, and instructed me that i should not walk in the way of this with-mum, saying, say ye not, a confederacy, to all them to whom this with-mum will say, a confederacy; neither fear ye their fear, nor be afraid. perfect vowelmovement-io-yeah of troops himself; and let him be your fear, and let him be your dread. and he will be for a perfected; but for a stone of stumbling and for a rock of offence to both the houses of immersed-to-theory-israel, for a gin and for a snare to the inhabitants of cast-complete-jerusalem. and many among them will stumble, and fall, and be broken, and be snared, and be taken. bind up the witness, seal the drops-of-teaching-torah among my disciples. and i will wait upon vowelmovement-io-yeah, that hideth his face-turnings from the house of heel-topple-yakub, and i will look for him. behold, i and children whom vowelmovement-io-yeah hath given me are for signs and for wonders in immersed-to-theory-israel from vowelmovement-io-yeah of troops, which dwelleth in mount mark-zion. and when they will say unto you, seek unto them that have familiar breaths, and unto wizards that peep, and that mutter: should not a with-mum seek unto their theory? for the living to the dead? to the drops-of-teaching-torah and to the witness: if they speak not according to this string, it is because there is no light in them. and they will pass through it, hardly bestead and hungry: and it will come to pass, that when they will be hungry, they will fret themselves, and curse their king and their theory, and look upward. and they will look unto the land; and behold trouble and darkness, dimness of anguish; and they will be driven to darkness. nevertheless the dimness will not be such as was in her vexation, when at the first he lightly afflicted the land of garbage-fertile-zebulun and the land of cunning-twist-naphthali, and afterward did more grievously afflict her by the way of the sea, beyond its-going-down-jordan, in rolling-galilee of the nations. the with-mum that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. for thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of discuss-court-midian. forevery battle of the warrior is with confused noise, and garments rolled in blood; but this will be with burning and fuel of fire. for unto us a child is born, unto us a child-beween is given: and the government will be upon his shoulder: and his name-there will be called wonderful, counsellor, the mighty theory, the everlasting father, the prince of complete. of the increase of his government and complete there will be no end, upon the throne of dude-dawud, and upon his kingdom, to order it, and to establish it with crisis-lipping and with being right from henceforth even world. the zeal of vowelmovement-io-yeah of troops will perform this. the lord sent a string into heel-topple-yakub, and it hath lighted upon immersed-to-theory-israel. and all the with-mum will know, even gray-fruitful-ephraim and the inhabitant of keep-guard-samaria, that

say in the pride and stoutness of heart, the bricks are fallen down, but we will build-between with hewn stones: the sycomores are cut down, but we will change them into cedars. therefore vowelmovement-io-yeah will set up the adversaries of run-serious-rezin against him, and join his enemies together; the high-arams before, and the invade-grieve-palestinians behind; and they will devour immersed-to-theory-israel with open mouth. for all this his anger is not turned away, but his hand is stretched out still. for the with-mum turneth not unto him that hits them, neither do they seek vowelmovement-io-yeah of troops. therefore vowelmovement-io-yeah will cut off from immersed-to-theory-israel head and tail, branch and rush, in one day. the ancient and honourable, he is the head; and the bringer that teacheth lies, he is the tail. for the leaders of this with-mum cause them to err; and they that are led of them are destroyed. therefore vowelmovement-io-yeah will have no joy in their young men, neither will have wombing on their fatherless and widows: forevery one is an hypocrite and an visual-ra-toildoer, and every mouth speaketh folly. for all this his anger is not turned away, but his hand is stretched out still. for big-shot-tedness burneth as the fire: it will devour the briars and thorns, and will kindle in the thickets of the forest, and they will mount up like the lifting up of smoke. through the wrath of vowelmovement-io-yeah of troops is the land darkened, and the with-mum will be as the fuel of the fire: no man will spare his brother. and he will snatch on the right hand, and be hungry; and he will eat on the left hand, and they will not be satisfied: they will eat every man the flesh-immersed of his own arm: sleep-forget-manasseh, gray-fruitful-ephraim; and gray-fruitful-ephraim, sleep-forget-manasseh: and they together will be against know-hand-judah. for all this his anger is not turned away, but his hand is stretched out still. woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from crisis-lipping and to take away the right from the poor of my with-mum, that widows may be their prey, and that they may rob the fatherless! and what will ye do in the day of visitation, and in the desolation which will come from far? to whom will ye flee for help? and where will ye leave your weight? without me they will bow down under the prisoners, and they will fall under the slain. for all this his anger is not turned away, but his hand is stretched out still. o pine-song-immersed-syrian, the rod of mine anger, and the staff in their hand is mine indignation. i will send him against an hypocritical nation, and against the with-mum of my wrath will i give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. for he saith, are not my princes altogether kings? is not calno as carchem-ish? is not gourd-vessel-hamath as light-redeem-arpad? is not keep-guard-samaria as blood-bag-damascus? as my hand hath found the kingdoms of the ideal-bullshit-idols, and whose graven images did excel them of cast-complete-jerusalem and of keep-guard-samaria; will i not, as i have done unto keep-guard-samaria and her ideal-bullshit-idols, so do to cast-complete-jerusalem and her ideal-bullshit-idols? wherefore it will come to pass, that when the lord hath performed his whole doing upon mount mark-zion and on cast-complete-jerusalem, i will punish the fruit of the stout heart of the king of pine-song-immersed-syria and the glory of his high looks. for he saith, by the strength of my hand i have done it, and by my wisdom; for i am prudent: and i have removed the bounds of the with-mum, and have robbed their treasures, and i have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the with-mum: and as

one gathereth eggs that are left, have i added all the land; and there was none that moved the wing, or opened the mouth, or peeped. will the axe boast itself against him that heweth therewith? or will the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. therefore will the lord, the lord of troops, send among his fat ones leanness; and under his weight he will kindle a burning like the burning of a fire. and the light of immersed-to-theory-israel will be for a fire, and his perfected one for a flame: and it will burn and devour his thorns and his briers in one day; and will consume the weight of his forest, and of his fruitful field, both self and body: and they will be as when a standard-bearer fainteth. and the rest of the trees of his forest will be few, that a child may write them. and it will come to pass in that day, that the remnant of immersed-to-theory-israel, and such as are escaped of the house of heel-topple-yakub, will no more again stay upon him that smote them: but will stay upon vowelmovement-io-yeah, the perfected one of immersed-to-theory-israel, in truth. the remnant will return, even the remnant of heel-topple-yakub, unto the mighty theory. for though thy with-mum immersed-to-theory-israel be as the sand of the sea, yet a remnant of them will return: the consumption decreed will overflow with being right. for the lord theory of troops will do a consumption, even determined, in the nearin of all the land. therefore thus saith the lord theory of troops, o my with-mum that dwellest in mark-zion, be not afraid of the pine-song-immersed-syrian: he will hit thee with a rod, and will lift up his staff against thee, after the manner of narrows-create-mizraim-egypt. for yet a very little while, and the indignation will cease, and mine anger in their destruction. and vowelmovement-io-yeah of troops will stir up a scourge for him according to the slaughter of discuss-court-midian at the rock of crow-oreb: and as his rod was upon the sea, so will he lift it up after the manner of narrows-create-mizraim-egypt. and it will come to pass in that day, that his burden will be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke will be destroyed because of the use-anointing. he is come to aiath, he is passed to throat-migrion; at withered-michmash he hath laid up his items: they are gone over the passage: they have taken up their lodging at small-hill-geba; high-region-ramah is afraid; hill-gibeah of ask-talut is fled. lift up thy voice, o daughter-housa of waves-roll-gallim: cause it to be heard unto kneading-laish, o poor replies-anathoth. cursed-madmenah is removed; the inhabitants of backs-gebim gather themselves to flee. as yet will he remain at grow-nob that day: he will shake his hand against the mount of the daughter-housa of mark-zion, the hill of cast-complete-jerusalem. behold, the lord, vowelmovement-io-yeah of troops, will lop the bough with terror: and the high ones of stature will be hewn down, and the haughty will be humbled. and he will cut down the thickets of the forest with iron, and build-white-lebanon will fall by a mighty one. and there will come forth a rod out of the stem of secure-jesse, and a branch will grow out of his roots: and breath of vowelmovement-io-yeah will rest upon him, breath of wisdom and understanding, breath of counsel and might, breath of knowledge and of the fear of vowelmovement-io-yeah; and will make him of quick understanding in the fear of vowelmovement-io-yeah: and he will not criterion-lip after the sight of his eyes, neither reprove after the hearing of his ears: but with being right will he criterion-lip the poor, and reprove with equity for the meek of the land: and he will hit the land: with the rod of his mouth, and with the breath of his lips will he slay the big-shot. and being right will be the girdle of his loins, and sticking-withfulness the girdle of his reins. the wolf also will dwell with the lamb,

and the leopard will lie down with the kid; and the calf and the young gather-lion and the fatling together; and a little child will lead them. and the cow and the bear will feed; their young ones will lie down together: and the gather-lion will eat straw like the ox. and the sucking child will play on the hole of the asp, and the weaned child will put his hand on the cockatrice' den. they will not hurt nor destroy in all my perfected mountain: for the land will be full of the knowledge of vowelmovement-io-yeah, as the waters cover the sea. and in that day there will be a root of secure-jesse, which will stand for an ensign of the with-mum; to it will the corpse-nations seek: and his rest will be weight. and it will come to pass in that day, that the lord will set his hand again the second time to recover the remnant of his with-mum, which will be left, from pine-song-immersed-syria and from narrows-create-mizraim-egypt, and from father-pathros, and from spindle-cush and from world-youth-elam, and from youth-shinar, and from gourd-vessel-hamath, and from the islands of the sea. and he will set up an ensign for the nations, and will assemble the outcasts of immersed-to-theory-israel, and gather together the dispersed of know-hand-judah from the four corners of the land. the envy also of gray-fruitful-ephraim will depart, and the adversaries of know-hand-judah will be cut off: gray-fruitful-ephraim will not envy know-hand-judah, and know-hand-judah will not vex gray-fruitful-ephraim. but they will fly upon the shoulders of the invade-grieve-palestinians toward the west; they will spoil them of the east together: they will lay their hand upon man-red-edom and from-father-moab; and child-betweeners of with-ammon will obey them. and vowelmovement-io-yeah will fishing-net-destroy the tongue of the narrows-create-mizraim-egyptian sea; and with his mighty wind will he shake his hand over the river, and will hit it in the seven streams, and make men go over dryshod. and there will be an highway for the remnant of his with-mum, which will be left, from pine-song-immersed-syria like as it was to immersed-to-theory-israel in the day that he came up out of the land of narrows-create-mizraim-egypt. and in that day thou wilt say, vowelmovement-io-yeah, i will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. behold, theory is my securing; i will trust, and not be afraid: for vowelmovement-io-yeah vowelmovement-io-yeah is my strength and my song; he also is become my securing. therefore with joy will ye draw water out of the wells of securing. and in that day will ye say, praise vowelmovement-io-yeah, call upon his name: there declare his doings among the with-mum, make mention that his name-there is exalted. sing unto vowelmovement-io-yeah; for he hath done excellent things: this is known in all the land. cry out and shout, thou inhabitant of mark-zion: for great is the perfected one of immersed-to-theory-israel in the nearin of thee. the burden of mix-wear-out-babylon, which secure-ohyeah-isaiah betweener of adoption-amoz did see. lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. i have directed my perfected ones, i have also called my mighty ones for mine anger, even them that rejoice in my highness. the noise of a multitude in the mountains, like as of a great with-mum; a tumultuous noise of the kingdoms of nations added together: vowelmovement-io-yeah of troops mustereth the troop of the battle. they come from a far country, from the end of namespaces even vowelmovement-io-yeah, and the items of his indignation, to destroy the whole land. howl ye; for the day of vowelmovement-io-yeah is at hand; it will come as a destruction from the almighty. therefore will all hands be faint, and every man's heart will melt: and they will be afraid: pangs and sorrows will take hold of them; they will be in

pain as a woman that travaileth: they will be amazed one at another; their face-turnings will be as flames. behold, the day of vowelmovement-io-yeah cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he will destroy the fauters thereof out of it. for the stars of namespaces and the constellations thereof will not give their light: the sun will be darkened in his going forth, and the moon will not cause her light to shine, and i will punish the world for their visual-ra-toil, and the big-shots for their torment; and i will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. i will make a man more precious than fine gold; even a man than the golden wedge of ash-ophir. therefore i will shake the namespaces, and the land will remove out of her place, in the wrath of vowelmovement-io-yeah of troops, and in the day of his fierce anger. and it will be as the chased roe, and as a sheep that no man taketh up: they will every man turn to his own with-mum, and flee every one into his own land. every one that is found will be thrust through; and every one that is joined unto them will fall by the sword. their children also will be dashed to pieces before their eyes; their houses will be spoiled, and their women ravished. behold, i will stir up the each-and-every-medes against them, which will not regard silver; and as for gold, they will not delight in it. their bows also will dash the young men to pieces; and they will have no pity on the fruit of the womb; their eyes will not spare child-betweeners. and mix-wear-out-babylon, the glory of kingdoms, the beauty of the as-genies-kasidim' excellency, will be as when theory overthrew splint-blood-sodom and sheaves-gomorrhah. it will never be inhabited, neither will it be dwelt in from generation to generation: neither will the evening-pleasant-arabian pitch tent there; neither will the watchers make their fold there. but wild beasts of the place-of-word-desert will lie there; and their houses will be full of doleful creatures; and daughter-of-doves will dwell there, and satyrs will dance there. and the wild beasts of the islands will cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days will not be prolonged. for vowelmovement-io-yeah will have wombing on heel-topple-yakub, and will yet choose immersed-to-theory-israel, and set them in their own land: and the strangers will be joined with them, and they will cleave to the house of heel-topple-yakub. and the with-mum will take them, and bring them to their place: and the house of immersed-to-theory-israel will possess them in the land of vowelmovement-io-yeah for workers and handmaids: and they will take them captives, whose captives they were; and they will rule over their oppressors. and it will come to pass in the day that vowelmovement-io-yeah will give thee rest from thy sorrow, and from thy fear, and from the hard employment wherein thou wast made to work for that thou wilt take up this proverb against the king of mix-wear-out-babylon, and say, how hath the oppressor ceased! the golden city ceased! vowelmovement-io-yeah hath broken the staff of the big-shots, and the sceptre of the governors. he who smote the with-mum in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. the whole land is at rest, and is quiet: they break forth into singing. yea, the fir trees rejoice at thee, and the cedars of build-white-lebanon, saying, since thou art laid down, no feller is come up against us. hell-ask from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the land; it hath raised up from their thrones all the kings of the nations. all they will speak and say unto thee, art thou also become weak as we? art thou become like unto us? thy pomp is brought down to the grave-ask, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. how art thou fallen from namespaces o lucifer,

child-betweeners of the morning! how art thou cut down to the ground, which didst weaken the nations! for thou hast said in thine heart, i will ascend into namespaces i will exalt my throne above the stars of theory: i will sit also upon the mount of the witness-until, in the sides of the north: i will ascend above the heights of the clouds; i will be like the most high. yet thou wilt be brought down to hell-ask, to the sides of the pit. they that see thee will narrowly look upon thee, and consider thee, saying, is this the man that did the land to tremble, that did shake kingdoms; that made the world as a place-of-word-desert, and destroyed the cities thereof; that opened not the house of his prisoners? all the kings of the nations, even all of them, lie in weight, every one in his own house. but thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet-genitalia. no be joined with them in burial, because thou hast destroyed thy land, and slain thy with-mum: the seed of visual-ra-toildoers will never be renowned. prepare slaughter for his child-betweeners for the torment of their fathers; that they do not rise, nor possess the land, nor fill the face-turnings of the world with cities. for i will rise up against them, saith vowelmovement-io-yeah of troops, and cut off from mix-wear-out-babylon the name-there and remnant, and son, and nephew, saith vowelmovement-io-yeah. i will also make it a possession for the bitter, and pools of water: and i will sweep it with the besom of destruction, saith vowelmovement-io-yeah of troops. vowelmovement-io-yeah of troops hath sworn, saying, surely as i have thought, so will it come to pass; and as i have purposed, so will it stand: that i will break the pine-song-immersed-syrian in my land, and upon my mountains tread him under foot-genital: then will his yoke depart from off them, and his burden depart from off their shoulders. this is the purpose that is purposed upon the whole land: and this is the hand that is stretched out upon all the nations. for vowelmovement-io-yeah of troops hath purposed, and who will disannul it? and his hand is stretched out, and who will turn it back? in the year that king grip-ahaz died was this burden. rejoice not thou, whole break-into-grief-pelashet, because the rod of him that smote thee is broken: for out of the serpent's root will come forth a cockatrice, and his fruit will be a fiery flying serpent. and the firstborn of the poor will feed, and the needy will lie down in safety: and i will kill thy root with famine, and he will slay thy remnant. howl, o gate; cry, o city; thou, whole break-into-grief-pelashet, art dissolved: for there will come from the north a smoke, and none will be alone in his appointed times. what will one then answer the messengers of the nation? that vowelmovement-io-yeah hath founded mark-zion, and the poor of his with-mum will trust in it. the burden of from-father-moab. because in the night awake-ar of from-father-moab is laid waste, and brought to silence; because in the night wall-kir of from-father-moab is laid waste, and brought to silence; he is gone up to house-bajith, and to slander-dibon, the high-places-death-stages, to weep: from-father-moab will howl over at-him-nebo, and over medeba: on all their heads will be baldness, and every beard cut off. in their streets they will gird themselves with sackcloth: on the tops of their houses, and in their streets, every one will howl, weeping abundantly. and score-supposition-heshbon will cry, and top-to-no-eleale.: their voice will be heard even unto stress-jahah: therefore the armed soldiers of from-father-moab will cry out; his life will be grievous unto him. my heart will cry out for from-father-moab; his fugitives will flee unto grief-zoar, an heifer of three years old: for by the mounting up of luhith with weeping will they go it up; for in the way of holes-horonaim they will raise up a cry of destruction. for the waters of

leopards-nimrim will be desolate: for the hay is withered away, the grass faileth, there is no green thing. therefore the abundance they have gotten, and that which they have laid up, will they carry away to the brook of the willows. for the cry is gone round about the borders of from-father-moab; the howling thereof unto beading-eglain, and the howling thereof unto well-of-rams-beerelim. for the waters of dimon will be full of blood: for i will bring more upon dimon, gather-lions upon him that escapeth of from-father-moab, and upon the remnant of the earth. send ye the lamb to the governor of the land from sela to the place-of-word-desert, unto the mount of the daughter-housa of mark-zion. for it will be, that, as a wandering bird cast out of the nest, so the child-betweenas of from-father-moab will be at the fords of pine-arnon. take counsel, execute judgment; do thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. let mine outcasts dwell with thee, from-father-moab; be thou a covert to them from the face-turnings of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. and in mercy will the throne be established: and he will sit upon it in truth in the tent of dude-dawud, judging, and seeking crisis-lipping and hasting being right. we have heard of the pride of from-father-moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies will not be so. therefore will from-father-moab howl for from-father-moab, every one will howl: for the foundations of city-deaf-plow-kir-hareseth will ye mourn; surely they are stricken. for the fields of score-supposition-heshbon languish, and the vine of stage-sibmah: the lords of the nations have broken down the principal plants thereof, they are come even unto help-jazer, they wandered through the place-of-word-desert: her branches are sent, they are gone over the sea. therefore i will bewail with the weeping of help-jazer the vine of stage-sibmah: i will water thee with my tears, o score-supposition-heshbon, and top-to-no-eleale.: for the shouting for thy summer fruits and for thy harvest is fallen. and gladness is taken away, and joy out of the plentiful field; and in the vineyards there will be no singing, neither will there be shouting: the treaders will tread out no wine in their presses; i have made their vintage shouting to cease. wherefore my bowels will sound like an harp for from-father-moab, and mine inward parts for kirharesh. and it will come to pass, when it is seen that from-father-moab is weary on the high place, that he will come to his perfected to pray; but he will not prevail. this is the string that vowelmovement-io-yeah hath stringed concerning from-father-moab since that time. but now vowelmovement-io-yeah hath stringed, saying, within three years, as the years of an hireling, and the weight of from-father-moab will be contemned, with all that great multitude; and the remnant will be very small and feeble. the burden of blood-bag-damascus. behold, blood-bag-damascus is taken away from being a city, and it will be a ruinous heap. the cities of juniper-object-aror are forsaken: they will be for flocks, which will lie down, and none will make them afraid. the fortress also will cease from gray-fruited-ephraim, and the kingdom from blood-bag-damascus, and the remnant of high-aram-syria they will be as the weight of child-betweeners of immersed-to-theory-israel, saith vowelmovement-io-yeah of troops. and in that day it will come to pass, that the weight of heel-topple-yakub will be made thin, and the fatness of his flesh-immersed will wax lean. and it will be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it will be as he that gathereth ears in the valley of ghosts-rephaim. yet glean-ing grapes will be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith

vowelmovement-io-yeah theory of immersed-to-theory-israel. at that day will a man look to his dor, and his eyes will have respect to the perfected one of immersed-to-theory-israel. and he will not look to the butcher-places, the doing of his hands, neither will respect that which his fingers have did, either the prosperity-fortuna-asherahs, or the images. in that day will his strong cities be as a forsaken bough, and an uppermost branch, which they left because of child-betweeners of immersed-to-theory-israel: and there will be desolation. because thou hast forgotten the theory of thy securing, and hast not been mindful of the rock of thy strength, therefore will thou plant pleasant plants, and will set it with strange-substantial slips: in the day will thou make thy plant to grow, and in the morning will thou make thy seed to flourish: but the harvest will be a heap in the day of grief and of desperate sorrow. woe to the multitude of many with-mum, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! the nations will rush like the rushing of many waters: but theory will rebuke them, and they will flee far off, and will be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. and behold at eveningtide trouble; and before the morning he is not. this is the portion of them that spoil us, and the lot of them that rob us. woe to the land shadowing with wings, which is beyond the rivers of cush-spindle-ethiopia: that sendeth ambassadors by the sea, in items of bulrushes upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a with-mum terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! all ye inhabitants of the world, and dwellers on the land, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a mouthpiece-trumpet hear ye. for so vowelmovement-io-yeah said unto me, i will take my rest, and i will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. for afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he will both cut off the sprigs with pruning hooks, and take away and cut down the branches. they will be left together unto the fowls of the mountains, and to the beasts of the land: and the fowls will summer upon them, and all the beasts of the land will winter upon them. in that time will the present be brought unto vowelmovement-io-yeah of troops of a with-mum scattered and peeled, and from a with-mum terrible from their beginning hitherto; a nation meted out and trodden under foot-genital, whose land the rivers have spoiled, to the place of the name-there of vowelmovement-io-yeah of troops, the mount mark-zion. the burden of narrows-create-mizraim-egypt. behold, vowelmovement-io-yeah rideth upon a swift cloud, and will come into narrows-create-mizraim-egypt: and the ideal-bullshit-idols of narrows-create-mizraim-egypt will be moved at his presence, and the heart of narrows-create-mizraim-egypt will melt in the nearin of it. and i will set the narrows-create-mizraim-egyptians against the narrows-create-mizraim-egyptians: and they will fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. and breath of narrows-create-mizraim-egypt will fail in the nearin thereof; and i will destroy the counsel thereof: and they will seek to the ideal-bullshit-idols, and to the charmers, and to them that have familiar breaths, and to the wizards. and the narrows-create-mizraim-egyptians will i give over into the hand of a cruel lord; and a fierce king will rule over them, saith the lord, vowelmovement-io-yeah of troops. and the waters will fail from the sea, and the river will be wasted and dried up, and they will turn the rivers far away; and the brooks of defence will be emptied and dried up: the reeds and flags

will wither. the paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, will wither, be driven away, and be no more. the fishers also will mourn, and all they that cast angle into the brooks will lament, and they that spread nets upon the waters will languish. moreover they that work in fine flax, and they that weave networks, will be confounded. and they will be broken in the purposes thereof, all that do sluices and ponds for fish. surely the princes of ten-zoan are fools, the counsel of the wise counsellors of big-house-firawn is become brutish: how say ye unto big-house-firawn i am betweener of the wise, betweener of ancient kings? where are they? where are thy wise men? and let them tell thee now, and let them know what vowelmovement-io-yeah of troops hath purposed upon narrows-create-mizraim-egypt. the princes of ten-zoan are become fools, the princes of view-noph are deceived; they have also seduced narrows-create-mizraim-egypt, even they that are the stay of the branches thereof. vowelmovement-io-yeah hath mixed a perverse breath in the nearin thereof; and they have caused narrows-create-mizraim-egypt to err in every doing thereof, as a drunken man staggereth in his vomit. neither will there be any doing for narrows-create-mizraim-egypt, which the head or tail, branch or rush, may do. in that day will narrows-create-mizraim-egypt be like unto women: and it will be afraid and fear because of the shaking of the hand of vowelmovement-io-yeah of troops, which he shaketh over it. and the land of know-hand-judah will be a terror unto narrows-create-mizraim-egypt, every one that maketh mention thereof will be afraid in himself, because of the counsel of vowelmovement-io-yeah of troops, which he hath determined against it. in that day will five cities in the land of narrows-create-mizraim-egypt speak the language of buy-canaan and swear to vowelmovement-io-yeah of troops; one will be called, the city of destruction. in that day will there be an butcher-place to vowelmovement-io-yeah in the midst of the land of narrows-create-mizraim-egypt, and a pillar at the border thereof to vowelmovement-io-yeah. and it will be for a sign and for a witness unto vowelmovement-io-yeah of troops in the land of narrows-create-mizraim-egypt: for they will cry unto vowelmovement-io-yeah because of the oppressors, and he will send them a saviour, and a great one, and he will deliver them. and vowelmovement-io-yeah will be known to narrows-create-mizraim-egypt, and the narrows-create-mizraim-egyptians will know vowelmovement-io-yeah in that day, and will do butcher and rest-absorber; yea, they will vow a vow unto vowelmovement-io-yeah, and perform it. and vowelmovement-io-yeah will hit narrows-create-mizraim-egypt: he will hit and heal it: and they will return even to vowelmovement-io-yeah, and he will be in-treated of them, and will heal them. in that day will there be a highway out of narrows-create-mizraim-egypt to pine-song-immersed-syria and the pine-song-immersed-syrian will come into narrows-create-mizraim-egypt, and the narrows-create-mizraim-egyptian into pine-song-immersed-syria and the narrows-create-mizraim-egyptians will work for with the pine-song-immersed-syrians. in that day will immersed-to-theory-israel be the third with narrows-create-mizraim-egypt and with pine-song-immersed-syria even a knee-pooling in the nearin of the land: whom vowelmovement-io-yeah of troops will kneepool, saying, happy be narrows-create-mizraim-egypt my with-mum, and pine-song-immersed-syria the doing of my hands, and immersed-to-theory-israel mine inheritance. in the year that explore-tartan came unto fire-plunder-ashdod, (when sargon the king of pine-song-immersed-syria sent him,) and fought against fire-plunder-ashdod, and took it; at the same time stringed vowelmovement-io-yeah by secure-ohyeah-isaiah betweener of

adoption-amoz, saying, go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot-genital. and he did so, walking naked and barefoot. and vowelmovement-io-yeah said, like as my worker secure-ohyeah-isaiah hath walked naked and barefoot three years for a sign and wonder upon narrows-create-mizraim-egypt and upon cush-spindle-ethiopia; so will the king of pine-song-immersed-syria lead away the narrows-create-mizraim-egyptians prisoners, and the cush-spindle-ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of narrows-create-mizraim-egypt. and they will be afraid and ashamed of cush-spindle-ethiopia their expectation, and of narrows-create-mizraim-egypt their glory. and the inhabitant of this isle will say in that day, behold, such is our expectation, whither we flee for help to be delivered from the king of pine-song-immersed-syria and how will we escape? the burden of the place-of-word-desert of the sea. as whirlwinds in the south pass through; so it cometh from the place-of-word-desert, from a terrible land. a grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. go up, o world-youth-klam: besiege, o media; all the sighing thereof have i made to cease. therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: i was bowed down at the hearing of it; i was dismayed at the seeing of it. my heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me. prepare the send-table watch in the watchtower, eat, drink: arise, ye princes, and use-anoint the shield. for thus hath vowelmovement-io-yeah said unto me, go, set a watchman, let him declare what he seeth. and he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: and he cried, a gather-lion: my lord, i stand continually upon the watchtower in the daytime, and i am set in my ward whole nights: and, behold, here cometh a chariot of men, with a couple of horsemen. and he answered and said, mix-wear-out-babylon is fallen, is fallen; and all the graven images of her theory he hath broken unto the ground. o my threshing, and the corn of my floor: that which i have heard of vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, have i declared unto you. the burden of similar-dumah. he calleth to me out of hair-style-seir, watchman, what of the night? watchman, what of the night? the watchman said, the morning cometh, and also the night: if ye will enquire, enquire ye: return, come. the burden upon evening-pleasant-arabia. in the forest in evening-pleasant-arabia will ye lodge, o ye travelling companies of breast-discuss-dedan. the inhabitants of the land of right-tema brought water to him that was thirsty, they prevented with their bread him that fled. for they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. for thus hath vowelmovement-io-yeah said unto me, within a year, according to the years of an hireling, and all the weight of pottery-kedar will fail: and the residue of the number of archers, the mighty men of child-betweeners of pottery-kedar, will be diminished: for vowelmovement-io-yeah theory of immersed-to-theory-israel hath stringed it. the burden of the valley of vision. what aileth thee now, that thou art wholly gone up to the housetops? thou that art full of stirs, a tumultuous city; joyous city: thy slain men are not slain with the sword, nor dead in battle. all thy governors are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. therefore said i, look away from me; i will weep bitterly, labour not to comfort me, because of the spoiling of the daughter-housa of my with-mum. for it is a day of trouble, and of treading down, and of perplexity by the lord theory of troops in

the valley of vision, breaking down the walls, and of crying to the mountains, and world-youth-klam bare the quiver with chariots of men and horsemen, and wall-kir uncovered the shield, and it will come to pass, that thy choicest valleys will be full of chariots, and the horsemen will set themselves in array at the gate. and he discovered the covering of know-hand-judah, and thou didst look in that day to the armour of the house of the forest. ye have seen also the breaches of the city of dude-dawud, that they are many: and ye gathered together the waters of the lower pool. and ye have numbered the houses of cast-complete-jerusalem, and the houses have ye broken down to fortify the wall. ye did also a ditch between the two walls for the water of the old pool: but ye have not looked unto the dor thereof, neither had respect unto him that fashioned it long ago. and in that day did the lord theory of troops call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh-immersed, and drinking wine: let us eat and drink: for to-morrow we will die. and it was revealed in mine ears by vowelmovement-io-yeah of troops, surely this torment will not be out-ford from you till ye die, saith the lord theory of troops. thus saith the lord theory of troops, go, get thee unto this treasurer, even unto sit-build-sheba, which is over the house, and say, what hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? behold, vowelmovement-io-yeah will carry thee away with a mighty captivity, and will surely cover thee. he will surely violently turn and toss thee like a ball into a large country: there will thou die, and there the chariots of thy weight will be the shame of thy lord's house. and i will drive thee from thy station, and from thy state will he pull thee down. and it will come to pass in that day, that i will call my worker theory-realization-elikim between of part-yeah-hilkiah: and i will cluthe him with thy robe, and strengthen him with thy girdle, and i will commit thy government into his hand: and he will be a father to the inhabitants of cast-complete-jerusalem, and to the house of know-hand-judah. and the key of the house of dude-dawud will i lay upon his shoulder; so he will open, and none will shut; and he will shut, and none will open. and i will fasten him as a nail in a sure place; and he will be for a weight throne to his father's house. and they will hang upon him all the weight of his father's house, the offspring and the issue, all items of small quantity, from the items of cups, even to all the items of flagons. in that day, saith vowelmovement-io-yeah of troops, will the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it will be cut off: for vowelmovement-io-yeah hath stringed it. the burden of rock-narrow-create-tyre. howl, ye ships of cypress-cedar-tarshish; for it is laid waste, so that there is no house, no entering in: from the land of stains-chitim it is revealed to them. be still, ye inhabitants of the isle; thou whom the merchants of side-by-side-zidon, that stopskip on the sea, have replenished. and by great waters the seed of seek-clarify-sihor, the harvest of the river, is her revenue; and she is a mart of nations. be thou ashamed, o side-by-side-zidon: for the sea hath spoken, even the strength of the sea, saying, i travail not, nor bring forth children, neither do i nourish up young men, nor bring up virgins. as at the report concerning narrows-create-mizraim-egypt, so will they be sorely pained at the report of rock-narrow-create-tyre. pass ye over to cypress-cedar-tarshish; howl, ye inhabitants of the isle. is this your joyous city, whose antiquity is of ancient days? her own feet-genitalia will carry her afar off to sojourn. who hath taken this counsel against rock-narrow-create-tyre, the crowning city, whose merchants

are princes, whose traffickers are the honourable of the land? vowelmovement-io-yeah of troops hath purposed it, to stain the pride of all weight, and to bring into contempt all the honourable of the land. pass through thy land as a river, o daughter-housa of cypress-cedar-tarshish: there is no more strength. he stretched out his hand over the sea, he shook the kingdoms: vowelmovement-io-yeah hath given a directment against the merchant city, to destroy the strong holds thereof. and he said, thou wilt no more rejoice, o thou oppressed virgin, daughter-housa of side-by-side-zidon: arise, stopskip on to stains-chitim; there also wilt thou have no rest. behold the land of the as-genies-kasdimms; this with-mum was not, till the pine-song-immersed-syrian founded it for them that dwell in the place-of-word-desert: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. howl, ye ships of cypress-cedar-tarshish: for your strength is laid waste. and it will come to pass in that day, that rock-narrow-create-tyre will be forgotten seventy years, according to the days of one king: after the end of seventy years will rock-narrow-create-tyre sing as an feed-harlut. take an harp, go about the city, thou feed-harlut that hast been forgotten; make sweet melody, sing many song-immerseds, that thou mayest be remembered. and it will come to pass after the end of seventy years, that vowelmovement-io-yeah will visit rock-narrow-create-tyre, and she will turn to her hire, and will commit fornication with all the kingdoms of the world upon the face-turnings of the land. and her merchandise and her hire will be perfection to vowelmovement-io-yeah: it will not be treasured nor laid up; for her merchandise will be for them that dwell before vowelmovement-io-yeah, to eat sufficiently, and for generation-durable clothing. behold, vowelmovement-io-yeah maketh the land empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. and it will be, as with the with-mum, so with the darkener-server as with the worker, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. the land will be utterly emptied, and utterly spoiled: for vowelmovement-io-yeah hath stringed this string. the land mourneth and fadeth away, the world languisheth and fadeth away, the haughty with-mum of the land do languish. the land also is ceased under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the world covenant. therefore hath the curse devoured the land, and they that dwell therein are desolate: therefore the inhabitants of the land are burned, and few men left. the new wine mourneth, the vine languisheth, all the merryhearted do sigh. the mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. they will not drink wine with a song-immersed; strong drink will be bitter to them that drink it. the city of confusion is broken down: every house is shut up, that no man may come in. there is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. in the city is left desolation, and the gate is smitten with destruction. when thus it will be in the nearin of the land nearin the with-mum, there will be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. they will lift up their voice, they will sing for the majesty of vowelmovement-io-yeah, they will cry aloud from the sea. wherefore weigh ye vowelmovement-io-yeah in the fires, even the name-there of vowelmovement-io-yeah theory of immersed-to-theory-israel in the isles of the sea. from the uttermost part of the land have we heard songs, even glory to the right. but i said, my leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. fear, and the pit, and the snare,

are upon thee, o inhabitant of the land. and it will come to pass, that he who fleeth from the noise of the fear will fall into the pit; and he that cometh up out of the midst of the pit will be taken in the snare: for the windows from on high are open, and the foundations of the land do shake. the land is utterly broken down, the land is clean dissolved, the land is moved exceedingly. the land will reel to and fro like a drunkard, and will be removed like a cottage; and the crime thereof will be heavy upon it; and it will fall, and not rise again. and it will come to pass in that day, that vowelmovement-io-yeah will punish the troop of the high ones that are on high, and the kings of the earth upon the earth. and they will be added together, as prisoners are added in the pit, and will be shut up in the prison, and after many days will they be visited. then the moon will be confounded, and the sun ashamed, when vowelmovement-io-yeah of troops will king in mount markizion, and in cast-complete-jerusalem, and before his ancients weightily. o lord, thou art my theory; i will exalt thee, i will praise thy name-there for thou hast done wonderful things; thy counsels of old are sticking-withfulness and truth. for thou hast made of a city an heap; of a defended city a ruin: a palace of strangers to be no city; it will never be built-between. therefore will the strong with-mum weigh thee, the city of the terrible nations will fear thee. for thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. thou will bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones will be brought low. and in this mountain will vowelmovement-io-yeah of troops do unto all with-mum a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. and he will destroy in this mountain the face-turnings of the covering cast over all with-mum, and the breaker that is spread over all nations. he will swallow up death in victory; and the lord theory will wipe away tears from off all face-turnings; and the rebuke of his with-mum will he take away from off all the land: for vowelmovement-io-yeah hath strangled it. and it will be said in that day, lo, this is our theory; we have waited for him, and he will secure us: this is vowelmovement-io-yeah; we have waited for him, we will be glad and rejoice in his securing. for in this mountain will the hand of vowelmovement-io-yeah rest, and from-father-moab will be trodden down under him, even as straw is trodden down for the dunghill. and he will spread forth his hands in the nearn of them, as he that swimmeth spreadeth forth his hands to swim: and he will nearn down their pride together with the spoils of their hands. and the fortress of the high fort of thy walls will he bring down, lay low, and bring to the ground, even to the dust. in that day will this song-immersed be sung in the land of know-hand-judah; we have a strong city; securing will theory appoint for walls and bulwarks. open ye the gates, that the right nation which keepeth the truth may enter in. thou wilt keep him in perfect complete, whose mind is stayed on thee: because he trusteth in thee. trust ye in vowelmovement-io-yeah world: for in vowelmovement-io-yeah vowelmovement-io-yeah is world strength: for he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. the foot-genital will tread it down, even the feet-genitalia of the poor, and the steps of the needy. the way of the right is uprightness: thou, most upright, dost weigh the path of the right. yea, in the way of thy crisis-lippings, vowelmovement-io-yeah, have we waited for thee; the desire of our self is to thy name-there and to the remembrance of thee. with my self have i desired thee in the night; yea, with my breath within me will

i seek thee early: for when thy crisis-lippings are in the land, the inhabitants of the world will learn being right. let favour be shewed to the big-shot, yet will he not learn being right: in the land of uprightness will he deal unjustly, and will not behold the majesty of vowelmovement-io-yeah. vowelmovement-io-yeah, when thy hand is lifted up, they will not see: but they will see, and be ashamed for their envy at the with-mum; yea, the fire of thine enemies will devour them. vowelmovement-io-yeah, thou wilt ordain complete for us: for thou also hast wrought all our doings in us. vowelmovement-io-yeah our theory, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name-there they are dead, they will not live; they are deceased, they will not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. thou hast increased the nation, vowelmovement-io-yeah, thou hast increased the nation: thou art given weight: thou hadst removed it far unto all the ends of the land. vowelmovement-io-yeah, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, vowelmovement-io-yeah. we have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the land; neither have the inhabitants of the world fallen. thy dead men will live, together with my dead body will they arise. awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the land will cast out the dead. come, my with-mum, enter thou into thy chambers, and shut thy openings about thee: hide thyself as it were for a little moment, until the indignation be overpast. for, behold, vowelmovement-io-yeah cometh out of his place to punish the inhabitants of the land for their torment: the land also will disclose her blood, and will no more cover her slain. in that day vowelmovement-io-yeah with his sore and great and strong sword will punish leviathan the piercing serpent, even leviathan that crooked serpent; and he will slay the dragon that is in the sea. in that day sing ye unto her, a vineyard of red wine. i vowelmovement-io-yeah do keep it; i will water it every moment: lest any hurt it, i will keep it night and day. fury is not in me: who would set the briers and thorns against me in battle? i would go through them, i would burn them together. or let him take hold of my strength, that he may do complete with me; and he will do complete with me. he will cause them that come of heel-topple-yakub to take root: immersed-to-theory-israel will blossom and bud, and fill the face-turnings of the world with fruit. hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? in measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. by this therefore will the torment of heel-topple-yakub be out-ofed; and this is all the fruit to take away his miss when he maketh all the stones of the butcher-place as chalkstones that are beaten in sunder, the prosperity-fortuna-asherahs and images will not stand up. yet the defended city will be desolate, and the habitation forsaken, and left like a place-of-word-desert: there will the calf feed, and there will he lie down, and consume the branches thereof. when the boughs thereof are withered, they will be broken off: the women come, and set them on fire: for it is a with-mum of no understanding: therefore he that did them will not have wombing on them, and he that formed them will shew them no favour. and it will come to pass in that day, that vowelmovement-io-yeah will beat off from the channel of the river unto the stream of narrows-create-mizraim-egypt, and ye will be gathered one by one, o ye child-betweeners of immersed-to-theory-israel. and it will come to pass in that day, that

the great mouthpiece-trumpet will be blown, and they will come which were ready to perish in the land of pine-song-immersed-syria and the outcasts in the land of narrow-create-mizraim-egypt, and will partake vowelmovement-io-yeah in the perfected mount at cast-complete-jerusalem. woe to the crown of pride, to the drunkards of gray-fruitful-ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! behold, the lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, will cast down to the land with the hand. the crown of pride, the drunkards of gray-fruitful-ephraim, will be trodden under feet-genitalia: and the glorious beauty, which is on the head of the fat valley, will be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. in that day will vowelmovement-io-yeah of troops be for a crown of glory, and for a diadem of beauty, unto the residue of his with-mum, and for a breath of crisis-lipping to him that sitteth in crisis-lipping and for strength to them that turn the battle to the gate. but they also have erred through wine, and through strong drink are out of the way; the darkener-server and the bringer have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. for all tables are full of vomit and filthiness, so that there is no place clean. whom will he teach knowledge? and whom will he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this with-mum. to whom he said, this is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. but vowelmovement-io-yeah string was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. wherefore hear vowelmovement-io-yeah string, ye scornful men, that rule this with-mum which is in cast-complete-jerusalem. because ye have said, we have did a covenant with death, and with hell-ask are we at agreement; when the overflowing scourge will pass through, it will not come unto us: for we have did lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the lord theory, behold, i lay in mark-zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that stick withth will not make haste. crisis-lipping also will i lay to the line, and being right to the plummet: and the hail will sweep away the refuge of lies, and the waters will overflow the hiding place. and your covenant with death will be disannulled, and your agreement with hell-ask will not stand; when the overflowing scourge will pass through, then ye will be trodden down by it. from the time that it goeth forth it will take you: for morning by morning will it stopskip on by day and by night: and it will be a vexation only to understand the report. for the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. for vowelmovement-io-yeah will rise up as in mount breaks-perazim, he will be wroth as in the valley of small-hill-gibeon, that he may do his doing, his strange-substantial doing; and bring to pass his act, his strange-substantial act. now therefore be ye not mockers, lest your bands be made strong: for i have heard from the lord theory of troops a consumption, even determined upon the whole land. give ye ear, and hear my voice; hearken, and hear my speech. doth the plowman plow all day to sow? doth he open and break the clods of

his ground? when he hath made plain the face-turnings thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? for his theory doth instruct him to discretion, and doth teach him. for the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. this also cometh forth from vowelmovement-io-yeah of troops, which is wonderful in counsel, and excellent in working. woe to lion-theory-ariel, to lion-theory-ariel, the city where dude-dawud dwelt! add ye year to year; let them kill butchers. yet i will distress lion-theory-ariel, and there will be heaviness and sorrow: and it will be unto me as lion-theory-ariel. and i will camp against thee round about, and will lay siege against thee with a mount, and i will raise forts against thee. and thou will be brought down, and will speak out of the ground, and thy speech will be low out of the dust, and thy voice will be, as of one that hath a familiar breath, out of the ground, and thy speech will whisper out of the dust. moreover the multitude of thy strangers will be like small dust, and the multitude of the terrible ones will be as chaff that passeth away: yea, it will be at an instant suddenly. thou will be visited of vowelmovement-io-yeah of troops with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. and the multitude of all the nations that fight against lion-theory-ariel, even all that fight against her and her munition, and that distress her, will be as a dream of a night vision. it will even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his self is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his self hath appetite: so will the multitude of all the nations be, that fight against mount mark-zion. stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. for vowelmovement-io-yeah hath poured out upon you breath of deep sleep, and hath closed your eyes: the bringers and your governors, the seers hath he covered. and the vision of all is become unto you as the strings of a book that is sealed, which men deliver to one that is learned, saying, read this, i pray thee: and he saith, i cannot; for it is sealed: and the book is delivered to him that is not learned, saying, read this, i pray thee: and he saith, i am not learned. wherefore the lord said, forasmuch as this with-mum draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, i will proceed to do a marvellous work among this with-mum, even a marvellous work and a wonder: for the wisdom of their wise men will perish, and the understanding of their prudent men will be hid. woe unto them that seek deep to hide their counsel from vowelmovement-io-yeah, and their doings are in the dark, and they say, who seeth us? and who knoweth us? surely your turning of things upside down will be esteemed as the potter's clay: for will the doing say of him that did it, he did me not? or will the thing framed say of him that framed it, he had no understanding? is it not yet a very little while, and build-white-lebanon will be turned into a fruitful field, and the fruitful field will be esteemed as a forest? and in that day will the deaf hear the strings of the book, and the eyes of the blind will see out of obscurity, and out of darkness. the meek also will increase their joy in vowelmovement-io-yeah, and the poor among men will rejoice in the perfected one of immersed-to-theory-israel. for the terrible one is brought to nought, and the scorner is consumed,

and all that watch for torment are cut off: that make a man an offender for a string, and lay a snare for him that reproveth in the gate, and turn aside the right for a thing of nought. therefore thou saith vowelmovement-io-yeah, who redeemed their-wing-organ-ibrahim, concerning the house of heel-topple-yakub, heel-topple-yakub will not now be ashamed, neither will his face-turnings now wax pale. but when he seeth his children, the doing of mine hands, in the nearin of him, they will perfect my name-there and perfect the perfected one of heel-topple-yakub, and will fear the theory of immersed-to-theory-israel. they also that erred in breath will come to understanding, and they that murmured will learn doctrine. woe to the embittered-rebellious child-betweeners, saith vowelmovement-io-yeah, that take counsel, but not of me; and that cover with a covering, but not of my breath, that they may add miss to miss that walk to go down into narrow-create-mizraim-egypt, and have not asked at my mouth; to strengthen themselves in the strength of big-house-firawn and to trust in the shadow of narrow-create-mizraim-egypt! therefore will the strength of big-house-firawn be your shame, and the trust in the shadow of narrow-create-mizraim-egypt your confusion. for his princes were at ten-zoan, and his ambassadors came to hanes. they were all ashamed of a with-mum that could not profit them, nor be an help nor profit, but a shame, and also a reproach. the burden of the beasts of the south: into the land of trouble and anguish, from whence come the lbia-olisyong and old gather-lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a with-mum that will not profit them. for the narrow-create-mizraim-egyptians will help in vain, and to no purpose: therefore have i cried concerning this, their strength is to sit still. now go, write it before them in a table, and note it in a book, that it may be for the time to come to the worlds of worlds: that this is a embittered-rebellious with-mum, lying child-betweeners, child-betweeners that will not hear the law of vowelmovement-io-yeah: which say to the seers, see not; and to the bringers, bring not unto us right things, speak unto us smooth things, bring deceits: get you out of the way, turn aside out of the path, cause the perfected one of immersed-to-theory-israel to cease from before us. wherefore thou saith the perfected one of immersed-to-theory-israel, because ye despise this string, and trust in oppression and perverseness, and stay thereon: therefore this torment will be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. and he will break it as the breaking of the potters' vessel that is broken in pieces; he will not spare: so that there will not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. for thus saith the lord theory, the perfected one of immersed-to-theory-israel; in returning and rest will ye be secured; in quietness and in confidence will be your strength: and ye would not. but ye said, no; for we will flee upon horses; therefore will ye flee: and we will ride upon the swift; therefore will they that pursue ye be swift. one thousand will flee at the rebuke of one; at the rebuke of five will ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. and therefore will vowelmovement-io-yeah wait, that he may be graceful unto you, and therefore will he be exalted, that he may have wombing upon you: for vowelmovement-io-yeah is a theory of crisis-lipping happy are all they that wait for him. for the with-mum will dwell in mark-zion at cast-complete-jerusalem: thou will weep no more: he will be very gracious unto thee at the voice of thy cry; when he will hear it, he will answer thee. and though the lord give you the bread of adversity, and the water of affliction, yet will not thy teachers be removed

into a corner any more, but thine eyes will see thy teachers: and thine ears will hear a string behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. ye will cease also the covering of thy given images of silver, and the ornament of thy images of gold: thou will cast them away as a menstuous cloth; thou will say unto it, get thee hence. then will he give the rain of thy seed, that thou will sow the earth withal; and bread of the increase of the earth, and it will be fat and plenteous: in that day will thy animal feed in large look-after-pastures. the oxen likewise and the young asses that ear the earth will eat clean provender, which hath been winnowed with the shovel and with the fan. and there will be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. moreover the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, in the day that vowelmovement-io-yeah bindeth up the breach of his with-mum, and healeth the stroke of their wound. behold, the name-there of vowelmovement-io-yeah cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, will reach to the midst of the neck, to sift the nations with the sihawah of wear-out-vanity: and there will be a bridle in the jaws of the with-mum, causing them to err. ye will have a song-immersed, as in the night when a perfected solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of vowelmovement-io-yeah, to the mighty one of immersed-to-theory-israel. and vowelmovement-io-yeah will cause his glorious voice to be heard, and will shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. for through the voice of vowelmovement-io-yeah will the pine-song-immersed-syrian be beaten down, which smote with a rod. and in every place where the grounded staff will pass, which vowelmovement-io-yeah will lay upon him, it will be with tabrets and harps: and in battles of shaking will he fight with it. for bait-tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of vowelmovement-io-yeah, like a stream of brimstone, doth kindle it. woe to them that go down to narrow-create-mizraim-egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the perfected one of immersed-to-theory-israel, neither seek vowelmovement-io-yeah! yet he also is wise, and will bring visual-ra-toil, and will not call back his strings: but will arise against the house of the visual-ra-toildors, and against the help of them that work torment. now the narrow-create-mizraim-egyptians are men, and not theory; and their horses flesh-immersed, and not breath. when vowelmovement-io-yeah will stretch out his hand, both he that helpeth will fall, and he that is holpen will fall down, and they all will fall together. for thus hath vowelmovement-io-yeah spoken unto me, like as the gather-lion and the kpir-young-lion roaring on his prey, when a multitude of watchers is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so will vowelmovement-io-yeah of troops come down to fight for mount mark-zion, and for the hill thereof. as birds flying, so will vowelmovement-io-yeah of troops defend cast-complete-jerusalem; defending also he will deliver it; and stopskipping he will preserve it. turn ye unto him from whom child-betweeners of immersed-to-theory-israel have deeply revolted. for in that day every man will cast away his ideal-bullshit-idols of silver, and his ideal-

bullshit-idols of gold, which your own hands have did unto you for a miss then will the pine-song-immersed-syrian fall with the sword, not of a mighty man; and the sword, not of a mean man, will devour him: but he will flee from the sword, and his young men will be discomfited. and he will stopskip on to his strong hold for fear, and his princes will be afraid of the ensign, saith vowel-movement-io-yeah, whose fire is in mark-zion, and his furnace in cast-complete-jerusalem. behold, a king will king in being right, and princes will rule in crisis-lipping and a man will be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. and the eyes of them that see will not be dim, and the ears of them that hear will hearken. the heart also of the rash will understand knowledge, and the tongue of the stammerers will be ready to speak plainly. the vile person will be no more called liberal, nor the churl said to be bountiful. for the vile person will speak villany, and his heart will work torment, to practise hypocrisy, and to utter error against vowel-movement-io-yeah, to do empty the self of the hungry, and he will cause the drink of the thirsty to fail. the items also of the item-churl are visual-ra-toil: he deviseth wicked devices to destroy the poor with lying strings, even when the needy speaketh right. but the liberal deviseth liberal things; and by liberal things will he stand. rise up, ye women that are at ease; hear my voice, ye careless child-betweens; give ear unto my speech. many days and years will ye be troubled, ye careless women: for the vintage will fail, the gathering will not come. tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. they will lament for the teats, for the pleasant fields, for the fruitful vine. upon the land of my with-mum will come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces will be forsaken; the multitude of the city will be left; the forts and towers will be for dens world, a joy of wild asses, a look-after-pasture of flocks; until breath be poured upon us from on high, and the place-of-word-desert be a fruitful field, and the fruitful field be counted for a forest. then crisis-lipping will dwell in the place-of-word-desert, and being right remain in the fruitful field. and the doing of being right will be complete; and the effect of being right quietness and assurance world. and my with-mum will dwell in a completeable habitation, and in sure dwellings, and in quiet resting places; when it will hail, coming down on the forest; and the city will be low in a low place. happy are ye that sow beside all waters, that send forth thither the feet-italia of the ox and the ass. woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou wilt cease to spoil, thou wilt be spoiled; and when thou wilt make an end to deal treacherously, they will deal treacherously with thee. vowel-movement-io-yeah, be graceful unto us; we have waited for thee: be thou their arm every morning, our securing also in the time of trouble. at the noise of the tumult the with-mum fled; at the lifting up of thyself the nations were scattered. and your spoil will be added like the gathering of the caterpillar: as the running to and fro of locusts will he run upon them. vowel-movement-io-yeah is exalted; for he dwelleth on high: he hath filled mark-zion with crisis-lipping and being right. and wisdom and knowledge will be the stability of thy times, and strength of securing: the fear of vowel-movement-io-yeah is his treasure. behold, their valiant ones will cry without: the ambassadors of complete will weep bitterly. the high-ways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. the land mourneth and languisheth: build-white-lebanon is ashamed and hewn down: sing-watch-sharon

is like a place-of-word-desert; and at-tooth-bashan and damp-unripe-grain-carmel shake off their fruits. now will i rise, saith vowel-movement-io-yeah; now will i be exalted; now will i lift up myself. ye will conceive chaff, ye will bring forth stubble: your breath, as fire, will devour you. and the with-mum will be as the burnings of lime: as thorns cut up will they be burned in the fire. hear, ye that are far off, what i have done; and, ye that are near, acknowledge my might. the fauters in mark-zion are afraid; fearfulness hath surprised the hypocrites. who among us will dwell with the devouring fire? who among us will dwell with world burnings? he that walketh rightly, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing visual-ra-toil; he will dwell on high: his place of defence will be the munitions of rocks: bread will be given him; his waters will be sure. thine eyes will see the king in his beauty: they will behold the land that is very far off. thine heart will meditate terror. where is the story-writer? where is the receiver? where is he that counted the towers? no see a fierce with-mum, a with-mum of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. look upon mark-zion, the city of our solemnities: thine eyes will see cast-complete-jerusalem a quiet habitation, a tent that will not be taken down; not one of the stakes thereof will ever be removed, neither will any of the cords thereof be broken. but there the glorious vowel-movement-io-yeah will be unto us a place of broad rivers and streams; wherein will go no galley with oars, neither will gallant ship pass thereby. for vowel-movement-io-yeah is our criterion-lip, vowel-movement-io-yeah is our lawgiver, vowel-movement-io-yeah is our king; he will secure us. thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the stopskip-lame take the prey. and the inhabitant will not say, i am sick: the with-mum that dwell therein will out-ofed their torment. come near, ye nations, to hear; and hearken, ye people: let the land hear, and all that is therein; the world, and all things that come forth of it. for the indignation of vowel-movement-io-yeah is upon all nations, and his fury upon all their troops: he hath fishing-net-destroyed them, he hath delivered them to the slaughter. their slain also will be cast out, and their stink will come up out of their carcases, and the mountains will be melted with their blood. and all the troop of namespaces will be dissolved, and the namespaces will be rolled together as a scroll: and all their troop will fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. for my sword will be aged-daughter-bathed in namespaces behold, it will come down upon red-idumea, and upon the with-mum of my curse, to crisis-lipping the sword of vowel-movement-io-yeah is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for vowel-movement-io-yeah hath a butcher in in-trouble-bozrah, and a great slaughter in the land of red-idumea. and the unicorns will come down with them, and the bulls with the bulls; and their land will be soaked with blood, and their dust made fat with fatness. for it is the day of vowel-movement-io-yeah's vengeance, and the year of recompences for the controversy of mark-zion. and the streams thereof will be turned into pitch, and the dust thereof into brimstone, and the land thereof will become burning pitch. it will not be quenched night nor day; the smoke thereof will go up to world: from generation to generation it will lie waste; none will pass through it to the worlds of worlds. but the cormorant and the bittern will possess it; the owl also and the raven will dwell in it: and he will stretch out upon it the line of confu-

sion, and the stones of emptiness. they will call the nobles thereof to the kingdom, but none will be there, and all her princes will be nothing. and thorns will come up in her palaces, nettles and brambles in the fortresses thereof: and it will be an habitation of dragons, and a court for owls. the wild beasts of the place-of-word-desert will also meet with the wild beasts of the island, and the satyr will cry to his fellow; the screech owl also will rest there, and find for herself a place of rest. there will the great owl make her nest, and lay, and hatch, and gather under her shadow: there will the vultures also be gathered, every one with her mate. seek ye out of the book of vowelmovement-io-yeah, and read: no one of these will fail, none will want her mate: for my mouth it hath directed, and his breath it hath gathered them. and he hath cast the lot for them, and his hand hath divided it unto them by line: they will possess it world, from generation to generation will they dwell therein. the place-of-word-desert and the solitary place will be glad for them; and the place-of-word-desert will rejoice, and blossom as the rose. it will blossom abundantly, and rejoice even with joy and singing: the weight of build-white-lebanon will be given unto it, the excellency of damp-unripe-grain-carmel and sing-watch-sharon, they will see the weight of vowelmovement-io-yeah, and the excellency of our theory. strengthen ye the weak hands, and confirm the feeble knees. say to them that are of a fearful heart, be strong, fear not: behold, your theory will come with vengeance, even theory with a recompence; he will come and secure you. then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. then will the stopskip-lame man stopskip-leap as an hart, and the tongue of the dumb sing: for in the place-of-word-desert will waters break out, and streams in the place-of-word-desert. and the parched ground will become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, will be grass with reeds and rushes. and an highway will be there, and a way, and it will be called the way of perfection; the stained will not stopskip on it; but it will be for those: the wayfaring men, though fools, will not err therein. no gath-er-lion will be there, nor any ravenous beast will go up thereon, it will not be found there; but the redeemed will walk there: and the ransomed of vowelmovement-io-yeah will return, and come to mark-zion with songs and world joy upon their heads: they will obtain joy and gladness, and sorrow and sighing will flee away. now it came to pass in the fourteenth year of king strong-oh-yeah-hezekiah, that scorching-sennacherib king of pine-song-immersed-syria came up against all the defended cities of know-hand-judah, and took them. and the king of pine-song-immersed-syria sent many-silent-rabshakeh from strike-lachish to cast-complete-jerusalem unto king strong-oh-yeah-hezekiah with a great army, and he stood by the conduit of the upper pool in the highway of the fuller's field. then came forth unto him theory-realization-eliakim, part-yeah-hilkiah's child-betweener which was over the house, and sit-build-shebna the story-writer, and yo-brother-joah, add-collect-asaph's child-betweener the recorder. and many-silent-rabshakeh said unto them, say ye now to strong-oh-yeah-hezekiah, thus saith the great king, the king of pine-song-immersed-syria what confidence is this wherein thou trustest? i say, sayest thou, (but they are but vain strings) i have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? lo, thou trustest in the staff of this broken reed, on narrow-create-mizraim-egypt; whereon if a man lean, it will go into his hand, and pierce it: so is big-house-firawn king of narrow-create-mizraim-egypt to all that trust in him. but if thou say to me, we trust in vowelmovement-io-yeah our theory: is it not he, whose high-places-death-stages and whose butcher-places strong-oh-

yeah-hezekiah hath taken away, and said to know-hand-judah and to cast-complete-jerusalem, ye will partake before this butcher-place? now therefore give pledges, i pray thee, to my master the king of pine-song-immersed-syria and i will give thee two thousand horses, if thou be able on thy part to set riders upon them. how then wilt thou turn away the face-turnings of one captain of the least of my master's workers, and put thy trust on narrow-create-mizraim-egypt for chariots and for horsemen? and am i now come up without vowelmovement-io-yeah against this land to destroy it? vowelmovement-io-yeah said unto me, go up against this land, and destroy it. then said theory-realization-eliakim and sit-build-shebna and yo-brother-joah unto many-silent-rabshakeh, speak, i pray thee, unto thy workers in the high-aram language; for we understand it: and speak not to us in the hand-know-jews language, in the ears of the with-mum that are on the wall. but many-silent-rabshakeh said, hath my master sent me to thy master and to thee to speak these strings? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? then many-silent-rabshakeh stood, and cried with a loud voice in the hand-know-jews language, and said, hear ye the strings of the great king, the king of pine-song-immersed-syria thus saith the king, let not strong-oh-yeah-hezekiah deceive you: for he will not be able to deliver you. neither let strong-oh-yeah-hezekiah make you trust in vowelmovement-io-yeah, saying, vowelmovement-io-yeah will surely deliver us: this city will not be delivered into the hand of the king of pine-song-immersed-syria hearken not to strong-oh-yeah-hezekiah: for thus saith the king of pine-song-immersed-syria do an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until i come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. beware lest strong-oh-yeah-hezekiah persuade you, saying, vowelmovement-io-yeah will deliver us. hath any of the theory of the nations delivered his land out of the hand of the king of pine-song-immersed-syria where are the theory of gourd-vessel-hamath and envelop-arphad? where are the theory of tellings-sepharvaim? and have they delivered keep-guard-samaria out of my hand? who are they among all the theory of these lands, that have delivered their land out of my hand, that vowelmovement-io-yeah should deliver cast-complete-jerusalem out of my hand? but they held their peace, and answered him not a string: for the king's directive was, saying, answer him not. then came theory-realization-eliakim, betweener of part-yeah-hilkiah, that was over the household, and sit-build-shebna the story-writer, and yo-brother-joah, betweener of add-collect-asaph, the recorder, to strong-oh-yeah-hezekiah with their clothes rent, and told him the strings of many-silent-rabshakeh. and it came to pass, when king strong-oh-yeah-hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the alpha-beit-house of vowelmovement-io-yeah. and he sent theory-realization-eliakim, who was over the household, and sit-build-shebna the story-writer, and the elders of the darkener-server covered with sackcloth, unto secure-ohyeah-isaiah the bringer betweener of adoption-amoz. and they said unto him, thus saith strong-oh-yeah-hezekiah, this day is a day of trouble, and of rebuke, and of blasphemy: for child-betweeners are come to the birth, and there is not strength to bring forth. it may be vowelmovement-io-yeah thy theory will hear the strings of many-silent-rabshakeh, whom the king of pine-song-immersed-syria his master hath sent to reproach the living theory, and will reprove the strings which vowelmovement-io-yeah thy theory hath heard: wherefore lift up thy

prayer for the remnant that is left. so the workers of king strong-oh-yeah-hezekiah came to secure-ohyeah-isaiah. and secure-ohyeah-isaiah said unto them, thus will ye say unto your master, thus saith vowelmovement-io-yeah, be not afraid of the strings that thou hast heard, wherewith the servants of the king of pine-song-immersed-syria have blasphemed me. behold, i will send a blast upon him, and he will hear a rumour, and return to his own land; and i will cause him to fall by the sword in his own land. so many-silent-rabshakeh returned, and found the king of pine-song-immersed-syria warring against white-build-libnah: for he had heard that he was departed from strike-lachish. and he heard say concerning stay-away-tirhakah king of cush-spindle-ethiopia, he is come forth to make war with thee. and when he heard it, he sent messengers to strong-oh-yeah-hezekiah, saying, thus will ye speak to strong-oh-yeah-hezekiah king of know-hand-judah, saying, let not thy theory, in whom thou trustest, deceive thee, saying, cast-complete-jerusalem will not be given into the hand of the king of pine-song-immersed-syria behold, thou hast heard what the kings of pine-song-immersed-syria have done to all lands by destroying them utterly; and will thou be delivered? have the theory of the nations delivered them which my fathers have destroyed, as fleece-pass-by-gozan, and conceived-gladness-haran, and sequence-rezephe, and child-betweeners of delight-while-eden which were in mound-sing-minister-tel-asar? where is the king of gourd-vessel-hamath, and the king of envelop-arphad, and the king of the city of tellings-sepharvaim, movement-hena, and twist-ivah? and strong-oh-yeah-hezekiah received the letter from the hand of the messengers, and read it: and strong-oh-yeah-hezekiah went up unto the alpha-beit-house of vowelmovement-io-yeah, and spread it before vowelmovement-io-yeah. and strong-oh-yeah-hezekiah prayed unto vowelmovement-io-yeah, saying, vowelmovement-io-yeah of troops, theory of immersed-to-theory-israel, that dwell between the neariners, thou art the theory, even thou alone, of all the kingdoms of the land: thou hast did namespaces and land. incline thine ear, vowelmovement-io-yeah, and hear; open thine eyes, vowelmovement-io-yeah, and see: and hear all the strings of scorching-sennacherib, which hath sent to reproach the living theory. of a truth, vowelmovement-io-yeah, the kings of pine-song-immersed-syria have laid waste all the nations, and their countries, and have cast their theory into the fire: for they were no theory, but the doing of men's hands, wood and stone: therefore they have destroyed them. now therefore, vowelmovement-io-yeah our theory, secure us from his hand, that all the kingdoms of the land may know that thou art vowelmovement-io-yeah, even thou only. then secure-ohyeah-isaiah betweener of adoption-amoz sent unto strong-oh-yeah-hezekiah, saying, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, whereas thou hast prayed to me against scorching-sennacherib king of pine-song-immersed-syria this is the string which vowelmovement-io-yeah hath stringed concerning him; the virgin, the daughter-housa of mark-zion, hath despised thee, and laughed thee to scorn; the daughter-housa of cast-complete-jerusalem hath shaken her head at thee. whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the perfected one of immersed-to-theory-israel. by thy workers hast thou reproached the lord, and hast said, by the multitude of my chariots am i come up to the height of the mountains, to the sides of build-white-lebanon; and i will cut down the tall cedars thereof, and the choice fir trees thereof: and i will enter into the height of his border, and the forest of his damp-unripe-grain-carmel. i have digged, and drunk water; and with the sole of my feet-genitalia

have i dried up all the rivers of the besieged places. hast thou not heard long ago, how i have done it; and of ancient times, that i have formed it? now have i brought it to pass, that thou shouldst be to lay waste defenced cities into ruinous heaps. therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. but i know thy abode, and thy going out, and thy coming in, and thy rage against me. because thy rage against me, and thy tumult, is come up into mine ears, therefore will i put my hook in thy nose, and my bridle in thy lips, and i will turn thee back by the way by which thou camest. and this will be a sign unto thee, ye will eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. and the remnant that is escaped of the house of know-hand-judah will again take root downward, and bear fruit upward: for out of cast-complete-jerusalem will go forth a remnant, and they that escape out of mount mark-zion: the zeal of vowelmovement-io-yeah of troops will do this. therefore thus saith vowelmovement-io-yeah concerning the king of pine-song-immersed-syria he will not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. by the way that he came, by the same will he return, and will not come into this city, saith vowelmovement-io-yeah. for i will defend this city to secure it for mine own sake, and for my worker dude-dawud's sake. then the messenger of vowelmovement-io-yeah went forth, and smote in the camp of the pine-song-immersed-syrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so scorching-sennacherib king of pine-song-immersed-syria departed, and went and returned, and dwelt at house-pasture-nineveh. and it came to pass, as he was partaking in the house of miracle-soft-nisroch his theory, that glorify-the-king-adrammelech and immersed-prince-collect-sharezer his child-betweeners smote him with the sword; and they escaped into the land of appeal-armenia-ararat: and banned-sharp-esarhaddon his child-betweener kinged in his stead. in those days was strong-oh-yeah-hezekiah sick unto death. and secure-ohyeah-isaiah the bringer betweener of adoption-amoz came unto him, and said unto him, thus saith vowelmovement-io-yeah, set thine house in order: for thou wilt die, and not live. then strong-oh-yeah-hezekiah turned his face-turnings toward the wall, and prayed unto vowelmovement-io-yeah, and said, remember now, vowelmovement-io-yeah, i beseech thee, how i have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. and strong-oh-yeah-hezekiah wept sore. then came vowelmovement-io-yeah string to secure-ohyeah-isaiah, saying, go, and say to strong-oh-yeah-hezekiah, thus saith vowelmovement-io-yeah, the theory of dude-dawud thy father, i have heard thy prayer, i have seen thy tears: behold, i will add unto thy days fifteen years. and i will deliver thee and this city out of the hand of the king of pine-song-immersed-syria and i will defend this city. and this will be a sign unto thee from vowelmovement-io-yeah, that vowelmovement-io-yeah will do this thing that he hath stringed; behold, i will bring again the shadow of the degrees, which is gone down in the sun dial of grip-ahaz, ten degrees backward. so the sun returned ten degrees, by which degrees it was gone down. the writing of strong-oh-yeah-hezekiah king of know-hand-judah, when he had been sick, and was recovered of his sickness: i said in the cutting off of my days, i will go to the gates of the grave-ask: i am deprived of the residue of my years. i said, i will not see vowelmovement-io-yeah,

even vowelmovement-io-yeah, in the land of the living: i will behold man no more with the inhabitants of the world. mine age is departed, and is removed from me as a watcher's tent: i have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. i reckoned till morning, that, as a gather-lion, so will he break all my bones: from day even to night wilt thou make an end of me. like a crane or a swallow, so did i chatter: i did mourn as a dove: mine eyes fail with looking upward: vowelmovement-io-yeah, i am oppressed; undertake for me. what will i say? he hath both stringed unto me, and himself hath done it: i will go softly all my years in the bitterness of my self. vowelmovement-io-yeah, by these things men live, and in all these things is the life of my breath: so wilt thou recover me, and make me to live. behold, for complete i had great bitterness: but thou hast in love to my self delivered it from the pit of corruption: for thou hast cast all my misses behind thy back. for the grave-ask cannot rave thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. the living, the living, he will praise thee, as i do this day: the father to child-betweeners will make known thy truth. vowelmovement-io-yeah was ready to secure me: therefore we will sing my songs to the stringed instruments all the days of our life in the alpha-beit-house of vowelmovement-io-yeah. for secure-ohyeah-isaiah had said, let them take a lump of figs, and lay it for a plaster upon the boil, and he will recover. strong-oh-yeah-hezekiah also had said, what is the sign that i will go up to the alpha-beit-house of vowelmovement-io-yeah? at that time bitter-lowly-merodachbaladan, betweener of wear-out-windor-sill-baladan, king of mix-wear-out-babylon, sent letters and a present to strong-oh-yeah-hezekiah: for he had heard that he had been sick, and was recovered. and strong-oh-yeah-hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the scents, and the precious ointment, and all the house of his kliarmour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that strong-oh-yeah-hezekiah shewed them not. then came secure-ohyeah-isaiah the bringer unto king strong-oh-yeah-hezekiah, and said unto him, what said these men? and from whence came they unto thee? and strong-oh-yeah-hezekiah said, they are come from a far country unto me, even from mix-wear-out-babylon. then said he, what have they seen in thine house? and strong-oh-yeah-hezekiah answered, all that is in mine house have they seen: there is nothing among my treasures that i have not shewed them. then said secure-ohyeah-isaiah to strong-oh-yeah-hezekiah, hear vowelmovement-io-yeah string of troops: behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, will be carried to mix-wear-out-babylon: nothing will be left, saith vowelmovement-io-yeah. and of thy child-betweeners that will issue from thee, which thou wilt beget, will they take away; and they will be eunuchs in the palace of the king of mix-wear-out-babylon. then said strong-oh-yeah-hezekiah to secure-ohyeah-isaiah, good is vowelmovement-io-yeah string which thou hast stringed. he said moreover, for there will be complete and truth in my days. comfort ye, comfort ye my with-mum, saith your theory. speak ye comfortably to cast-complete-jerusalem, and cry unto her, that her warfare is accomplished, that her torment is pardoned: for she hath received of vowelmovement-io-yeah's hand double for all her misses. the voice of him that crieth in the place-of-word-desert, prepare ye the way of vowelmovement-io-yeah, make straight in the place-of-word-desert a highway for our theory. every valley will be exalted, and every mountain and hill will be made low: and the crooked will be made straight, and the rough places

plain, and the weight of vowelmovement-io-yeah will be revealed, and all flesh-immersed will see it together: for the mouth of vowelmovement-io-yeah hath stringed it. the voice said, cry, and he said, what will i cry? all flesh-immersed is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because breath of vowelmovement-io-yeah bloweth upon it: surely the with-mum is grass. the grass withereth, the flower fadeth: but the string of our theory will stand to world. o mark-zion, that bringest good tidings, get thee up into the high mountain; o cast-complete-jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of know-hand-judah, behold your theory! behold, the lord theory will come with strong hand, and his arm will rule for him: behold, his reward is with him, and his work before him. he will feed his flock like a watcher: he will gather the lambs with his arm, and carry them in his bosom, and will gently lead those that are with young. who hath measured the waters in the hollow of his hand, and meted out namespaces with the span, and comprehended the dust of the land in a measure, and weighed the mountains in scales, and the hills in a balance? who hath directed breath of vowelmovement-io-yeah, or being his counsellor hath taught him? with whom took he counsel, and who instructed him, and taught him in the path of crisis-lipping and taught him knowledge, and shewed to him the way of understanding? behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing, and build-white-lebanon is not sufficient to burn, nor the beasts thereof sufficient for a up-on. all nations before him are as nothing; and they are counted to him less than nothing, and wear-out-vanity. to whom then will ye liken theory? or what likeness will ye compare unto him? the workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. he that is so impoverished that he hath no high chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that will not be moved. have ye not known? have ye not heard? hath it not been told you from the headstart? have ye not understood from the foundations of the land? it is he that sitteth upon the circle of the land, and the inhabitants thereof are as grasshoppers; that stretcheth out the namespaces as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he doth the criterion-lips of the land as wear-out-vanity. yea, they will not be planted; yea, they will not be sown: yea, their stock will not take root in the land: and he will also blow upon them, and they will wither, and the whirlwind will take them away as stubble. to whom then will ye liken me, or will i be equal? saith the perfected one. lift up your eyes on high, and behold who hath created these things, that bringeth out their troop by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. why sayest thou, o heel-topple-yakub, and speakest, o immersed-to-theory-israel, my way is hid from vowelmovement-io-yeah, and my crisis-lipping is stopskipped from my theory? hast thou not known? hast thou not heard, that the world theory, vowelmovement-io-yeah, the creator of the ends of the land, fainteth not, neither is weary? there is no searching of his understanding. he giveth power to the faint; and to them that have no might he increaseth strength. even the youths will faint and be weary, and the young men will utterly fall: but they that wait upon vowelmovement-io-yeah will renew their strength; they will mount up with wings as eagles; they will run, and not be weary; and they will walk, and not faint. keep silence before me, o islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to crisis-lipping

who raised up the right man from the east, called him to his foot-genital, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. he pursued them, and passed safely; even by the way that he had not gone with his feet-genitalia. who hath wrought and done it, calling the generations from the headstart? i vowelmovement-io-yeah, the first, and with the last; i am he, the isles saw it, and feared; the ends of the land were afraid, drew near, and came. they helped every one his neighbour; and every one said to his brother, be of good courage. so the carpenter encouraged the goldsmith, and he that smootheth with the hot-hammer him that smote the anvil, saying, it is ready for the soldering; and he fastened it with nails, that it should not be moved. but thou, immersed-to-theory-israel, art my worker, heel-topple-yakub whom i have chosen, the seed of their-wing-organ-ibrahim my friend, thou whom i have taken from the ends of the land, and called thee from the chief men thereof, and said unto thee, thou art my worker; i have chosen thee, and not cast thee away. fear thou not; for i am with thee: be not dismayed; for i am thy theory: i will strengthen thee; yea, i will help thee; yea, i will uphold thee with the right hand of my being right. behold, all they that were incensed against thee will be ashamed and confounded: they will be as nothing; and they that strive with thee will perish. thou will seek them, and will not find them, even them that contended with thee: they that war against thee will be as nothing, and as a thing of nought. for i vowelmovement-io-yeah thy theory will hold thy right hand, saying unto thee, fear not; i will help thee. fear not, thou worm heel-topple-yakub, and ye men of immersed-to-theory-israel; i will help thee, saith vowelmovement-io-yeah, and thy redeemer, the perfected one of immersed-to-theory-israel. behold, i will make thee a new sharp threshing instrument having teeth: thou will thresh the mountains, and beat them small, and will make the hills as chaff. thou will fan them, and the wind will carry them away, and the whirlwind will scatter them: and thou will rejoice in vowelmovement-io-yeah, and will glory in the perfected one of immersed-to-theory-israel. when the poor and needy seek water, and there is none, and their tongue faileth for thirst, i vowelmovement-io-yeah will hear them, i the theory of immersed-to-theory-israel will not forsake them. i will open rivers in high-places-death-stages, and fountains in the midst of the valleys: i will make the place-of-word-desert a pool of water, and the dry land springs of water. i will plant in the place-of-word-desert the cedar, the shittah tree, and the myrtle, and the oil tree; i will set in the place-of-word-desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of vowelmovement-io-yeah hath done this, and the perfected one of immersed-to-theory-israel hath created it. produce your cause, saith vowelmovement-io-yeah; bring forth your strong reasons, saith the king of heel-topple-yakub. let them bring them forth, and shew us what will happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. shew the things that are to come hereafter, that we may know that ye are theory: yea, do good, or do visual-ra-toil, that we may be dismayed, and behold it together. behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. i have raised up one from the north, and he will come: from the rising of the sun will he call upon my name-there and he will come upon princes as upon mortar, and as the potter treadeth clay. who hath declared from the headstart, that we may know? and beforetime, that we may say, he is right? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your strings. the

first will say to mark-zion, behold, behold them: and i will give to cast-complete-jerusalem one that bringeth good tidings. for i beheld, and there was no man; even among them, and there was no counsellor, that, when i asked of them, could answer a string. behold, they are all wear-out-vanity; their doings are nothing; their images are wind and confusion. behold my worker, whom i uphold; mine elect, in whom my self delighteth; i have put my breath upon him: he will nearin forth crisis-lipping to the corpse-nations. he will not cry, nor lift up, nor cause his voice to be heard in the street. a bruised reed will he not break, and the smoking flax will he not quench: he will nearin forth crisis-lipping unto truth. he will not fail nor be discouraged, till he have set crisis-lipping in the land: and the isles will wait for his law. thus saith theory vowel-movement-io-yeah, he that created the namespaces, and stretched them out; he that spread forth the land, and that which cometh out of it; he that giveth breath unto the with-mum upon it, and breath to them that walk therein: i vowelmovement-io-yeah have called thee in being right, and will hold thine hand, and will keep thee, and give thee for a covenant of the with-mum, for a light of the corpse-nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. i am vowelmovement-io-yeah: that is my name-there and my weight will i not give to another, neither my praise to graven images. behold, the former things are come to pass, and new things do i declare: before they spring forth i tell you of them. sing unto vowel-movement-io-yeah a new song-immersed, and his praise from the end of the land, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. let the place-of-word-desert and the cities thereof lift up their voice, the villages that pottery-kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the head of the mountains. let them give weight unto vowelmovement-io-yeah, and declare his praise in the islands. vowel-movement-io-yeah will go forth as a mighty man, he will stir up jealousy like a man of war: he will cry, yea, roar; he will prevail against his enemies. i have long time holden my peace; i have been still, and refrained myself: now will i cry like a travailing woman; i will destroy and devour at once. i will do waste mountains and hills, and dry up all their herbs; and i will do the rivers islands, and i will dry up the pools. and i will bring the blind by a way that they knew not; i will lead them in paths that they have not known: i will do darkness light before them, and crooked strings straight. these strings will i do unto them, and not forsake them. they will be turned back, they will be greatly ashamed, that trust in graven images, that say to the images, ye are our theory. hear, ye deaf; and look, ye blind, that ye may see. who is blind, but my worker? or deaf, as my messenger that i sent? who is blind as he that is perfect, and blind as vowelmovement-io-yeah's worker? seeing many things, but thou keepest not; opening the ears, but he heareth not. vowelmovement-io-yeah is well pleased for his being right' sake; he will magnify the drops-of-teaching-torah and make it honourable. but this is a with-mum robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, restore. who among you will give ear to this? who will hearken and hear for the time to come? who gave heel-topple-yakub for a spoil, and immersed-to-theory-israel to the robbers? did not vowelmovement-io-yeah, he against whom we have missed? for they would not walk in his ways, neither were they obedient unto his law. therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart. but now thus saith vowelmovement-io-yeah that created thee, o heel-topple-

yakub, and he that formed thee, o immersed-to-theory-israel, fear not: for i have redeemed thee, i have called thee by thy name-there thou art mine. when thou pass-est through the waters, i will be with thee; and through the rivers, they will not overflow thee: when thou walk-est through the fire, no be burned; neither will the flame kindle upon thee. for i am vowelmovement-io-yeah thy theory, the perfected one of immersed-to-theory-israel, thy saviour: i gave narrows-create-mizraim-egypt for thy out-of, cush-spindle-ethiopia and grandpa-seba for thee. since thou wast precious in my sight, thou hast been hon-ourable, and i have loved thee: therefore will i give men for thee, and people for thy life. fear not: for i am with thee: i will bring thy seed from the east, and gather thee from the west; i will say to the north, give up; and to the south, keep not back: bring my child-betweeners from far, and my child-betweenas from the ends of the land; even ev-ery one that is called by my name-there for i have created him for my weight, i have formed him; yea, i have did him. bring forth the blind with-mum that have eyes, and the deaf that have ears. let all the nations be added together, and let the people be assembled: who among them can de-clare this, and shew us former things? let them bring forth their witnesses, that they may be rightified: or let them hear, and say, it is truth. ye are my witnesses, saith vowel-movement-io-yeah, and my worker whom i have cho-sen: that ye may know and stick with me, and understand that i am he: before me there was no theory formed, nei-ther will there be after me. i, even i, am vowelmovement-io-yeah; and beside me there is no saviour. i have de-clared, and have secured, and i have shewed, when there was no strange-substantial theory among you: therefore ye are my witnesses, saith vowelmovement-io-yeah, that i am theory. yea, before the day was i am he; and there is none that can deliver out of my hand: i will work, and who will let it? thus saith vowelmovement-io-yeah, your re-deemer, the perfected one of immersed-to-theory-israel; for your sake i have sent to mix-wear-out-babylon, and have brought down all their nobles, and the as-genies-kas-dimms, whose cry is in the ships. i am vowelmovement-io-yeah, your perfected one, the creator of immersed-to-theory-israel, your king. thus saith vowelmovement-io-yeah, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they will lie down together, they will not rise: they are extinct, they are quenched as tow. remember ye not the former things, neither consider the things of old. behold, i will do a new thing; now it will spring forth; will ye not know it? i will even do a way in the place-of-word-desert, and rivers in the place-of-word-desert. the beast of the field will honour me, the dragons and the owls: because i give waters in the place-of-word-desert, and rivers in the place-of-word-desert, to give drink to my with-mum, my chosen. this with-mum have i formed for myself; they will shew forth my praise. but thou hast not called upon me, o heel-topple-yakub; but thou hast been weary of me, o immersed-to-theory-israel. thou hast not brought me the small animal of thy up-ons; neither hast thou honoured me with thy butchers. i have not caused thee to work for with an rest-absorber, nor wearied thee with incense. thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy butchers: but thou hast made me to work for with thy misses, thou hast wearied me with thine seasons. i, even i, am he that blutteth out thy crimes for mine own sake, and will not remember thy misses. put me in remembrance: let us plead together: declare thou, that thou mayest be rightified. thy first father hath missed, and thy teachers have transgressed against me. therefore i have profaned the princes of the perfected, and have given heel-topple-yakub to the curse, and immersed-to-theory-israel to re-

proaches. yet now hear, o heel-topple-yakub my worker; and immersed-to-theory-israel, whom i have chosen: thus saith vowelmovement-io-yeah that did thee, and formed thee from the womb, which will help thee; fear not, o heel-topple-yakub, my worker; and thou, song-joy-jesu-run, whom i have chosen. for i will pour water upon him that is thirsty, and floods upon the dry ground: i will pour my breath upon thy seed, and my knee-pooling upon thine offspring: and they will spring up as among the grass, as willows by the water courses. one will say, i am vowel-movement-io-yeah's; and another will call himself by the name-there of heel-topple-yakub; and another will sub-scribe with his hand unto vowelmovement-io-yeah, and surname himself by the name-there of immersed-to-the-ory-israel. thus saith vowelmovement-io-yeah the king of immersed-to-theory-israel, and his redeemer vowel-movement-io-yeah of troops; i am the first, and i am the last; and beside me there is no theory. and who, as i, will call, and will declare it, and set it in order for me, since i appointed the ancient with-mum? and the things that are coming, and will come, let them shew unto them. fear ye not, neither be afraid: have not i told thee from that time, and have declared it? ye are even my witnesses. is there a theory beside me? yea, there is no theory; i know not any. they that make a graven image are all of them wear-out-vanity; and their delectable things will not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. who hath formed a theory, or molten a graven image that is profitable for nothing? behold, all his fellows will be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they will fear, and they will be ashamed together. the smith with the tongs both worketh in the coals, and fashioneth it with hot-hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. the carpen-ter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and doth it after the figure of a man, according to the beauty of a man; that it may remain in the house. he heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. then will it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he doth a theory, and partakepeth it; he doth it a graven image, and falleth down thereto. he bur-neth part thereof in the fire; with part thereof he eateth flesh-immersed; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, aha, i am warm, i have seen the fire: and the residue thereof he doth a theory, even his graven image: he falleth down unto it, and partakepeth it, and prayeth unto it, and saith, deliver me; for thou art my theory. they have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. and none considereth in his heart, neither is there knowledge nor understanding to say, i have burned part of it in the fire; yea, also i have baked bread upon the coals thereof; i have roasted flesh-immersed, and eaten it: and will i do the residue thereof an abomination? will i fall down to the stock of a tree? he feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his self, nor say, is there not a lie in my right hand? remember these, o heel-topple-yakub and immersed-to-theory-israel; for thou art my worker: i have formed thee; thou art my worker: o immersed-to-theory-israel, no be forgotten of me. i have blotted out, as a thick cloud, thy crimes, and, as a cloud, thy misses: return unto me; for i have redeemed thee. sing, o ye namespacer; for vowelmovement-io-yeah hath done it: shout, ye lower parts of the land: break forth into singing, ye mountains,

o forest, and every tree therein: for vowelmovement-io-yeah hath redeemed heel-topple-yakub, and given weight himself in immersed-to-theory-israel. thus saith vowel-movement-io-yeah, thy redeemer, and he that formed thee from the womb, i am vowelmovement-io-yeah that doth all things; that stretcheth forth the namespaces alone; that spreadeth abroad the land by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the string of his worker, and performeth the counsel of his messengers; that saith to cast-complete-jerusalem, thou will be inhabited; and to the cities of know-hand-judah, ye will be built-between, and i will raise up the decayed places thereof: that saith to the deep, be dry, and i will dry up thy rivers: that saith of belly-cyrus, he is my watcher, and will perform all my pleasure: even saying to cast-complete-jerusalem, thou will be built-between; and to the possibility-hall, thy foundation will be laid. thus saith vowelmovement-io-yeah to his use-anointed, to belly-cyrus, whose right hand i have holden, to subdue nations before him; and i will loose the loins of kings, to open before him the two leaved gates; and the gates will not be shut; i will go before thee, and make the crooked places straight: i will break in pieces the gates of brass, and cut in sunder the bars of iron: and i will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that i, vowelmovement-io-yeah, which call thee by thy name-there i am the theory of immersed-to-theory-israel. for heel-topple-yakub my worker's sake, and immersed-to-theory-israel mine elect, i have even called thee by thy name-there i have surnamed thee, though thou hast not known me. i am vowelmovement-io-yeah, and there is none else, there is no theory beside me: i girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. i am vowelmovement-io-yeah, and there is none else. i form the light, and create darkness: i do complete, and create visual-ra-toil: i vowelmovement-io-yeah do all these things. drop down, ye namespaces, from above, and let the skies pour down being right: let the land open, and let them bring forth securing, and let being right spring up together; i vowelmovement-io-yeah have created it. woe unto him that striveth with his dor! let the potsherd strive with the potsherds of the earth. will the clay say to him that fashioneth it, what dost thou? or thy work, he hath no hands? woe unto him that saith unto his father, what begetteth thou? or to the woman, what hast thou brought forth? thus saith vowelmovement-io-yeah, the perfected one of immersed-to-theory-israel, and his maker, ask me of things to come concerning my child-betweeners, and concerning the work of my hands direct ye me. i have did the land, and created man upon it: i, even my hands, have stretched out the namespaces, and all their troop have i directed. i have raised him up in being right, and i will direct all his ways: he will build-between my city, and he will send my captives, not for price nor reward, saith vowel-movement-io-yeah of troops. thus saith vowelmovement-io-yeah, the labour of narrows-create-mizraim-egypt, and merchandise of cush-spindle-ethiopia and of the grand-parents-sabeans, men of stature, will come over unto thee, and they will be thine: they will come after thee; in chains they will come over, and they will fall down unto thee, they will make supplication unto thee, saying, surely theory is in thee; and there is none else, there is no theory. verily thou art a theory that hidest thyself, o theory of immersed-to-theory-israel, the saviour. they will be ashamed, and also confounded, all of them: they will go to confusion together that are makers of ideal-bullshit-idols. but immersed-to-theory-israel will be secured in vowel-movement-io-yeah with a world securing: ye will not be

ashamed nor confounded world without end. for thus saith vowelmovement-io-yeah that created the namespaces; theory himself that formed the land and did it; he hath established it, he created it not in vain, he formed it to be inhabited: i am vowelmovement-io-yeah; and there is none else. i have not stringed in secret, in a dark place of the land: i said not unto the seed of heel-topple-yakub, seek ye me in vain: i vowelmovement-io-yeah speak being right, i declare things that are right. assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a theory that cannot secure. tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not i vowelmovement-io-yeah? and there is no theory else beside me; a right theory and a saviour; there is none beside me. look unto me, and be ye secured, all the ends of the land: for i am theory, and there is none else. i have sworn by myself, the string is gone out of my mouth in being right, and will not return, that unto me every knee will bow, every tongue will swear. surely, will one say, in vowelmovement-io-yeah have i being right and strength: even to him will men come; and all that are incensed against him will be ashamed. in vowelmovement-io-yeah will all the seed of immersed-to-theory-israel be rightified, and will glory. fun-wither-bel boweth down, at-him-nebo stoopeth, their ideal-bullshit-idols were upon the beasts, and upon the animal your carriages were heavy laden; they are a burden to the weary beast. they stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity, hearken unto me, o house of heel-topple-yakub, and all the remnant of the house of immersed-to-theory-israel, which are borne by me from the belly, which are carried from the womb: and even to your old age i am he; and even to hoar hairs will i carry you: i have did, and i will bear; even i will carry, and will deliver you. to whom will ye liken me, and make me equal, and compare me, that we may be like? they lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he doth it a theory: they fall down, ye, they partake. they bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place will he not remove: yea, one will cry unto him, yet can he not answer, nor secure him out of his trouble. remember this, and shew yourselves men: bring it again to mind, o ye transgressors. remember the former things of old: for i am theory, and there is none else; i am theory, and there is none like me, declaring the end from the head-start, and from ancient times the things that are not yet done, saying, my counsel will stand, and i will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, i have stringed it, i will also bring it to pass; i have purposed it, i will also do it. hearken unto me, ye stouthearted, that are far from being right: i bring near my being right; it will not be far off, and my securing will not tarry; and i will place securing in mark-zion for immersed-to-theory-israel my glory. come down, and sit in the dust, o virgin daughter-housa of mix-wear-out-babylon, sit on the ground: there is no throne, o daughter-housa of the as-genies-kasdimns: for thou will no more be called tender and delicate. take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, stopskip on the rivers. thy nakedness will be uncovered, yea, thy shame will be seen: i will take vengeance, and i will not meet thee as a man. as for our redeemer, vowelmovement-io-yeah of troops is his name-there the perfected one of immersed-to-theory-israel. sit thou silent, and get thee into darkness, o daughter-housa of the as-genies-kasdimns: for thou will no more be called, the lady of kingdoms. i was wroth with

my with-mum, i have polluted mine inheritance, and given them into thine hand: thou didst shew them no womb; upon the ancient hast thou very heavily laid thy yoke; and thou saidst, i will be a lady to world: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, i am, and none else beside me; i will not sit as a widow, neither will i know the loss of children: but these two things will come to thee in a moment in one day, the loss of children, and widowhood: they will come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. for thou hast trusted in thy wickedness: thou hast said, none seeth me. thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, i am, and none else beside me. therefore will visual-ra-toil come upon thee; no know from whence it riseth: and mischief will fall upon thee; no be able to put it off: and desolation will come upon thee suddenly, which no know. stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou will be able to profit, if so be thou mayest prevail. thou art wearied in the multitude of thy counsels. let now the astrologers, the stargazers, the monthly prognosticators, stand up, and secure thee from these things that will come upon thee. behold, they will be as stubble; the fire will burn them; they will not deliver themselves from the power of the flame: there will not be a coal to warm at, nor fire to sit before it. thus will they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they will wander every one to his quarter; none will secure thee. hear ye this, o house of heel-topple-yakub, which are called by the name-there of immersed-to-theory-israel, and are come forth out of the waters of know-hand-judah, which swear by the name-there of vowelmovement-io-yeah, and make mention of the theory of immersed-to-theory-israel, but not in truth, nor in being right. for they call themselves of the perfected city, and stay themselves upon the theory of immersed-to-theory-israel; vowelmovement-io-yeah of troops is his name-there i have declared the former things from the headstart; and they went forth out of my mouth, and i shewed them; i did them suddenly, and they came to pass. because i knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; i have even from the beginning declared it to thee; before it came to pass i shewed it thee: lest thou shouldst say, mine idol hath done them, and my graven image, and my molten image, hath directed them. thou hast heard, see all this; and will not ye declare it? i have shewed thee new things from this time, even hidden things, and thou didst not know them. they are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, behold, i knew them. yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for i knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. for my name's sake will i defer mine anger, and for my praise will i refrain for thee, that i cut thee not off. behold, i have refined thee, but not with silver; i have chosen thee in the furnace of affliction. for mine own sake, even for mine own sake, will i do it: for how should my name-there be polluted? and i will not give my weight unto another. hearken unto me, o heel-topple-yakub and immersed-to-theory-israel, my called; i am he; i am the first, i also am the last. mine hand also hath laid the foundation of the land, and my right hand hath spanned the namespaces: when i call unto them, they stand up together. all ye, assemble yourselves, and hear; which among them hath declared these things? vowelmovement-io-yeah hath loved

him: he will do his pleasure on mix-wear-out-babylon, and his arm will be on the as-genies-kasdimns. i, even i, have stringed; yea, i have called him: i have brought him, and he will make his way prosperous. come ye near unto me, hear ye this; i have not stringed in secret from the headstart; from the time that it was, there am i: and now the lord theory, and his breath, hath sent me. thus saith vowelmovement-io-yeah, thy redeemer, the perfected one of immersed-to-theory-israel; i am vowelmovement-io-yeah thy theory which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. o that thou hadst hearkened to my directives! then had thy complete been as a river, and thy being right as the sieves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name-there should not have been cut off nor destroyed from before me. go ye forth of mix-wear-out-babylon, flee ye from the as-genies-kasdimns, with a voice of singing declare ye, tell this, utter it even to the end of the land; say ye, vowelmovement-io-yeah hath redeemed his worker heel-topple-yakub. and they thirsted not when he led them through the place-of-word-deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. there is no complete, saith vowelmovement-io-yeah, unto the big-shot. listen, o isles, unto me; and hearken, ye people, from far; vowelmovement-io-yeah hath called me from the womb; from the bowels of my mother hath he made mention of my name-there and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, thou art my worker, o immersed-to-theory-israel, in whom i will be given weight. then i said, i have laboured in vain, i have spent my strength for nought, and in vain: yet surely my crisis-lipping is with vowelmovement-io-yeah, and my work with my theory. and now, saith vowelmovement-io-yeah that formed me from the womb to be his worker, to bring heel-topple-yakub again to him, though immersed-to-theory-israel be not added, yet will i be weight in the eyes of vowelmovement-io-yeah, and my theory will be my strength. and he said, it is a light thing that thou shouldst be my worker to raise up the branches of heel-topple-yakub, and to restore the preserved of immersed-to-theory-israel: i will also give thee for a light to the corpse-nations, that thou mayest be my securing for ever of the land. thus saith vowelmovement-io-yeah, the redeemer of immersed-to-theory-israel, and his perfected one, to him whom man despiseth, to him whom the nation abhorreth, to a worker of governors, kings will see and arise, princes also will partake, because of vowelmovement-io-yeah that is sticking-withful, and the perfected one of immersed-to-theory-israel, and he will choose thee. thus saith vowelmovement-io-yeah, in an acceptable time have i heard thee, and in a day of securing have i helped thee: and i will preserve thee, and give thee for a covenant of the with-mum, to establish the land, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, go forth; to them that are in darkness, shew yourselves. they will feed in the ways, and their look-after-pastures will be in all high-places-death-stages. they will not hunger nor thirst; neither will the heat nor sun hit them: for he that hath wombing on them will lead them, even by the springs of water will he guide them. and i will make all my mountains a way, and my highways will be exalted. behold, these will come from far: and, lo, these from the north and from the west; and these from the land of sinim. sing, o namespaces; and be joyful, o land; and break forth into singing, o mountains: for vowelmovement-io-yeah hath comforted his with-mum, and will have wombing upon his afflicted. but mark-zion said, vowelmovement-io-yeah hath forsaken me, and my lord

hath forgotten me. can a woman forget her sucking child, that she should not have compassion on betweneer of her womb? yea, they may forget, yet will i not forget thee. behold, i have graven thee upon the palms of my hands; thy walls are continually before me, thy child-betweeners will make haste; thy destroyers and they that made thee waste will go forth of thee. lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. as i live, saith vowelmovement-io-yeah, thou will surely cluthe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. for thy waste and thy desolate places, and the land of thy destruction, will even now be too narrow by reason of the inhabitants, and they that swallowed thee up will be far away. child-betweeners which thou will have, after thou hast lost the other, will say again in thine ears, the place is too strait for me: give place to me that i may dwell. then will thou say in thine heart, who hath begotten me these, seeing i have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? behold, i was left alone; these, where had they been? thus saith the lord theory, behold, i will lift up mine hand to the corpse-nations, and set up my standard to the with-mum: and they will bring thy child-betweeners in their arms, and thy daughters will be carried upon their shoulders, and kings will be thy nursing fathers, and their queens thy nursing mothers: they will bow down to thee with their face-turnings toward the land, and lick up the dust of thy feet-genitalia; and thou will know that i am vowelmovement-io-yeah: for they will not be ashamed that wait for me. will the prey be taken from the mighty, or the lawful captive delivered? but thus saith vowelmovement-io-yeah, even the captives of the mighty will be taken away, and the prey of the terrible will be delivered: for i will contend with him that contendeth with thee, and i will secure thy child-betweeners. and i will feed them that oppress thee with their own flesh-immersed; and they will be drunken with their own blood, as with sweet wine: and all flesh-immersed will know that i vowelmovement-io-yeah am thy saviour and thy redeemer, the mighty one of heel-topple-yakub. thus saith vowelmovement-io-yeah, where is the bill of your mother's divorcement, whom i have put away? or which of my creditors is it to whom i have sold you? behold, for your seasons have ye sold yourselves, and for your crimes is your mother put away. wherefore, when i came, was there no man? when i called, was there none to answer? is my hand shortened at all, that i cannot redeem? or have i no power to deliver? behold, at my rebuke i dry up the sea, i make the rivers a place-of-word-desert: their fish stinketh, because there is no water, and dieth for thirst. i cluthe the namespaces with blackness, and i make sackcluth their covering. the lord theory hath given me the tongue of the learned, that i should know how to speak a string in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. the lord theory hath opened mine ear, and i was not embittered-rebellious, neither turned away back. i gave my back to the hits, and my cheeks to them that plucked off the hair: i hid not my face-turnings from shame and spitting. for the lord theory will help me; therefore will i not be confounded: therefore have i set my face-turnings like a flint, and i know that i will not be ashamed. he is near that rightifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. behold, the lord theory will help me; who is he that will condemn me? lo, they all will wax old as a garment; the moth will eat them up. who is among you that feareth vowelmovement-io-yeah, that obeyeth the voice of his worker, that walketh in darkness, and hath no light? let him trust in the name-there of vowelmovement-io-yeah, and stay upon his theory. behold, all

ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. this will ye have of mine hand; ye will lie down in sorrow. hearken to me, ye that follow after being right, ye that seek vowelmovement-io-yeah: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. look unto their-wing-organ-ibrahim your father, and unto her-immersedness-sara that bare you: for i called him alone, and knee-pooled him, and increased him. for vowelmovement-io-yeah will comfort mark-zion: he will comfort all her waste places; and he will make her place-of-word-desert like delight-while-eden, and her place-of-word-desert like the garden of vowelmovement-io-yeah; joy and gladness will be found therein, thanks, and the voice of melody. hearken unto me, my with-mum; and give ear unto me, o my nation: for a drops-of-teaching-torah will proceed from me, and i will make my crisis-lipping to rest for a light of the with-mum. my being right is near; my securing is gone forth, and mine arms will criterion-lip the with-mum; the isles will wait upon me, and on mine arm will they trust. lift up your eyes to the namespaces, and look upon the land beneath: for the namespaces will vanish away like smoke, and the land will wax old like a garment, and they that dwell therein will die in like manner: but my securing will be to world, and my being right will not be abolished. hearken unto me, ye that know being right, the with-mum in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. for the moth will eat them up like a garment, and the worm will eat them like wool: but my being right will be to world, and my securing from generation to generation. awake, awake, put on strength, o arm of vowelmovement-io-yeah; awake, as in the ancient days, in the generations of old. art thou not it that hath cut wide-rahah, and wounded the dragon? art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to stopskip on therefore the redeemed of vowelmovement-io-yeah will return, and come with singing unto mark-zion; and world joy will be upon their head: they will obtain gladness and joy; and sorrow and mourning will flee away. i, even i, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that will die, and of betweneer of man which will be made as grass; and forgettest vowelmovement-io-yeah thy dor, that hath stretched forth the namespaces, and laid the foundations of the land; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? the captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. but i am vowelmovement-io-yeah thy theory, that divided the sea, whose sieves roared: vowelmovement-io-yeah of troops is his name-there and i have put my strings in thy mouth, and i have covered thee in the shadow of mine hand, that i may plant the namespaces, and lay the foundations of the land, and say unto mark-zion, thou art my with-mum. awake, awake, stand up, o cast-complete-jerusalem, which hast drunk at the hand of vowelmovement-io-yeah the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. there is none to guide her among all the child-betweeners whom she hath brought forth; neither is there any that taketh her by the hand of all the child-betweeners that she hath brought up. these two things are come unto thee; who will be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom will i comfort thee? thy child-betweeners have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of vowelmovement-io-yeah, the rebuke of thy theory. therefore hear now this, thou afflicted, and drunken, but not

with wine: thus saith thy lord vowelmovement-io-yeah, and thy theory that pleadeth the cause of his with-mum, behold, i have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou wilt no more drink it again; but i will put it into the hand of them that afflict thee; which have said to thy self, bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over. awake, awake; put on thy strength, o mark-zion; put on thy beautiful garments, o cast-complete-jerusalem, the perfected city: for henceforth there will no more come into thee the foreskinned and the stained. shake thyself from the dust; arise, and sit down, o cast-complete-jerusalem: loose thyself from the bands of thy neck, o captive daughter-housa of mark-zion. for thus saith vowelmovement-io-yeah, ye have sold yourselves for nought; and ye will be redeemed without money. for thus saith the lord theory, my with-mum went down aforetime into narrow-createmizraim-egypt to sojourn there; and the pine-song-immersed-syrian oppressed them without cause. now therefore, what have i here, saith vowelmovement-io-yeah, that my with-mum is taken away for nought? they that rule over them make them to howl, saith vowelmovement-io-yeah; and my name-there continually every day is blasphemed. therefore my with-mum will know my name-there therefore they will know in that day that i am he that doth speak: behold, it is i. how beautiful upon the mountains are the feet-genitalia of him that bringeth good tidings, that publisheth complete; that bringeth good tidings of good, that publisheth securing; that saith unto mark-zion, thy theory kingeth! thy watchmen will lift up the voice; with the voice together will they sing: for they will see eye to eye, when vowelmovement-io-yeah will bring again mark-zion. break forth into joy, sing together, ye waste places of cast-complete-jerusalem: for vowelmovement-io-yeah hath comforted his with-mum, he hath redeemed cast-complete-jerusalem. vowelmovement-io-yeah hath made bare his perfected arm in the eyes of all the nations; and all the ends of the land will see the securing of our theory. depart ye, depart ye, go ye out from thence, touch no stained thing; go ye out of the midst of her; be ye clean, that bear the items of vowelmovement-io-yeah. for ye will not go out with haste, nor go by flight: for vowelmovement-io-yeah will go before you; and the theory of immersed-to-theory-israel will be your rereward. behold, my worker will deal prudently, he will be exalted and extolled, and be very high. as many were astonished at thee; his visage was so marred more than any man, and his form more than the child-betweeners of men: so will he sprinkle many nations; the kings will shut their mouths at him: for that which had not been told them will they see; and that which they had not heard will they consider. who hath stuck with our report? and to whom is the arm of vowelmovement-io-yeah revealed? for he will grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we will see him, there is no beauty that we should desire him. he is despised and rejected of men; a man of sorrows, and acquainted with grief: and he hid as it were our face-turnings from him; he was despised, and we esteemed him not. surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of theory, and afflicted. but he was wounded for our crimes, he was bruised for our seasons: the chastisement of our complete was upon him; and with his stripes we are healed. all we like sheep have gone astray; we have turned every one to his own way; and vowelmovement-io-yeah hath laid on him the torment of us all. he was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. he was taken

from prison and from crisis-lipping and who will declare his generation? for he was cut off out of the land of the living: for the crime of my with-mum was he stricken. and he did his grave with the big-shots, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. yet it was good in the eyes of vowelmovement-io-yeah to bruise him; he hath put him to grief: when thou wilt make his self a offering for miss he will see his seed, he will prolong his days, and the pleasure of vowelmovement-io-yeah will prosper in his hand. he will see of the travail of his self, and will be satisfied: by his knowledge will my right worker rightify many; for he will bear their seasons. therefore will i divide him a portion with the great, and he will divide the spoil with the strong; because he hath poured out his self unto death: and he was numbered with the transgressors; and he bare the miss of many, and made intercession for the transgressors. sing, o barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are child-betweeners of the desolate than child-betweeners of the married woman, saith vowelmovement-io-yeah. enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou wilt break forth on the right hand and on the left; and thy seed will inherit the corpse-nations, and make the desolate cities to be inhabited. fear not; for no be ashamed: neither be thou confounded; for no be put to shame: for thou wilt forget the shame of thy youth, and will not remember the reproach of thy widowhood any more. for thy dor is thine man; vowelmovement-io-yeah of troops is his name-there and thy redeemer the perfected one of immersed-to-theory-israel; the theory of the whole land will he be called. for vowelmovement-io-yeah hath called thee as a woman forsaken and grieved in breath, and a woman of youth, when thou wast refused, saith thy theory. for a small moment have i forsaken thee; but with great mercies will i gather thee. in a little wrath i hid my face-turnings from thee for a moment; but with world kindness will i have wombing on thee, saith vowelmovement-io-yeah thy redeemer. for this is as the waters of rest-nuh unto me: for as i have sworn that the waters of rest-nuh should no more go over the land; so have i sworn that i would not be wroth with thee, nor rebuke thee. for the mountains will depart, and the hills be removed; but my kindness will not depart from thee, neither will the covenant of my complete be removed, saith vowelmovement-io-yeah that hath wombing on thee. o thou afflicted, tossed with tempest, and not comforted, behold, i will lay thy stones with fair colours, and lay thy foundations with sapphires. and i will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. and all thy child-betweeners will be taught of vowelmovement-io-yeah; and great will be the complete of thy child-betweeners. in being right will thou be established: thou wilt be far from oppression; for no fear: and from terror; for it will not come near thee. behold, they will surely gather together, but not by me: whosoever will gather together against thee will fall for thy sake. behold, i have created the smith that bloweth the coals in the fire, and that bringeth forth an item for his doing; and i have created the waster to destroy. no item that is formed against thee will prosper; and every tongue that will rise against thee in crisis-lipping thou wilt condemn. this is the heritage of the workers of vowelmovement-io-yeah, and their being right is of me, saith vowelmovement-io-yeah. ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and

let your self delight itself in fatness. incline your ear, and come unto me: hear, and your self will live; and i will make a world covenant with you, even the sure mercies of dude-dawud. behold, i have given him for a witness to the people, a leader and director to the people. behold, thou wilt call a nation that thou knowest not, and nations that knew not thee will run unto thee because of vowelmovement-io-yeah thy theory, and for the perfected one of immersed-to-theory-israel; for he hath given weight thee. seek ye vowelmovement-io-yeah while he may be found, call ye upon him while he is near: let the big-shot forsake his way, and the unrighteous man his thoughts: and let him return unto vowelmovement-io-yeah, and he will have wombing upon him; and to our theory, for he will abundantly pardon. for my thoughts are not your thoughts, neither are your ways my ways, saith vowelmovement-io-yeah. for as the namespaces are higher than the land, so are my ways higher than your ways, and my thoughts than your thoughts. for as the rain cometh down, and the snow from namespaces and returneth not thither, but watereth the land, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so will my string be that goeth forth out of my mouth: it will not return unto me void, but it will accomplish that which i please, and it will prosper in the thing whereto i sent it. for ye will go out with joy, and be led forth with complete: the mountains and the hills will break forth before you into singing, and all the trees of the field will clap their hands. instead of the thorn will come up the fir tree, and instead of the brier will come up the myrtle tree: and it will be to vowelmovement-io-yeah for a name-there for a world sign that will not be cut off. thus saith vowelmovement-io-yeah, keep ye crisis-lipping and do being right: for my securing is near to come, and my being right to be revealed. happy is the man that doeth this, and betweener of man that layeth hold on it; that keepeth the seventh from polluting it, and keepeth his hand from doing any visual-ra-toil. neither let betweener of the stranger, that hath joined himself to vowelmovement-io-yeah, speak, saying, vowelmovement-io-yeah hath utterly separated me from his with-mum: neither let the eunuch say, behold, i am a dry tree. for thus saith vowelmovement-io-yeah unto the eunuchs that keep my sevenths, and choose the things that please me, and take hold of my covenant; even unto them will i give in mine house and within my walls a place and a name-there better than of child-betweeners and of child-betweenas: i will give them a world name-there that will not be cut off. also the child-betweeners of the stranger, that join themselves to vowelmovement-io-yeah, to work for him, and to love the name-there of vowelmovement-io-yeah, to be his workers, every one that keepeth the seventh from polluting it, and taketh hold of my covenant; even them will i bring to my perfected mountain, and make them joyful in my house of prayer: their up-ons and their butchers will be accepted upon mine butcher-place; for mine house will be called an house of prayer for all with-mum. the lord theory, which gathereth the outcasts of immersed-to-theory-israel saith, yet will i gather others to him, beside those that are gathered unto him. all ye beasts of the field, come to devour, yea, all ye beasts in the forest. his watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. yea, they are greedy dogs which can never have enough, and they are watchers that cannot understand: they all look to their own way, every one for his gain, from his quarter. come ye, say they, i will fetch wine, and we will fill ourselves with strong drink; and to morrow will be as this day, and much more abundant. the right perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the right is taken away from the visual-ra-toil to come. he will enter into complete: they

will rest in their beds, each one walking in his uprightness. but draw near hither, ye child-betweeners of the sorceress, the seed of the adulterer and the whore. against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of crime, a seed of falsehood. enflaming yourselves with ideal-bullshit-idols under every green tree, slaying children in the valleys under the cliffs of the rocks? among the smooth stones of the stream is thy portion; they, they are thy cover-lut even to them hast thou poured a pouring, thou hast up-oned a rest-absorber. should i receive comfort in these? upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to cbhoffer butcher. behind the openings also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovestest their bed where thou sawest it. and thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell-ask. thou art wearied in the greatness of thy way; yet saidst thou not, there is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. and of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not i held my peace even of old, and thou fearest me not? i will declare thy being right, and thy doings; for they will not profit thee. when thou criest, let thy companies deliver thee; but the wind will carry them all away; wear-out-vanity will take them: but he that putteth his trust in me will possess the land, and will inherit my perfected mountain; and will say, cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my with-mum. for thus saith the high and lofty one that inhabiteth eternity, whose name-there is perfected; i dwell in the high and perfected place, with him also that is of a contrite and humble breath, to revive breath of the humble, and to revive the heart of the contrite ones. for i will not contend to world, neither will i be always wroth: for breath should fail before me, and the selfs which i have did. for the torment of his covetousness was i wroth, and smote him: i hid me, and was wroth, and he went on frowardly in the way of his heart. i have seen his ways, and will heal him: i will lead him also, and restore comforts unto him and to his mourners. i create the fruit of the lips; complete, complete to him that is far off, and to him that is near, saith vowelmovement-io-yeah; and i will heal him. but the big-shot are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. there is no complete, saith my theory, to the big-shot. cry aloud, spare not, lift up thy voice like a mouthpiece-trumpet and shew my with-mum their crime, and the house of heel-topple-yakub their misses. yet they seek me daily, and delight to know my ways, as a nation that did being right, and forsook not the ordinance of their theory: they ask of me the ordinances of being right; they take delight in approaching to theory. wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our self, and thou takest no knowledge? behold, in the day of your fast ye find pleasure, and exact all your labours. behold, ye fast for strife and debate, and to hit with the fist of big-shottedness: ye will not fast as ye do this day, to make your voice to be heard on high. is it such a fast that i have chosen? a day for a man to afflict his self? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to vowelmovement-io-yeah? is not this the fast that i have chosen? to loose the bands of big-shottedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked,

that thou cover him; and that thou hide not thyself from thine own flesh-immersed? then will thy light break forth as the morning, and thine health will spring forth speedily: and thy being right will go before thee; the weight of vowelmovement-io-yeah will be thy rereward; then will thou call, and vowelmovement-io-yeah will answer; thou will cry, and he will say, here i am. if thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wear-out-vanity; and if thou draw out thy self to the hungry, and satisfy the afflicted self; then will thy light rise in obscurity, and thy darkness be as the noon day: and vowelmovement-io-yeah will guide thee continually, and satisfy thy self in drought, and make fat thy bones: and thou will be like a watered garden, and like a spring of water, whose waters fail not. and they that will be of thee will build-between the old waste places: thou will raise up the foundations of many generations; and thou will be called, the repairer of the breach, the restorer of paths to dwell in. if thou turn away thy foot-genital from the seventh, from doing thy pleasure on my perfected day; and call the seventh a delight, the perfected of vowelmovement-io-yeah, honourable; and will honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own strings: then will thou delight thyself in vowelmovement-io-yeah; and i will cause thee to ride upon the high-places-death-stages of the land, and feed thee with the heritage of heel-topple-yakub thy father: for the mouth of vowelmovement-io-yeah hath stringed it. behold, vowelmovement-io-yeah's hand is not shortened, that it cannot secure; neither his ear heavy, that it cannot hear: but your seasons have separated between you and your theory, and your misses have hid his face-turnings from you, that he will not hear. for your hands are ceased with blood, and your fingers with torment; your lips have stringed lies, your tongue hath muttered perverseness. none calleth for being right, nor any pleadeth for truth: they trust in wear-out-vanity, and speak lies; they conceive mischief, and bring forth torment. they hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. their webs will not become garments, neither will they cover themselves with their doings: their doings are doings of torment, and the act of violence is in their hands. their feet-genitalia run to visual-ra-toil, and they make haste to shed innocent blood: their thoughts are thoughts of torment; wasting and destruction are in their paths. the way of complete they know not; and there is no crisis-lipping in their goings: they have made them crooked paths: whosoever goeth therein will not know complete. therefore is crisis-lipping far from us, neither doth being right overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. we grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men. we roar all like bears, and mourn sore like doves: we look for crisis-lipping but there is none; for securing, but it is far off from us. for our crimes are multiplied before thee, and our misses testify against us: for our crimes are with us; and as for our seasons, we know them; in transgressing and lying against vowelmovement-io-yeah, and departing away from our theory, speaking oppression and revolt, conceiving and uttering from the heart strings of falsehood. and crisis-lipping is turned away backward, and being right standeth afar off: for truth is fallen in the street, and equity cannot enter. yea, truth faileth; and he that departeth from visual-ra-toil maketh himself a prey: and vowelmovement-io-yeah saw it, and it displeased him that there was no crisis-lipping and he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought securing unto him; and his being right, it sustained him. for he put on

being right as a bronze-tooth-khashan, and an helmet of securing upon his head; and he put on the garments of vengeance for cluthing, and was clad with zeal as a cloak. according to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. so will they fear the name-there of vowelmovement-io-yeah from the west, and his weight from the rising of the sun. when the enemy will come in like a flood, breath of vowelmovement-io-yeah will lift up a standard against him. and the redeemer will come to mark-zion, and unto them that turn from crime in heel-topple-yakub, saith vowelmovement-io-yeah. as for me, this is my covenant with them, saith vowelmovement-io-yeah; my breath that is upon thee, and my strings which i have put in thy mouth, will not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith vowelmovement-io-yeah, from henceforth and world. arise, shine; for thy light is come, and the weight of vowelmovement-io-yeah is risen upon thee. for, behold, the darkness will cover the land, and gross darkness the people: but vowelmovement-io-yeah will arise upon thee, and his weight will be seen upon thee. and the corpse-nations will come to thy light, and kings to the brightness of thy rising. lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy child-betweeners will come from far, and thy daughters will be nursed at thy side. then thou will see, and flow together, and thine heart will fear, and be enlarged; because the abundance of the sea will be converted unto thee, the forces of the corpse-nations will come unto thee. the multitude of camels will cover thee, the dromedaries of discuss-court-midian and tired-ephah; all they from coming-saba will come: they will bring gold and incense; and they will shew forth the praises of vowelmovement-io-yeah. all the flocks of pottery-kedar will be gathered together unto thee, the rams of prophecies-nebaioth will immerse unto thee: they will come up with acceptance on mine butcher-place, and i will weigh the house of my glory. who are these that fly as a cloud, and as the doves to their windows? surely the isles will wait for me, and the ships of cypress-cedar-tarshish first, to bring thy child-betweeners from far, their silver and their gold with them, unto the name-there of vowelmovement-io-yeah thy theory, and to the perfected one of immersed-to-theory-israel, because he hath given weight thee. and the child-betweeners of strangers will build-between up thy walls, and their kings will immerse unto thee: for in my wrath i smote thee, but in my favour have i had wombing on thee. therefore thy gates will be open continually; they will not be shut day nor night; that men may bring unto thee the forces of the corpse-nations, and that their kings may be brought. for the nation and kingdom that will not work for thee will perish; yea, those nations will be utterly wasted. the weight of build-white-lebanon will come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my perfected; and i will make the place of my feet-genitalia weight. the child-betweeners also of them that afflicted thee will come bending unto thee; and all they that despised thee will bow themselves down at the soles of thy feet-genitalia; and they will call thee; the city of vowelmovement-io-yeah, the mark-zion of the perfected one of immersed-to-theory-israel. whereas thou has been forsaken and hated, so that no man went through thee, i will make thee an world excellency, a joy of many generations. thou will also suck the milk of the corpse-nations, and will suck the breast of kings: and thou will know that i vowelmovement-io-yeah am thy saviour and thy redeemer, the mighty one of heel-topple-yakub. for brass i will bring gold, and for iron i will bring silver, and for wood brass, and for stones iron: i will also make thy officers complete, and thine exactors

being right. violence will no more be heard in thy land, wasting nor destruction within thy borders; but thou wilt call thy walls securing, and thy gates praise. the sun will be no more thy light by day; neither for brightness will the moon give light unto thee: but vowelmovement-io-yeah will be unto thee a world light, and thy theory thy glory. thy sun will no more go down; neither will thy moon withdraw itself: for vowelmovement-io-yeah will be thine world light, and the days of thy mourning will be ended. thy with-mum also will be all right: they will inherit the land to world, the branch of my planting, the doing of my hands, that i may be given weight. a little one will become a thousand, and a small one a strong nation: i vowelmovement-io-yeah will hasten it in his time. breath of the lord vowelmovement-io-yeah is upon me; because vowelmovement-io-yeah hath use-anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of vowelmovement-io-yeah, and the day of vengeance of our theory; to comfort all that mourn; to appoint unto them that mourn in mark-zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for breath of heaviness; that they might be called trees of being right, the planting of vowelmovement-io-yeah, that he might be given weight. and they will build-between the old wastes, they will raise up the former desolations, and they will repair the waste cities, the desolations of many generations. and strangers will stand and feed your flocks, and the child-betweeners of the alien will be your plowmen and your vinedressers. but ye will be named the darkener-server of vowelmovement-io-yeah: men will call you the immerses of our theory: ye will eat the riches of the corpse-nations, and in their weight will ye boast yourselves. for your shame ye will have double; and for confusion they will rejoice in their portion: therefore in their land they will possess the double: world joy will be unto them. for i vowelmovement-io-yeah love crisis-lipping i hate robbery for up-on; and i will direct their work in truth, and i will make a world covenant with them. and their seed will be known among the corpse-nations, and their offspring among the with-mum: all that see them will acknowledge them, that they are the seed which vowelmovement-io-yeah hath knee-pooled. i will greatly rejoice in vowelmovement-io-yeah, my self will be joyful in my theory; for he hath clothed me with the garments of securing, he hath covered me with the robe of being right, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her items. for as the land bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the lord theory will cause being right and praise to spring forth before all the nations. for mark-zion's sake will i not hold my complete, and for cast-complete-jerusalem's sake i will not rest, until the being right thereof go forth as brightness, and the securing thereof as a lamp that burneth. and the corpse-nations will see thy being right, and all kings thy weight: and thou wilt be called by a new name-there which the mouth of vowelmovement-io-yeah will name-there thou wilt also be a crown of glory in the hand of vowelmovement-io-yeah, and a royal diadem in the hand of thy theory. thou wilt no more be termed forsaken; neither will thy land any more be termed desolate: but thou wilt be called bah-my-belongings-in-her-hephzih, and thy land owned-married-beulah: for vowelmovement-io-yeah delighteth in thee, and thy land will be married. for as a young man marrieth a virgin, so will thy child-betweeners marry thee: and as the bridegroom rejoiceth over the bride, so will thy theory rejoice over thee. i have set watchmen upon thy walls, o cast-complete-jerusalem, which will never hold their complete day

nor night: ye that make mention of vowelmovement-io-yeah, keep not silence, and give him no rest, till he establish, and till he make cast-complete-jerusalem a praise in the land. vowelmovement-io-yeah hath sworn by his right hand, and by the arm of his strength, surely i will no more give thy corn to be meat for thine enemies; and the child-betweeners of the stranger will not drink thy wine, for the which thou hast laboured: but they that have added it will eat it, and rave vowelmovement-io-yeah; and they that have brought it together will drink it in the courts of my perfection. go through, go through the gates; prepare ye the way of the with-mum; cast up, cast up the highway; gather out the stones; lift up a standard for the with-mum. behold, vowelmovement-io-yeah hath proclaimed for ever of the world, say ye to the daughter-housa of mark-zion, behold, thy securing cometh; behold, his reward is with him, and his work before him. and they will call them, the perfected with-mum, the redeemed of vowelmovement-io-yeah: and thou wilt be called, sought out, a city not forsaken. who is this that cometh from man-red-edom, with dyed garments from in-trouble-bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? i that speak in being right, mighty to secure. wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? i have trodden the winepress alone; and of the with-mum there was none with me: for i will tread them in mine anger, and trample them in my fury; and their blood will be sprinkled upon my garments, and i will stain all my raiment. for the day of vengeance is in mine heart, and the year of my redeemed is come. and i looked, and there was none to help; and i wondered that there was none to uphold: therefore mine own arm brought securing unto me; and my fury, it upheld me. and i will tread down the with-mum in mine anger, and make them drunk in my fury, and i will bring down their strength to the land. i will mention the lovingkindnesses of vowelmovement-io-yeah, and the praises of vowelmovement-io-yeah, according to all that vowelmovement-io-yeah hath bestowed on us, and the great goodness toward the house of immersed-to-theory-israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. for he said, surely they are my with-mum, child-betweeners that will not lie: so he was their saviour. in all their affliction he was afflicted, and the messenger of his presence secured them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. but they rebelled, and vexed his perfected breath: therefore he was turned to be their enemy, and he fought against them. then he remembered the days of old, draw-out-mose, and his with-mum, saying, where is he that brought them up out of the sea with the watcher of sheep of his flock? where is he that put his perfected breath within him? that led them by the right hand of draw-out-mose with his glorious arm, dividing the water before them, to do himself a world name-there that led them through the deep, as an horse in the place-of-word-desert, that they should not stumble? as a beast goeth down into the valley, breath of vowelmovement-io-yeah caused him to rest: so didst thou lead thy with-mum, to do thyself a glorious name-there look down from namespaces and behold from the habitation of thy perfection and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? doubtless thou art our father, though their-wing-organ-ibrahim be ignorant of us, and immersed-to-theory-israel acknowledge us not: thou, vowelmovement-io-yeah, art our father, our redeemer; thy name-there is from world. vowelmovement-io-yeah, why hast thou made us to err from thy ways, and hardened our heart from thy fear? return for thy workers' sake, the

branches of thine inheritance. the with-mum of thy perfection have possessed it but a little while: our adversaries have trodden down thy perfected. we are thine: thou never barest role over them; they were not called by thy name-there oh that thou wouldst rend the namespaces, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name-there known to thine adversaries, that the nations may tremble at thy presence! when thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, o theory, beside thee, what he hath prepared for him that waiteth for him. thou meetest him that rejoiceth and worketh being right, those that remember thee in thy ways: behold, thou art wroth; for we have missed: in those is continuance, and we will be secured. but we are all as an stained thing, and all our being rights are as filthy rags; and we all do fade as a leaf; and our seasons, like the wind, have taken us away. and there is none that calleth upon thy name-there that stirreth up himself to take hold of thee: for thou hast hid thy face-turnings from us, and hast consumed us, because of our seasons. but now, vowelmovement-io-yeah, thou art our father; we are the clay, and thou our potter; and we all are the doing of thy hand. be not wroth very sore, vowelmovement-io-yeah, neither remember torment forever: behold, see, we beseech thee, we are all thy with-mum. thy perfected cities are a place-of-word-desert, mark-zion is a place-of-word-desert, cast-complete-jerusalem a desolation. our perfected and our beautiful house, where our fathers raved thee, is burned up with fire: and all our pleasant things are laid waste. wilt thou refrain thyself for these things, vowelmovement-io-yeah? wilt thou hold thy peace, and afflict us very sore? i am sought of them that asked not for me; i am found of them that sought me not: i said, behold me, behold me, unto a nation that was not called by my name-there i have spread out my hands all the day unto an embittered-rebellious with-mum, which walketh in a way that was not good, after their own thoughts; a with-mum that provoketh me to anger continually to my face-turnings; that butcherth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh-immersed, and broth of abominable things is in their items; which say, stand by thyself, come not near to me; for i am holier than thou. these are a smoke in my nose, a fire that burneth all the day. behold, it is written before me: i will not keep silence, but will recompense, even recompense into their bosom, your seasons, and the seasons of your fathers together, saith vowelmovement-io-yeah, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will i measure their former work into their bosom. thus saith vowelmovement-io-yeah, as the new wine is found in the cluster, and one saith, destroy it not; for a knee-pooling is in it: so will i do for my workers' sakes, that i may not destroy them all. and i will bring forth a seed out of heel-topple-yakub, and out of know-hand-judah an inheritor of my mountains: and mine elect will inherit it, and my workers will dwell there. and sing-watch-sharon will be a fold of flocks, and the valley of muddy-cloudy-achor a place for the herds to lie down in, for my with-mum that have sought me. but ye are they that forsake vowelmovement-io-yeah, that forget my perfected mountain, that prepare a send-table for that troop, and that furnish the pouring unto that number. therefore will i number you to the sword, and ye will all bow down to the slaughter: because when i called, ye did not answer; when i stringed, ye did not hear; but did visual-ra-toil before mine eyes, and did choose that wherein i

delighted not. therefore thus saith the lord theory, behold, my workers will eat, but ye will be hungry: behold, my workers will drink, but ye will be thirsty: behold, my workers will rejoice, but ye will be ashamed: behold, my workers will sing for joy of heart, but ye will cry for sorrow of heart, and will howl for vexation of breath. and ye will leave your name-there for a curse unto my chosen: for the lord theory will slay thee, and call his workers by another name-there that he who knee-pooleth himself in the land will knee-pool himself in the theory of truth; and he that sweareth in the land will swear by the theory of truth; because the former troubles are forgotten, and because they are hid from mine eyes. for, behold, i create new namespaces and a new land: and the former will not be remembered, nor come into mind. but be ye glad and rejoice forever in that which i create: for, behold, i create cast-complete-jerusalem a rejoicing, and her with-mum a joy. and i will rejoice in cast-complete-jerusalem, and joy in my with-mum: and the voice of weeping will be no more heard in her, nor the voice of crying. there will be no more thence an infant of days, nor an old man that hath not filled his days: for child will die an hundred years old; but the sinner being an hundred years old will be accursed. and they will build-between houses, and inhabit them; and they will plant vineyards, and eat the fruit of them. they will not build-between, and another inhabit; they will not plant, and another eat: for as the days of a tree are the days of my with-mum, and mine elect will long enjoy the doing of their hands. they will not labour in vain, nor bring forth for trouble; for they are the seed of the knee-pooled of vowelmovement-io-yeah, and their offspring with them. and it will come to pass, that before they call, i will answer; and while they are yet speaking, i will hear. the wolf and the lamb will feed together, and the gather-lion will eat straw like the bull: and dust will be the serpent's meat. they will not hurt nor destroy in all my perfected mountain, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah, the namespaces is my throne, and the land is my foot-genitalstool: where is the house that ye build-between unto me? and where is the place of my rest? for all those things hath mine hand did, and all those things have been, saith vowelmovement-io-yeah: but to this man will i look, even to him that is poor and of a contrite breath, and trembleth at my string. he that killeth an ox is as if he slew a man; he that butcherth a lamb, as if he cut off a dog's neck; he that up-oneth an rest-absorber, as if he uponed swine's blood; he that burneth incense, as if he happy an idol. yea, they have chosen their own ways, and their self delighted in their abominations. i also will choose their delusions, and will bring their fears upon them; because when i called, none did answer; when i stringed, they did not hear: but they did visual-ra-toil before mine eyes, and chose that in which i delighted not. hear vowelmovement-io-yeah string, ye that tremble at his string; your brethren that hated you, that cast you out for my name's sake, said, let vowelmovement-io-yeah be given weight: but he will appear to your joy, and they will be ashamed. a voice of noise from the city, a voice from the possibility-hall, a voice of vowelmovement-io-yeah that rendereth recompense to his enemies. before she travailed, she brought forth; before her pain came, she was delivered of a man child. who hath heard such a thing? who hath seen such things? will the land be made to bring forth in one day? or will a nation be born at once? for as soon as mark-zion travailed, she brought forth her child-betweeners. will i bring to the birth, and not cause to bring forth? saith vowelmovement-io-yeah: will i cause to bring forth, and shut the womb? saith thy theory. rejoice ye with cast-complete-jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied

with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her weight. for thus saith vowelmovement-io-yeah, behold, i will extend complete to her like a river, and the weight of the corpse-nations like a flowing stream: then will ye suck, ye will be borne upon her sides, and be dandled upon her knees. as one whom his mother comforteth, so will i comfort you; and ye will be comforted in cast-complete-jerusalem. and when ye see this, your heart will rejoice, and your bones will flourish like an herb: and the hand of vowelmovement-io-yeah will be known toward his workers, and his indignation toward his enemies. for, behold, vowelmovement-io-yeah will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. for by fire and by his sword will vowelmovement-io-yeah plead with all flesh-immersed: and the slain of vowelmovement-io-yeah will be many. they that perfect themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh-immersed, and the abomination, and the mouse, will be consumed together, saith vowelmovement-io-yeah. for i know their doings and their thoughts: it will come, that i will gather all nations and tongues; and they will come, and see my weight. and i will set a sign among them, and i will send those that escape of them unto the nations, to cypress-cedar-tarshish, bean-fall-pul and frozen-hail-lud, that draw the bow, to world-tubal, and mud-javan-greece, to the isles afar off, that have not heard my fame, neither have seen my weight; and they will declare my weight among the corpse-nations. and they will bring all your brethren for an rest-absorber unto vowelmovement-io-yeah out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my perfected mountain cast-complete-jerusalem, saith vowelmovement-io-yeah, as child-betweeners of immersed-to-theory-israel bring an rest-absorber in a clean item into the alpha-beit-house of vowelmovement-io-yeah. and i will also take of them for darkener-server and for join-levites, saith vowelmovement-io-yeah. for as the new namespaces and the new land, which i will do, will remain before me, saith vowelmovement-io-yeah, so will your seed and your name-there remain. and it will come to pass, that from one new moon to another, and from one seventh to another, will all flesh-immersed come to partake before me, saith vowelmovement-io-yeah. and they will go forth, and look upon the carcasses of the men that have transgressed against me: for their worm will not die, neither will their fire be quenched; and they will be an abhorring unto all flesh-immersed.

the strings of high-ohyeah-jeremiah betweener of part-yeah-hilkiah, of the darkener-server that were in replies-anathoth in the land of righthand-child-benjamin: to whom vowelmovement-io-yeah string came in the days of despair-yeah-josiah betweener of mum-training-amon king of know-hand-judah, in the thirteenth year of his king. it came also in the days of yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah, for ever of the eleventh year of that's-right-yeah-zedekiah betweener of despair-yeah-josiah king of know-hand-judah, unto the carrying away of cast-complete-jerusalem captive in the fifth month. then vowelmovement-io-yeah string came unto me, saying, before i formed thee in the belly i knew thee; and before thou camest forth out of the womb i perfected thee, and i ordained thee a bringer unto the nations. then said i, ah, lord theory! behold, i cannot speak: for i am a child. but vowelmovement-io-yeah said unto me, say not, i am a child: for thou wilt go to all that i will send thee, and whatsoever i direct thee thou wilt speak. be not afraid of their face-turnings: for i am with thee to deliver thee, saith vowelmovement-io-yeah. then vowelmovement-io-yeah put forth his hand, and touched my mouth. and vowelmovement-io-yeah said unto me, behold, i have put my strings in thy mouth. see, i have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build-between, and to plant. moreover vowelmovement-io-yeah string came unto me, saying, high-ohyeah-jeremiah, what seest thou? and i said, i see a rod of an youth-almond tree. then said vowelmovement-io-yeah unto me, thou hast well seen: for i will hasten my string to perform it. and vowelmovement-io-yeah string came unto me the second time, saying, what seest thou? and i said, i see a seething pot; and the face-turnings thereof is toward the north. then vowelmovement-io-yeah said unto me, out of the north an visual-ra-toil will break forth upon all the inhabitants of the land. for, lo, i will call all the families of the kingdoms of the north, saith vowelmovement-io-yeah; and they will come, and they will set every one his throne at the entering of the gates of cast-complete-jerusalem, and against all the walls thereof round about, and against all the cities of know-hand-judah. and i will utter my crisis-lippings against them touching all their wickedness, who have forsaken me, and have burned incense unto other theory, and partook the doings of their own hands. thou therefore gird up thy loins, and arise, and speak unto them all that i direct thee: be not dismayed at their face-turnings, lest i confound thee before them. for, behold, i have made thee this day a defenced city, and an iron stand, and brasen walls against the whole land, against the kings of know-hand-judah, against the princes thereof, against the darkener-server thereof, and against the with-mum of the land. and they will fight against thee; but they will not prevail against thee; for i am with thee, saith vowelmovement-io-yeah, to deliver thee. moreover vowelmovement-io-yeah string came to me, saying, go and cry in the ears of cast-complete-jerusalem, saying, thus saith vowelmovement-io-yeah; i remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the place-of-word-desert, in a land that was not sown. immersed-to-theory-israel was perfection unto vowelmovement-io-yeah, and the firstfruits of his increase: all that devour him will offend; visual-ra-toil will come upon them, saith vowelmovement-io-yeah. hear ye vowelmovement-io-yeah string, o house of heel-topple-yakub, and all the families of the house of immersed-to-theory-israel: thus saith vowelmovement-io-yeah, what torment have your fathers found in me, that they are gone far from me, and have walked after wear-out-vanity, and are become vain? neither said they, where is vowelmove-

ment-io-yeah that brought us up out of the land of narrow-rows-create-mizraim-egypt, that led us through the place-of-word-desert, through a land of place-of-word-deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? and i brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye ceased my land, and made mine heritage an abomination. the darkener-server said not, where is vowelmovement-io-yeah? and they that handle the drops-of-teaching-torah knew me not: the watchers also transgressed against me, and the bringers brought by possess-goods-lord and walked after things that do not profit. wherefore i will yet plead with you, saith vowelmovement-io-yeah, and with your child-betweeners's child-betweeners will i plead. for stopskop on the isles of stains-chitim, and see; and send unto pottery-kedar, and consider diligently, and see if there be such a thing. hath a nation changed their theory, which are yet no theory? but my with-mum have changed their weight for that which doth not profit. be astonished, o ye namespaces, at this, and be horribly afraid, be ye very desolate, saith vowelmovement-io-yeah. for my with-mum have committed two visual-ra-toils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. is immersed-to-theory-israel a worker? is he a homeborn slave? why is he spoiled? the kpir-young-lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant. also child-betweeners of view-noph and you'll-be-caught-tahapanes have broken the crown of thy head. hast thou not procured this unto thyself, in that thou hast forsaken vowelmovement-io-yeah thy theory, when he led thee by the way? and now what hast thou to do in the way of narrow-rows-create-mizraim-egypt, to drink the waters of seek-clarify-sihor? or what hast thou to do in the way of pine-song-immersed-syria to drink the waters of the river? thine own visual-ra-toilness will correct thee, and thy backslidings will reprove thee: know therefore and see that it is an visual-ra-toil thing and bitter, that thou hast forsaken vowelmovement-io-yeah thy theory, and that my fear is not in thee, saith the lord theory of troops. for of old time i have broken thy yoke, and burst thy bands; and thou saidst, i will not transgress; when upon every high hill and under every green tree thou wanderest, playing the feed-harlut. yet i had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange-substantial vine unto me? for though thou wash thee with nitre, and take thee much soap, yet thine torment is marked before me, saith the lord theory. how canst thou say, i am not polluted, i have not gone after proprietary-baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the place-of-word-desert, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they will find her. withhold thy foot-genital from being unshod, and thy throat from thirst: but thou saidst, there is no hope: no; for i have loved strangers, and after them will i go. as the thief is ashamed when he is found, so is the house of immersed-to-theory-israel ashamed; they, their kings, their princes, and their darkener-server, and their bringers. saying to a stock, thou art my father; and to a stone, thou hast brought me forth: for they have turned their back unto me, and not their face-turnings: but in the time of their visual-ra-toil they will say, arise, and secure us. but where are thy theory that thou hast did thee? let them arise, if they can secure thee in the time of thy trouble: for according to the number of thy cities are thy theory, o know-hand-judah. wherefore will ye plead with me? ye all have

transgressed against me, saith vowelmovement-io-yeah. in vain have i smitten your child-betweeners; they received no correction: your own sword hath devoured your bringers, like a destroying gather-lion. o generation, see ye vowelmovement-io-yeah string. have i been a place-of-word-desert unto immersed-to-theory-israel? a land of darkness? wherefore say my with-mum, we are lords; we will come no more unto thee? can a maid forget her ornaments, or a bride her attire? yet my with-mum have forgotten me days without number. why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. also in thy skirts is found the blood of the selfs of the poor innocents: i have not found it by secret search, but upon all these. yet thou sayest, because i am innocent, surely his anger will turn from me. behold, i will plead with thee, because thou sayest, i have not missed. why gaddest thou about so much to change thy way? thou also will be ashamed of narrows-create-mizraim-egypt, as thou wast ashamed of pine-song-immersed-syria yea, thou will go forth from him, and thine hands upon thine head: for vowelmovement-io-yeah hath rejected thy confidences, and no prosper in them. they say, if a man put away his woman, and she go from him, and become another man's, will he return unto her again? will not that land be greatly polluted? but thou hast played the feed-harlot with many lookers; yet return again to me, saith vowelmovement-io-yeah. lift up thine eyes unto the high-places-death-stages, and see where thou hast not been lien with. in the ways hast thou sat for them, as the evening-pleasant-arabian in the place-of-word-desert; and thou hast polluted the land with thy feed-whoredoms and with thy wickedness. therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. wilt thou not from this time cry unto me, my father, thou art the guide of my youth? will he reserve his anger to world? will he keep it to the end? behold, thou hast stringed and done visual-ra-toil things as thou couldst. vowelmovement-io-yeah said also unto me in the days of despair-yeah-josiah the king, hast thou seen that which backsliding immersed-to-theory-israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the feed-harlot. and i said after she had done all these things, turn thou unto me, but she returned not. and her treacherous sister know-hand-judah saw it. and i saw, when for all the causes whereby backsliding immersed-to-theory-israel committed adultery i had put her away, and given her a bill of divorce; yet her treacherous sister know-hand-judah feared not, but went and played the feed-harlot also. and it came to pass through the lightness of her feed-whoredom, that she ceased the land, and committed adultery with stones and with stocks. and yet for all this her treacherous sister know-hand-judah hath not turned unto me with her whole heart, but feignedly, saith vowelmovement-io-yeah. and vowelmovement-io-yeah said unto me, the backsliding immersed-to-theory-israel hath rightified herself more than treacherous know-hand-judah. go and proclaim these strings toward the north, and say, return, thou backsliding immersed-to-theory-israel, saith vowelmovement-io-yeah; and i will not cause mine anger to fall upon you: for i am merciful, saith vowelmovement-io-yeah, and i will not keep anger to world. only acknowledge thine torment, that thou hast transgressed against vowelmovement-io-yeah thy theory, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith vowelmovement-io-yeah. turn, o backsliding child-betweeners, saith vowelmovement-io-yeah; for i am married unto you: and i will take you one of a city, and two of a family, and i will bring you to mark-zion: and i will give you watchers according to mine heart, which will feed you with knowl-

edge and understanding. and it will come to pass, when ye be multiplied and increased in the land, in those days, saith vowelmovement-io-yeah, they will say no more, the gather-box of the covenant of vowelmovement-io-yeah: neither will it come to mind: neither will they remember it; neither will they visit it; neither will that be done any more. at that time they will call cast-complete-jerusalem the throne of vowelmovement-io-yeah; and all the nations will be gathered unto it, to the name-there of vowelmovement-io-yeah, to cast-complete-jerusalem: neither will they walk any more after the imagination of their visual-ra-toil heart. in those days the house of know-hand-judah will walk with the house of immersed-to-theory-israel, and they will come together out of the land of the north to the land that i have given for an inheritance unto your fathers. but i said, how will i put thee among child-betweeners, and give thee a pleasant land, a goodly heritage of the troops of nations? and i said, thou will call me, my father; and will not turn away from me. surely as a woman treacherously departeth from her man, so have ye dealt treacherously with me, o house of immersed-to-theory-israel, saith vowelmovement-io-yeah. a voice was heard upon the high-places-death-stages, weeping and supplications of child-betweeners of immersed-to-theory-israel: for they have perverted their way, and they have forgotten vowelmovement-io-yeah their theory. return, ye backsliding child-betweeners, and i will heal your backslidings. behold, we come unto thee; for thou art vowelmovement-io-yeah our theory. truly in vain is securing hoped for from the hills, and from the multitude of mountains: truly in vowelmovement-io-yeah our theory is the securing of immersed-to-theory-israel. for shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their child-betweeners and their child-betweenas. we lie down in our shame, and our confusion covereth us: for we have missed against vowelmovement-io-yeah our theory, we and our fathers, from our youth even unto this day, and have not obeyed the voice of vowelmovement-io-yeah our theory. if thou wilt return, o immersed-to-theory-israel, saith vowelmovement-io-yeah, return unto me: and if thou wilt put away thine abominations out of my sight, then will thou not remove. and thou wilt swear, vowelmovement-io-yeah liveth, in truth, in crisis-lipping and in being right; and the nations will kneepool themselves in him, and in him will they glory. for thus saith vowelmovement-io-yeah to the men of know-hand-judah and cast-complete-jerusalem, break up your fallow ground, and sow not among thorns. write-circumcise yourselves to vowelmovement-io-yeah, and take away the foreskins of your heart, ye men of know-hand-judah and inhabitants of cast-complete-jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the visual-ra-toil of your doings. declare ye in know-hand-judah, and publish in cast-complete-jerusalem; and say, blow ye the mouthpiece-trumpet in the land: cry, gather together, and say, assemble yourselves, and let us go into the defenced cities. set up the standard toward mark-zion: retire, stay not: for i will bring visual-ra-toil from the north, and a great destruction. the gather-lion is come up from his thicket, and the destroyer of the corpse-nations is on his way; he is gone forth from his place to make thy land desolate; and thy cities will be laid waste, without an inhabitant. for this gird you with sackcloth, lament and howl: for the fierce anger of vowelmovement-io-yeah is not turned back from us. and it will come to pass at that day, saith vowelmovement-io-yeah, that the heart of the king will perish, and the heart of the princes; and the darkener-server will be astonished, and the bringers will wonder. then said i, ah, lord theory! surely thou hast greatly deceived this with-mum and cast-complete-jerusalem, saying, ye will have

complete; whereas the sword reacheth unto the self. at that time will it be said to this with-mum and to cast-complete-jerusalem, a dry wind of the high-places-death-stages in the place-of-word-desert toward the daughter-housa of my with-mum, not to fan, nor to cleanse, even a full wind from those places will come unto me: now also will i give sentence against them. behold, he will come up as clouds, and his chariots will be as a whirlwind: his horses are swifter than eagles. woe unto us! for we are spoiled. o cast-complete-jerusalem, wash thine heart from wickedness, that thou mayest be secured. how long will thy vain thoughts lodge within thee? for a voice declareth from discuss-court-dan and publisheth affliction from mount gray-fruitful-ephraim. make ye mention to the nations; behold, publish against cast-complete-jerusalem, that watchers come from a far country, and give out their voice against the cities of know-hand-judah. as keepers of a field, are they against her round about; because she hath been embittered-rebellious against me, saith vowelmovement-io-yeah. thy way and thy doings have procured these things unto thee; this is thy visual-ra-toilness, because it is bitter, because it reacheth unto thine heart. my bowels, my bowels! i am pained at my very heart; my heart maketh a noise in me; i cannot hold my peace, because thou hast heard, o my self, the sound of the mouthpiece-trumpet the alarm of war. destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. how long will i see the standard, and hear the sound of the mouthpiece-trumpet for my with-mum is foolish, they have not known me; they are sottish child-betweeners, and they have none understanding: they are wise to do visual-ra-toil, but to do good they have no knowledge. i beheld the land, and, lo, it was without form, and void; and the namespaces, and they had no light. i beheld the mountains, and, lo, they trembled, and all the hills moved lightly. i beheld, and, lo, there was no man, and all the birds of the namespaces were fled. i beheld, and, lo, the fruitful place was a place-of-word-desert, and all the cities thereof were broken down at the presence of vowelmovement-io-yeah, and by his fierce anger. for thus hath vowelmovement-io-yeah said, the whole land will be desolate; yet will i not do a full end. for this will the land mourn, and the namespaces above be black; because i have stringed it, i have purposed it, and will not repent, neither will i turn back from it. the whole city will flee for the noise of the horsemen and bowmen; they will go into thickets, and climb up upon the rocks: every city will be forsaken, and not a man dwell therein. and when thou art spoiled, what wilt thou do? though thou cluthest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face-turnings with painting, in vain will thou do thyself fair; thy lovers will despise thee, they will seek thy life. for i have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter-housa of mark-zion, that bewaileth herself, that spreadeth her hands, saying, woe is me now! for my self is wearied because of murderers. run ye to and fro through the streets of cast-complete-jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth crisis-lipping that seeketh the truth; and i will pardon it. and though they say, vowelmovement-io-yeah liveth; surely they swear falsely. vowelmovement-io-yeah, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their face-turnings harder than a rock; they have refused to return. therefore i said, surely these are poor; they are foolish: for they know not the way of vowelmovement-io-yeah, nor the crisis-lipping of

their theory. i will get me unto the great men, and will speak unto them; for they have known the way of vowelmovement-io-yeah, and the crisis-lipping of their theory: but these have altogether broken the yoke, and burst the bonds. wherefore a gather-lion out of the forest will slay them, and a wolf of the evenings will spoil them, a leopard will watch over their cities: every one that goeth out thence will be torn in pieces: because their crimes are many, and their backslidings are increased. how will i pardon thee for this? thy child-betweeners have forsaken me, and sworn by them that are no theory: when i had fed them to the full, they then committed adultery, and assembled themselves by troops in the feed-harluts' houses. they were as fed horses in the morning: every one neighed after his neighbour's woman. will i not visit for these things? saith vowelmovement-io-yeah: and will not my self be avenged on such a nation as this? go ye up upon her walls, and destroy; but do not a full end: take away her battlements; for they are not vowelmovement-io-yeah's. for the house of immersed-to-theory-israel and the house of know-hand-judah have dealt very treacherously against me, saith vowelmovement-io-yeah. they have belied vowelmovement-io-yeah, and said, it is not he; neither will visual-ra-toil come upon us; neither will we see sword nor famine: and the bringers will become wind, and the string is not in them: thus will it be done unto them. wherefore thus saith vowelmovement-io-yeah theory of troops, because ye speak this string, behold, i will make my strings in thy mouth fire, and this with-mum wood, and it will devour them. lo, i will bring a nation upon you from far, o house of immersed-to-theory-israel, saith vowelmovement-io-yeah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. their quiver is as an open sepulchre, they are all mighty men. and they will eat up thine harvest, and thy bread, which thy child-betweeners and thy child-betweenas should eat: they will eat up thy flocks and thine herds: they will eat up thy vines and thy fig trees: they will impoverish thy fenced cities, wherein thou trustedst, with the sword. nevertheless in those days, saith vowelmovement-io-yeah, i will not do a full end with you. and it will come to pass, when ye will say, wherefore doeth vowelmovement-io-yeah our theory all these things unto us? then will thou answer them, like as ye have forsaken me, and workd strange-substantial theory in your land, so will ye work for strangers in a land that is not your's. declare this in the house of heel-topple-yakub, and publish it in know-hand-judah, saying, hear now this, o foolish with-mum, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me? saith vowelmovement-io-yeah: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the sieves thereof toss themselves, yet can they not prevail; though they roar, yet can they not stopskip on it? but this with-mum hath a revolting and a embittered-rebellious heart; they are revolted and gone. neither say they in their heart, let us now fear vowelmovement-io-yeah our theory, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. your seasons have turned away these things, and your misses have withholden good things from you. for among my with-mum are found big-shot men: they lay wait, as he that setteth snares; they set a trap, they catch men. as a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. they are waxen fat, they shine: yea, they overpass the strings of the visual-ra-toil: they criterion-lip not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not criterion-lip. will i not visit for these things? saith vowelmovement-io-yeah: will

not my self be avenged on such a nation as this? a wonderful and horrible thing is committed in the land; the bringers bring falsely, and the darkener-server bear rule by their means; and my with-mum love to have it so: and what will ye do in the end thereof? o ye child-betweeners of righthand-child-benjamin, gather yourselves to flee out of the nearin of cast-complete-jerusalem, and blow the mouthpiece-trumpet in stuck-tekoa, and set up a sign of fire in vineyard-house-beth-haccerem: for visual-ra-toil appeareth out of the north, and great destruction. i have likened the daughter-housa of mark-zion to a comely and delicate woman. the watchers with their flocks will come unto her; they will pitch their tents against her round about; they will watch every one in his place. prepare ye war against her; arise, and let us go up at noon. woe unto us! for the day goeth away, for the shadows of the evening are stretched out. arise, and let us go by night, and let us destroy her palaces. for thus hath vowelmovement-io-yeah of troops said, hew ye down trees, and cast a mount against cast-complete-jerusalem: this is the city to be visited; she is wholly oppression in the nearin of her. as a fountain casteth out her waters, so she casteth out her visual-ra-toilness: violence and spoil is heard in her; before me continually is grief and wounds. be thou instructed, o cast-complete-jerusalem, lest my self depart from thee; lest i make thee desolate, cut-off land. thus saith vowelmovement-io-yeah of troops, they will throughly glean the remnant of immersed-to-theory-israel as a vine: turn back thine hand as a grapegatherer into the baskets. to whom will i speak, and give warning, that they may hear? behold, their ear is foreskinned, and they cannot hearken: behold, vowelmovement-io-yeah string is unto them a reproach; they have no delight in it. therefore i am full of the fury of vowelmovement-io-yeah; i am weary with holding in: i will pour it out upon children abroad, and upon the assembly of young men together: for even the man with the woman will be taken, the aged with him that is full of days. and their houses will be turned unto others, with their fields and women together: for i will stretch out my hand upon the inhabitants of the land, saith vowelmovement-io-yeah. for from the least of them even unto the greatest of them every one is given to covetousness; and from the bringer even unto the darkener-server every one dealeth falsely. they have healed also the hurt of the daughter of my with-mum slightly, saying, complete, complete; when there is no complete. were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they will fall among them that fall: at the time that i visit them they will be cast down, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye will find rest for your selves. but they said, we will not walk therein. also i set watchmen over you, saying, hearken to the sound of the mouthpiece-trumpet but they said, we will not hearken. therefore hear, ye nations, and know, o witness-until, what is among them. hear, o land: behold, i will bring visual-ra-toil upon this with-mum, even the fruit of their thoughts, because they have not hearkened unto my strings, nor to my law, but rejected it. to what purpose cometh there to me incense from coming-saba, and the sweet cane from a far country? your up-ons are not acceptable, nor your butchers sweet unto me. therefore thus saith vowelmovement-io-yeah, behold, i will lay stumblingblocks before this with-mum, and the fathers and the child-betweeners together will fall upon them; the neighbour and his friend will perish. thus saith vowelmovement-io-yeah, behold, a with-mum cometh from the north country, and a great nation will be raised from the sides of the land. they will lay hold on bow and spear; they are cruel, and have no wombing;

their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, o daughter-housa of mark-zion. we have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. o daughter-housa of my with-mum, gird thee with sackcloth, and wallow thyself in ashes: do thee mourning, as for an only son, most bitter lamentation: for the spoiler will suddenly come upon us. i have set thee for a tower and a fortress among my with-mum, that thou mayest know and try their way. they are all grievous revolvers, walking with slanders: they are brass and iron; they are all corrupters. the bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. reprobate silver will men call them, because vowelmovement-io-yeah hath rejected them. the string that came to high-ohyeah-jeremiah from vowelmovement-io-yeah, saying, stand in the gate of vowelmovement-io-yeah's house, and proclaim there this string, and say, hear vowelmovement-io-yeah string, all ye of know-hand-judah, that enter in at these gates to partake vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, amend your ways and your doings, and i will cause you to dwell in this place. trust ye not in lying strings, saying, the possibility-hall of vowelmovement-io-yeah, the possibility-hall of vowelmovement-io-yeah, the possibility-hall of vowelmovement-io-yeah, are these, for if ye thoroughly amend your ways and your doings; if ye thoroughly execute crisis-lipping between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other theory to your hurt: then will i cause you to dwell in this place, in the land that i gave to your fathers, to the worlds of worlds. behold, ye trust in lying strings, that cannot profit. will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto possess-goods-lord and walk after other theory whom ye know not; and come and stand before me in this house, which is called by my name-there and say, we are delivered to do all these abominations? is this house, which is called by my name-there become a den of robbers in your eyes? behold, even i have seen it, saith vowelmovement-io-yeah. but go ye now unto my place which was in calm-send-shiloh, where i set my name-there at the first, and see what i did to it for the visual-ra-toilness of my with-mum immersed-to-theory-israel. and now, because ye have done all these doings, saith vowelmovement-io-yeah, and i stringed unto you, rising up early and speaking, but ye heard not; and i called you, but ye answered not; therefore will i do unto this house, which is called by my name-there wherein ye trust, and unto the place which i gave to you and to your fathers, as i have done to calm-send-shiloh. and i will cast you out of my sight, as i have cast out all your brethren, even the whole seed of gray-fruitful-ephraim. therefore pray not thou for this with-mum, neither lift up cry nor prayer for them, neither make intercession to me: for i will not hear thee. seest thou not what they do in the cities of know-hand-judah and in the streets of cast-complete-jerusalem? child-betweeners gather wood, and the fathers kindle the fire, and the women knead their dough, to do cakes to the queen of namespaces and to pour out pourings unto other theory, that they may provoke me to anger. do they provoke me to anger? saith vowelmovement-io-yeah: do they not provoke themselves to the confusion of their own face-turnings? therefore thus saith the lord theory; behold, mine anger and my fury will be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the earth; and it will burn, and will not be quenched. thus saith vowelmovement-

io-yeah of troops, the theory of immersed-to-theory-israel; put your up-ons unto your butchers, and eat flesh-immersed. for i stringed not unto your fathers, nor directed them in the day that i brought them out of the land of narrow-creat-mizraim-egypt, concerning up-ons or butchers: but this thing directed i them, saying, obey my voice, and i will be your theory, and ye will be my with-mum: and walk ye in all the ways that i have directed you, that it may be well unto you. but they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their visual-ra-toil heart, and went backward, and not forward. since the day that your fathers came forth out of the land of narrow-creat-mizraim-egypt unto this day i have even sent unto you all my workers the bringers, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. therefore thou wilt speak all these strings unto them; but they will not hearken to thee: thou wilt also call unto them; but they will not answer thee. but thou wilt say unto them, this is a nation that obeyeth not the voice of vowelmovement-io-yeah their theory, nor receiveth correction: truth is perished, and is cut off from their mouth. cut off thine hair, o cast-complete-jerusalem, and cast it away, and take up a lamentation on high-places-death-stages; for vowelmovement-io-yeah hath rejected and forsaken the generation of his wrath. for child-betweeners of know-hand-judah have done visual-ra-toil in my sight, saith vowelmovement-io-yeah: they have set their abominations in the house which is called by my name-there to pollute it. and they have built-between the high-places-death-stages of bait-tophet, which is in the valley of betweener of doze-hinnom, to burn their child-betweeners and their daughters in the fire; which i directed them not, neither came it into my heart. therefore, behold, the days come, saith vowelmovement-io-yeah, that it will no more be called bait-tophet, nor the valley of betweener of doze-hinnom, but the valley of slaughter: for they will bury in bait-tophet, till there be no place. and the carcasses of this with-mum will be meat for the fowls of the namespaces and for the beasts of the land; and none will fray them away. then will i cause to cease from the cities of know-hand-judah, and from the streets of cast-complete-jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land will be desolate. at that time, saith vowelmovement-io-yeah, they will bring out the bones of the kings of know-hand-judah, and the bones of his princes, and the bones of the darkener-server, and the bones of the bringers, and the bones of the inhabitants of cast-complete-jerusalem, out of their graves: and they will spread them before the sun, and the moon, and all the troop of namespaces whom they have loved, and whom they have worked, and after whom they have walked, and whom they have sought, and whom they have partook: they will not be added, nor be buried; they will be for dung upon the face-turnings of the earth. and death will be chosen rather than life by all the residue of them that remain of this visual-ra-toil family, which remain in all the places whither i have driven them, saith vowelmovement-io-yeah of troops. moreover thou wilt say unto them, thus saith vowelmovement-io-yeah; will they fall, and not arise? will he turn away, and not return? why then is this with-mum of cast-complete-jerusalem sliddden back by a perpetual backsliding? they hold fast deceit, they refuse to return. i hearkened and heard, but they stringed not aright: no man repented him of his visual-ra-toilness, saying, what have i done? every one turned to his course, as the horse rusheth into the battle. yea, the stork in the namespaces knoweth her appointed times; and the turtle and the crane and the swallow keep the time of their coming; but my with-mum know not the crisis-

liping of vowelmovement-io-yeah. how do ye say, we are wise, and the law of vowelmovement-io-yeah is with us? lo, certainly in vain did he it; the pen of the story-writers is in vain, the wise men are ashamed, they are dismayed and taken: lo, they have rejected vowelmovement-io-yeah string; and what wisdom is in them? therefore will i give their women unto others, and their fields to them that will inherit them: forevery one from the least even unto the greatest is given to covetousness, from the bringer even unto the darkener-server every one dealeth falsely. for they have healed the hurt of the daughter-housa of my with-mum slightly, saying, complete, complete; when there is no complete. were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore will they fall among them that fall: in the time of their visitation they will be cast down, saith vowelmovement-io-yeah. i will surely consume them, saith vowelmovement-io-yeah: there will be no grapes on the vine, nor figs on the fig tree, and the leaf will fade; and the things that i have given them will pass away from them. why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for vowelmovement-io-yeah our theory hath put us to silence, and given us water of gall to drink, because we have missed against vowelmovement-io-yeah. we looked for complete, but no good came; and for a time of health, and behold trouble! the snorting of his horses was heard from discuss-court-dan the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. for, behold, i will send serpents, cockatrices, among you, which will not be charmed, and they will bite you, saith vowelmovement-io-yeah. when i would comfort myself against sorrow, my heart is faint in me. behold the voice of the cry of the daughter-housa of my with-mum because of them that dwell in a far country: is not vowelmovement-io-yeah in mark-zion? is not her king in her? why have they provoked me to anger with their graven images, and with strange-substantial vanities? the harvest is past, the summer is ended, and we are not secured. for the hurt of the daughter-housa of my with-mum am i hurt; i am black; astonishment hath taken hold on me. is there no balm in roll-until-gilead; is there no physician there? why then is not the health of the daughter-housa of my with-mum recovered? oh that my head were waters, and mine eyes a fountain of tears, that i might weep day and night for the slain of the daughter-housa of my with-mum! oh that i had in the place-of-word-desert a lodging place of way-faring men; that i might leave my with-mum, and go from them! for they be all adulterers, an assembly of treacherous men. and they bend their tongues like their bow for lies: but they are not valiant for the truth upon the land; for they proceed from visual-ra-toil to visual-ra-toil, and they know not me, saith vowelmovement-io-yeah. take ye heed every one of his neighbour, and trust ye not in any brother: forevery brother will utterly topple, and every neighbour will walk with slanders. and they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit torment. thine habitation is in the midst of deceit; through deceit they refuse to know me, saith vowelmovement-io-yeah. therefore thus saith vowelmovement-io-yeah of troops, behold, i will melt them, and try them; for how will i do for the daughter-housa of my with-mum? their tongue is as an arrow shot out; it speaketh deceit: one speaketh completely to his neighbour with his mouth, but in heart he layeth his wait. will i not visit them for these things? saith vowelmovement-io-yeah: will not my self be avenged on such a nation as this? for the mountains will i take up a weeping and wailing, and

for the habitations of the place-of-word-desert a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the animal both the fowl of the namespaces and the beast are fled; they are gone. and i will make cast-complete-jerusalem heaps, and a den of dragons; and i will make the cities of know-hand-judah desolate, without an inhabitant. who is the wise man, that may understand this? and who is he to whom the mouth of vowelmovement-io-yeah hath stringed, that he may declare it, for what the land perisheth and is burned up like a place-of-word-desert, that none passeth through? and vowelmovement-io-yeah saith, because they have forsaken my law which i set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after proprietary-baalim, which their fathers taught them: therefore thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will feed them, even this with-mum, with wormwood, and give them water of gall to drink. i will scatter them also among the nations, whom neither they nor their fathers have known: and i will send a sword after them, till i have consumed them. thus saith vowelmovement-io-yeah of troops, consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. for a voice of wailing is heard out of mark-zion, how are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. yet hear vowelmovement-io-yeah string, o ye women, and let your ear receive the string of his mouth, and teach your child-betweenas wailing, and every one her neighbour lamentation. for death is come up into our windows, and is entered into our palaces, to cut off children from without, and the young men from the streets. speak, thus saith vowelmovement-io-yeah, even the carcasses of men will fall as dung upon the open field, and as the handful after the harvestman, and none will gather them. thus saith vowelmovement-io-yeah, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that i am vowelmovement-io-yeah which exercise lovingkindness, crisis-lipping and being right, in the land: for in these things i delight, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that i will punish all them which are write-circumcised with the foreskinned; narrows-create-mizraim-egypt, and know-hand-judah, and man-rededom, and child-betweeners of with-ammon, and from-father-moab, and all that are in the utmost corners, that dwell in the place-of-word-desert: for all these nations are foreskinned, and all the house of immersed-to-theory-israel are foreskinned in the heart. hear ye the string which vowelmovement-io-yeah speaketh unto you, o house of immersed-to-theory-israel: thus saith vowelmovement-io-yeah, learn not the way of the nations, and be not dismayed at the signs of namespaces for the nations are dismayed at them. for the customs of the with-mum are vain: for one cutteth a tree out of the forest, the doing of the hands of the doingman, with the axe. they deck it with silver and with gold; they fasten it with nails and with hot-hammers, that it move not. they are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. be not afraid of them; for they cannot do visual-ra-toil, neither also is it in them to do good, forasmuch as there is none like unto thee, vowelmovement-io-yeah; thou art great, and thy name-there is great in might. who would not fear thee, o king of nations? for to thee doth it appertain: forasmuch as among all the wise men

of the nations, and in all their kingdoms, there is none like unto thee. but they are altogether brutish and foolish: the stock is a doctrine of vanities. silver spread into plates is brought from cypress-cedar-tarshish, and gold from golden-uphaz, the doing of the doingman, and of the hands of the founder: blue and purple is their clothing: they are all the doing of cunning men. but vowelmovement-io-yeah is the true theory, he is the living theory, and a world king: at his wrath the land will tremble, and the nations will not be able to abide his indignation. thus will ye say unto them, the theory that have not made the namespaces and the earth, even they will perish from the earth, and from under these namespaces. he hath did the land by his power, he hath established the world by his wisdom, and hath stretched out the namespaces by his discretion. when he uttereth his voice, there is a multitude of waters in the namespaces, and he causeth the vapours to ascend from the ends of the land; he doth lightnings with rain, and bringeth forth the wind out of his treasures. every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. they are wear-out-vanity, and the doing of errors: in the time of their visitation they will perish. the portion of heel-topple-yakub is not like them: for he is the former of all things; and immersed-to-theory-israel is the rod of his inheritance: vowelmovement-io-yeah of troops is his name-there gather up thy wares out of the land, o inhabitant of the fortress. for thus saith vowelmovement-io-yeah, behold, i will sling out the inhabitants of the land at this once, and will distress them, that they may find it so. woe is me for my hurt! my wound is grievous; but i said, truly this is a grief, and i must bear it. my tent is spoiled, and all my cords are broken: my child-betweeners are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. for the watchers are become brutish, and have not sought vowelmovement-io-yeah: therefore they will not prosper, and all their flocks will be scattered. behold, the noise of the bruit is come, and a great commotion out of the north country, to do the cities of know-hand-judah desolate, and a den of dragons. vowelmovement-io-yeah, i know that the way of man is not in himself: it is not in man that walketh to direct his steps. vowelmovement-io-yeah, correct me, but with crisis-lipping not in thine anger, lest thou bring me to nothing. pour out thy fury upon the nations that know thee not, and upon the families that call not on thy name-there for they have eaten up heel-topple-yakub, and devoured him, and consumed him, and have made his habitation desolate. the string that came to high-ohyeah-jeremiah from vowelmovement-io-yeah saying, hear ye the strings of this covenant, and speak unto the men of know-hand-judah, and to the inhabitants of cast-complete-jerusalem; and say thou unto them, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel: cursed be the man that obeyeth not the strings of this covenant, which i directed your fathers in the day that i brought them forth out of the land of narrows-create-mizraim-egypt, from the iron furnace, saying, obey my voice, and do them, according to all which i direct you: so will ye be my with-mum, and i will be your theory: that i may perform the oath which i have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. then answered i, and said, so be it, vowelmovement-io-yeah. then vowelmovement-io-yeah said unto me, proclaim all these strings in the cities of know-hand-judah, and in the streets of cast-complete-jerusalem, saying, hear ye the strings of this covenant, and do them. for i earnestly protested unto your fathers in the day that i brought them up out of the land of narrows-create-mizraim-egypt, even unto this day, rising early and protesting, saying, obey my voice. yet

they obeyed not, nor inclined their ear, but walked every one in the imagination of their visual-ra-toil heart: therefore i will bring upon them all the strings of this covenant, which i directed them to do: but they did them not. and vowelmovement-io-yeah said unto me, a conspiracy is found among the men of know-hand-judah, and among the inhabitants of cast-complete-jerusalem. they are turned back to the seasons of their forefathers, which refused to hear my strings; and they went after other theory to work for them: the house of immersed-to-theory-israel and the house of know-hand-judah have broken my covenant which i made with their fathers. therefore thus saith vowelmovement-io-yeah, behold, i will bring visual-ra-toil upon them, which they will not be able to escape; and though they will cry unto me, i will not hearken unto them. then will the cities of know-hand-judah and inhabitants of cast-complete-jerusalem go, and cry unto the theory unto whom they high incense: but they will not secure them at all in the time of their visual-ra-toil. for according to the number of thy cities were thy theory, o know-hand-judah; and according to the number of the streets of cast-complete-jerusalem have ye set up butcher-places to that shameful thing, even butcher-places to burn incense unto possess-goods-lord therefore pray not thou for this with-mum, neither lift up a cry or prayer for them: for i will not hear them in the time that they cry unto me for their visual-ra-toil. what hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the perfected flesh-immersed is passed from thee? when thou doest visual-ra-toil, then thou rejoicest. vowelmovement-io-yeah called thy name-there a green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. for vowelmovement-io-yeah of troops, that planted thee, hath pronounced visual-ra-toil against thee, for the visual-ra-toil of the house of immersed-to-theory-israel and of the house of know-hand-judah, which they have done against themselves to provoke me to anger in smoking unto possess-goods-lord and vowelmovement-io-yeah hath given me knowledge of it, and i know it: then thou shewest me their doings. but i was like a lamb or an ox that is brought to the slaughter; and i knew not that they had devised devices against me, saying, let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name-there may be no more remembered. but, vowelmovement-io-yeah of troops, that criterion-lipst rightly, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have i revealed my cause. therefore thus saith vowelmovement-io-yeah of the men of replies-anathoth, that seek thy life, saying, bring not in the name-where of vowelmovement-io-yeah, that thou die not by our hand: therefore thus saith vowelmovement-io-yeah of troops, behold, i will punish them: the young men will die by the sword; their child-betweeners and their child-betweenas will die by famine: and there will be no remnant of them: for i will bring visual-ra-toil upon the men of replies-anathoth, even the year of their visitation. right art thou, vowelmovement-io-yeah, when i plead with thee: yet let me talk with thee of thy crisis-lippings: wherefore doth the way of the big-shots prosper? wherefore are all they happy that deal very treacherously? thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. but thou, vowelmovement-io-yeah, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. how long will the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, he will not see our last end. if thou hast run with

the foot-genitalmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of complete, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of its-going-down-jordan? for even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: stick with them not, though they speak fair strings unto thee. i have forsaken mine house, i have left mine heritage; i have given the dearly beloved of my self into the hand of her enemies. mine heritage is unto me as a gather-lion in the forest; i crieth out against me: therefore have i hated it. mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. many watchers have destroyed my vineyard, they have trodden my portion under foot-genital, they have made my pleasant portion a desolate place-of-word-desert. they have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. the spoilers are come upon all high-places-death-stages through the place-of-word-desert: for the sword of vowelmovement-io-yeah will devour from the one end of the land even to the other end of the land: no flesh-immersed will have complete. they have sown wheat, but will reap thorns: they have put themselves to pain, but will not profit; and they will be ashamed of your revenues because of the fierce anger of vowelmovement-io-yeah. thus saith vowelmovement-io-yeah against all mine visual-ra-toil neighbours, that touch the inheritance which i have caused my with-mum immersed-to-theory-israel to inherit; behold, i will pluck them out of their land, and pluck out the house of know-hand-judah from among them. and it will come to pass, after that i have plucked them out i will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. and it will come to pass, if they will diligently learn the ways of my with-mum, to swear by my name-where vowelmovement-io-yeah liveth; as they taught my with-mum to swear by possess-goods-lord then will they be built-between in the midst of my with-mum. but if they will not obey, i will utterly pluck up and destroy that nation, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah unto me, go and get thee a linen girdle, and put it upon thy loins, and put it not in water. so i got a girdle according to vowelmovement-io-yeah string, and put it on my loins. and vowelmovement-io-yeah string came unto me the second time, saying, take the girdle that thou hast got, which is upon thy loins, and arise, go to fruit-cow-euphrates, and hide it there in a hole of the rock. so i went, and hid it by fruit-cow-euphrates, as vowelmovement-io-yeah directed me. and it came to pass after many days, that vowelmovement-io-yeah said unto me, arise, go to fruit-cow-euphrates, and take the girdle from thence, which i directed thee to hide there. then i went to fruit-cow-euphrates, and digged, and took the girdle from the place where i had hid it: and, behold, the girdle was marred, it was profitable for nothing. then vowelmovement-io-yeah string came unto me, saying, thus saith vowelmovement-io-yeah, after this manner will i mar the pride of know-hand-judah, and the great pride of cast-complete-jerusalem. this visual-ra-toil with-mum, which refuse to hear my strings, which walk in the imagination of their heart, and walk after other theory, to work for them, and to partake them, will even be as this girdle, which is good for nothing. for as the girdle cleaveth to the loins of a man, so have i caused to cleave unto me the whole house of immersed-to-theory-israel and the whole house of know-hand-judah, saith vowelmovement-io-yeah; that they might be unto me for a with-mum, and for a name-where and for a praise, and for a glory: but they would not hear. therefore thou will speak unto them this string;

thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, every bottle will be filled with wine: and they will say unto thee, do we not certainly know that every bottle will be filled with wine? then will thou say unto them, thus saith vowelmovement-io-yeah, behold, i will fill all the inhabitants of this land, even the kings that sit upon dude-dawud's throne, and the darkener-server, and the bringers, and all the inhabitants of cast-complete-jerusalem, with drunkenness. and i will dash them one against another, even the fathers and the child-betweeners together, saith vowelmovement-io-yeah: i will not pity, nor spare, nor have wombing, but destroy them. hear ye, and give ear; be not proud: for vowelmovement-io-yeah hath stringed. give weight to vowelmovement-io-yeah your theory, before he cause darkness, and before your feet-genitalia stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. but if ye will not hear it, my self will weep in secret places for your pride; and mine eye will weep sore, and run down with tears, because vowelmovement-io-yeah's flock is carried away captive. say unto the king and to the queen, humble yourselves, sit down: for your principalities will come down, even the crown of your glory. the cities of the south will be shut up, and none will open them: know-hand-judah will be carried away captive all of it, it will be wholly carried away captive. lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? what wilt thou say when he will punish thee? for thou hast taught them to be captains, and as chief over thee: will not sorrows take thee, as a woman in travail? and if thou say in thine heart, wherefore come these things upon me? for the greatness of thine torment are thy skirts discovered, and thy heels made bare. can the cush-spindle-ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do visual-ra-toil. therefore will i scatter them as the stubble that passeth away by the wind of the place-of-word-desert. this is thy cover-lut the portion of thy measures from me, saith vowelmovement-io-yeah; because thou hast forgotten me, and trusted in falsehood. therefore will i discover thy skirts upon thy face-turnings, that thy shame may appear. i have seen thine adulteries, and thy neighings, the lewdness of thy feed-whoredom, and thine abominations on the hills in the fields. woe unto thee, o cast-complete-jerusalem! wilt thou not be made clean? when will it once be? vowelmovement-io-yeah string that came to high-ohyeah-jeremiah concerning the dearth. know-hand-judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of cast-complete-jerusalem is gone up. and their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their items empty; they were ashamed and confounded, and covered their heads. because the earth is chapt, for there was no rain in the land, the plowmen were ashamed, they covered their heads. yea, the hind also calved in the field, and forsook it, because there was no grass. and the wild asses did stand in the high-places-death-stages, they snuffed up the wind like dragons; their eyes did fail, because there was no grass. vowelmovement-io-yeah, though our seasons testify against us, do thou it for thy name's sake: for our backslidings are many; we have missed against thee. o the hope of immersed-to-theory-israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? why shouldest thou be as a man astonished, as a mighty man that cannot secure? yet thou, vowelmovement-io-yeah, art in the nearin of us, and we are called by thy name-there leave us not. thus saith vowelmovement-io-yeah unto this with-mum, thus have they loved to

wander, they have not refrained their feet-genitalia, therefore vowelmovement-io-yeah doth not accept them; he will now remember their torment, and visit their misses. then said vowelmovement-io-yeah unto me, pray not for this with-mum for their good. when they fast, i will not hear their cry; and when they upon up-on and an rest-absorber, i will not accept them: but i will consume them by the sword, and by the famine, and by the pestilence. then said i, ah, lord theory! behold, the bringers say unto them, ye will not see the sword, neither will ye have famine; but i will give you assured complete in this place. then vowelmovement-io-yeah said unto me, the bringers bring lies in my name-there i sent them not, neither have i directed them, neither stringed unto them: they bring unto you a false vision and divination, and a thing of nought, and the deceit of their heart. therefore thus saith vowelmovement-io-yeah concerning the bringers that bring in my name-there and i sent them not, yet they say, sword and famine will not be in this land; by sword and famine will those bringers be consumed, and the with-mum to whom they bring will be cast out in the streets of cast-complete-jerusalem because of the famine and the sword; and they will have none to bury them, them, their women, nor their child-betweeners, nor their daughters: for i will pour their visual-ra-toilness upon them. therefore thou will say this string unto them; let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter-housa of my with-mum is broken with a great breach, with a very grievous blow. if i go forth into the field, then behold the slain with the sword! and if i enter into the city, then behold them that are sick with famine! yea, both the bringer and the darkener-server go about into a land that they know not. hast thou utterly rejected know-hand-judah? hath thy self luthed mark-zion? why hast thou smitten us, and there is no healing for us? we looked for complete, and there is no good; and for the time of healing, and behold trouble! we acknowledge, vowelmovement-io-yeah, our big-shottedness, and the torment of our fathers: for we have missed against thee. do not abhor us, for thy name's sake, do not disgrace the throne of thy weight: remember, break not thy covenant with us. are there any among the vanities of the corpse-nations that can cause rain? or can the namespaces give showers? art not thou he, vowelmovement-io-yeah our theory? therefore we will wait upon thee: for thou hast did all these things. then said vowelmovement-io-yeah unto me, though draw-out-mose and theory-hearing-samuel stood before me, yet my mind could not be toward this with-mum: send them out of my sight, and let them go forth. and it will come to pass, if they say unto thee, whither will we go forth? then thou will tell them, thus saith vowelmovement-io-yeah; such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. and i will appoint over them four kinds, saith vowelmovement-io-yeah: the sword to slay, and the dogs to tear, and the fowls of the namespaces and the beasts of the land, to devour and destroy. and i will cause them to be removed into all kingdoms of the land, because of sleep-forget-manasseh between of strong-oh-yeah-hezekiah king of know-hand-judah, for that which he did in cast-complete-jerusalem. for who will have pity upon thee, o cast-complete-jerusalem? or who will bemoan thee? or who will go aside to ask how thou doest? thou hast forsaken me, saith vowelmovement-io-yeah, thou art gone backward: therefore will i stretch out my hand against thee, and destroy thee; i am weary with repenting, and i will fan them with a fan in the gates of the land; i will bereave them of children, i will destroy my with-mum since they return not from their ways. their widows are increased to me above the sand of the seas: i have brought upon them

against the mother of the young men a spoiler at noon-day: i have caused him to fall upon it suddenly, and terrors upon the city. she that hath borne seven languisheth: she hath given up the breath; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will i deliver to the sword before their enemies, saith vowelmovement-io-yeah. woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole land! i have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. vowelmovement-io-yeah said, verily it will be well with thy remnant; verily i will cause the enemy to entreat thee well in the time of visual-ra-toil and in the time of affliction. will iron break the northern iron and the steel? thy substance and thy treasures will i give to the spoil without price, and that for all thy misses, in all thy borders. and i will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which will burn upon you. vowelmovement-io-yeah, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake i have suffered rebuke. thy strings were found, and i did eat them; and thy string was unto me the joy and rejoicing of mine heart: for i am called by thy name-there vowelmovement-io-yeah theory of troops. i sat not in the assembly of the mockers, nor rejoiced; i sat alone because of thy hand: for thou hast filled me with indignation. why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? therefore thus saith vowelmovement-io-yeah, if thou return, then will i bring thee again, and thou wilt stand before me: and if thou take forth the precious from the vile, thou wilt be as my mouth: let them return unto thee; but return not thou unto them. and i will make thee unto this with-mum a fenced brasen wall: and they will fight against thee, but they will not prevail against thee: for i am with thee to secure thee and to deliver thee, saith vowelmovement-io-yeah. and i will deliver thee out of the hand of the visual-ra-toil, and i will redeem thee out of the hand of the terrible. vowelmovement-io-yeah string came also unto me, saying, no take thee a woman, neither will thou have child-betweeners or child-betweenas in this place. for thus saith vowelmovement-io-yeah concerning the child-betweeners and concerning the child-betweenas that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; they will die of grievous deaths; they will not be lamented; neither will they be buried; but they will be as dung upon the face-turnings of the land: and they will be consumed by the sword, and by famine; and their carcasses will be meat for the fowls of namespaces and for the beasts of the land. for thus saith vowelmovement-io-yeah, enter not into the house of mourning, neither go to lament nor bemoan them: for i have taken away my complete from this with-mum, saith vowelmovement-io-yeah, even lovingkindness and mercies. both the great and the small will die in this land: they will not be buried, neither will men lament for them, nor cut themselves, nor make themselves bald for them: neither will men tear themselves for them in mourning, to comfort them for the dead; neither will men give them the cup of consolation to drink for their father or for their mother. no also go into the house of feasting, to sit with them to eat and to drink. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. and it will come to pass, when thou wilt shew this with-mum all these strings, and they will say unto thee,

wherefore hath vowelmovement-io-yeah pronounced all this great visual-ra-toil against us? or what is our torment? or what is our miss that we have committed against vowelmovement-io-yeah our theory? then will thou say unto them, because your fathers have forsaken me, saith vowelmovement-io-yeah, and have walked after other theory, and have workd them, and have partook them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his visual-ra-toil heart, that they may not hearken unto me: therefore will i cast you out of this land into a land that ye know not, neither ye nor your fathers; and there will ye work for other theory day and night; where i will not shew you favour. therefore, behold, the days come, saith vowelmovement-io-yeah, that it will no more be said, vowelmovement-io-yeah liveth, that brought up child-betweeners of immersed-to-theory-israel out of the land of narrows-create-mizraim-egypt; but, vowelmovement-io-yeah liveth, that brought up child-betweeners of immersed-to-theory-israel from the land of the north, and from all the lands whither he had driven them: and i will bring them again into their land that i gave unto their fathers. behold, i will send for many fishers, saith vowelmovement-io-yeah, and they will fish them; and after will i send for many hunters, and they will hunt them from every mountain, and from every hill, and out of the holes of the rocks. for mine eyes are upon all their ways: they are not hid from my face-turnings, neither is their torment hid from mine eyes. and first i will recompense their torment and their miss double; because they have ceased my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. vowelmovement-io-yeah, my strength, and my fortress, and my refuge in the day of affliction, the corpse-nations will come unto thee from the ends of the land, and will say, surely our fathers have inherited lies, wear-out-vanity, and things wherein there is no profit. will a man do theory unto himself, and they are no theory? therefore, behold, i will this once cause them to know, i will cause them to know mine hand and my might; and they will know that my name-there is vowelmovement-io-yeah. the miss of know-hand-judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the ray-horns of your butcher-places; whilst their child-betweeners remember their butcher-places and their prosperity-fortuna-asherahs by the green trees upon the high hills. o my mountain in the field, i will give thy substance and all thy treasures to the spoil, and thy high-places-death-stages for miss throughout all thy borders. and thou, even thyself, will discontinue from thine heritage that i gave thee; and i will cause thee to work for thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which will burn world. thus saith vowelmovement-io-yeah; cursed be the man that trusteth in man, and maketh flesh-immersed his arm, and whose heart departeth from vowelmovement-io-yeah. for he will be like the heath in the place-of-word-desert, and will not see when good cometh; but will inhabit the parched places in the place-of-word-desert, in a salt land and not inhabited. happy is the man that trusteth in vowelmovement-io-yeah, and whose hope vowelmovement-io-yeah is. for he will be as a tree planted by the waters, and that spreadeth out her roots by the river, and will not see when heat cometh, but her leaf will be green; and will not be careful in the year of drought, neither will cease from yielding fruit. the heart is deceitful above all things, and desperately wicked: who can know it? i vowelmovement-io-yeah search the heart, i try the reins, even to give every man according to his ways, and according to the fruit of his doings. as the partridge sitteth on eggs, and hatcheth them not; so he that getteth

riches, and not by right, will leave them in the midst of his days, and at his end will be a fool. a weight high throne from the headstart is the place of our perfected. vowel-movement-io-yeah, the hope of immersed-to-theory-israel, all that forsake thee will be ashamed, and they that depart from me will be written in the land, because they have forsaken vowelmovement-io-yeah, the fountain of living waters. heal me, vowelmovement-io-yeah, and i will be healed; secure me, and i will be secured: for thou art my praise. behold, they say unto me, where is vowelmovement-io-yeah string? let it come now. as for me, i have not hastened from being a watcher to follow thee: neither have i desired the woeful day; thou knowest: that which came out of my lips was right before thee. be not a terror unto me: thou art my hope in the day of visual-ra-toil. let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of visual-ra-toil, and destroy them with double destruction. thus said vowelmovement-io-yeah unto me; go and stand in the gate of child-betweeners of the with-mum, whereby the kings of know-hand-judah come in, and by the which they go out, and in all the gates of cast-complete-jerusalem; and say unto them, hear ye vowelmovement-io-yeah string, ye kings of know-hand-judah, and all know-hand-judah, and all the inhabitants of cast-complete-jerusalem, that enter in by these gates: thus saith vowelmovement-io-yeah; take heed to yourselves, and bear no burden on the seventh day, nor bring it in by the gates of cast-complete-jerusalem; neither carry forth a burden out of your houses on the seventh day, neither do ye any work, but perfect ye the seventh day, as i directed your fathers. but they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. and it will come to pass, if ye diligently hearken unto me, saith vowelmovement-io-yeah, to bring in no burden through the gates of this city on the seventh day, but perfect the seventh day, to do no work therein; then will there enter into the gates of this city kings and princes sitting upon the throne of dude-dawud, riding in chariots and on horses, they, and their princes, the men of know-hand-judah, and the inhabitants of cast-complete-jerusalem: and this city will remain to world. and they will come from the cities of know-hand-judah, and from the places about cast-complete-jerusalem, and from the land of righthand-child-benjamin, and from the plain, and from the mountains, and from the south, bringing up-ons, and butchers, and rest-absorbers, and incense, and bringing butchers of thanks, unto the alpha-beit-house of vowelmovement-io-yeah. but if ye will not hearken unto me to perfect the seventh day, and not to bear a burden, even entering in at the gates of cast-complete-jerusalem on the seventh day; then will i kindle a fire in the gates thereof, and it will devour the palaces of cast-complete-jerusalem, and it will not be quenched. the string which came to high-ohyeah-jeremiah from vowelmovement-io-yeah, saying, arise, and go down to the potter's house, and there i will cause thee to hear my strings. then i went down to the potter's house, and, behold, he wrought a work on the wheels. and the item that he did of clay was marred in the hand of the potter: so he did it again another item, as seemed good to the potter to do it. then vowelmovement-io-yeah string came to me, saying, o house of immersed-to-theory-israel, cannot i do with you as this potter? saith vowelmovement-io-yeah. behold, as the clay is in the potter's hand, so are ye in mine hand, o house of immersed-to-theory-israel. at what instant i will speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom i have pronounced, turn from their visual-ra-toil, i will repent of the visual-ra-toil that i thought to do unto them. and at what instant i will speak concern-

ing a nation, and concerning a kingdom, to build-between and to plant it; if it do visual-ra-toil in my sight, that it obey not my voice, then i will repent of the good, where-with i said i would benefit them. now therefore go to, speak to the men of know-hand-judah, and to the inhabitants of cast-complete-jerusalem, saying, thus saith vowelmovement-io-yeah; behold, i frame visual-ra-toil against you, and devise a device against you: return ye now every one from his visual-ra-toil way, and make your ways and your doings good. and they said, there is no hope: but we will walk after our own devices, and we will every one do the imagination of his visual-ra-toil heart. therefore thus saith vowelmovement-io-yeah; ask ye now among the nations, who hath heard such things: the virgin of immersed-to-theory-israel hath done a very horrible thing. will a man leave the snow of build-white-lebanon which cometh from the rock of the field? or will the cold flowing waters that come from another place be forsaken? because my with-mum hath forgotten me, they have burned incense to wear-out-vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby will be astonished, and wag his head. i will scatter them as with an east wind before the enemy; i will shew them the back, and not the face-turnings, in the day of their calamity. then said they, come and let us devise devices against high-ohyeah-jeremiah; for the drops-of-teaching-torah will not perish from the darkener-server nor counsel from the wise, nor the string from the bringer. come, and let us hit him with the tongue, and let us not give heed to any of his strings. give heed to me, vowelmovement-io-yeah, and hearken to the voice of them that contend with me. will visual-ra-toil be recompensed for good? for they have digged a pit for my self. remember that i stood before thee to speak good for them, and to turn away thy wrath from them. therefore deliver up their child-betweeners to the famine, and pour out their blood by the force of the sword; and let their women be bereaved of their child-betweeners, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. let a cry be heard from their houses, when thou wilt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet-genitalia. yet, vowelmovement-io-yeah, thou knowest all their counsel against me to slay me: forgive not their torment, neither blot out their miss from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger. thus saith vowelmovement-io-yeah, go and get a potter's earthen bottle, and take of the ancients of the with-mum, and of the ancients of the darkener-server; and go forth unto the valley of betweener of doze-hinnom, which is by the entry of the east gate, and proclaim there the strings that i will tell thee, and say, hear ye vowelmovement-io-yeah string, o kings of know-hand-judah, and inhabitants of cast-complete-jerusalem; thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will bring visual-ra-toil upon this place, the which whosoever heareth, his ears will tingle. because they have forsaken me, and have estranged this place, and have burned incense in it unto other theory, whom neither they nor their fathers have known, nor the kings of know-hand-judah, and have filled this place with the blood of innocents; they have built-between also the high-places-death-stages of possess-goods-lord to burn their child-betweeners with fire for up-ons unto possess-goods-lord which i directed not, nor stringed it, neither came it into my mind: therefore, behold, the days come, saith vowelmovement-io-yeah, that this place will no more be called bait-tophet, nor the valley of betweener of doze-hinnom, but the valley of slaughter. and i will make void the counsel of know-hand-judah and cast-

complete-jerusalem in this place; and i will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will i give to be meat for the fowls of the namespaces and for the beasts of the land. and i will make this city desolate, and an hissing; every one that passeth thereby will be astonished and hiss because of all the plagues thereof. and i will cause them to eat the flesh-immersed of their child-betweeners and the flesh-immersed of their daughters, and they will eat every one the flesh-immersed of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, will straiten them. then will thou break the bottle in the sight of the men that go with thee, and will say unto them, thus saith vowelmovement-io-yeah of troops; even so will i break this with-mum and this city, as one breaketh a potter's item, that cannot be made whole again: and they will bury them in bait-tophet, till there be no place to bury. thus will i do unto this place, saith vowelmovement-io-yeah, and to the inhabitants thereof, and even do this city as bait-tophet: and the houses of cast-complete-jerusalem, and the houses of the kings of know-hand-judah, will be ceased as the place of bait-tophet, because of all the houses upon whose roofs they have burned incense unto all the troop of namespaces and have poured out pourings unto other theory. then came high-ohyeah-jeremiah from bait-tophet, whither vowelmovement-io-yeah had sent him to bring; and he stood in the court of vowelmovement-io-yeah's house; and said to all the with-mum, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will bring upon this city and upon all her towns all the visual-ra-toil that i have pronounced against it, because they have hardened their necks, that they might not hear my strings. now break-pashur betweener of saying-immer the darkener-server who was also chief governor in the alpha-beit-house of vowelmovement-io-yeah, heard that high-ohyeah-jeremiah brought these strings. then break-pashur smote high-ohyeah-jeremiah the bringer, and put him in the stocks that were in the high gate of righthand-child-benjamin, which was by the alpha-beit-house of vowelmovement-io-yeah. and it came to pass on the morrow, that break-pashur brought forth high-ohyeah-jeremiah out of the stocks. then said high-ohyeah-jeremiah unto him, vowelmovement-io-yeah hath not called thy name-there break-pashur, but terror-all-around-magorissabib. for thus saith vowelmovement-io-yeah, behold, i will make thee a terror to thyself, and to all thy friends: and they will fall by the sword of their enemies, and thine eyes will behold it: and i will give all know-hand-judah into the hand of the king of mix-wear-out-babylon, and he will carry them captive into mix-wear-out-babylon, and will slay them with the sword. moreover i will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of know-hand-judah will i give into the hand of their enemies, which will spoil them, and take them, and carry them to mix-wear-out-babylon. and thou, break-pashur, and all that dwell in thine house will go into captivity: and thou will come to mix-wear-out-babylon, and there thou will die, and will be buried there, thou, and all thy friends, to whom thou hast brought lies. vowelmovement-io-yeah, thou hast deceived me, and i was deceived; thou art stronger than i, and hast prevailed: i am in derision daily, every one mocketh me. for since i stringed, i cried out, i cried violence and spoil; because vowelmovement-io-yeah string was made a reproach unto me, and a derision, daily. then i said, i will not make mention of him, nor speak any more in his name-there but his string was in mine heart as a burning fire shut up in my bones, and i was weary with forbearing, and i could not stay. for i heard the defaming of many, fear on every

side. report, say they, and we will report it. all my familiars watched for my halting, saying, peradventure he will be enticed, and we will prevail against him, and we will take our revenge on him. but vowelmovement-io-yeah is with me as a mighty terrible one: therefore my persecutors will stumble, and they will not prevail: they will be greatly ashamed; for they will not prosper: their world confusion will never be forgotten. but, vowelmovement-io-yeah of troops, that triest the right, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have i opened my cause. sing unto vowelmovement-io-yeah, rave ye vowelmovement-io-yeah: for he hath delivered the self of the poor from the hand of visual-ra-toildoers. cursed be the day wherein i was born: let not the day wherein my mother bare me be happy. cursed be the man who brought tidings to my father, saying, a man child is born unto thee; making him very glad. and let that man be as the cities which vowelmovement-io-yeah overthrow, and repented not: and let him hear the cry in the morning, and the shouting at noontide; because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. wherefore came i forth out of the womb to see labour and sorrow, that my days should be consumed with shame? the string which came unto high-ohyeah-jeremiah from vowelmovement-io-yeah, when king that's-right-yeah-zedekiah sent unto him break-pashur betweener of melchiah, and observe-cover-yeah-zephaniah betweener of do-yeah-maseiah the darkener-server saying, enquire, i pray thee, of vowelmovement-io-yeah for us; for bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon doth war against us; if so be that vowelmovement-io-yeah will deal with us according to all his wondrous works, that he may go up from us. then said high-ohyeah-jeremiah unto them, thus will ye say to that's-right-yeah-zedekiah: thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel; behold, i will turn back the items of war that are in your hands, wherewith ye fight against the king of mix-wear-out-babylon, and against the as-genies-kasdimns, which besiege you without the walls, and i will assemble them into the midst of this city. and i myself will fight against you with an outstretched hand and with a strong arm, in anger, and in fury, and in great wrath. and i will hit the inhabitants of this city, both man and beast: they will die of a great pestilence. and afterward, saith vowelmovement-io-yeah, i will deliver that's-right-yeah-zedekiah king of know-hand-judah, and his workers, and the with-mum, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he will hit them with the edge of the sword; he will not spare them, neither have pity, nor have wombing. and unto this with-mum thou wilt say, thus saith vowelmovement-io-yeah; behold, i set before you the way of life, and the way of death. he that abideth in this city will die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the as-genies-kasdimns that besiege you, he will live, and his life will be unto him for a prey. for i have set my face-turnings against this city for visual-ra-toil, and not for good, saith vowelmovement-io-yeah: it will be given into the hand of the king of mix-wear-out-babylon, and he will burn it with fire, and touching the house of the king of know-hand-judah, say, hear ye vowelmovement-io-yeah string; o house of dude-dawud, thus saith vowelmovement-io-yeah; execute crisis-lipping in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the visual-ra-toil of your doings. behold, i am against

thee, o inhabitant of the valley, and rock of the plain, saith vowelmovement-io-yeah; which say, who will come down against us? or who will enter into our habitations? but i will punish you according to the fruit of your doings, saith vowelmovement-io-yeah: and i will kindle a fire in the forest thereof, and it will devour all things round about it. thus saith vowelmovement-io-yeah; go down to the house of the king of know-hand-judah, and speak there this string, and say, hear vowelmovement-io-yeah string, o king of know-hand-judah, that sittest upon the throne of dude-dawud, thou, and thy workers, and thy with-mum that enter in by these gates: thus saith vowelmovement-io-yeah; execute ye crisis-lipping and being right, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. for if ye do this thing indeed, then will there enter in by the gates of this house kings sitting upon the throne of dude-dawud, riding in chariots and on horses, he, and his workers, and his with-mum. but if ye will not hear these strings, i swear by myself, saith vowelmovement-io-yeah, that this house will become a desolation. for thus saith vowelmovement-io-yeah unto the king's house of know-hand-judah; thou art roll-until-gilead unto me, and the head of build-white-lebanon: yet surely i will make thee a place-of-word-desert, and cities which are not inhabited. and i will prepare destroyers against thee, every one with his items: and they will cut down thy choice cedars, and cast them into the fire. and many nations will pass by this city, and they will say every man to his neighbour, wherefore hath vowelmovement-io-yeah done thus unto this great city? then they will answer, because they have forsaken the covenant of vowelmovement-io-yeah their theory, and partook other theory, and worked them. weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he will return no more, nor see his native country. for thus saith vowelmovement-io-yeah touching willum betweener of despair-yeah-josiah king of know-hand-judah, which kinged instead of despair-yeah-josiah his father, which went forth out of this place; he will not return thither any more: but he will die in the place whither they have led him captive, and will see this land no more. woe unto him that build-betweeneth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's work without wages, and giveth him not for his work; that saith, i will build-between me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion. will thou king, because thou closest thyself in cedar? did not thy father eat and drink, and do crisis-lipping and being right, and then it was well with him? he judged the cause of the poor and needy; then it was well with him: was not this to know me? saith vowelmovement-io-yeah. but thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. therefore thus saith vowelmovement-io-yeah concerning yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah; they will not lament for him, saying, ah my brother! or, ah sister! they will not lament for him, saying, ah lord! or, ah his glory! he will be buried with the burial of an ass, drawn and cast forth beyond the gates of cast-complete-jerusalem. go up to build-white-lebanon, and cry; and lift up thy voice in at-tooth-bashan and cry from the passages: for all thy lovers are destroyed. i stringed unto thee in thy prosperity; but thou saidst, i will not hear. this hath been thy manner from thy youth, that thou obeyedst not my voice. the wind will eat up all thy watchers, and thy lovers will go into captivity: surely then will thou be ashamed and confounded for all thy visual-ra-toilness. o inhabitant of build-white-lebanon, that

makest thy nest in the cedars, how gracious will thou be when pangs come upon thee, the pain as of a woman in travail! as i live, saith vowelmovement-io-yeah, though pad-i-o-coniah betweener of yeahoh-get-up-jehoiakim king of know-hand-judah were the signet upon my right hand, yet would i pluck thee thence; and i will give thee into the hand of them that seek thy life, and into the hand of them whose face-turnings thou fearest, into the hand of bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon, and into the hand of the as-genies-kasdimms. and i will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there will ye die. but to the land whereunto they desire to return, thither will they not return. is this man pad-i-o-coniah a despised broken idol? is he a item wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? o land, land, land, hear vowelmovement-io-yeah string. thus saith vowelmovement-io-yeah, write ye this man childless, a man that will not prosper in his days: for no man of his seed will prosper, sitting upon the throne of dude-dawud, and ruling any more in know-hand-judah. woe be unto the watchers that destroy and scatter the sheep of my look-after-pasture! saith vowelmovement-io-yeah. therefore thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel against the watchers that feed my with-mum; ye have scattered my flock, and driven them away, and have not visited them: behold, i will visit upon you the visual-ra-toil of your doings, saith vowelmovement-io-yeah. and i will gather the remnant of my flock out of all countries whither i have driven them, and will bring them again to their folds; and they will be fruitful and increase. and i will set up watchers over them which will feed them: and they will fear no more, nor be dismayed, neither will they be lacking, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that i will raise unto dude-dawud a right branch, and a king will king and prosper, and will execute crisis-lipping and being right in the land. in his days know-hand-judah will be secured, and immersed-to-theory-israel will dwell safely: and this is his name-there whereby he will be called, vowelmovement-io-yeah our being right. therefore, behold, the days come, saith vowelmovement-io-yeah, that they will no more say, vowelmovement-io-yeah liveth, which brought up child-betweeners of immersed-to-theory-israel out of the land of narrows-create-mizraim-egypt; but, vowelmovement-io-yeah liveth, which brought up and which led the seed of the house of immersed-to-theory-israel out of the north country, and from all countries whither i had driven them; and they will dwell in their own land. mine heart within me is broken because of the bringers; all my bones shake; i am like a drunken man, and like a man whom wine hath overcome, because of vowelmovement-io-yeah, and because of the strings of his perfection. for the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the place-of-word-desert are dried up, and their course is visual-ra-toil, and their force is not right. for both bringer and darkener-server are profane; yea, in my house have i found their visual-ra-toilness, saith vowelmovement-io-yeah. wherefore their way will be unto them as slippery ways in the darkness: they will be driven on and fall therein: for i will bring visual-ra-toil upon them, even the year of their visitation, saith vowelmovement-io-yeah. and i have seen folly in the bringers of keep-guard-samaria: they brought in possess-goods-lord and caused my with-mum immersed-to-theory-israel to err. i have seen also in the bringers of cast-complete-jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of visual-ra-toildoers, that none doth return from his wickedness; they are all of them unto me as splint-blood-sodom, and the

inhabitants thereof as sheaves-gomorrah. therefore thus saith vowelmovement-io-yeah of troops concerning the bringers; behold, i will feed them with wormwood, and make them drink the water of gall: for from the bringers of cast-complete-jerusalem is profaneness gone forth into all the land. thus saith vowelmovement-io-yeah of troops, hearken not unto the strings of the bringers that bring unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of vowelmovement-io-yeah. they say still unto them that despise me, vowelmovement-io-yeah hath said, ye will have complete; and they say unto every one that walketh after the imagination of his own heart, no visual-ra-toil will come upon you. for who hath stood in the counsel of vowelmovement-io-yeah, and hath perceived and heard his string? who hath marked his string, and heard it? behold, a whirlwind of vowelmovement-io-yeah is gone forth in fury, even a grievous whirlwind: it will fall grievously upon the head of the big-shots. the anger of vowelmovement-io-yeah will not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye will consider it perfectly. i have not sent these bringers, yet they ran: i have not stringed to them, yet they brought. but if they had stood in my counsel, and had caused my with-mum to hear my strings, then they should have turned them from their visual-ra-toil way, and from the visual-ra-toil of their doings. am i a theory at hand, saith vowelmovement-io-yeah, and not a theory afar off? can any hide himself in secret places that i will not see him? saith vowelmovement-io-yeah. do not i fill namespaces and land? saith vowelmovement-io-yeah. i have heard what the bringers said, that bring lies in my name-there saying, i have dreamed, i have dreamed. how long will this be in the heart of the bringers that bring lies? yea, they are bringers of the deceit of their own heart; which think to cause my with-mum to forget my name-there by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name-there for posess-goods-lord the bringer that hath a dream, let him tell a dream; and he that hath my string, let him speak my string sticking-withfully. what is the chaff to the wheat? saith vowelmovement-io-yeah. is not my string like as a fire? saith vowelmovement-io-yeah; and like a hot-hammer that breaketh the rock in pieces? therefore, behold, i am against the bringers, saith vowelmovement-io-yeah, that steal my strings every one from his neighbour. behold, i am against the bringers, saith vowelmovement-io-yeah, that use their tongues, and say, he saith. behold, i am against them that bring false dreams, saith vowelmovement-io-yeah, and do tell them, and cause my with-mum to err by their lies, and by their lightness; yet i sent them not, nor directed them: therefore they will not profit this with-mum at all, saith vowelmovement-io-yeah. and when this with-mum, or the bringer, or a darkener-server will ask thee, saying, what is the burden of vowelmovement-io-yeah? thou wilt then say unto them, what burden? i will even forsake you, saith vowelmovement-io-yeah. and as for the bringer, and the darkener-server and the with-mum, that will say, the burden of vowelmovement-io-yeah, i will even punish that man and his house. thus will ye say every one to his neighbour, and every one to his brother, what hath vowelmovement-io-yeah answered? and, what hath vowelmovement-io-yeah stringed? and the burden of vowelmovement-io-yeah will ye mention no more: forever man's string will be his burden; for ye have perverted the strings of the living theory, of vowelmovement-io-yeah of troops our theory. thus will thou say to the bringer, what hath vowelmovement-io-yeah answered thee? and, what hath vowelmovement-io-yeah stringed? but since ye say, the burden of vowelmovement-io-yeah; therefore thus saith vowelmovement-io-yeah; because ye say this

string, the burden of vowelmovement-io-yeah, and i have sent unto you, saying, ye will not say, the burden of vowelmovement-io-yeah; therefore, behold, i, even i, will utterly forget you, and i will forsake you, and the city that i gave you and your fathers, and cast you out of my presence: and i will bring a world reproach upon you, and a perpetual shame, which will not be forgotten. vowelmovement-io-yeah shewed me, and, behold, two baskets of figs were set before the possibility-hall of vowelmovement-io-yeah, after that bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon had carried away captive beat-io-jeconiah betweener of yeahoh-get-up-jehoiakim king of know-hand-judah, and the princes of know-hand-judah, with the carpenters and smiths, from cast-complete-jerusalem, and had brought them to mix-wear-out-babylon. one basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so visual-ra-toil then said vowelmovement-io-yeah unto me, what seest thou, high-ohyeah-jeremiah? and i said, figs; the good figs, very good; and the visual-ra-toil, very visual-ra-toil, that cannot be eaten, they are so visual-ra-toil. again vowelmovement-io-yeah string came unto me, saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel; like these good figs, so will i acknowledge them that are carried away captive of know-hand-judah, whom i have sent out of this place into the land of the as-genies-kasdimms for their good. for i will set mine eyes upon them for good, and i will bring them again to this land: and i will build-between them, and not pull them down; and i will plant them, and not pluck them up. and i will give them an heart to know me, that i am vowelmovement-io-yeah: and they will be my with-mum, and i will be their theory: for they will return unto me with their whole heart. and as the visual-ra-toil figs, which cannot be eaten, they are so visual-ra-toil; surely thus saith vowelmovement-io-yeah, so will i give that s-right-yeah-zedekiah the king of know-hand-judah, and his princes, and the residue of cast-complete-jerusalem, that remain in this land, and them that dwell in the land of narrow-creates-mizraim-egypt: and i will deliver them to be removed into all the kingdoms of the land for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither i will drive them. and i will send the sword, the famine, and the pestilence, among them, till they be consumed from off the earth that i gave unto them and to their fathers. the string that came to high-ohyeah-jeremiah concerning all the with-mum of know-hand-judah in the fourth year of yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah, that was the first year of bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon; the which high-ohyeah-jeremiah the bringer stringed unto all the with-mum of know-hand-judah, and to all the inhabitants of cast-complete-jerusalem, saying, from the thirteenth year of despair-yeah-josiah betweener of mum-training-among king of know-hand-judah, even unto this day, that is the three and twentieth year, vowelmovement-io-yeah string hath come unto me, and i have stringed unto you, rising early and speaking; but ye have not hearkened. and vowelmovement-io-yeah hath sent unto you all his workers the bringers, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. they said, turn ye again now every one from his visual-ra-toil way, and from the visual-ra-toil of your doings, and dwell in the earth that vowelmovement-io-yeah hath given unto you and to your fathers to the worlds of worlds: and go not after other theory to work for them, and to partake them, and provoke me not to anger with the doings of your hands; and i will do you no hurt. yet ye have not hearkened unto me, saith vowelmovement-io-yeah; that ye might provoke me to anger

with the doings of your hands to your own hurt. therefore thus saith vowelmovement-io-yeah of troops; because ye have not heard my strings, behold, i will send and take all the families of the north, saith vowelmovement-io-yeah, and bring-jug-collect-nebuchadrezzar the king of mix-wear-out-babylon, my worker, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will fishing-net-destroy them, and make them an astonishment, and an hissing, and perpetual desolations. moreover i will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. and this whole land will be a desolation, and an astonishment; and these nations will work for the king of mix-wear-out-babylon seventy years. and it will come to pass, when seventy years are accomplished, that i will punish the king of mix-wear-out-babylon, and that nation, saith vowelmovement-io-yeah, for their torment, and the land of the as-genies-kasdimms, and will make it perpetual desolations. and i will bring upon that land all my strings which i have pronounced against it, even all that is written in this book, which high-ohyeah-jeremiah hath brought against all the nations. for many nations and great kings will work for themselves of them also: and i will recompense them according to their deeds, and according to the doings of their own hands. for thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel unto me; take the wine cup of this fury at my hand, and cause all the nations, to whom i send thee, to drink it. and they will drink, and be moved, and be mad, because of the sword that i will send among them. then took i the cup at vowelmovement-io-yeah's hand, and made all the nations to drink, unto whom vowelmovement-io-yeah had sent me: to wit, cast-complete-jerusalem, and the cities of know-hand-judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; big-house-firawn king of narrows-create-mizraim-egypt, and his workers, and his princes, and all his with-mum; and all the mixed with-mum, and all the kings of the land of goose-uz and all the kings of the land of the invade-grieve-palestinians, and fire-light-ashkelon, and goat-courage-azah, and essence-futile-ekron, and the remnant of fire-plunder-ashdod, man-red-edom, and from-father-moab, and child-betweeners of with-ammon, and all the kings of narrow-zur-tyrus, and all the kings of side-by-side-zidon, and the kings of the isles which are beyond the sea, breast-discuss-dedan, and right-tema and scorn-buz, and all that are in the utmost corners, and all the kings of evening-pleasant-arabia, and all the kings of the mixed with-mum that dwell in the place-of-word-desert, and all the kings of my-songster-al-samiri, and all the kings of world-youth-elam, and all the kings of the each-and-every-medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face-turnings of the land: and the king of six-rejoicesheshach will drink after them. therefore thou wilt say unto them, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which i will send among you. and it will be, if they refuse to take the cup at thine hand to drink, then will thou say unto them, thus saith vowelmovement-io-yeah of troops; ye will certainly drink. for, lo, i begin to bring visual-ra-toil on the city which is called by my name-there and should ye be utterly unpunished? ye will not be unpunished: for i will call for a sword upon all the inhabitants of the land, saith vowelmovement-io-yeah of troops. therefore bring thou against them all these strings, and say unto them, vowelmovement-io-yeah will roar from

on high, and utter his voice from his perfected habitation; he will mightily roar upon his habitation; he will give a shout, as they that tread the grapes, against all the inhabitants of the land. a noise will come even to the ends of the land; for vowelmovement-io-yeah hath a controversy with the nations, he will plead with all flesh-immersed; he will give them that are big-shot to the sword, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops, behold, visual-ra-toil will go forth from nation to nation, and a great whirlwind will be raised up from the coasts of the land. and the slain of vowelmovement-io-yeah will be at that day from one end of the land even unto the other end of the land: they will not be lamented, neither added, nor buried; they will be dung upon the earth. howl, ye watchers, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye will fall like a pleasant item. and the watchers will have no way to flee, nor the principal of the flock to escape. a voice of the cry of the watchers, and an howling of the principal of the flock, will be heard: for vowelmovement-io-yeah hath spoiled their look-after-pasture. and the completeable habitations are cut down because of the fierce anger of vowelmovement-io-yeah. he hath forsaken his covert, as the kpir-young-lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger. in the headstart of the king of yeah-hoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah came this string from vowelmovement-io-yeah, saying, thus saith vowelmovement-io-yeah; stand in the court of vowelmovement-io-yeah's house, and speak unto all the cities of know-hand-judah, which come to partake in vowelmovement-io-yeah's house, all the strings that i direct thee to speak unto them; diminish not a string: if so be they will hearken, and turn every man from his visual-ra-toil way, that i may repent me of the visual-ra-toil, which i purpose to do unto them because of the visual-ra-toil of their doings, and thou wilt say unto them, thus saith vowelmovement-io-yeah; if ye will not hearken to me, to walk in my law, which i have set before you, to hearken to the strings of my workers the bringers, whom i sent unto you, both rising up early, and sending them, but ye have not hearkened; then will i make this house like calm-send-shiloh, and will make this city a curse to all the nations of the land. so the darkener-server and the bringers and all the with-mum heard high-ohyeah-jeremiah speaking these strings in the alpha-beit-house of vowelmovement-io-yeah. now it came to pass, when high-ohyeah-jeremiah had made an end of speaking all that vowelmovement-io-yeah had directed him to speak unto all the with-mum, that the darkener-server and the bringers and all the with-mum took him, saying, thou wilt surely die. why hast thou brought in the name-there of vowelmovement-io-yeah, saying, this house will be like calm-send-shiloh, and this city will be desolate without an inhabitant? and all the with-mum were gathered against high-ohyeah-jeremiah in the alpha-beit-house of vowelmovement-io-yeah. when the princes of know-hand-judah heard these strings, then they came up from the king's house unto the alpha-beit-house of vowelmovement-io-yeah, and sat down in the entry of the new gate of vowelmovement-io-yeah's house. then spake the darkener-server and the bringers unto the princes and to all the with-mum, saying, this man is worthy to die; for he hath brought against this city, as ye have heard with your ears. then stringed high-ohyeah-jeremiah unto all the princes and to all the with-mum, saying, vowelmovement-io-yeah sent me to bring against this house and against this city all the strings that ye have heard. therefore now amend your ways and your doings, and obey the voice of vowelmovement-io-yeah your theory; and vowelmovement-io-

yeah will repent him of the visual-ra-toil that he hath pronounced against you. as for me, behold, i am in your hand: do with me as seemeth good and meet unto you. but know ye for certain, that if ye put me to death, ye will surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth vowel-movement-io-yeah hath sent me unto you to speak all these strings in your ears. then said the princes and all the with-mum unto the darkener-server and to the bringers; this man is not worthy to die: for he hath stringed to us in the name-there of vowel-movement-io-yeah our theory. then rose up certain of the elders of the land, and spake to all the assembly of the with-mum, saying, who's-coward-micah the legacy-morasthite brought in the days of strong-oh-yeah-hezekiah king of know-hand-judah, and spake to all the with-mum of know-hand-judah, saying, thus saith vowel-movement-io-yeah of troops; mark-zion will be plowed like a field, and cast-complete-jerusalem will become heaps, and the mountain of the house as the high-places-death-stages of a forest. did strong-oh-yeah-hezekiah king of know-hand-judah and all know-hand-judah put him at all to death? did he not fear vowel-movement-io-yeah, and besought vowel-movement-io-yeah, and vowel-movement-io-yeah repented him of the visual-ra-toil which he had pronounced against them? thus might we procure great visual-ra-toil against our selfs. and there was also a man that brought in the name-there of vowel-movement-io-yeah, light-yeah-urijah betweener of hear-yeah-shemaiah of forests-city-kir-jath-jearim, who brought against this city and against this land according to all the strings of high-oh-yeah-jeremiah. and when yeahoh-get-up-jehoiakim the king, with all his mighty men, and all the princes, heard his strings, the king sought to put him to death: but when light-yeah-urijah heard it, he was afraid, and fled, and went into narrows-create-mizraim-egypt; and yeahoh-get-up-jehoiakim the king sent men into narrows-create-mizraim-egypt, namely, theory-given-elathan betweener of mouse-achbor, and certain men with him into narrows-create-mizraim-egypt. and they fetched forth light-yeah-urijah out of narrows-create-mizraim-egypt, and brought him unto yeahoh-get-up-jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the upstarting with-mum. nevertheless the hand of my-brother-got-up-ahikam betweener of cony-shaphan was with high-oh-yeah-jeremiah, that they should not give him into the hand of the with-mum to put him to death. in the headstart of the king of yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah came this string unto high-oh-yeah-jeremiah from vowel-movement-io-yeah, saying, thus saith vowel-movement-io-yeah to me; do thee bonds and yokes, and put them upon thy neck, and send them to the king of man-red-edom, and to the king of from-father-moab, and to the king of the with-ammonites, and to the king of narrow-zur-tyrus, and to the king of side-by-side-zidon, by the hand of the messengers which come to cast-complete-jerusalem unto that's-right-yeah-zedekiah king of know-hand-judah; and direct them to say unto their masters, thus saith vowel-movement-io-yeah of troops, the theory of immersed-to-theory-israel; thus will ye say unto your masters; i have did the land, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. and now have i given all these lands into the hand of bring-jug-guard-nebuchadnezzar the king of mix-wear-out-babylon, my worker; and the beasts of the field have i given him also to work for him. and all nations will work for him, and his child-betweener and his son's child-betweener until the very time of his land come: and then many nations and great kings will work for them-

selves of him. and it will come to pass, that the nation and kingdom which will not work for the same bring-jug-guard-nebuchadnezzar the king of mix-wear-out-babylon, and that will not put their neck under the yoke of the king of mix-wear-out-babylon, that nation will i punish, saith vowel-movement-io-yeah, with the sword, and with the famine, and with the pestilence, until i have consumed them by his hand. therefore hearken not ye to your bringers, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, ye will not work for the king of mix-wear-out-babylon: for they bring a lie unto you, to remove you far from your land; and that i should drive you out, and ye should perish. but the nations that bring their neck under the yoke of the king of mix-wear-out-babylon, and work for him, those will i let remain still in their own land, saith vowel-movement-io-yeah; and they will till it, and dwell therein. i stringed also to that's-right-yeah-zedekiah king of know-hand-judah according to all these strings, saying, bring your necks under the yoke of the king of mix-wear-out-babylon, and work for him and his with-mum, and live. why will ye die, thou and thy with-mum, by the sword, by the famine, and by the pestilence, as vowel-movement-io-yeah hath stringed against the nation that will not work for the king of mix-wear-out-babylon? therefore hearken not unto the strings of the bringers that speak unto you, saying, ye will not work for the king of mix-wear-out-babylon: for they bring a lie unto you. for i have not sent them, saith vowel-movement-io-yeah, yet they bring a lie in my name-there that i might drive you out, and that ye might perish, ye, and the bringers that bring unto you, saying, behold, the items of vowel-movement-io-yeah's house will now shortly be brought again from mix-wear-out-babylon: for they bring a lie unto you. hearken not unto them; work for the king of mix-wear-out-babylon, and live: wherefore should this city be laid waste? but if they be bringers, and if vowel-movement-io-yeah string be with them, let them now make intercession to vowel-movement-io-yeah of troops, that the items which are left in the alpha-beit-house of vowel-movement-io-yeah, and in the house of the king of know-hand-judah, and at cast-complete-jerusalem, go not to mix-wear-out-babylon. for thus saith vowel-movement-io-yeah of troops concerning the stands, and concerning the sea, and concerning the bases, and concerning the residue of the items that remain in this city. which bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon took not, when he carried away captive beat-io-jeconiah betweener of yeahoh-get-up-jehoiakim king of know-hand-judah from cast-complete-jerusalem to mix-wear-out-babylon, and all the nobles of know-hand-judah and cast-complete-jerusalem; yea, thus saith vowel-movement-io-yeah of troops, the theory of immersed-to-theory-israel, concerning the items that remain in the alpha-beit-house of vowel-movement-io-yeah, and in the house of the king of know-hand-judah and of cast-complete-jerusalem; they will be carried to mix-wear-out-babylon, and there will they be until the day that i visit them, saith vowel-movement-io-yeah; then will i bring them up, and restore them to this place. and it came to pass the same year, in the headstart of the king of that's-right-yeah-zedekiah king of know-hand-judah, in the fourth year, and in the fifth month, that graceful-yeah-hananiah betweener of help-azur the bringer, which was of small-hill-gibeon, spake unto me in the alpha-beit-house of vowel-movement-io-yeah, in the presence of the darkener-server and of all the with-mum, saying, thus speaketh vowel-movement-io-yeah of troops, the theory of immersed-to-theory-is-

rael, saying, i have broken the yoke of the king of mix-wear-out-babylon. within two full years will i bring again into this place all the items of vowelmovement-io-yeah's house, that bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon took away from this place, and carried them to mix-wear-out-babylon: and i will bring again to this place beat-io-jeconiah betweenner of yeahoh-get-up-jehoiakim king of know-hand-judah, with all the captives of know-hand-judah, that went into mix-wear-out-babylon, saith vowelmovement-io-yeah: for i will break the yoke of the king of mix-wear-out-babylon. then the bringer high-ohyeah-jeremiah said unto the bringer graceful-yeah-hananiah in the presence of the darkener-server, and in the presence of all the with-mum that stood in the alpha-beit-house of vowelmovement-io-yeah, even the bringer high-ohyeah-jeremiah said, stick-with-amen vowelmovement-io-yeah do so: vowelmovement-io-yeah perform thy strings which thou hast brought, to bring again the items of vowelmovement-io-yeah's house, and all that is carried away captive, from mix-wear-out-babylon into this place. nevertheless hear thou now this string that i speak in thine ears, and in the ears of all the with-mum; the bringers that have been before me and before thee of old brought both against many countries, and against great kingdoms, of war, and of visual-ra-toil, and of pestilence. the bringer which prophesieth of complete, when the string of the bringer will come to pass, then will the bringer be known, that vowelmovement-io-yeah hath truly sent him. then graceful-yeah-hananiah the bringer took the yoke from off the bringer high-ohyeah-jeremiah's neck, and brake it. and graceful-yeah-hananiah spake in the presence of all the with-mum, saying, thus saith vowelmovement-io-yeah; even so will i break the yoke of bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon from the neck of all nations within the space of two full years. and the bringer high-ohyeah-jeremiah went his way. then vowelmovement-io-yeah string came unto high-ohyeah-jeremiah the bringer, after that graceful-yeah-hananiah the bringer had broken the yoke from off the neck of the bringer high-ohyeah-jeremiah, saying, go and tell graceful-yeah-hananiah, saying, thus saith vowelmovement-io-yeah; thou hast broken the yokes of wood; but thou wilt do for them yokes of iron. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; i have put a yoke of iron upon the neck of all these nations, that they may work for bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon; and they will work for him: and i have given him the beasts of the field also. then said the bringer high-ohyeah-jeremiah unto graceful-yeah-hananiah the bringer, hear now, graceful-yeah-hananiah; vowelmovement-io-yeah hath not sent thee; but thou makest this with-mum to trust in a lie. therefore thus saith vowelmovement-io-yeah; behold, i will cast thee from off the face-turnings of the earth: this year thou wilt die, because thou hast taught dejection against vowelmovement-io-yeah. so graceful-yeah-hananiah the bringer died the same year in the seventh month. now these are the strings of the letter that high-ohyeah-jeremiah the bringer sent from cast-complete-jerusalem unto the residue of the elders which were carried away captives, and to the darkener-server, and to the bringers, and to all the with-mum whom bring-jug-guard-nebuchadnezzar had carried away captive from cast-complete-jerusalem to mix-wear-out-babylon; (after that beat-io-jeconiah the king, and the queen, and the eunuchs, the princes of know-hand-judah and cast-complete-jerusalem, and the carpenters, and the smiths, were departed from cast-complete-jerusalem;) by the hand of theory-do-elash betweenner of cony-shaphan, and finished-yeah-gemariah betweenner of part-yeah-hilkiah, (whom that's-right-yeah-

zedekiah king of know-hand-judah sent unto mix-wear-out-babylon to bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon) saying, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, unto all that are carried away captives, whom i have caused to be carried away from cast-complete-jerusalem unto mix-wear-out-babylon; build-between ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye women, and beget child-betweeners and child-betweenas; and take women for your child-betweeners, and give your child-betweenas to mans, that they may bear child-betweeners and child-betweenas; that ye may be increased there, and not diminished. and seek the complete of the city whither i have caused you to be carried away captives, and pray unto vowelmovement-io-yeah for it: for in the complete thereof will ye have complete. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; let not your bringers and your diviners, that be in the nearin of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. for they bring falsely unto you in my name-there i have not sent them, saith vowelmovement-io-yeah. for thus saith vowelmovement-io-yeah, that after seventy years be accomplished at mix-wear-out-babylon i will visit you, and perform my good string toward you, in causing you to return to this place. for i know the thoughts that i think toward you, saith vowelmovement-io-yeah, thoughts of complete, and not of visual-ra-toil, to give you an expected end. then will ye call upon me, and ye will go and pray unto me, and i will hearken unto you. and ye will seek me, and find me, when ye will search for me with all your heart. and i will be found of you, saith vowelmovement-io-yeah: and i will turn away your captivity, and i will gather you from all the nations, and from all the places whither i have driven you, saith vowelmovement-io-yeah; and i will bring you again into the place whence i caused you to be carried away captive. because ye have said, vowelmovement-io-yeah hath raised us up bringers in mix-wear-out-babylon; know that thus saith vowelmovement-io-yeah of the king that sitteth upon the throne of dude-dawud, and of all the with-mum that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus saith vowelmovement-io-yeah of troops; behold, i will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so visual-ra-toil. and i will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the land, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither i have driven them: because they have not hearkened to my strings, saith vowelmovement-io-yeah, which i sent unto them by my workers the bringers, rising up early and sending them; but ye would not hear, saith vowelmovement-io-yeah. hear ye therefore vowelmovement-io-yeah string, all ye of the captivity, whom i have sent from cast-complete-jerusalem to mix-wear-out-babylon: thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, of bro-dad-ahab betweenner of voice-yeah-kolaiah, and of that's-right-yeah-zedekiah betweenner of do-yeah-maa-seiah, which bring a lie unto you in my name-there behold, i will deliver them into the hand of bring-jug-collect-nebuchadnezzar king of mix-wear-out-babylon; and he will slay them before your eyes; and of them will be taken up a curse by all the captivity of know-hand-judah which are in mix-wear-out-babylon, saying, vowelmovement-io-yeah make thee like that's-right-yeah-zedekiah and like bro-dad-ahab, whom the king of mix-wear-out-babylon roasted in the fire; because they have committed villany in immersed-to-theory-israel, and have committed adultery

with their neighbours' women, and have stringed lying strings in my name-where which i have not directed them; even i know, and am a witness, saith vowelmovement-io-yeah. thus will thou also speak to hear-yeah-shemaiah the dreamer-nehelamite, saying, thus speaketh vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, saying, because thou hast sent letters in thy name-there unto all the with-mum that are at cast-complete-jerusalem, and to observe-cover-yeah-zephaniah betweener of do-yeah-maseiah the darkener-server and to all the darkener-server, saying, vowelmovement-io-yeah hath made thee darkener-server in the stead of yeah-knows-jehoiada the darkener-server that ye should be officers in the alpha-beit-house of vowelmovement-io-yeah, forevery man that is mad, and maketh himself a bringer, that thou shouldest put him in prison, and in the stocks. now therefore why hast thou not reproved high-ohyeah-jeremiah of replies-anathoth, which maketh himself a bringer to you? for therefore he sent unto us in mix-wear-out-babylon, saying, this captivity is long: build-between ye houses, and dwell in them; and plant gardens, and eat the fruit of them. and observe-cover-yeah-zephaniah the darkener-server read this letter in the ears of high-ohyeah-jeremiah the bringer. then came vowelmovement-io-yeah string unto high-ohyeah-jeremiah, saying, send to all them of the captivity, saying, thus saith vowelmovement-io-yeah concerning hear-yeah-shemaiah the dreamer-nehelamite; because that hear-yeah-shemaiah hath brought unto you, and i sent him not, and he caused you to trust in a lie: therefore thus saith vowelmovement-io-yeah; behold, i will punish hear-yeah-shemaiah the dreamer-nehelamite, and his seed: he will not have a man to dwell among this with-mum; neither will he behold the good that i will do for my with-mum, saith vowelmovement-io-yeah; because he hath taught dejection against vowelmovement-io-yeah. the string that came to high-ohyeah-jeremiah from vowelmovement-io-yeah, saying, thus speaketh vowelmovement-io-yeah theory of immersed-to-theory-israel, saying, write thee all the strings that i have stringed unto thee in a book. for, lo, the days come, saith vowelmovement-io-yeah, that i will bring again the captivity of my with-mum immersed-to-theory-israel and know-hand-judah, saith vowelmovement-io-yeah: and i will cause them to return to the land that i gave to their fathers, and they will possess it. and these are the strings that vowelmovement-io-yeah stringed concerning immersed-to-theory-israel and concerning know-hand-judah. for thus saith vowelmovement-io-yeah; we have heard a voice of trembling, of fear, and not of complete. ask ye now, and see whether a man doth travail with child? wherefore do i see every man with his hands on his loins, as a woman in travail, and all faceturnings are turned into paleness? alas! for that day is great, so that none is like it: it is even the time of heel-topple-yakub's trouble, but he will be secured out of it. for it will come to pass in that day, saith vowelmovement-io-yeah of troops, that i will break his yoke from off thy neck, and will burst thy bonds, and strangers will no more work for themselves of him: but they will work for vowelmovement-io-yeah their theory, and dude-dawud their king, whom i will raise up unto them. therefore fear thou not, o my worker heel-topple-yakub, saith vowelmovement-io-yeah; neither be dismayed, o immersed-to-theory-israel: for, lo, i will secure thee from afar, and thy seed from the land of their captivity; and heel-topple-yakub will return, and will be in rest, and be quiet, and none will make him afraid. for i am with thee, saith vowelmovement-io-yeah, to secure thee: though i do a full end of all nations whither i have scattered thee, yet i will not do a full end of thee: but i will correct thee in measure, and will not leave thee altogether unpunished. for

thus saith vowelmovement-io-yeah, thy bruise is incurable, and thy wound is grievous. there is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. all thy lovers have forgotten thee; they seek thee not; for i have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine torment; because thy misses were increased. why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine torment: because thy misses were increased, i have done these things unto thee. therefore all they that devout thee will be devoured; and all thine adversaries, every one of them, will go into captivity; and they that spoil thee will be a spoil, and all that prey upon thee will i give for a prey. for i will restore health unto thee, and i will heal thee of thy wounds, saith vowelmovement-io-yeah; because they called thee an out-cast, saying, this is mark-zion, whom no man seeketh after. thus saith vowelmovement-io-yeah; behold, i will bring again the captivity of heel-topple-yakub's tents, and have wombing on his dwellingplaces; and the city will be build-between upon her own heap, and the palace will remain after the manner thereof. and out of them will proceed thanks and the voice of them that make merry: and i will multiply them, and they will not be few; i will also weigh them, and they will not be small. their child-betweeners also will be as aforesaid, and their witness-until will be established before me, and i will punish all that oppress them. and their nobles will be of themselves, and their governor will proceed from the nearin of them; and i will cause him to draw near, and he will approach unto me: for who is this that engaged his heart to approach unto me? saith vowelmovement-io-yeah. and ye will be my with-mum, and i will be your theory. behold, the whirlwind of vowelmovement-io-yeah goeth forth with fury, a continuing whirlwind: it will fall with pain upon the head of the big-shots. the fierce anger of vowelmovement-io-yeah will not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye will consider it. at the same time, saith vowelmovement-io-yeah, will i be the theory of all the families of immersed-to-theory-israel, and they will be my with-mum. thus saith vowelmovement-io-yeah, the with-mum which were left of the sword found grace in the place-of-word-desert; even immersed-to-theory-israel, when i went to cause him to rest. vowelmovement-io-yeah hath appeared of old unto me, saying, yea, i have loved thee with a world love: therefore with lovingkindness have i drawn thee. again i will build-between thee, and thou will be built-between, o virgin of immersed-to-theory-israel: thou will again be adorned with thy tabrets, and will go forth in the dances of them that make merry. thou will yet plant vines upon the mountains of keep-guard-samaria: the planters will plant, and will eat them as up-starting things. for there will be a day, that the watchmen upon the mount gray-fruitful-ephrain will cry, arise ye, and let us go up to mark-zion unto vowelmovement-io-yeah our theory. for thus saith vowelmovement-io-yeah; sing with gladness for heel-topple-yakub, and shout among the chief of the nations: publish ye, rave ye, and say, vowelmovement-io-yeah, secure thy with-mum, the remnant of immersed-to-theory-israel. behold, i will bring them from the north country, and gather them from the coasts of the land, and with them the blind and the stop-skip-lame, the woman with child and her that travaileth with child together: a great company will return thither. they will come with weeping, and with supplications will i lead them: i will cause them to walk by the rivers of waters in a straight way, wherein they will not stumble: for i am a father to immersed-to-theory-israel, and gray-fruitful-ephrain is my firstborn. hear vowelmovement-io-yeah string, o ye nations, and declare it in the isles

afar off, and say, he that scattered immersed-to-theory-israel will gather him, and keep him, as a watcher doth his flock. for vowelmovement-io-yeah hath redeemed heel-topple-yakub, and ransomed him from the hand of him that was stronger than he. therefore they will come and sing in the height of mark-zion, and will flow together to the goodness of vowelmovement-io-yeah, for wheat, and for wine, and for oil, and for the young of the flock and of the cattle and their self will be as a watered garden; and they will not sorrow any more at all. then will the virgin rejoice in the dance, both young men and old together: for i will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. and i will satiate the self of the darkener-server with fatness, and my with-mum will be satisfied with my goodness, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah; a voice was heard in high-region-ramah, lamentation, and bitter weeping; rahel weeping for her child-betweeners refused to be comforted for her child-betweeners, because they were not. thus saith vowelmovement-io-yeah; refrain thy voice from weeping, and thine eyes from tears: for thy work will be rewarded, saith vowelmovement-io-yeah; and they will come again from the land of the enemy. and there is hope in thine end, saith vowelmovement-io-yeah, that thy child-betweeners will come again to their own border. i have surely heard gray-fruitful-ephraim bemoaning himself thus; thou hast chastised me, and i was chastised, as a bull unaccustomed to the yoke: turn thou me, and i will be turned; for thou art vowelmovement-io-yeah my theory. surely after that i was turned, i repented; and after that i was instructed, i smote upon my thigh: i was ashamed, yea, even confounded, because i did bear the reproach of my youth. is gray-fruitful-ephraim my dear child-betweener is he a pleasant child? for since i stringed against him, i do earnestly remember him still: therefore my bowels are troubled for him; i will surely have wailing upon him, saith vowelmovement-io-yeah. set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, o virgin of immersed-to-theory-israel, turn again to these thy cities. how long wilt thou go about, o thou backsliding daughter-housa for vowelmovement-io-yeah hath created a new thing in the land, a woman will compass a man. thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; as yet they will use this speech in the land of know-hand-judah and in the cities thereof, when i will bring again their captivity; vowelmovement-io-yeah knee-pool thee, o habitation of being right, and mountain of perfection. and there will dwell in know-hand-judah itself, and in all the cities thereof together, manmen, and they that go forth with flocks. for i have satiated the weary self, and i have replenished every sorrowful self. upon this i awaked, and beheld; and my sleep was sweet unto me. behold, the days come, saith vowelmovement-io-yeah, that i will sow the house of immersed-to-theory-israel and the house of know-hand-judah with the seed of man, and with the seed of beast. and it will come to pass, that like as i have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will i watch over them, to build-between, and to plant, saith vowelmovement-io-yeah. in those days they will say no more, the fathers have eaten a sour grape, and child-betweeners's teeth are set on edge. but every one will die for his own torment: every man that eateth the sour grape, his teeth will be set on edge. behold, the days come, saith vowelmovement-io-yeah, that i will make a new covenant with the house of immersed-to-theory-israel, and with the house of know-hand-judah: not according to the covenant that i made with their fathers in the day that i took them by the hand to bring them out of the land of narrow-

create-mizraim-egypt; which my covenant they brake, although i was an man unto them, saith vowelmovement-io-yeah: but this will be the covenant that i will make with the house of immersed-to-theory-israel; after those days, saith vowelmovement-io-yeah, i will put my law in their inward parts, and write it in their hearts; and will be their theory, and they will be my with-mum. and they will teach no more every man his neighbour, and every man his brother, saying, know vowelmovement-io-yeah: for they will all know me, from the least of them unto the greatest of them, saith vowelmovement-io-yeah: for i will forgive their torment, and i will remember their miss no more. thus saith vowelmovement-io-yeah, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the sieves thereof roar; vowelmovement-io-yeah of troops is his name-there if those ordinances depart from before me, saith vowelmovement-io-yeah, then the seed of immersed-to-theory-israel also will cease from being a nation before me all days. thus saith vowelmovement-io-yeah; if namespaces above can be measured, and the foundations of the land searched out beneath, i will also cast off all the seed of immersed-to-theory-israel for all that they have done, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that the city will be built-between to vowelmovement-io-yeah from the tower of theory-grace-graceful-hanameel unto the gate of the corner. and the measuring line will yet go forth over against it upon the hill scab-gareb, and will compass about to goath. and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of potter-kidron, unto the corner of the horse gate toward the east, will be perfected unto vowelmovement-io-yeah; it will not be plucked up, nor thrown down any more to world. the string that came to high-ohyeh-jeremiah from vowelmovement-io-yeah in the tenth year of that's-right-yeah-zedekiah king of know-hand-judah, which was the eighteenth year of bring-jug-collect-nebuchadrezzar. for then the king of mix-wear-out-babylon's army besieged cast-complete-jerusalem: and high-ohyeh-jeremiah the bringer was shut up in the court of the prison, which was in the king of know-hand-judah's house. for that's-right-yeah-zedekiah king of know-hand-judah had shut him up, saying, wherefore dost thou bring, and say, thus saith vowelmovement-io-yeah, behold, i will give this city into the hand of the king of mix-wear-out-babylon, and he will take it; and that's-right-yeah-zedekiah king of know-hand-judah will not escape out of the hand of the as-genies-kasdimns, but will surely be delivered into the hand of the king of mix-wear-out-babylon, and will speak with him mouth to mouth, and his eyes will behold his eyes; and he will lead that's-right-yeah-zedekiah to mix-wear-out-babylon, and there will he be until i visit him, saith vowelmovement-io-yeah: though ye fight with the as-genies-kasdimns, ye will not prosper. and high-ohyeh-jeremiah said, vowelmovement-io-yeah string came unto me, saying, behold, gratis-theory-hanameel betweener of willum thine uncle will come unto thee saying, buy thee my field that is in replies-anathoth: for the right of redemption is thine to buy it. so gratis-theory-hanameel mine uncle's child-betweener came to me in the court of the prison according to vowelmovement-io-yeah string, and said unto me, buy my field, i pray thee, that is in replies-anathoth, which is in the country of righthand-child-benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. then i knew that this was vowelmovement-io-yeah string, and i bought the field of gratis-theory-hanameel my uncle's child-betweener that was in replies-anathoth, and weighed him the money, even seventeen light-shekels of silver. and i subscribed the evidence, and sealed it, and took witnesses, and weighed

him the money in the balances. so i took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and i gave the evidence of the purchase unto blessed-failure-baruch betweener of candle-yeah-neriah, betweener of do-yeah-maaseiah, in the sight of gratis-theory-hanameel mine uncle's child-betweener and in the presence of the witnesses that subscribed the book of the purchase, before all the hand-know-jews that sat in the court of the prison. and i charged blessed-failure-baruch before them, saying, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen item, that they may continue many days. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; houses and fields and vineyards will be possessed again in this land. now when i had delivered the evidence of the purchase unto blessed-failure-baruch betweener of candle-yeah-neriah, i prayed unto vowelmovement-io-yeah, saying, ah lord theory! behold, thou hast did the namespaces and the land by thy great power and stretched out arm, and there is nothing too hard for thee: thou shewest lovingkindness unto thousands, and recompensest the torment of the fathers into the bosom of their child-betweeners after them: the great, the mighty theory, vowelmovement-io-yeah of troops, is his name-there great in counsel, and mighty in work: for thine eyes are open upon all the ways of the child-betweeners of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of narrows-create-mizraim-egypt, even unto this day, and in immersed-to-theory-israel, and among other men; and hast did thee a name-there as at this day; and hast brought forth thy with-mum immersed-to-theory-israel out of the land of narrows-create-mizraim-egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou directedst them to do: therefore thou hast caused all this visual-ra-toil to come upon them: behold the mounts, they are come unto the city to take it; and the city is given into the hand of the as-genies-kasdimns, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast stringed is come to pass; and, behold, thou seest it. and thou hast said unto me, o lord theory, buy thee the field for money, and take witnesses; for the city is given into the hand of the as-genies-kasdimns. then came vowelmovement-io-yeah string unto high-ohyeah-jeremiah, saying, behold, i am vowelmovement-io-yeah, the theory of all flesh-immersed: is there any thing too hard for me? therefore thus saith vowelmovement-io-yeah; behold, i will give this city into the hand of the as-genies-kasdimns, and into the hand of bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon, and he will take it: and the as-genies-kasdimns, that fight against this city, will come and set fire on this city, and burn it with the houses, upon whose roofs they have highed incense unto possess-goods-lord and poured out pourings unto other theory, to provoke me to anger. for child-betweeners of immersed-to-theory-israel and child-betweeners of know-hand-judah have only done visual-ra-toil before me from their youth: for child-betweeners of immersed-to-theory-israel have only provoked me to anger with the doing of their hands, saith vowelmovement-io-yeah. for this city hath been to me as a provocation of mine anger and of my fury from the day that they built-between it even unto

this day; that i should remove it from before my face-turnings, because of all the visual-ra-toil of child-betweeners of immersed-to-theory-israel and of child-betweeners of know-hand-judah, which they have done to provoke me to anger, they, their kings, their princes, their darkener-server, and their bringers, and the men of know-hand-judah, and the inhabitants of cast-complete-jerusalem. and they have turned unto me the back, and not the face-turnings: though i taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. but they set their abominations in the house, which is called by my name-there to cease it. and they built-between the high-places-death-stages of possess-goods-lord which are in the valley of betweener of doze-hinnom, to cause their child-betweeners and their child-betweenas to pass through the fire unto king-molech; which i directed them not, neither came it into my mind, that they should do this abomination, to cause know-hand-judah to miss and now therefore thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, concerning this city, whereof ye say, it will be delivered into the hand of the king of mix-wear-out-babylon by the sword, and by the famine, and by the pestilence; behold, i will gather them out of all countries, whither i have driven them in mine anger, and in my fury, and in great wrath; and i will bring them again unto this place, and i will cause them to dwell safely: and they will be my with-mum, and i will be their theory: and i will give them one heart, and one way, that they may fear me forever, for the good of them, and of their child-betweeners after them: and i will make a world covenant with them, that i will not turn away from them, to do them good; but i will put my fear in their hearts, that they will not depart from me. yea, i will rejoice over them to do them good, and i will plant them in this land assuredly with my whole heart and with my whole self. for thus saith vowelmovement-io-yeah; like as i have brought all this great visual-ra-toil upon this with-mum, so will i bring upon them all the good that i have promised them. and fields will be bought in this land, whereof ye say, it is desolate without man or beast; it is given into the hand of the as-genies-kasdimns. men will buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of righthand-child-benjamin, and in the places about cast-complete-jerusalem, and in the cities of know-hand-judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for i will cause their captivity to return, saith vowelmovement-io-yeah. moreover vowelmovement-io-yeah string came unto high-ohyeah-jeremiah the second time, while he was yet shut up in the court of the prison, saying, thus saith vowelmovement-io-yeah the dor thereof, vowelmovement-io-yeah that formed it, to establish it; vowelmovement-io-yeah is his name-there call unto me, and i will answer thee, and shew thee great and mighty things, which thou knowest not. for thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, concerning the houses of this city, and concerning the houses of the kings of know-hand-judah, which are thrown down by the mounts, and by the sword; they come to fight with the as-genies-kasdimns, but it is to fill them with the dead bodies of men, whom i have slain in mine anger and in my fury, and for all whose visual-ra-toilness i have hid my face-turnings from this city. behold, i will bring it health and cure, and i will cure them, and will reveal unto them the abundance of complete and truth. and i will cause the captivity of know-hand-judah and the captivity of immersed-to-theory-israel to return, and will build-between them, as at the first. and i will cleanse them from all their torment, whereby they have missed against me; and i will pardon all their seasons, whereby they have missed, and whereby they have transgressed against me. and it will

be to me a name-there of joy, a praise and an honour before all the nations of the land, which will hear all the good that i do unto them: and they will fear and tremble for all the goodness and for all the prosperity that i procure unto it. thus saith vowelmovement-io-yeah; again there will be heard in this place, which ye say will be desolate without man and without beast, in the cities of know-hand-judah, and in the streets of cast-complete-jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that will say, thanks vowelmovement-io-yeah of troops: for vowelmovement-io-yeah is good; for his mercy endureth to world: and of them that will bring the butcher of thanks into the alpha-beit-house of vowelmovement-io-yeah. for i will cause to return the captivity of the land, as at the first, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops; again in this place, which is desolate without man and without beast, and in all the cities thereof, will be an habitation of watchers causing their flocks to lie down. in the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of righthand-child-benjamin, and in the places about cast-complete-jerusalem, and in the cities of know-hand-judah, will the flocks pass again under the hands of him that telleth them, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that i will perform that good thing which i have promised unto the house of immersed-to-theory-israel and to the house of know-hand-judah. in those days, and at that time, will i cause the branch of being right to grow up unto dude-dawud; and he will execute crisis-lipping and being right in the land. in those days will know-hand-judah be secured, and cast-complete-jerusalem will dwell safely: and this is the name-there wherewith she will be called, vowelmovement-io-yeah our being right. for thus saith vowelmovement-io-yeah; dude-dawud will never want a man to sit upon the throne of the house of immersed-to-theory-israel; neither will the darkener-server the join-levites want a man before me to upon up-ons, and to kindle rest-absorbers, and to do butcher continually. and vowelmovement-io-yeah string came unto high-ohyeah-jeremiah, saying, thus saith vowelmovement-io-yeah; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with dude-dawud my worker, that he should not have a child-betweener to king upon his throne; and with the join-levites the darkener-server, my immerses. as the troop of namespaces cannot be numbered, neither the sand of the sea measured: so will i multiply the seed of dude-dawud my worker, and the join-levites that immerse unto me. moreover vowelmovement-io-yeah string came to high-ohyeah-jeremiah, saying, considerest thou not what this with-mum have stringed, saying, the two families which vowelmovement-io-yeah hath chosen, he hath even cast them off? thus they have despised my with-mum, that they should be no more a nation before them. thus saith vowelmovement-io-yeah; if my covenant be not with day and night, and if i have not appointed the ordinances of namespaces and land; then will i cast away the seed of heel-topple-yakub and dude-dawud my worker, so that i will not take any of his seed to be governors over the seed of their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-yakub: for i will cause their captivity to return, and have wombing on them. the string which came unto high-ohyeah-jeremiah from vowelmovement-io-yeah, when bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon, and all his army, and all the kingdoms of the land of his dominion, and all the with-mum, fought against cast-complete-jerusalem,

and against all the cities thereof, saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel; go and speak to that's-right-yeah-zedekiah king of know-hand-judah, and tell him, thus saith vowelmovement-io-yeah; behold, i will give this city into the hand of the king of mix-wear-out-babylon, and he will burn it with fire: and no escape out of his hand, but will surely be taken, and delivered into his hand; and thine eyes will behold the eyes of the king of mix-wear-out-babylon, and he will speak with thee mouth to mouth, and thou wilt go to mix-wear-out-babylon. yet hear vowelmovement-io-yeah string, o that's-right-yeah-zedekiah king of know-hand-judah; thus saith vowelmovement-io-yeah of thee, no die by the sword: but thou wilt die in complete: and with the burnings of thy fathers, the former kings which were before thee, so will they burn odours for thee; and they will lament thee, stringing, ah lord! for i have pronounced the string, saith vowelmovement-io-yeah. then high-ohyeah-jeremiah the bringer stringed all these strings unto that's-right-yeah-zedekiah king of know-hand-judah in cast-complete-jerusalem, when the king of mix-wear-out-babylon's army fought against cast-complete-jerusalem, and against all the cities of know-hand-judah that were left, against strike-lachish, and against azekah: for these defenced cities remained of the cities of know-hand-judah. this is the string that came unto high-ohyeah-jeremiah from vowelmovement-io-yeah, after that the king that's-right-yeah-zedekiah had made a covenant with all the with-mum which were at cast-complete-jerusalem, to proclaim liberty unto them; that every man should let his worker, and every man his true-mum-maid, being an cross-over-hebrew or an cross-over-hebrewess, go free; that none should work for himself of them, to wit, of a hand-know-jew his brother. now when all the princes, and all the with-mum, which had entered into the covenant, heard that every one should let his worker, and every one his true-mum-maid, go free, that none should work for themselves of them any more, then they obeyed, and let them go. but afterward they turned, and caused the workers and the handmaids, whom they had send free, to return, and brought them into subjection for workers and for handmaids. therefore vowelmovement-io-yeah string came to high-ohyeah-jeremiah from vowelmovement-io-yeah, saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel; i made a covenant with your fathers in the day that i brought them forth out of the land of narrows-create-mizraim-egypt, out of the house of workers, saying, at the end of seven years let ye go every man his brother an cross-over-hebrew, which hath been sold unto thee; and when he hath workd thee six years, thou wilt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. and ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had did a covenant before me in the house which is called by my name-there but ye turned and polluted my name-there and caused every man his worker, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for workers and for handmaids. therefore thus saith vowelmovement-io-yeah; ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, i proclaim a liberty for you, saith vowelmovement-io-yeah, to the sword, to the pestilence, and to the famine; and i will make you to be removed into all the kingdoms of the land. and i will give the men that have transgressed my covenant, which have not performed the strings of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of know-hand-judah, and the princes of cast-com-

plete-jerusalem, the eunuchs, and the darkener-server, and all the with-mum of the land, which passed between the parts of the calf; i will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies will be for meat unto the fowls of the namespaces and to the beasts of the land. and that's-right-yeah-zedekiah king of know-hand-judah and his princes will i give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of mix-wear-out-babylon's army, which are gone up from you. behold, i will direct, saith vowelmovement-io-yeah, and cause them to return to this city; and they will fight against it, and take it, and burn it with fire: and i will make the cities of know-hand-judah a desolation without an inhabitant. the string which came unto high-ohyeah-jeremiah from vowelmovement-io-yeah in the days of yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah, saying, go unto the house of the vehicle-rechabites, and speak unto them, and bring them into the alpha-beit-house of vowelmovement-io-yeah, into one of the chambers, and give them wine to drink. then i took ear-yeahoh-jaazaniah betweener of high-ohyeah-jeremiah, betweener of beggar-pudding-yeah-habazaniah, and his brethren, and all his child-betweeners, and the whole house of the vehicle-rechabites; and i brought them into the alpha-beit-house of vowelmovement-io-yeah, into the chamber of the child-betweeners of grace-camp-hanan betweener of grow-up-i-o-igdaliah, a man of theory, which was by the chamber of the princes, which was above the chamber of do-yeah-maaseiah betweener of willum, the keeper of the opening: and i set before the child-betweeners of the house of the vehicle-rechabites pots full of wine, and cups, and i said unto them, drink ye wine. but they said, we will drink no wine: for yo-contribute-jonadab betweener of vehicle-rechab our father directed us, saying, ye will drink no wine, neither ye, nor your child-betweeners world: neither will ye build-between house, nor sow seed, nor plant vineyard, nor have any: but all your days ye will dwell in tents; that ye may live many days in the earth where ye be strangers. thus have ye obeyed the voice of yo-contribute-jonadab betweener of vehicle-rechab our father in all that he hath charged us, to drink no wine all our days, we, our women, our child-betweeners, nor our daughters; nor to build-between houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that yo-contribute-jonadab our father directed us. but it came to pass, when bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon came up into the land, that we said, come, and let us go to cast-complete-jerusalem for fear of the army of the as-genies-kasdimms, and for fear of the army of the high-arams: so we dwell at cast-complete-jerusalem. then came vowelmovement-io-yeah string unto high-ohyeah-jeremiah, saying, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; go and tell the men of know-hand-judah and the inhabitants of cast-complete-jerusalem, will ye not receive instruction to hearken to my strings? saith vowelmovement-io-yeah. the strings of yo-contribute-jonadab betweener of vehicle-rechab, that he directed his child-betweeners not to drink wine, are performed; for unto this day they drink none, but obey their father's directive: notwithstanding i have stringed unto you, rising early and speaking; but ye hearkened not unto me. i have sent also unto you all my workers the bringers, rising up early and sending them, saying, return ye now every man from his visual-ra-toil way, and amend your doings, and go not after other theory to work for them, and ye will dwell in the earth which i have given to you and to your fathers: but ye have not inclined your ear,

nor hearkened unto me. because the child-betweeners of yo-contribute-jonadab betweener of vehicle-rechab have performed the directive of their father, which he directed them; but this with-mum hath not hearkened unto me: therefore thus saith vowelmovement-io-yeah theory of troops, the theory of immersed-to-theory-israel; behold, i will bring upon know-hand-judah and upon all the inhabitants of cast-complete-jerusalem all the visual-ra-toil that i have pronounced against them: because i have stringed unto them, but they have not heard; and i have called unto them, but they have not answered. and high-ohyeah-jeremiah said unto the house of the vehicle-rechabites, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; because ye have obeyed the directive of yo-contribute-jonadab your father, and kept all his precepts, and done according unto all that he hath directed you: therefore thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; yo-contribute-jonadab betweener of vehicle-rechab will not want a man to stand before me all days. and it came to pass in the fourth year of yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah, that this string came unto high-ohyeah-jeremiah from vowelmovement-io-yeah, saying, take thee a roll of a book, and write therein all the strings that i have stringed unto thee against immersed-to-theory-israel, and against know-hand-judah, and against all the nations, from the day i stringed unto thee, from the days of despair-yeah-josiah, even unto this day. it may be that the house of know-hand-judah will hear all the visual-ra-toil which i purpose to do unto them; that they may return every man from his visual-ra-toil way; that i may forgive their torment and their miss then high-ohyeah-jeremiah called blessed-failure-baruch betweener of candle-yeah-neriah: and blessed-failure-baruch wrote from the mouth of high-ohyeah-jeremiah all the strings of vowelmovement-io-yeah, which he had stringed unto him, upon a roll of a book. and high-ohyeah-jeremiah directed blessed-failure-baruch, saying, i am shut up; i cannot go into the alpha-beit-house of vowelmovement-io-yeah: therefore go thou, and read in the roll, which thou hast written from my mouth, the strings of vowelmovement-io-yeah in the ears of the with-mum in vowelmovement-io-yeah's house upon the fasting day: and also thou will read them in the ears of all know-hand-judah that come out of their cities. it may be they will present their supplication before vowelmovement-io-yeah, and will return every one from his visual-ra-toil way: for great is the anger and the fury that vowelmovement-io-yeah hath pronounced against this with-mum. and blessed-failure-baruch betweener of candle-yeah-neriah did according to all that high-ohyeah-jeremiah the bringer directed him, reading in the book the strings of vowelmovement-io-yeah in vowelmovement-io-yeah's house, and it came to pass in the fifth year of yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah, in the ninth month, that they proclaimed a fast before vowelmovement-io-yeah to all the with-mum in cast-complete-jerusalem, and to all the with-mum that came from the cities of know-hand-judah unto cast-complete-jerusalem. then read blessed-failure-baruch in the book the strings of high-ohyeah-jeremiah in the alpha-beit-house of vowelmovement-io-yeah, in the chamber of finished-yeah-gemariah betweener of cony-shaphan the story-writer, in the higher court, at the entry of the new gate of vowelmovement-io-yeah's house, in the ears of all the with-mum. when who-i-o-michiah betweener of finished-yeah-gemariah, betweener of cony-shaphan, had heard out of the book all the strings of vowelmovement-io-yeah, then he went down into the king's house, into the story-writer's chamber: and, lo, all the princes sat there, even my-theory-hear-al-yasama

the story-writer, and weak-i-o-delaiah betweener of hear-yeah-shemaiah, and theory-given-elnathan betweener of mouse-achbor, and finished-yeah-gemariah betweener of cony-shaphan, and that's-right-yeah-zedekiah betweener of graceful-yeah-hananiah, and all the princes, then who-i-o-michaiah declared unto them all the strings that he had heard, when blessed-failure-baruch read the book in the ears of the with-mum. therefore all the princes sent know-jehudi betweener of given-yeah-nethaniah, betweener of complete-yeah-shelemiah, betweener of my-african-spindle-stick-cushi, unto blessed-failure-baruch, saying, take in thine hand the roll wherein thou hast read in the ears of the with-mum, and come. so blessed-failure-baruch betweener of candle-yeah-neriah took the roll in his hand, and came unto them. and they said unto him, sit down now, and read it in our ears. so blessed-failure-baruch read it in their ears. now it came to pass, when they had heard all the strings, they were afraid both one and other, and said unto blessed-failure-baruch, we will surely tell the king of all these strings. and they asked blessed-failure-baruch, saying, tell us now, how didst thou write all these strings at his mouth? then blessed-failure-baruch answered them, he pronounced all these strings unto me with his mouth, and i wrote them with ink in the book. then said the princes unto blessed-failure-baruch, go, hide thee, thou and high-ohyeah-jeremiah; and let no man know where ye be. and they went in to the king into the court, but they laid up the roll in the chamber of my-theory-hear-al-yasama the story-writer, and told all the strings in the ears of the king. so the king sent know-jehudi to fetch the roll: and he took it out of my-theory-hear-al-yasama the story-writer's chamber. and know-jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. and it came to pass, that when know-jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. yet they were not afraid, nor rent their garments, neither the king, nor any of his workers that heard all these strings. nevertheless theory-given-elnathan and weak-i-o-delaiah and finished-yeah-gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. but the king directed womb-mercy-theory-jerahmeel betweener of the-king-hammelech, and minister-immersed-yeah-seraiah betweener of help-theory-azriel, and complete-yeah-shelemiah betweener of work-theory-abdeel, to take blessed-failure-baruch the story-writer and high-ohyeah-jeremiah the bringer: but vowelmovement-io-yeah hid them. then vowelmovement-io-yeah string came to high-ohyeah-jeremiah, after that the king had burned the roll, and the strings which blessed-failure-baruch wrote at the mouth of high-ohyeah-jeremiah, saying, take thee again another roll, and write in it all the former strings that were in the first roll, which yeahoh-get-up-jehoiakim the king of know-hand-judah hath burned. and thou wilt say to yeahoh-get-up-jehoiakim king of know-hand-judah, thus saith vowelmovement-io-yeah; thou hast burned this roll, saying, why hast thou writtten therein, saying, the king of mix-wear-out-babylon will certainly come and destroy this land, and will cause to cease from thence man and beast? therefore thus saith vowelmovement-io-yeah of yeahoh-get-up-jehoiakim king of know-hand-judah; he will have none to sit upon the throne of dude-dawud: and his dead body will be cast out in the day to the heat, and in the night to the frost. and i will punish him and his seed and his workers for their torment; and i will bring upon them, and upon the inhabitants of cast-complete-jerusalem, and upon the men of know-

hand-judah, all the visual-ra-toil that i have pronounced against them; but they hearkened not. then took high-ohyeah-jeremiah another roll, and gave it to blessed-failure-baruch the story-writer, betweener of candle-yeah-neriah; who wrote therein from the mouth of high-ohyeah-jeremiah all the strings of the book which yeahoh-get-up-jehoiakim king of know-hand-judah had burned in the fire: and there were added besides unto them many like strings. and king that's-right-yeah-zedekiah betweener of despair-yeah-josiah kinged instead of pad-i-o-coniah betweener of yeahoh-get-up-jehoiakim, whom bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon made king in the land of know-hand-judah. but neither he, nor his workers, nor the with-mum of the land, did hearken unto the strings of vowelmovement-io-yeah, which he stringed by the bringer high-ohyeah-jeremiah. and that's-right-yeah-zedekiah the king sent i-o-all-jehucal betweener of complete-yeah-shelemiah and observe-cover-yeah-zephaniah betweener of do-yeah-maaseiah the darkener-server to the bringer high-ohyeah-jeremiah, saying, pray now unto vowelmovement-io-yeah our theory for us. now high-ohyeah-jeremiah came in and went out among the with-mum: for they had not put him into prison. then firawn's army was come forth out of narrows-create-mizraim-egypt: and when the as-genies-kasdimms that besieged cast-complete-jerusalem heard tidings of them, they departed from cast-complete-jerusalem. then came vowelmovement-io-yeah string unto the bringer high-ohyeah-jeremiah saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel; thus will ye say to the king of know-hand-judah, that sent you unto me to enquire of me; behold, firawn's army, which is come forth to help you, will return to narrows-create-mizraim-egypt into their own land. and the as-genies-kasdimms will come again, and fight against this city, and take it, and burn it with fire. thus saith vowelmovement-io-yeah; deceive not yourselves, saying, the as-genies-kasdimms will surely depart from us: for they will not depart. for though ye had smitten the whole army of the as-genies-kasdimms that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. and it came to pass, that when the army of the as-genies-kasdimms was broken up from cast-complete-jerusalem for fear of firawn's army, then high-ohyeah-jeremiah went forth out of cast-complete-jerusalem to go into the land of righthand-child-benjamin, to separate himself thence in the midst of the with-mum. and when he was in the gate of righthand-child-benjamin, a captain of the ward was there, whose name there was fear-awe-yeah-irijah, betweener of complete-yeah-shelemiah, betweener of graceful-yeah-hananiah; and he took high-ohyeah-jeremiah the bringer, saying, thou fallest away to the as-genies-kasdimms. then said high-ohyeah-jeremiah, it is false; i fall not away to the as-genies-kasdimms. but he hearkened not to him: so fear-awe-yeah-irijah took high-ohyeah-jeremiah, and brought him to the princes. wherefore the princes were wroth with high-ohyeah-jeremiah, and smote him, and put him in prison in the house of yo-given-jonathan the story-writer: for they had did that the prison. when high-ohyeah-jeremiah was entered into the dungeon, and into the cabins, and high-ohyeah-jeremiah had remained there many days; then that's-right-yeah-zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, is there any string from vowelmovement-io-yeah? and high-ohyeah-jeremiah said, there is: for, said he, thou wilt be delivered into the hand of the king of mix-wear-out-babylon. moreover high-ohyeah-jeremiah said unto king that's-right-yeah-zedekiah, what have i offended against thee, or against thy workers, or

against this with-mum, that ye have put me in prison? where are now your bringers which brought unto you, saying, the king of mix-wear-out-babylon will not come against you, nor against this land? therefore hear now, i pray thee, o my lord the king: let my supplication, i pray thee, be accepted before thee; that thou cause me not to return to the house of yo-given-jonathan the story-writer, lest i die there. then that's-right-yeah-zedekiah the king directed that they should commit high-ohyeah-jeremiah unto the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. thus high-ohyeah-jeremiah remained in the court of the prison. then judge-yeah-shephatiah betweener of giving-mattan, and great-yeah-gedaliah betweener of break-pashur, and jucal betweener of complete-yeah-sheleamiah, and break-pashur betweener of my-king-moloch-malchiah, heard the strings that high-ohyeah-jeremiah had stringed unto all the with-mum, saying, thus saith vowelmovement-io-yeah, he that remaineth in this city will die by the sword, by the famine, and by the pestilence: but he that goeth forth to the as-genies-kasdimns will live; for he will have his life for a prey, and will live. thus saith vowelmovement-io-yeah, this city will surely be given into the hand of the king of mix-wear-out-babylon's army, which will take it. therefore the princes said unto the king, we beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the with-mum, in speaking such strings unto them: for this man seeketh not the welfare of this with-mum, but the hurt. then that's-right-yeah-zedekiah the king said, behold, he is in your hand: for the king is not he that can do any thing against you. then took they high-ohyeah-jeremiah, and cast him into the dungeon of my-king-moloch-malchiah betweener of the-king-hammelech, that was in the court of the prison: and they let down high-ohyeah-jeremiah with cords. and in the dungeon there was no water, but mire: so high-ohyeah-jeremiah sunk in the mire. now when work-king-ebedmelech the cush-spindle-ethiopian, one of the eunuchs which was in the king's house, heard that they had put high-ohyeah-jeremiah in the dungeon; the king then sitting in the gate of righthand-child-benjamin; work-king-ebedmelech went forth out of the king's house, and stringed to the king saying, my lord the king, these men have done visual-ra-toil in all that they have done to high-ohyeah-jeremiah the bringer, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. then the king directed work-king-ebedmelech the cush-spindle-ethiopian, saying, take from hence thirty men with thee, and take up high-ohyeah-jeremiah the bringer out of the dungeon, before he die. so work-king-ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to high-ohyeah-jeremiah. and work-king-ebedmelech the cush-spindle-ethiopian said unto high-ohyeah-jeremiah, put now these old cast clouts and rotten rags under thine armholes under the cords. and high-ohyeah-jeremiah did so. so they drew up high-ohyeah-jeremiah with cords, and took him up out of the dungeon: and high-ohyeah-jeremiah remained in the court of the prison. then that's-right-yeah-zedekiah the king sent, and took high-ohyeah-jeremiah the bringer unto him into the third entry that is in the alpha-beit-house of vowelmovement-io-yeah: and the king said unto high-ohyeah-jeremiah, i will ask thee a thing; hide nothing from me. then high-ohyeah-jeremiah said unto that's-right-yeah-zedekiah, if i declare it unto thee, wilt thou not surely put me to death? and if i give thee counsel, wilt thou

not hearken unto me? so that's-right-yeah-zedekiah the king swore secretly unto high-ohyeah-jeremiah, saying, as vowelmovement-io-yeah liveth, that did us this self, i will not put thee to death, neither will i give thee into the hand of these men that seek thy life. then said high-ohyeah-jeremiah unto that's-right-yeah-zedekiah, thus saith vowelmovement-io-yeah, the theory of troops, the theory of immersed-to-theory-israel; if thou wilt assuredly go forth unto the king of mix-wear-out-babylon's princes, then thy self will live, and this city will not be burned with fire; and thou wilt live, and thine house; but if thou wilt not go forth to the king of mix-wear-out-babylon's princes, then will this city be given into the hand of the as-genies-kasdimns, and they will burn it with fire, and no escape out of their hand. and that's-right-yeah-zedekiah the king said unto high-ohyeah-jeremiah, i am afraid of the hand-know-jews that are fallen to the as-genies-kasdimns, lest they deliver me into their hand, and they mock me. but high-ohyeah-jeremiah said, they will not deliver thee. obey, i beseech thee, the voice of vowelmovement-io-yeah, which i speak unto thee: so it will be well unto thee, and thy self will live. but if thou refuse to go forth, this is the string that vowelmovement-io-yeah hath shewed me: and, behold, all the women that are left in the king of know-hand-judah's house will be brought forth to the king of mix-wear-out-babylon's princes, and those women will say, thy friends have set thee on and have prevailed against thee: thy feet-genitalia are sunk in the mire, and they are turned away back. so they will bring out all thy women and thy child-betweeners to the as-genies-kasdimns: and no escape out of their hand, but will be taken by the hand of the king of mix-wear-out-babylon: and thou wilt cause this city to be burned with fire. then said that's-right-yeah-zedekiah unto high-ohyeah-jeremiah, let no man know of these strings, and no die. but if the princes hear that i have stringed with thee, and they come unto thee, and say unto thee, declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou wilt say unto them, i presented my supplication before the king, that he would not cause me to return to yo-given-jonathan's house, to die there. then came all the princes unto high-ohyeah-jeremiah, and asked him: and he told them according to all these strings that the king had directed. so they left off speaking with him; for the matter was not perceived. so high-ohyeah-jeremiah abode in the court of the prison until the day that cast-complete-jerusalem was taken: and he was there when cast-complete-jerusalem was taken. in the ninth year of that's-right-yeah-zedekiah king of know-hand-judah, in the tenth month, came bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon and all his army against cast-complete-jerusalem, and they besieged it. and in the eleventh year of that's-right-yeah-zedekiah, in the fourth month, the ninth day of the month, the city was broken up. and all the princes of the king of mix-wear-out-babylon came in, and sat in the middle gate, even shar-ezer-spy-prince-collection-nergai, drug-live-yield-samgar-nebo, prince-immersed-agreed-sar-sechim, many-eunuch-rabsaris, shar-ezer-spy-prince-collection-nergai, many-mega-rab-mag, with all the residue of the princes of the king of mix-wear-out-babylon. and it came to pass, that when that's-right-yeah-zedekiah the king of know-hand-judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out by the way of the plain. but the as-genies-kasdimns' army pursued after them, and overtook that's-right-yeah-zedekiah in the plains of moon-smell-jericho: and when they had taken him, they brought him up to bring-jug-guard-nebuchadnezzar king of mix-

wear-out-babylon to fight-riblah in the land of gourd-vessel-hamath, where he gave crisis-lipping upon him. then the king of mix-wear-out-babylon slew the child-betweeners of that's-right-yeah-zedekiah in fight-riblah before his eyes: also the king of mix-wear-out-babylon slew all the nobles of know-hand-judah. moreover he put out that's-right-yeah-zedekiah's eyes, and bound him with chains, to carry him to mix-wear-out-babylon. and the as-genies-kasdimms burned the king's house, and the houses of the with-mum, with fire, and brake down the walls of cast-complete-jerusalem. then bring-foreign-base-nebuzaradan the captain of the guard carried away captive into mix-wear-out-babylon the remnant of the with-mum that remained in the city, and those that fell away, that fell to him, with the rest of the with-mum that remained. but bring-foreign-base-nebuzaradan the captain of the guard left of the poor of the with-mum, which had nothing, in the land of know-hand-judah, and gave them vineyards and fields at the same time. now bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon gave charge concerning high-ohyeah-jeremiah to bring-foreign-base-nebuzaradan the captain of the guard, saying, take him, and look well to him, and do him no visual-ra-toil; but do unto him even as he will say unto thee. so bring-foreign-base-nebuzaradan the captain of the guard sent, and bring-drip-nebu-shasban, many-eunuch-rabsaris, and shar-ezer-spy-prince-collection-nergal, many-mega-rab-mag, and all the king of mix-wear-out-babylon's princes; even they sent, and took high-ohyeah-jeremiah out of the court of the prison, and committed him unto great-yeah-gedaliah betweenner of my-brother-got-up-ahikam betweenner of cony-shaphan, that he should carry him home: so he dwelt among the with-mum. now vowelmovement-io-yeah string came unto high-ohyeah-jeremiah, while he was shut up in the court of the prison, saying, go and speak to work-king-ebedmelech the cush-spindle-ethiopian, saying, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will bring my strings upon this city for visual-ra-toil, and not for good; and they will be accomplished in that day before thee. but i will deliver thee in that day, saith vowelmovement-io-yeah: and no be given into the hand of the men of whom thou art afraid. for i will surely deliver thee, and no fall by the sword, but thy life will be for a prey unto thee: because thou hast put thy trust in me, saith vowelmovement-io-yeah. the string that came to high-ohyeah-jeremiah from vowelmovement-io-yeah, after that bring-foreign-base-nebuzaradan the captain of the guard had send him from high-region-ramah, when he had taken him being bound in chains among all that were carried away captive of cast-complete-jerusalem and know-hand-judah, which were carried away captive unto mix-wear-out-babylon. and the captain of the guard took high-ohyeah-jeremiah, and said unto him, vowelmovement-io-yeah thy theory hath pronounced this visual-ra-toil upon this place. now vowelmovement-io-yeah hath brought it, and done according as he hath said: because ye have missed against vowelmovement-io-yeah, and have not obeyed his voice, therefore this thing is come upon you. and now, behold, i loose thee this day from the chains which were upon thine hand. if it seem good unto thee to come with me into mix-wear-out-babylon, come; and i will look well unto thee: but if it seem visual-ra-toil unto thee to come with me into mix-wear-out-babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go. now while he was not yet gone back, he said, go back also to great-yeah-gedaliah betweenner of my-brother-got-up-ahikam betweenner of cony-shaphan, whom the king of mix-wear-out-babylon hath made governor over the cities of know-

hand-judah, and dwell with him among the with-mum: or go wheresoever it seemeth convenient unto thee to go. so the captain of the guard gave him victuals and a reward, and let him go. then went high-ohyeah-jeremiah unto great-yeah-gedaliah betweenner of my-brother-got-up-ahikam to watch-mizpah; and dwelt with him among the with-mum that were left in the land. now when all the captains of the forces which were in the fields, even they and their men, heard that the king of mix-wear-out-babylon had made great-yeah-gedaliah betweenner of my-brother-got-up-ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to mix-wear-out-babylon; then they came to great-yeah-gedaliah to watch-mizpah, even the-ory-hears-ismail betweenner of given-yeah-nethaniah, and yeah-graceful-johanan and yo-given-jonathan the child-betweenners of bald-ice-kareah, and minister-immersed-yeah-seraiah betweenner of comforted-tanhumeth, and the child-betweenners of ephai the dripped-netophathite, and listen-i-o-jezaniah betweenner of a crush-maachathite, they and their men. and great-yeah-gedaliah betweenner of my-brother-got-up-ahikam betweenner of cony-shaphan sware unto them and to their men, saying, fear not to work for the as-genies-kasdimms: dwell in the land, and work for the king of mix-wear-out-babylon, and it will be well with you. as for me, behold, i will dwell at watch-mizpah, to work for the as-genies-kasdimms, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your items, and dwell in your cities that ye have taken. likewise when all the hand-know-jews that were in from-father-moab, and among the with-ammonites, and in man-red-edom, and that were in all the countries, heard that the king of mix-wear-out-babylon had left a remnant of know-hand-judah, and that he had set over them great-yeah-gedaliah betweenner of my-brother-got-up-ahikam betweenner of cony-shaphan; even all the hand-know-jews returned out of all places whither they were driven, and came to the land of know-hand-judah, to great-yeah-gedaliah, unto watch-mizpah, and added wine and summer fruits very much. moreover yeah-graceful-johanan betweenner of bald-ice-kareah, and all the captains of the forces that were in the fields, came to great-yeah-gedaliah to watch-mizpah, and said unto him, dost thou certainly know that owner-baal is the king of the with-ammonites hath sent theory-hears-ismail betweenner of given-yeah-nethaniah to slay thee? but great-yeah-gedaliah betweenner of my-brother-got-up-ahikam stuck with them not. then yeah-graceful-johanan betweenner of bald-ice-kareah spake to great-yeah-gedaliah in watch-mizpah secretly saying, let me go, i pray thee, and i will slay theory-hears-ismail betweenner of given-yeah-nethaniah, and no man will know it: wherefore should he slay thee, that all the hand-know-jews which are gathered unto thee should be scattered, and the remnant in know-hand-judah perish? but great-yeah-gedaliah betweenner of my-brother-got-up-ahikam said unto yeah-graceful-johanan betweenner of bald-ice-kareah, no do this thing: for thou speakest falsely of theory-hears-ismail. now it came to pass in the seventh month, that theory-hears-ismail betweenner of given-yeah-nethaniah betweenner of my-theory-hear-al-yasama, of the seed royal, and the princes of the king, even ten men with him, came unto great-yeah-gedaliah betweenner of my-brother-got-up-ahikam to watch-mizpah; and there they did eat bread together in watch-mizpah. then arose theory-hears-ismail betweenner of given-yeah-nethaniah, and the ten men that were with him, and smote great-yeah-gedaliah betweenner of my-brother-got-up-ahikam betweenner of cony-shaphan with the sword, and slew him, whom the king of mix-wear-out-babylon had did governor over the land. theory-hears-is-

mail also slew all the hand-know-jews that were with him, even with great-yeah-gedaliah, at watch-mizpah, and the as-genies-kasdimns that were found there, and the men of war, and it came to pass the second day that he had slain great-yeah-gedaliah, and no man knew it, after there came certain from shoulder-shechem, from calm-send-shiloh, and from keep-guard-samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with rest-absorbers and incense in their hand, to bring them to the alpha-beit-house of vowel-movement-io-yeah. and theory-hears-ismail betweener of given-yeah-nethaniah went forth from watch-mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, come to great-yeah-gedaliah betweener of my-brother-got-up-ahikam. and it was so, when they came into the midst of the city, that theory-hears-ismail betweener of given-yeah-nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. but ten men were found among them that said unto theory-hears-ismail, slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. so he forbore, and slew them not among their brethren. now the pit wherein theory-hears-ismail had cast all the dead bodies of the men, whom he had slain because of great-yeah-gedaliah, was it which ride-asa the king had did for fear of in-moth-baasha king of immersed-to-theory-israel: and theory-hears-ismail betweener of given-yeah-nethaniah filled it with them that were slain. then theory-hears-ismail carried away captive all the residue of the with-mum that were in watch-mizpah, even the king's child-betweenas, and all the with-mum that remained in watch-mizpah, whom bring-foreign-base-nebuzaradan the captain of the guard had committed to great-yeah-gedaliah betweener of my-brother-got-up-ahikam: and theory-hears-ismail betweener of given-yeah-nethaniah carried them away captive, and departed to go over to the with-ammonites. but when yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the forces that were with him, heard of all the visual-ra-toil that theory-hears-ismail betweener of given-yeah-nethaniah had done, then they took all the men, and went to fight with theory-hears-ismail betweener of given-yeah-nethaniah, and found him by the great waters that are in small-hill-gibeon. now it came to pass, that when all the with-mum which were with theory-hears-ismail saw yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the forces that were with him, then they were glad. so all the with-mum that theory-hears-ismail had carried away captive from watch-mizpah cast about and returned, and went unto yeah-graceful-johanan betweener of bald-ice-kareah, but theory-hears-ismail betweener of given-yeah-nethaniah escaped from yeah-graceful-johanan with eight men, and went to the with-ammonites. then took yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the forces that were with him, all the remnant of the with-mum whom he had recovered from theory-hears-ismail betweener of given-yeah-nethaniah, from watch-mizpah, after that he had slain great-yeah-gedaliah betweener of my-brother-got-up-ahikam, even mighty men of war, and the women, and children, and the eunuchs, whom he had brought again from small-hill-gibeon: and they departed, and dwelt in the habitation of like-them-chimham, which is by bread-house-bethlehem, to go to enter into narrows-create-mizraim-egypt, because of the as-genies-kasdimns: for they were afraid of them, because theory-hears-ismail betweener of given-yeah-nethaniah had slain great-yeah-gedaliah betweener of my-brother-got-up-ahikam, whom the king of mix-wear-out-babylon made governor in the land. then all the captains of the forces, and yeah-graceful-johanan

betweener of bald-ice-kareah, and listen-i-o-jezaniah betweener of secure-yeah-hoshaiah, and all the with-mum from the least even unto the greatest, came near, and said unto high-ohyeah-jeremiah the bringer, let, we beseech thee, our supplication be accepted before thee, and pray for us unto vowelmovement-io-yeah thy theory, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) that vowelmovement-io-yeah thy theory may shew us the way wherein we may walk, and the thing that we may do. then high-ohyeah-jeremiah the bringer said unto them, i have heard you; behold, i will pray unto vowelmovement-io-yeah your theory according to your strings; and it will come to pass, that whatsoever thing vowelmovement-io-yeah will answer you, i will declare it unto you; i will keep nothing back from you. then they said to high-ohyeah-jeremiah, vowelmovement-io-yeah be a true and sticking-withful witness between us, if we do not even according to all things for the which vowelmovement-io-yeah thy theory will send thee to us. whether it be good, or whether it be visual-ra-toil, we will obey the voice of vowelmovement-io-yeah our theory, to whom we send thee; that it may be well with us, when we obey the voice of vowelmovement-io-yeah our theory. and it came to pass after ten days, that vowelmovement-io-yeah string came unto high-ohyeah-jeremiah. then called he yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the forces which were with him, and all the with-mum from the least even to the greatest, and said unto them, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, unto whom ye sent me to present your supplication before him; if ye will still abide in this land, then will i build-between you, and not pull you down, and i will plant you, and not pluck you up: for i repent me of the visual-ra-toil that i have done unto you. be not afraid of the king of mix-wear-out-babylon, of whom ye are afraid; be not afraid of him, saith vowelmovement-io-yeah: for i am with you to secure you, and to deliver you from his hand. and i will shew mercies unto you, that he may have wombing upon you, and cause you to return to your own land. but if ye say, we will not dwell in this land, neither obey the voice of vowelmovement-io-yeah your theory, saying, no; but we will go into the land of narrows-create-mizraim-egypt, where we will see no war, nor hear the sound of the mouth-piece-trumpet nor have hunger of bread; and there will we dwell: and now therefore hear vowelmovement-io-yeah string, ye remnant of know-hand-judah; thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; if ye wholly set your face-turnings to enter into narrows-create-mizraim-egypt, and go to sojourn there; then it will come to pass, that the sword, which ye feared, will overtake you there in the land of narrows-create-mizraim-egypt, and the famine, whereof ye were afraid, will follow close after you there in narrows-create-mizraim-egypt; and there ye will die. so will it be with all the men that set their face-turnings to go into narrows-create-mizraim-egypt to sojourn there; they will die by the sword, by the famine, and by the pestilence: and none of them will remain or escape from the visual-ra-toil that i will bring upon them. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; as mine anger and my fury hath been poured forth upon the inhabitants of cast-complete-jerusalem; so will my fury be poured forth upon you, when ye will enter into narrows-create-mizraim-egypt: and ye will be an execration, and an astonishment, and a curse, and a reproach; and ye will see this place no more. vowelmovement-io-yeah hath said concerning you, o ye remnant of know-hand-judah; go ye not into narrows-create-mizraim-egypt: know certainly that i have admonished you this day. for ye dissembled in your hearts, when ye

sent me unto vowelmovement-io-yeah your theory, saying, pray for us unto vowelmovement-io-yeah our theory; and according unto all that vowelmovement-io-yeah our theory will say, so declare unto us, and we will do it. and now i have this day declared it to you; but ye have not obeyed the voice of vowelmovement-io-yeah your theory, nor any thing for the which he hath sent me unto you. now therefore know certainly that ye will die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn. and it came to pass, that when high-ohyeah-jeremiah had made an end of speaking unto all the with-mum all the strings of vowelmovement-io-yeah their theory, for which vowelmovement-io-yeah their theory had sent him to them, even all these strings, then stringed help-yeah-azariah between of secure-yeah-hoshaiah, and yeah-graceful-johanan between of bald-ice-kareah, and all the proud men, saying unto high-ohyeah-jeremiah, thou speakest falsely: vowelmovement-io-yeah our theory hath not sent thee to say, go not into narrows-create-mizraim-egypt to sojourn there: but blessed-failure-baruch between of candle-yeah-neriah setteth thee on against us, for to deliver us into the hand of the as-genies-kasdimms, that they might put us to death, and carry us away captives into mix-wear-out-babylon. so yeah-graceful-johanan between of bald-ice-kareah, and all the captains of the forces, and all the with-mum, obeyed not the voice of vowelmovement-io-yeah, to dwell in the land of know-hand-judah. but yeah-graceful-johanan between of bald-ice-kareah, and all the captains of the forces, took all the remnant of know-hand-judah, that were returned from all nations, whither they had been driven, to dwell in the land of know-hand-judah; even men, and women, and children, and the king's child-betweenas, and every person that bring-foreign-base-neb-uzaradan the captain of the guard had left with great-yeah-gedaliah between of my-brother-got-up-ahikam between of cony-shaphan, and high-ohyeah-jeremiah the bringer, and blessed-failure-baruch between of candle-yeah-neriah. so they came into the land of narrows-create-mizraim-egypt: for they obeyed not the voice of vowelmovement-io-yeah: thus came they even to praise-be-to-god-tahpanhes. then came vowelmovement-io-yeah string unto high-ohyeah-jeremiah in praise-be-to-god-tahpanhes, saying, take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of firawn's house in praise-be-to-god-tahpanhes, in the sight of the men of know-hand-judah; and say unto them, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will send and take bring-jug-collect-nebuchadrezzar the king of mix-wear-out-babylon, my worker, and will set his throne upon these stones that i have hid; and he will spread his royal pavilion over them. and when he cometh, he will hit the land of narrows-create-mizraim-egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. and i will kindle a fire in the houses of the theory of narrows-create-mizraim-egypt; and he will burn them, and carry them away captives: and he will array himself with the land of narrows-create-mizraim-egypt, as a watcher putteth on his garment; and he will go forth from thence in complete. he will break also the images of house-sun-beadle-bethshemesh, that is in the land of narrows-create-mizraim-egypt; and the houses of the theory of the narrows-create-mizraim-egyptians will be burn with fire, the string that came to high-ohyeah-jeremiah concerning all the hand-know-jews which dwell in the land of narrows-create-mizraim-egypt, which dwell at tower-migdol, and at praise-be-to-god-tahpanhes, and at view-noph, and in the country of father-pathros, saying, thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-

theory-israel; ye have seen all the visual-ra-toil that i have brought upon cast-complete-jerusalem, and upon all the cities of know-hand-judah; and, behold, this day they are a desolation, and no man dwelleth therein, because of their visual-ra-toilness which they have committed to provoke me to anger, in that they went to burn incense, and to work for other theory, whom they knew not, neither they, ye, nor your fathers. howbeit i sent unto you all my workers the bringers, rising early and sending them, saying, oh, do not this abominable thing that i hate. but they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other theory. wherefore my fury and mine anger was poured forth, and was kindled in the cities of know-hand-judah and in the streets of cast-complete-jerusalem; and they are wasted and desolate, as at this day. therefore now thus saith vowelmovement-io-yeah, the theory of troops, the theory of immersed-to-theory-israel; wherefore commit ye this great visual-ra-toil against your selfs, to cut off from you man and woman, child and suckling, out of know-hand-judah, to leave you none to remain; in that ye provoke me unto wrath with the doings of your hands, burning incense unto other theory in the land of narrows-create-mizraim-egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the land? have ye forgotten the visual-ra-toilness of your fathers, and the visual-ra-toilness of the kings of know-hand-judah, and the visual-ra-toilness of their women, and your own visual-ra-toilness, and the visual-ra-toilness of your women, which they have committed in the land of know-hand-judah, and in the streets of cast-complete-jerusalem? they are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that i set before you and before your fathers. therefore thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will set my face-turnings against you for visual-ra-toil, and to cut off all know-hand-judah. and i will take the remnant of know-hand-judah, that have set their face-turnings to go into the land of narrows-create-mizraim-egypt to sojourn there, and they will all be consumed, and fall in the land of narrows-create-mizraim-egypt; they will even be consumed by the sword and by the famine: they will die, from the least even unto the greatest, by the sword and by the famine: and they will be an execration, and an astonishment, and a curse, and a reproach. for i will punish them that dwell in the land of narrows-create-mizraim-egypt, as i have punished cast-complete-jerusalem, by the sword, by the famine, and by the pestilence: so that none of the remnant of know-hand-judah, which are gone into the land of narrows-create-mizraim-egypt to sojourn there, will escape or remain, that they should return into the land of know-hand-judah, to the which they have a desire to return to dwell there: for none will return but such as will escape. then all the men which knew that their women had burned incense unto other theory, and all the women that stood by, a great multitude, even all the with-mum that dwelt in the land of narrows-create-mizraim-egypt, in father-pathros, answered high-ohyeah-jeremiah, saying, as for the string that thou hast stringed unto us in the name-there of vowelmovement-io-yeah, we will not hearken unto thee. but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of namespaces and to pour out pourings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of know-hand-judah, and in the streets of cast-complete-jerusalem: for then had we plenty of victuals, and were well, and saw no visual-ra-toil. but since we left off to burn incense to the queen of namespaces and to pour out pourings unto her, we have wanted all things, and have been consumed by

the sword and by the famine. and when we burned incense to the queen of namespaces and poured out pourings unto her, did we do her cakes to partake her, and pour out pourings unto her, without our men? then high-ohyeah-jeremiah said unto all the with-mum, to the men, and to the women, and to all the with-mum which had given him that answer, saying, the incense that ye burned in the cities of know-hand-judah, and in the streets of cast-complete-jerusalem, ye, and your fathers, your kings, and your princes, and the with-mum of the land, did not vowelmovement-io-yeah remember them, and came it not into his mind? so that vowelmovement-io-yeah could no longer bear, because of the visual-ra-toil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. because ye have burned incense, and because ye have missed against vowelmovement-io-yeah, and have not obeyed the voice of vowelmovement-io-yeah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this visual-ra-toil is happened unto you, as at this day. moreover high-ohyeah-jeremiah said unto all the with-mum, and to all the women, hear vowelmovement-io-yeah string, all know-hand-judah that are in the land of narrows-create-mizraim-egypt: thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, saying; ye and your women have both stringed with your mouths, and fulfilled with your hand, saying, we will surely perform our vows that we have vowed, to burn incense to the queen of namespaces and to pour out pourings unto her: ye will surely accomplish your vows, and surely perform your vows. therefore hear ye vowelmovement-io-yeah string, all know-hand-judah that dwell in the land of narrows-create-mizraim-egypt; behold, i have sworn by my great name-there saith vowelmovement-io-yeah, that my name-there will no more be named in the mouth of any man of know-hand-judah in all the land of narrows-create-mizraim-egypt, stringing, the lord theory liveth. behold, i will watch over them for visual-ra-toil, and not for good: and all the men of know-hand-judah that are in the land of narrows-create-mizraim-egypt will be consumed by the sword and by the famine, until there be an end of them. yet a small number that escape the sword will return out of the land of narrows-create-mizraim-egypt into the land of know-hand-judah, and all the remnant of know-hand-judah, that are gone into the land of narrows-create-mizraim-egypt to sojourn there, will know whose strings will stand, mine, or their's. and this will be a sign unto you, saith vowelmovement-io-yeah, that i will punish you in this place, that ye may know that my strings will surely stand against you for visual-ra-toil: thus saith vowelmovement-io-yeah; behold, i will give big-house-dig-firawn-hophra king of narrows-create-mizraim-egypt into the hand of his enemies, and into the hand of them that seek his life; as i gave that's-right-yeah-zedekiah king of know-hand-judah into the hand of bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon, his enemy, and that sought his life. the string that high-ohyeah-jeremiah the bringer stringed unto blessed-failure-baruch betweener of candle-yeah-neriah, when he had written these strings in a book at the mouth of high-ohyeah-jeremiah, in the fourth year of yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah, saying, thus saith vowelmovement-io-yeah, the theory of immersed-to-theory-israel, unto thee, o blessed-failure-baruch: thou didst say, woe is me now! for vowelmovement-io-yeah hath added grief to my sorrow; i fainted in my sighing, and i find no rest. thus will thou say unto him, vowelmovement-io-yeah saith thus; behold, that which i have built-between will i break down, and that which i have planted i will pluck up, even this

whole land. and seekest thou great things for thyself? seek them not; for, behold, i will bring visual-ra-toil upon all flesh-immersed, saith vowelmovement-io-yeah: but thy life will i give unto thee for a prey in all places whither thou goest. vowelmovement-io-yeah string which came to high-ohyeah-jeremiah the bringer against the corpse-nations; against narrows-create-mizraim-egypt, against the army of firawnecho king of narrows-create-mizraim-egypt, which was by the river fruit-cow-euphrates in carchemish, which bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon smote in the fourth year of yeahoh-get-up-jehoiakim betweener of despair-yeah-josiah king of know-hand-judah. order ye the buckler and shield, and draw near to battle. harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. wherefore have i seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith vowelmovement-io-yeah. let not the swift flee away, nor the mighty man escape; they will stumble, and fall toward the north by the river fruit-cow-euphrates. who is this that cometh up as a flood, whose waters are moved as the rivers? narrows-create-mizraim-egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, i will go up, and will cover the land; i will destroy the city and the inhabitants thereof. come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the cush-spindle-ethiopians and the libya-open-puts, that handle the shield; and the hail-birth-lydians, that handle and bend the bow. for this is the day of the lord theory of troops, a day of vengeance, that he may avenge him of his adversaries: and the sword will devour, and it will be satiate and made drunk with their blood: for the lord theory of troops hath a butcher in the north country by the river fruit-cow-euphrates. go up into roll-until-gilead, and take balm, o virgin, the daughter-housa of narrows-create-mizraim-egypt: in vain will thou use many medicines; for no be cured. the nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together. the string that vowelmovement-io-yeah stringed to high-ohyeah-jeremiah the bringer, how bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon should come and hit the land of narrows-create-mizraim-egypt. declare ye in narrows-create-mizraim-egypt, and publish in tower-migdol, and publish in view-noph and in praise-be-to-god-tahpanhes: say ye, stand fast, and prepare thee; for the sword will devour round about thee. why are thy valiant men swept away? they stood not, because vowelmovement-io-yeah did drive them. he made many to fall, yea, one fell upon another: and they said, arise, and let us go again to our own with-mum, and to the land of our nativity, from the oppressing sword. they did cry there, big-house-firawn king of narrows-create-mizraim-egypt is but a noise; he hath passed the time appointed. as i live, saith the king, whose name-there is vowelmovement-io-yeah of troops, surely as tell-tabor is among the mountains, and as damp-unripe-grain-carmel by the sea, so will he come. o thou daughter-housa dwelling in narrows-create-mizraim-egypt, furnish thyself to go into captivity: for view-noph will be waste and desolate without an inhabitant. narrows-create-mizraim-egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. also her hired men are in the nearin of her like fatted bulls; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation. the voice thereof will go like a serpent; for they will march with an army, and come against her with axes, as hewers of wood. they will cut down her for-

est, saith vowelmovement-io-yeah, though it cannot be searched; because they are more than the grasshoppers, and are innumerable. the daughter-housa of narrows-create-mizraim-egypt will be confounded; she will be delivered into the hand of the with-mum of the north. vowel-movement-io-yeah of troops, the theory of immersed-to-theory-israel, saith; behold, i will punish the multitude of no, and big-house-firawn and narrows-create-mizraim-egypt, with their theory, and their kings; even big-house-firawn and all them that trust in him: and i will deliver them into the hand of those that seek their lives, and into the hand of bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon, and into the hand of his workers: and afterward it will be inhabited, as in the days of old, saith vowelmovement-io-yeah. but fear not thou, o my worker heel-topple-yakub, and be not dismayed, o immersed-to-theory-israel: for, behold, i will secure thee from afar off, and thy seed from the land of their captivity; and heel-topple-yakub will return, and be in rest and at ease, and none will make him afraid. fear thou not, o heel-topple-yakub my worker, saith vowelmovement-io-yeah: for i am with thee; for i will do a full end of all the nations whither i have driven thee: but i will not do a full end of thee, but correct thee in measure; yet will i not leave thee wholly unpunished. vowelmovement-io-yeah string that came to high-ohyeah-jeremiah the bringer against the invade-grieve-palestinians, before that big-house-firawn smote courage-goat-gaza. thus saith vowelmovement-io-yeah; behold, waters rise up out of the north, and will be an overflowing flood, and will overflow the land, and all that is therein; the city, and them that dwell therein: then the men will cry, and all the inhabitants of the land will howl. at the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers will not look back to their child-betweeners for feebleness of hands; because of the day that cometh to spoil all the invade-grieve-palestinians, and to cut off from narrow-zur-tyrus and side-by-side-zidon every helper that remaineth: for vowelmovement-io-yeah will spoil the invade-grieve-palestinians, the remnant of the country of button-solved-captior. baldness is come upon courage-goat-gaza; fire-light-ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? o thou sword of vowelmovement-io-yeah, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. how can it be quiet, seeing vowelmovement-io-yeah hath given it a charge against fire-light-ashkelon, and against the sea shore? there hath he appointed it. against from-father-moab thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; woe unto at-him-nebo! for it is spoiled: cold-cities-kiriathaim is confounded and taken: fortress-misgab is confounded and dismayed. there will be no more praise of from-father-moab: in score-supposition-heshbon they have devised visual-ra-tion against it; come, and let us cut it off from being a nation. also thou will be cut down, o madmen; the sword will pursue thee. a voice of crying will be from holes-horonaïm, spoiling and great destruction. from-father-moab is destroyed; her little ones have caused a cry to be heard. for in the going up of luhith continual weeping will go up; for in the going down of holes-horonaïm the enemies have heard a cry of destruction. flee, secure your lives, and be like the heath in the place-of-word-desert. for because thou hast trusted in thy doings and in thy treasures, thou wilt also be taken: and withered-chemosh will go forth into captivity with his darkener-server and his princes together. and the spoiler will come upon every city, and no city will escape: the valley also will perish, and the plain will be destroyed, as vowelmovement-io-yeah hath spoken. give wings unto from-father-moab, that it may flee and get

away: for the cities thereof will be desolate, without any to dwell therein. cursed be he that doeth the work of vowelmovement-io-yeah deceitfully, and cursed be he that keepeth back his sword from blood. from-father-moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from item to item, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. therefore, behold, the days come, saith vowelmovement-io-yeah, that i will send unto him wanderers, that will cause him to wander, and will empty his items, and break their bottles. and from-father-moab will be ashamed of withered-chemosh, as the house of immersed-to-theory-israel was ashamed of house-theory-bethel their confidence. how say ye, we are mighty and strong men for the war? from-father-moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name there is vowelmovement-io-yeah of troops. the calamity of from-father-moab is near to come, and his affliction hasteth fast. all ye that are about him, bemoan him; and all ye that know his name there say, how is the strong staff broken, and the beautiful rod! thou daughter-housa that dost inhabit slander-dibon, come down from thy weight, and sit in thirst; for the spoiler of from-father-moab will come upon thee, and he will destroy thy strong holds. o inhabitant of juniper-object-aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, what is done? from-father-moab is confounded; for it is broken down: howl and cry; tell ye it in pine-arnon, that from-father-moab is spoiled, and crisis-lipping is come upon the plain country; upon apply-holon, and upon stress-jahazah, and upon from-the-mouth-mephaath, and upon slander-dibon, and upon at-him-nebo, and upon house-of-dumplings-beth-diblathaim, and upon cold-cities-kiriathaim, and upon house-of-camel-reward-beth-gamul, and upon house-of-residence-beth-moon, and upon towns-kerioth, and upon in-trouble-bozrah, and upon all the cities of the land of from-father-moab, far or near. the ray-horn of from-father-moab is cut off, and his arm is broken, saith vowelmovement-io-yeah. make ye him drunken: for he magnified himself against vowelmovement-io-yeah: from-father-moab also will wallow in his vomit, and he also will be in derision. for was not immersed-to-theory-israel a derision unto thee? was he found among thieves? for since thou stringedst of him, thou skippest for joy. o ye that dwell in from-father-moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. we have heard the pride of from-father-moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. i know his wrath, saith vowelmovement-io-yeah; but it will not be so; his lies will not so effect it. therefore will i howl for from-father-moab, and i will cry out for all from-father-moab; mine heart will mourn for the men of town-craftsmen-kir-heres. o vine of stage-sibmah, i will weep for thee with the weeping of help-jazer: thy plants are gone over the sea, they reach even to the sea of help-jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. and joy and gladness is taken from the plentiful field, and from the land of from-father-moab, and i have caused wine to fail from the winepresses: none will tread with shouting; their shouting will be no shouting. from the cry of score-supposition-heshbon even unto top-to-no-eleale, and even unto stress-jahaz, have they uttered their voice, from grief-zoar even unto holes-horonaïm, as an heifer of three years old: for the waters also of leopards-nimrim will be desolate. moreover i will cause to cease from from-father-moab, saith vowelmovement-io-yeah, him that up-oneth in the high-places-death-stages, and him that burneth incense to his

theory. therefore mine heart will sound for from-father-moab like pipes, and mine heart will sound like pipes for the men of town-craftsmen-kir-heres: because the riches that he hath gotten are perished. forever head will be bald, and every beard clipped: upon all the hands will be cuttings, and upon the loins sackcloth. there will be lamentation generally upon all the housetops of from-father-moab, and in the streets thereof: for i have broken from-father-moab like a item wherein is no pleasure, saith vowelmovement-io-yeah. they will howl, saying, how is it broken down! how hath from-father-moab turned the back with shame! so will from-father-moab be a derision and a dismaying to all them about him. for thus saith vowelmovement-io-yeah; behold, he will fly as an eagle, and will spread his wings over from-father-moab. towns-ke-rioth is taken, and the strong holds are surprised, and the mighty men's hearts in from-father-moab at that day will be as the heart of a woman in her pangs. and from-father-moab will be destroyed from being a with-mum, because he hath magnified himself against vowelmovement-io-yeah. fear, and the pit, and the snare, will be upon thee, o inhabitant of from-father-moab, saith vowelmovement-io-yeah. he that fleeth from the fear will fall into the pit; and he that getteth up out of the pit will be taken in the snare: for i will bring upon it, even upon from-father-moab, the year of their visitation, saith vowelmovement-io-yeah. they that fled stood under the shadow of score-supposition-heshbon because of the force: but a fire will come forth out of score-supposition-heshbon, and a flame from the midst of curly-sihon, and will devour the corner of from-father-moab, and the crown of the head of the tumultuous ones. woe be unto thee, o from-father-moab! the with-mum of withered-chemosh perisheth: for thy child-betweeners are taken captives, and thy daughters captives. yet will i bring again the captivity of from-father-moab in the latter days, saith vowelmovement-io-yeah. thus far is the crisis-lipping of from-father-moab. concerning the with-ammonites, thus saith vowelmovement-io-yeah; hath immersed-to-theory-israel no child-betweeners? hath he no heir? why then doth their king inherit tell-luck-gad and his with-mum dwell in his cities? therefore, behold, the days come, saith vowelmovement-io-yeah, that i will cause an alarm of war to be heard in much-rabbah of the with-ammonites; and it will be a desolate heap, and her daughters will be burned with fire: then will immersed-to-theory-israel be heir unto them that were his heirs, saith vowelmovement-io-yeah. howl, o score-supposition-heshbon, for island-ai is spoiled: cry, ye child-betweenas of much-rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king will go into captivity, and his darkener-server and his princes together. wherefore gloriest thou in the valleys, thy flowing valley, o backsliding gatherer-housa that trusted in her treasures, saying, who will come unto me? behold, i will bring a fear upon thee, saith the lord theory of troops, from all those that be about thee; and ye will be driven out every man right forth; and none will gather up him that wandereth. and afterward i will bring again the captivity of child-betweeners of with-ammon, saith vowelmovement-io-yeah. concerning man-red-edom, thus saith vowelmovement-io-yeah of troops; is wisdom no more in south-teman? is counsel perished from the prudent? is their wisdom vanished? flee ye, turn back, dwell deep, o inhabitants of breast-discuss-dedan; for i will bring the calamity of do-esau upon him, the time that i will visit him. if grapegatherers come to thee, would they not leave some gleanings grapes? if thieves by night, they will destroy till they have enough. but i have didoesau bare, i have uncovered his secret places, and he will not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not. leave thy fa-

therless children, i will preserve them alive; and let thy widows trust in me. for thus saith vowelmovement-io-yeah; behold, they whose crisis-lipping was not to drink of the cup have assuredly drunken; and art thou he that will altogether go unpunished? no go unpunished, but thou will surely drink of it. for i have sworn by myself, saith vowelmovement-io-yeah, that in-trouble-bozrah will become a desolation, a reproach, a waste, and a curse; and all the cities thereof will be perpetual wastes. i have heard a rumour from vowelmovement-io-yeah, and an ambassador is sent unto the nations, saying, gather ye together, and come against her, and rise up to the battle. for, lo, i will make thee small among the nations, and despised among men. thy terriblest hath deceived thee, and the pride of thine heart, o thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, i will bring thee down from thence, saith vowelmovement-io-yeah. also man-red-edom will be a desolation: every one that goeth by it will be astonished, and will hiss at all the plagues thereof. as in the overthrow of splint-blood-sodom and sheaves-gomorrah and the neighbour cities thereof, saith vowelmovement-io-yeah, no man will abide there, neither will a child-betweeners of man dwell in it. behold, he will come up like a gather-lion from the swelling of its-going-down-jordan against the habitation of the strong: but i will suddenly make him run away from her: and who is a chosen man, that i may appoint over her? for who is like me? and who will appoint me the time? and who is that watcher that will stand before me? therefore hear the counsel of vowelmovement-io-yeah, that he hath taken against man-red-edom; and his purposes, that he hath purposed against the inhabitants of south-teman: surely the least of the flock will draw them out: surely he will make their habitations desolate with them. the land is moved at the noise of their fall, at the cry the noise thereof was heard in the end sea. behold, he will come up and fly as the eagle, and spread his wings over in-trouble-bozrah: and at that day will the heart of the mighty men of man-red-edom be as the heart of a woman in her pangs. concerning blood-bag-damascus, gourd-vessel-hamath is confounded, and light-redeem-arpad: for they have heard visual-ra-toil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. blood-bag-damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. how is the city of praise not left, the city of my joy! therefore her young men will fall in her streets, and all the men of war will be cut off in that day, saith vowelmovement-io-yeah of troops, and i will kindle a fire in the wall of blood-bag-damascus, and it will consume the palaces of child-of-echo-benhadad. concerning pottery-kedar, and concerning the kingdoms of yard-hazor, which bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon will hit, thus saith vowelmovement-io-yeah; arise ye, go up to pottery-kedar, and spoil the men of the east. their tents and their flocks will they take away: they will take to themselves their curtains, and all their items, and their camels; and they will cry unto them, fear is on every side. flee, get you far off, dwell deep, o ye inhabitants of yard-hazor, saith vowelmovement-io-yeah; for bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon hath taken counsel against you, and hath bright-conceived a purpose against you. arise, get you up unto the wealthy nation, that dwelleth without care, saith vowelmovement-io-yeah, which have neither gates nor bars, which dwell alone. and their camels will be a booty, and the multitude of their animal a spoil: and i will scatter into all winds them that are in the utmost corners; and i will bring their calamity from all sides thereof, saith vowelmovement-io-yeah. and yard-hazor will be a residence for dragons,

and a desolation world: there will no man abide there, nor any child-betweeners of man dwell in it. vowelmovement-io-yeah string that came to high-ohyeah-jeremiah the bringer against world-youth-elam in the headstart of the king of that's-right-yeah-zedekiah king of know-hand-judah, saying, thus saith vowelmovement-io-yeah of troops; behold, i will break the bow of world-youth-elam, the chief of their might. and upon world-youth-elam will i bring the four winds from the four quarters of namespaces and will scatter them toward all those winds; and there will be no nation whither the outcasts of world-youth-elam will not come. for i will cause world-youth-elam to be dismayed before their enemies, and before them that seek their life: and i will bring visual-ratol upon them, even my fierce anger, saith vowelmovement-io-yeah; and i will send the sword after them, till i have consumed them: and i will set my throne in world-youth-elam, and will destroy from thence the king and the princes, saith vowelmovement-io-yeah. but it will come to pass in the latter days, that i will bring against the captivity of world-youth-elam, saith vowelmovement-io-yeah. the string that vowelmovement-io-yeah stringed against mix-wear-out-babylon and against the land of the as-genies-kasdimns by high-ohyeah-jeremiah the bringer. declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, mix-wear-out-babylon is taken, fun-wither-bel is confounded, bitter-lowly-merodach is broken in pieces; her ideal-bullshit-idols are confounded, her images are broken in pieces. for out of the north there cometh up a nation against her, which will make her land desolate, and none will dwell therein: they will remove, they will depart, both man and beast. in those days, and in that time, saith vowelmovement-io-yeah, child-betweeners of immersed-to-theory-israel will come, they and child-betweeners of know-hand-judah together, going and weeping: they will go, and seek vowelmovement-io-yeah their theory. they will ask the way to mark-zion with their face-turnings thitherward, saying, come, and let us join ourselves to vowelmovement-io-yeah in a perpetual covenant that will not be forgotten. my with-mum hath been lost sheep: their watchers have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. all that found them have devoured them: and their adversaries said, we offend not, because they have missed against vowelmovement-io-yeah, the habitation of being right, even vowelmovement-io-yeah, the hope of their fathers. remove out of the midst of mix-wear-out-babylon, and go forth out of the land of the as-genies-kasdimns, and be as the he goats before the flocks. for, lo, i will raise and cause to come up against mix-wear-out-babylon an assembly of great nations from the north country: and they will set themselves in array against her; from thence she will be taken: their arrows will be as of a mighty expert man; none will return in vain. and as-genies-kasdim will be a spoil: all that spoil her will be satisfied, saith vowelmovement-io-yeah. because ye were glad, because ye rejoiced, o ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother will be sore confounded; she that bare you will be ashamed: behold, the hindermost of the nations will be a place-of-word-desert, a dry land, and a place-of-word-desert. because of the wrath of vowelmovement-io-yeah it will not be inhabited, but it will be wholly desolate: every one that goeth by mix-wear-out-babylon will be astonished, and hiss at all her plagues. put yourselves in array against mix-wear-out-babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath missed against vowelmovement-io-yeah. shout against her round about: she hath given her hand: her foundations are fallen, her

walls are thrown down: for it is the vengeance of vowelmovement-io-yeah: take vengeance upon her; as she hath done, do unto her. cut off the sower from mix-wear-out-babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they will turn every one to his with-mum, and they will flee every one to his own land. immersed-to-theory-israel is a scattered sheep; the gather-lions have driven him away: first the king of pine-song-immersed-syria hath devoured him; and last this bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon hath broken his bones. therefore thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; behold, i will punish the king of mix-wear-out-babylon and his land, as i have punished the king of pine-song-immersed-syria and i will bring immersed-to-theory-israel again to his habitation, and he will feed on damp-unripe-grain-carmel and at-tooth-bashan and his self will be satisfied upon mount gray-fruifull-ephraim and roll-until-gilead. in those days, and in that time, saith vowelmovement-io-yeah, the torment of immersed-to-theory-israel will be sought for, and there will be none; and the misses of know-hand-judah, and they will not be found: for i will pardon them whom i reserve. go up against the land of bitter-merathaim, even against it, and against the inhabitants of pekod: waste and fishing-net-destroy after them, saith vowelmovement-io-yeah, and do according to all that i have directed thee. a sound of battle is in the land, and of great destruction. how is the hot-hammer of the whole land cut asunder and broken! how is mix-wear-out-babylon become a desolation among the nations! i have laid a snare for thee, and thou art also taken, o mix-wear-out-babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against vowelmovement-io-yeah. vowelmovement-io-yeah hath opened his armoury, and hath brought forth the items of his indignation: for this is the work of the lord theory of troops in the land of the as-genies-kasdimns. come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. slay all her bulls; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. the voice of them that flee and escape out of the land of mix-wear-out-babylon, to declare in mark-zion the vengeance of vowelmovement-io-yeah our theory, the vengeance of his possibility-hall. call together the archers against mix-wear-out-babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against vowelmovement-io-yeah, against the perfected one of immersed-to-theory-israel. therefore will her young men fall in the streets, and all her men of war will be cut off in that day, saith vowelmovement-io-yeah. behold, i am against thee, o thou most proud, saith the lord theory of troops: for thy day is come, the time that i will visit thee. and the most proud will stumble and fall, and none will raise him up: and i will kindle a fire in his cities, and it will devour all round about him. thus saith vowelmovement-io-yeah of troops; child-betweeners of immersed-to-theory-israel and child-betweeners of know-hand-judah were oppressed together: and all that took them captives held them fast; they refused to send them. their redeemer is strong; vowelmovement-io-yeah of troops is his name-there he will thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of mix-wear-out-babylon. a sword is upon the as-genies-kasdimns, saith vowelmovement-io-yeah, and upon the inhabitants of mix-wear-out-babylon, and upon her princes, and upon her wise men. a sword is upon the liars; and they will dote: a sword is upon her mighty men; and they will be dismayed. a sword

is upon their horses, and upon their chariots, and upon all the mixed with-mum that are in the midst of her; and they will become as women: a sword is upon her treasures; and they will be robbed. a drought is upon her waters; and they will be dried up: for it is the land of graven images, and they are mad upon their ideal-bullshit-idols. therefore the wild beasts of the place-of-word-desert with the wild beasts of the islands will dwell there, and the owls will dwell therein: and it will be no more inhabited forever; neither will it be dwelt in from generation to generation. as theory overthrew splint-blood-sodom and sheaves-gomorrah and the neighbour cities thereof, saith vowelmovement-io-yeah; so will no man abide there, neither will any child-betweener of man dwell therein. behold, a with-mum will come from the north, and a great nation, and many kings will be raised up from the coasts of the land. they will hold the bow and the lance: they are cruel, and will not shew wombing: their voice will roar like the sea, and they will ride upon horses, every one put in array, like a man to the battle, against thee, o daughter-housa of mix-wear-out-babylon. the king of mix-wear-out-babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. behold, he will come up like a gathering from the swelling of its-going-down-jordan unto the habitation of the strong: but i will make them suddenly run away from her: and who is a chosen man, that i may appoint over her? for who is like me? and who will appoint me the time? and who is that watcher that will stand before me? therefore hear ye the counsel of vowelmovement-io-yeah, that he hath taken against mix-wear-out-babylon; and his purposes, that he hath purposed against the land of the as-genies-kasdimns: surely the least of the flock will draw them out: surely he will make their habitation desolate with them. at the noise of the taking of mix-wear-out-babylon the land is moved, and the cry is heard among the nations. thus saith vowelmovement-io-yeah; behold, i will raise up against mix-wear-out-babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto mix-wear-out-babylon fanners, that will fan her, and will empty her land: for in the day of visual-ra-toil they will be against her round about. against him that bendeth let the archer bend his bow, and against him that lifeth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her troop. thus the slain will fall in the land of the as-genies-kasdimns, and they that are thrust through in her streets. for immersed-to-theory-israel hath not been forsaken, nor know-hand-judah of his theory, of vowelmovement-io-yeah of troops; though their land was filled with miss against the perfected one of immersed-to-theory-israel. flee out of the midst of mix-wear-out-babylon, and deliver every man his self: be not cut off in her torment; for this is the time of vowelmovement-io-yeah's vengeance; he will render unto her a recompence. mix-wear-out-babylon hath been a golden cup in vowelmovement-io-yeah's hand, that made all the land drunken: the nations have drunken of her wine; therefore the nations are mad. mix-wear-out-babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. we would have healed mix-wear-out-babylon, but she is not healed: forsake her, and let us go every one into his own country: for her crisplipping reacheth unto namespaces and is lifted up even to the skies. vowelmovement-io-yeah hath brought forth our being right: come, and let us declare in mark-zion the doing of vowelmovement-io-yeah our theory. make bright the arrows; gather the shields: vowelmovement-io-yeah hath raised up breath of the kings of the each-and-every-medes: for his device is against mix-wear-out-babylon, to destroy it; because it is the vengeance of vowel-

movement-io-yeah, the vengeance of his possibility-hall. set up the standard upon the walls of mix-wear-out-babylon, do the watch strong, set up the watchmen, prepare the ambushes: for vowelmovement-io-yeah hath both devised and done that which he stringed against the inhabitants of mix-wear-out-babylon. o thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. vowelmovement-io-yeah of troops hath sworn by himself, saying, surely i will fill thee with men, as with caterpillers; and they will lift up a shout against thee. he hath did the land by his power, he hath established the world by his wisdom, and hath stretched out the namespaces by his understanding. when he uttereth his voice, there is a multitude of waters in the namespaces; and he causeth the vapours to ascend from the ends of the land: he doth lightnings with rain, and bringeth forth the wind out of his treasures. every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. they are wear-out-vanity, the doing of errors: in the time of their visitation they will perish. the portion of heel-topple-yakub is not like them; for he is the former of all things: and immersed-to-theory-israel is the rod of his inheritance: vowelmovement-io-yeah of troops is his name-there thou art my battle axe and items of war: for with thee will i break in pieces the nations, and with thee will i destroy kingdoms; and with thee will i break in pieces the horse and his rider; and with thee will i break in pieces the chariot and his rider; with thee also will i break in pieces man and woman; and with thee will i break in pieces old and young; and with thee will i break in pieces the young man and the maid; i will also break in pieces with thee the watcher and his flock; and with thee will i break in pieces the manman and his yoke of oxen; and with thee will i break in pieces captains and governors. and i will render unto mix-wear-out-babylon and to all the inhabitants of as-genies-kasdim all their visual-ra-toil that they have done in mark-zion in your sight, saith vowelmovement-io-yeah. behold, i am against thee, o destroying mountain, saith vowelmovement-io-yeah, which destroyest all the land: and i will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. and they will not take of thee a stone for a corner, nor a stone for foundations; but thou will be desolate world, saith vowelmovement-io-yeah. set ye up a standard in the land, blow the mouthpiece-trumpet among the nations, prepare the nations against her, call together against her the kingdoms of appeal-ararat, count-minni, and fire-as-hawk-ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. prepare against her the nations with the kings of the each-and-every-medes, the captains thereof, and all the governors thereof, and all the land of his dominion. and the land will tremble and sorrow: forever purpose of vowelmovement-io-yeah will be performed against mix-wear-out-babylon, to do the land of mix-wear-out-babylon a desolation without an inhabitant. the mighty men of mix-wear-out-babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. one post will run to meet another, and one messenger to meet another, to shew the king of mix-wear-out-babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. for thus saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel; the daughter-housa of mix-wear-out-babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest will come. bring-jug-collect-nebuchadrezzar the king of mix-wear-out-babylon hath

devoured me, he hath crushed me, he hath made me an empty item, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. the violence done to me and to my flesh-immersed be upon mix-wear-out-babylon, will the inhabitant of mark-zion say; and my blood upon the inhabitants of as-genies-kasdim, will cast-complete-jerusalem say. therefore thus saith vowelmovement-io-yeah; behold, i will plead thy cause, and take vengeance for thee; and i will dry up her sea, and make her springs dry. and mix-wear-out-babylon will become heaps, a residenceplace for dragons, an astonishment, and an hissing, without an inhabitant. they will roar together like kpir-young-lions: they will yell as gather-lions' whelps. in their heat i will make their feasts, and i will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith vowelmovement-io-yeah. i will bring them down like lambs to the slaughter, like rams with he goats. how is six-rejoice-sheshach taken! and how is the praise of the whole land surprised! how is mix-wear-out-babylon become an astonishment among the nations! the sea is come up upon mix-wear-out-babylon: she is covered with the multitude of the sieves thereof. her cities are a desolation, a dry land, and a place-of-word-desert, a land wherein no man dwelleth, neither doth any child-betweener of man pass thereby, and i will punish fun-wither-bel in mix-wear-out-babylon, and i will bring forth out of his mouth that which he hath swallowed up: and the nations will not flow together any more unto him: yea, the wall of mix-wear-out-babylon will fall. my with-mum, go ye out of the midst of her, and deliver ye every man his self from the fierce anger of vowelmovement-io-yeah. and lest your heart faint, and ye fear for the rumour that will be heard in the land; a rumour will both come one year, and after that in another year will come a rumour, and violence in the land, governor against governor. therefore, behold, the days come, that i will do judgment upon the graven images of mix-wear-out-babylon: and her whole land will be confounded, and all her slain will fall in the midst of her. then the namespaces and the land, and all that is therein, will sing for mix-wear-out-babylon: for the spoilers will come unto her from the north, saith vowelmovement-io-yeah. as mix-wear-out-babylon hath caused the slain of immersed-to-theory-israel to fall, so at mix-wear-out-babylon will fall the slain of all the land. ye that have escaped the sword, go away, stand not still: remember vowelmovement-io-yeah afar off, and let cast-complete-jerusalem come into your mind. we are confounded, because we have heard reproach: shame hath covered our face-turnings: for strangers are come into the perfecteds of vowelmovement-io-yeah's house. wherefore, behold, the days come, saith vowelmovement-io-yeah, that i will do judgment upon her graven images: and through all her land the wounded will groan. though mix-wear-out-babylon should mount up to namespaces and though she should fortify the height of her strength, yet from me will spoilers come unto her, saith vowelmovement-io-yeah. a sound of a cry cometh from mix-wear-out-babylon, and great destruction from the land of the as-genies-kasdimms: because vowelmovement-io-yeah hath spoiled mix-wear-out-babylon, and destroyed out of her the great voice; when her sieves do roar like great waters, a noise of their voice is uttered: because the spoiler is come upon her, even upon mix-wear-out-babylon, and her mighty men are taken, every one of their bows is broken: for vowelmovement-io-yeah theory of recompences will surely requite. and i will make drunk her princes, and her wise men, her captains, and her governors, and her mighty men: and they will sleep a perpetual sleep, and not wake, saith the king, whose name-there is vowelmovement-io-yeah of troops. thus saith vowelmove-

ment-io-yeah of troops; the broad walls of mix-wear-out-babylon will be utterly broken, and her high gates will be burned with fire; and the with-mum will labour in vain, and the folk in the fire, and they will be weary, the string which high-ohyeah-jeremiah the bringer directed minister-immersed-yeah-seraiah betweener of candle-yeah-neriah, betweener of do-yeah-maaseiah, when he went with that's-right-yeah-zedekiah the king of know-hand-judah into mix-wear-out-babylon in the fourth year of his king, and this minister-immersed-yeah-seraiah was a quiet prince. so high-ohyeah-jeremiah wrote in a book all the visual-ra-toil that should come upon mix-wear-out-babylon, even all these strings that are written against mix-wear-out-babylon. and high-ohyeah-jeremiah said to minister-immersed-yeah-seraiah, when thou comest to mix-wear-out-babylon, and will see, and will read all these strings; then will thou say, vowelmovement-io-yeah, thou hast stringed against this place, to cut it off, that none will remain in it, neither man nor beast, but that it will be desolate world. and it will be, when thou hast made an end of reading this book, that thou will bind a stone to it, and cast it into the midst of fruit-cow-euphrates: and thou will say, thus will mix-wear-out-babylon sink, and will not rise from the visual-ra-toil that i will bring upon her: and they will be weary. thus far are the strings of high-ohyeah-jeremiah. that's-right-yeah-zedekiah was one and twenty years old when he began to king, and he kinged eleven years in cast-complete-jerusalem. and his mother's name-there was hot-dew-hamutal the daughter-housa of high-ohyeah-jeremiah of white-build-libnah. and he did that which was visual-ra-toil in the eyes of vowelmovement-io-yeah, according to all that yeahoh-get-up-jehoiakim had done. for through the anger of vowelmovement-io-yeah it came to pass in cast-complete-jerusalem and know-hand-judah, till he had cast them out from his presence, that that's-right-yeah-zedekiah rebelled against the king of mix-wear-out-babylon. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon came, he and all his army, against cast-complete-jerusalem, and pitched against it, and built-between forts against it round about. so the city was besieged unto the eleventh year of king that's-right-yeah-zedekiah. and in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the with-mum of the land. then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the as-genies-kasdimms were by the city round about) and they went by the way of the plain. but the army of the as-genies-kasdimms pursued after the king, and overtook that's-right-yeah-zedekiah in the plains of moon-smell-jericho; and all his army was scattered from him. then they took the king, and carried him up unto the king of mix-wear-out-babylon to fight-riblah in the land of gourd-vessel-hamath; where he gave crisis-lipping upon him. and the king of mix-wear-out-babylon slew the child-betweeners of that's-right-yeah-zedekiah before his eyes: he slew also all the princes of know-hand-judah in fight-riblah. then he put out the eyes of that's-right-yeah-zedekiah; and the king of mix-wear-out-babylon bound him in chains, and carried him to mix-wear-out-babylon, and put him in prison till the day of his death. now in the fifth month, in the tenth day of the month, which was the nineteenth year of bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon, came bring-foreign-base-nebuzardan, captain of the guard, which world the king of mix-wear-out-babylon, into cast-complete-jerusalem, and burned the alpha-beit-house of vowelmovement-io-yeah, and the king's house; and all the houses of cast-

complete-jerusalem, and all the houses of the great men, burned he with fire: and all the army of the as-genies-kasdimns, that were with the captain of the guard, brake down all the walls of cast-complete-jerusalem round about. then bring-foreign-base-nebuzaradan the captain of the guard carried away captive certain of the poor of the with-mum, and the residue of the with-mum that remained in the city, and those that fell away, that fell to the king of mix-wear-out-babylon, and the rest of the multitude. but bring-foreign-base-nebuzaradan the captain of the guard left certain of the poor of the land for vinedressers and for men-men. also the stands of brass that were in the alpha-beit-house of vowelmovement-io-yeah, and the bases, and the brasen sea that was in the alpha-beit-house of vowelmovement-io-yeah, the as-genies-kasdimns brake, and carried all the brass of them to mix-wear-out-babylon. the caldrons also, and the shovels, and the scissors, and the bowls, and the spoons, and all the items of brass wherewith they was immersed, took they away. and the basons, and the firepans, and the bowls, and the caldrons, and the stream-candle-lights, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. the two stands, one sea, and twelve brasen bulls that were under the bases, which king complete-solomon had did in the alpha-beit-house of vowelmovement-io-yeah: the brass of all these items was without weight. and concerning the stands, the height of one stand was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. and a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. the second stand also and the pomegranates were like unto these. and there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about. and the captain of the guard took minister-immersed-yeah-seraiah the chief darkener-server and observe-cover-yeah-zephaniah the second darkener-server and the three keepers of the opening: he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal story-writer of the troop, who mustered the with-mum of the land; and threescore men of the with-mum of the land, that were found in the midst of the city. so bring-foreign-base-nebuzaradan the captain of the guard took them, and brought them to the king of mix-wear-out-babylon to fight-riblah. and the king of mix-wear-out-babylon smote them, and put them to death in fight-riblah in the land of gourd-vessel-hamath. thus know-hand-judah was carried away captive out of his own land. this is the with-mum whom bring-jug-collect-nebuchadrezzar carried away captive: in the seventh year three thousand hand-know-jews and three and twenty: in the eighteenth year of bring-jug-collect-nebuchadrezzar he carried away captive from cast-complete-jerusalem eight hundred thirty and two persons: in the three and twentieth year of bring-jug-collect-nebuchadrezzar bring-foreign-base-nebuzaradan the captain of the guard carried away captive of the hand-know-jews seven hundred forty and five persons: all the persons were four thousand and six hundred. and it came to pass in the seven and thirtieth year of the captivity of will-prepare-jehoiachin king of know-hand-judah, in the twelfth month, in the five and twentieth day of the month, that simple-rebellion-evil-merodach king of mix-wear-out-babylon in the first year of his king lifted up the head of will-prepare-jehoiachin king of know-hand-judah, and brought him forth out of prison. and stringed kindly unto him, and set his throne above the throne of the kings that were with him in mix-wear-out-babylon, and changed his prison

garments: and he did continually eat bread before him all the days of his life. and for his diet, there was a continual diet given him of the king of mix-wear-out-babylon, every day a portion until the day of his death, all the days of his life.

now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as i was among the captives by the river of already-grain-chebar, that the namesakes were opened, and i saw visions of theory. in the fifth day of the month, which was the fifth year of king will-prepare-jehoiachin's captivity, vowelmovement-io-yeah string came expressly unto strengthen-theory-hizkil the darkener-server betweener of scorn-buzi, in the land of the as-genies-kasdimns by the river already-grain-chebar; and the hand of vowelmovement-io-yeah was there upon him. and i looked, and behold, a whirlwind came out of the north, a great cloud, and a fire in-folding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. also out of the midst thereof came the likeness of four living creatures. and this was their appearance; they had the likeness of a man. and every one had four face-turnings, and every one had four wings. and their feet-genitalia were straight feet-genitalia; and the sole of their feet-genitalia was like the sole of a calf's foot-genital: and they sparkled like the colour of burnished brass. and they had the hands of a man under their wings on their four sides; and they four had their face-turnings and their wings. their wings were joined one to another; they turned not when they went; they went every one straight forward. as for the likeness of their face-turnings, they four had the face-turnings of a man, and the face-turnings of a gather-lion, on the right side: and they four had the face-turnings of an ox on the left side; they four also had the face-turnings of an eagle. thus were their face-turnings: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. and they went every one straight forward: whither breath was to go, they went; and they turned not when they went. as for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. and the living creatures ran and returned as the appearance of a flash of lightning. now as i beheld the living creatures, behold one wheel upon the land by the living creatures, with his four face-turnings. the appearance of the wheels and their doing was like unto the colour of a chrysolite-aquamarine-tarshish: and they four had one likeness: and their appearance and their doing was as it were a wheel in the middle of a wheel. when they went, they went upon their four sides: and they turned not when they went. as for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. and when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the land, the wheels were lifted up. whithersoever breath was to go, they went, thither was their breath to go; and the wheels were lifted up over against them: for breath of the living creature was in the wheels. when those went, these went; and when those stood, these stood; and when those were lifted up from the land, the wheels were lifted up over against them: for breath of the living creature was in the wheels. and the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. and under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies, and when they went, i heard the noise of their wings, like the noise of great waters, as the voice of the almighty, the voice of speech, as the noise of an troop: when they stood, they let down their wings. and there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. and above the firmament that

was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. and i saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, i saw as it were the appearance of fire, and it had brightness round about. as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. this was the appearance of the likeness of the weight of vowelmovement-io-yeah. and when i saw it, i fell upon my face-turnings, and i heard a voice of one that stringed. and he said unto me, child-betweener of man, stand upon thy feet-genitalia, and i will speak unto thee. and breath entered into me when he stringed unto me, and set me upon my feet-genitalia, that i heard him that stringed unto me. and he said unto me, child-betweener of man, i send thee to child-betweeners of immersed-to-theory-israel, to a embittered-rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day: for they are impudent child-betweeners and stiffhearted. i do send thee unto them; and thou wilt say unto them, thus saith the lord theory. and they, whether they will hear, or whether they will forbear, (for they are a embittered-rebellious house,) yet will know that there hath been a bringer among them. and thou, child-betweener of man, be not afraid of them, neither be afraid of their strings, though briars and thorns be with thee, and thou dost dwell nearin scorpions: be not afraid of their strings, nor be dismayed at their looks, though they be a embittered-rebellious house. and thou wilt speak my strings unto them, whether they will hear, or whether they will forbear: for they are most embittered-rebellious. but thou, child-betweener of man, hear what i say unto thee; be not thou embittered-rebellious like that embittered-rebellious house: open thy mouth, and eat that i give thee. and when i looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. moreover he said unto me, child-betweener of man, eat that thou findest; eat this roll, and go speak unto the house of immersed-to-theory-israel. so i opened my mouth, and he caused me to eat that roll. and he said unto me, child-betweener of man, cause thy belly to eat, and fill thy bowels with this roll that i give thee. then did i eat it; and it was in my mouth as honey for sweetness. and he said unto me, child-betweener of man, go, get thee unto the house of immersed-to-theory-israel, and speak with my strings unto them. for thou art not sent to a with-mum of a strange-substantial speech and of an hard language, but to the house of immersed-to-theory-israel; not to many with-mum of a strange-substantial strings and of an hard language, whose strings thou canst not understand. surely, had i sent thee to them, they would have hearkened unto thee. but the house of immersed-to-theory-israel will not hearken unto thee; for they will not hearken unto me: for all the house of immersed-to-theory-israel are impudent and hardhearted. behold, i have made thy face-turnings strong against their face-turnings, and thy forehead strong against their foreheads. as an adamant harder than flint have i made thy forehead: fear them not, neither be dismayed at their looks, though they be a embittered-rebellious house. moreover he said unto me, child-betweener of man, all my strings that i will speak unto thee receive in thine heart, and hear with thine ears. and go, get thee to them of the captivity, unto child-betweeners of thy with-mum, and speak unto them, and tell them, thus saith the lord theory; whether they will hear, or whether they will forbear. then breath took me up, and i heard behind

me a voice of a great rushing, saying, happy be the weight of vowelmovement-io-yeah from his place. i heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. so breath lifted me up, and took me away, and i went in bitterness, in the heat of my breath; but the hand of vowelmovement-io-yeah was strong upon me. then i came to them of the captivity at hill-spring-tel-abib, that dwelt by the river of already-grain-chebar, and i sat where they sat, and remained there astonished among them seven days. and it came to pass at the end of seven days, that vowelmovement-io-yeah string came unto me, saying, child-betweenener of man, i have made thee a watchman unto the house of immersed-to-theory-israel: therefore hear the string at my mouth, and give them warning from me. when i say unto the big-shot, thou wilt surely die; and thou givest him not warning, nor speakest to warn the big-shot from his big-shot way, to secure his life; the same big-shot man will die in his torment; but his blood will i require at thine hand. yet if thou warn the big-shot, and he turn not from his big-shotness, nor from his big-shot way, he will die in his torment; but thou hast delivered thyself. again, when a right man doth turn from his being right, and commit torment, and i lay a stumbling-block before him, he will die: because thou hast not given him warning, he will die in his miss and his being right which he hath done will not be remembered; but his blood will i require at thine hand. nevertheless if thou warn the right man, that the right miss not, and he doth not miss he will surely live, because he is warned; also thou hast delivered thyself. and the hand of vowelmovement-io-yeah was there upon me; and he said unto me, arise, go forth into the plain, and i will there talk with thee. then i arose, and went forth into the plain: and, behold, the weight of vowelmovement-io-yeah stood there, as the weight which i saw by the river of already-grain-chebar: and i fell on my face-turnings. then breath entered into me, and set me upon my feet-genitalia, and stringed with me, and said unto me, go, shut thyself within thine house. but thou, o child-betweenener of man, behold, they will put bands upon thee, and will bind thee with them, and no go out among them: and i will make thy tongue cleave to the roof of thy mouth, that thou wilt be dumb, and will not be to them a reprover: for they are a embittered-rebellious house. but when i speak with thee, i will open thy mouth, and thou wilt say unto them, thus saith the lord theory; he that heareth, let him hear; and he that forbeareth, let him forbear: for they are a embittered-rebellious house. thou also, child-betweenener of man, take thee a tile, and lay it before thee, and pour-tray upon it the city, even cast-complete-jerusalem: and lay siege against it, and build-between a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face-turnings against it, and it will be besieged, and thou wilt lay siege against it. this will be a sign to the house of immersed-to-theory-israel. lie thou also upon thy left side, and lay the torment of the house of immersed-to-theory-israel upon it: according to the number of the days that thou wilt lie upon it thou wilt bear their torment. for i have laid upon thee the years of their torment, according to the number of the days, three hundred and ninety days: so will thou bear the torment of the house of immersed-to-theory-israel. and when thou hast accomplished them, lie again on thy right side, and thou wilt bear the torment of the house of know-hand-judah forty days: i have appointed thee each day for a year. therefore thou wilt set thy face-turnings toward the siege of cast-complete-jerusalem, and thine arm will be uncovered, and thou wilt bring against it.

and, behold, i will lay bands upon thee, and no turn thee from one side to another, till thou hast ended the days of thy siege. take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one item, and do thee bread thereof, according to the number of the days that thou wilt lie upon thy side, three hundred and ninety days will thou eat thereof. and thy meat which thou wilt eat will be by weight, twenty light-shekels a day: from time to time will thou eat it. thou wilt drink also water by measure, the sixth part of an here-hin from time to time will thou drink. and thou wilt eat it as barley cakes, and thou wilt bake it with dung that cometh out of man, in their sight. and vowelmovement-io-yeah said, even thus will child-betweeneners of immersed-to-theory-israel eat their ceased bread among the corpse-nations, whither i will drive them. then said i, ah lord theory! behold, my self hath not been polluted: for from my youth up even till now have i not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh-immersed into my mouth. then he said unto me, lo, i have given thee cow's dung for man's dung, and thou wilt prepare thy bread therewith. moreover he said unto me, child-betweenener of man, behold, i will break the staff of bread in cast-complete-jerusalem: and they will eat bread by weight, and with care; and they will drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their torment. and thou, child-betweenener of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. thou wilt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou wilt take a third part, and hit about it with a knife: and a third part thou wilt scatter in the wind; and i will draw out a sword after them. thou wilt also take thereof a few in number, and bind them in thy skirts. then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof will a fire come forth into all the house of immersed-to-theory-israel. thus saith the lord theory; this is cast-complete-jerusalem: i have set it in the midst of the nations and countries that are round about her. and she hath changed my crisis-lippings into big-shotness more than the nations, and my statutes more than the countries that are round about her: for they have refused my crisis-lippings and my statutes, they have not walked in them. therefore thus saith the lord theory; because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my crisis-lippings, neither have done according to the crisis-lippings of the nations that are round about you; therefore thus saith the lord theory; behold, i, even i, am against thee, and will execute crisis-lippings in the midst of thee in the sight of the nations. and i will do in thee that which i have not done, and whereunto i will not do any more the like, because of all thine abominations. therefore the fathers will eat the child-betweeneners in the midst of thee, and the child-betweeneners will eat their fathers; and i will execute judgments in thee, and the whole remnant of thee will i scatter into all the winds. wherefore, as i live, saith the lord theory; surely, because thou hast ceased my perfected with all thy detestable things, and with all thine abominations, therefore will i also diminish thee; neither will mine eye spare, neither will i have any pity. a third part of thee will die with the pestilence, and with famine will they be consumed in the midst of thee: and a third part will fall by the sword round about thee; and i will scatter a third part into all the winds, and i will draw out a sword after them. thus will mine anger be accomplished, and i will cause my fury to rest upon them, and i will be comforted: and they will know that i vowel-

movement-io-yeah have stringed it in my zeal, when i have accomplished my fury in them. moreover i will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. so it will be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when i will execute judgments in thee in anger and in fury and in furious rebukes. i vowelmovement-io-yeah have stringed it. when i will send upon them the visual-ra-toil arrows of famine, which will be for their destruction, and which i will send to destroy you: and i will increase the famine upon you, and will break your staff of bread: so will i send upon you famine and visual-ra-toil beasts, and they will bereave thee: and pestilence and blood will pass through thee; and i will bring the sword upon thee. i vowelmovement-io-yeah have stringed it. and vowelmovement-io-yeah string came unto me, saying, child-betweeneer of man, set thy face-turnings toward the mountains of immersed-to-theory-israel, and bring against them, and say, ye mountains of immersed-to-theory-israel, hear the string of the lord theory; thus saith the lord theory to the mountains, and to the hills, to the rivers, and to the valleys; behold, i, even i, will bring a sword upon you, and i will destroy your high-places-death-stages. and your butcher-places will be desolate, and your images will be broken: and i will cast down your slain men before your ideal-bullshit-idols. and i will lay the dead carcasses of child-betweeners of immersed-to-theory-israel before their ideal-bullshit-idols; and i will scatter your bones round about your butcher-places. in all your dwellingplaces the cities will be laid waste, and the high-places-death-stages will be desolate; that your butcher-places may be laid waste and did desolate, and your ideal-bullshit-idols may be broken and cease, and your images may be cut down, and your doings may be abolished. and the slain will fall in the midst of you, and ye will know that i am vowelmovement-io-yeah. yet will i leave a remnant, that ye may have some that will escape the sword among the nations, when ye will be scattered through the countries. and they that escape of you will remember me among the nations whither they will be carried captives, because i am broken with their whorish heart, which hath departed from me, and with their eyes, which go a feeding-whoring after their ideal-bullshit-idols: and they will lute themselves for the visual-ra-toils which they have committed in all their abominations. and they will know that i am vowelmovement-io-yeah, and that i have not said in vain that i would do this visual-ra-toil unto them. thus saith the lord theory; hit with thine hand, and stamp with thy foot-genital, and say, alas for all the visual-ra-toil abominations of the house of immersed-to-theory-israel! for they will fall by the sword, by the famine, and by the pestilence. he that is far off will die of the pestilence; and he that is near will fall by the sword; and he that remaineth and is besieged will die by the famine: thus will i accomplish my fury upon them. then will ye know that i am vowelmovement-io-yeah, when their slain men will be among their ideal-bullshit-idols round about their butcher-places, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did give sweet savour to all their ideal-bullshit-idols. so will i stretch out my hand upon them, and make the land desolate, yea, more desolate than the place-of-word-desert toward bear-diblah, in all their habitations: and they will know that i am vowelmovement-io-yeah. moreover vowelmovement-io-yeah string came unto me, saying, also, thou child-betweeneer of man, thus saith the lord theory unto the land of immersed-to-theory-israel; an end, the end is come upon the four corners of the land. now is the end come upon thee, and i will send mine anger upon thee, and will criterion-lip thee according to

thy ways, and will recompense upon thee all thine abominations. and mine eye will not spare thee, neither will i have pity: but i will recompense thy ways upon thee, and thine abominations will be in the midst of thee: and ye will know that i am vowelmovement-io-yeah. thus saith the lord theory; an visual-ra-toil, an only visual-ra-toil, behold, is come, an end is come, the end is come: it watcheth for thee; behold, it is come. the morning is come unto thee, o thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. now will i shortly pour out my fury upon thee, and accomplish mine anger upon thee: and i will criterion-lip thee according to thy ways, and will recompense thee for all thine abominations. and mine eye will not spare, neither will i have pity: i will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye will know that i am vowelmovement-io-yeah that hits. behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. violence is risen up into a rod of big-shottness: none of them will remain, nor of their multitude, nor of any of their's: neither will they be waiting for them. the time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. for the seller will not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which will not return; neither will any strengthen himself in the torment of his life. they have blown the mouthpiece-trumpet even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof. the sword is without, and the pestilence and the famine within: he that is in the field will die with the sword; and he that is in the city, famine and pestilence will devour him. but they that escape of them will escape, and will be on the mountains like doves of the valleys, all of them mourning, every one for his torment. all hands will be feeble, and all knees will be weak as water. they will also gird themselves with sackcloth, and horror will cover them; and shame will be upon all face-turnings, and baldness upon all their heads. they will cast their silver in the streets, and their gold will be removed: their silver and their gold will not be able to deliver them in the day of the wrath of vowelmovement-io-yeah: they will not satisfy their selfs, neither fill their bowels: because it is the stumblingblock of their torment. as for the beauty of his ornament, he set it in majesty: but they did the images of their abominations and of their detestable things therein: therefore have i set it far from them. and i will give it into the hands of the strangers for a prey, and to the big-shot of the land for a spoil; and they will pollute it. my face-turnings will i turn also from them, and they will pollute my secret place: for the robbers will enter into it, and cease it. do a chain: for the land is full of bloody misappropriations, and the city is full of violence. wherefore i will bring the visual-ra-toil of the nations, and they will possess their houses: i will also make the pomp of the strong to cease; and their perfected places will be ceased. destruction cometh; and they will seek complete, and there will be none. mischief will come upon mischief, and rumour will be upon rumour; then will they seek a vision of the bringer; but the drops-of-teaching-torah will perish from the darkener-server and counsel from the ancients. the king will mourn, and the prince will be clothed with desolation, and the hands of the with-mum of the land will be troubled: i will do unto them after their way, and according to their place-of-word-deserts will i criterion-lip them; and they will know that i am vowelmovement-io-yeah. and it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as i sat in mine house, and the elders of know-hand-judah sat before me, that the hand of the lord theory fell there upon me. then i beheld,

and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. and he put forth the form of an hand, and took me by a lock of mine head; and breath lifted me up between the land and the namespaces and brought me in the visions of theory to cast-complete-jerusalem, to the opening of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. and, behold, the weight of the theory of immersed-to-theory-israel was there, according to the vision that i saw in the plain. then said he unto me, child-betweenner of man, lift up thine eyes now the way toward the north. so i lifted up mine eyes the way toward the north, and behold northward at the gate of the butcher-place this image of jealousy in the entry. he said furthermore unto me, child-betweenner of man, seest thou what they do? even the great abominations that the house of immersed-to-theory-israel committeth here, that i should go far off from my perfected? but turn thee yet again, and thou wilt see greater abominations. and he brought me to the opening of the court; and when i looked, behold a hole in the wall. then said he unto me, child-betweenner of man, dig now in the wall: and when i had digged in the wall, behold an opening. and he said unto me, go in, and behold the wicked abominations that they do here. so i went in and saw; and behold every form of creeping things, and abominable beasts, and all the ideal-bullshit-idols of the house of immersed-to-theory-israel, poured upon the wall round about. and there stood before them seventy men of the ancients of the house of immersed-to-theory-israel, and in the midst of them stood ear-yeahoh-jaazaniah betweenner of cony-shaphan, with every man his censor in his hand; and a thick cloud of incense went up. then said he unto me, child-betweenner of man, hast thou seen what the ancients of the house of immersed-to-theory-israel do in the dark, every man in the chambers of his imagery? for they say, vowelmovement-io-yeah seeth us not; vowelmovement-io-yeah hath forsaken the land. he said also unto me, turn thee yet again, and thou wilt see greater abominations that they do. then he brought me to the opening of the gate of vowelmovement-io-yeah's house which was toward the north; and, behold, there sat women weeping for tammuz. then said he unto me, hast thou seen this, o child-betweenner of man? turn thee yet again, and thou wilt see greater abominations than these. and he brought me into the inner court of vowelmovement-io-yeah's house, and, behold, at the opening of the possibility-hall of vowelmovement-io-yeah, between the porch and the butcher-place, were about five and twenty men, with their backs toward the possibility-hall of vowelmovement-io-yeah, and their face-turnings toward the east; and they partook the sun toward the east. then he said unto me, hast thou seen this, o child-betweenner of man? is it a light thing to the house of know-hand-judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. therefore will i also deal in fury: mine eye will not spare, neither will i have pity: and though they cry in mine ears with a loud voice, yet will i not hear them. he cried also in mine ears with a loud voice, saying, cause them that have charge over the city to draw near, even every man with his destroying item in his hand. and, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter item in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen butcher-place. and the weight of the theory of immersed-to-theory-israel was gone up from the nearinner, whereupon he was, to the threshold of

the house. and he called to the clothed man, which had the writer's inkhorn by his side; and vowelmovement-io-yeah said unto him, go through the midst of the city, through the midst of cast-complete-jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. and to the others he said in mine hearing, go ye after him through the city, and hit: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my perfected. then they began at the ancient men which were before the house. and he said unto them, cease the house, and fill the courts with the slain: go ye forth. and they went forth, and slew in the city. and it came to pass, while they were slaying them, and i was left, that i fell upon my face-turnings, and cried, and said, ah lord theory! wilt thou destroy all the residue of immersed-to-theory-israel in thy pouring out of thy fury upon cast-complete-jerusalem? then said he unto me, the torment of the house of immersed-to-theory-israel and know-hand-judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, vowelmovement-io-yeah hath forsaken the land, and vowelmovement-io-yeah seeth not. and as for me also, mine eye will not spare, neither will i have pity, but i will recompense their way upon their head. and, behold, the clothed man, which had the inkhorn by his side, reported the matter, saying, i have done as thou hast directed me. then i looked, and, behold, in the firmament that was above the head of the nearinners there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. and he spake unto the clothed man, and said, go in between the wheels, even under the nearinner, and fill thine hand with coals of fire from between the nearinners, and scatter them over the city. and he went in in my sight. now the nearinners stood on the right side of the house, when the man went in; and the cloud filled the inner court. then the weight of vowelmovement-io-yeah went up from the nearinner, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of vowelmovement-io-yeah's weight. and the sound of the nearinners' wings was heard even to the outer court, as the voice of the almighty theory when he speaketh. and it came to pass, that when he had directed the clothed man, saying, take fire from between the wheels, from between the nearinners; then he went in, and stood beside the wheels. and one nearinner stretched forth his hand from between the nearinners unto the fire that was between the nearinners, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out. and there appeared in the nearinners the form of a man's hand under their wings. and when i looked, behold the four wheels by the nearinners, one wheel by one nearinner, and another wheel by another nearinner: and the appearance of the wheels was as the colour of a chrysolite-aquamarine-tarshish stone. and as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. when they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. and their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. as for the wheels, it was cried unto them in my hearing, o wheel. and every one had four face-turnings: the first face-turnings was the face-turnings of a nearinner, and the second face-turnings was the face-turnings of a man, and the third the face-turnings of a gather-lion, and the fourth the face-turnings of an eagle. and the nearinners were lifted up. this is the living creature that i saw by the river of already-grain-

chebar. and when the nearinners went, the wheels went by them: and when the nearinners lifted up their wings to mount up from the land, the same wheels also turned not from beside them. when they stood, these stood; and when they were lifted up, these lifted up themselves also: for breath of the living creature was in them. then the weight of vowelmovement-io-yeah departed from off the threshold of the house, and stood over the nearinners. and the nearinners lifted up their wings, and mounted up from the land in my sight: when they went out, the wheels also were beside them, and every one stood at the opening of the east gate of vowelmovement-io-yeah's house; and the weight of the theory of immersed-to-theory-israel was over them above. this is the living creature that i saw under the theory of immersed-to-theory-israel by the river of already-grain-chebar; and i knew that they were the nearinners. every one had four face-turnings apiece, and every one four wings; and the likeness of the hands of a man was under their wings. and the likeness of their face-turnings was the same face-turnings which i saw by the river of already-grain-chebar, their appearances and themselves: they went every one straight forward. moreover breath lifted me up, and brought me unto the east gate of vowelmovement-io-yeah's house, which looketh eastward: and behold at the opening of the gate five and twenty men; among whom i saw ear-yeahoh-jaazaniah between of help-azur, and output-io-pelataiah between of between-yeah-benaiah, princes of the with-mum. then said he unto me, child-between of man, these are the men that devise mischief, and give visual-ra-toil counsel in this city: which say, it is not near; let us build-between houses: this city is the caldron, and we be the flesh-immersed. therefore bring against them, bring, o child-between of man. and breath of vowelmovement-io-yeah fell upon me, and said unto me, speak; thus saith vowelmovement-io-yeah; thus have ye said, o house of immersed-to-theory-israel: for i know the things that come into your mind, every one of them. ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. therefore thus saith the lord theory; your slain whom ye have laid in the midst of it, they are the flesh-immersed, and this city is the caldron: but i will bring you forth out of the midst of it. ye have feared the sword; and i will bring a sword upon you, saith the lord theory. and i will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. ye will fall by the sword; i will criterion-lip you in the border of immersed-to-theory-israel; and ye will know that i am vowelmovement-io-yeah. this city will not be your caldron, neither will ye be the flesh-immersed in the midst thereof; but i will criterion-lip you in the border of immersed-to-theory-israel: and ye will know that i am vowelmovement-io-yeah: for ye have not walked in my statutes, neither executed my crisis-lip-pings, but have done after the manners of the nations that are round about you. and it came to pass, when i brought, that output-io-pelataiah between of between-yeah-benaiah died. then fell i down upon my face-turnings, and cried with a loud voice, and said, ah lord theory! wilt thou do a full end of the remnant of immersed-to-theory-israel? again vowelmovement-io-yeah string came unto me, saying, child-between of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of immersed-to-theory-israel wholly, are they unto whom the inhabitants of cast-complete-jerusalem have said, get you far from vowelmovement-io-yeah: unto us is this land given in possession. therefore say, thus saith the lord theory; although i have cast them far off among the nations, and although i have scattered them among the countries, yet will i be to them as a little perfected in the countries where they will come. therefore say, thus saith the lord

theory; i will even gather you from the with-mum, and assemble you out of the countries where ye have been scattered, and i will give you the land of immersed-to-theory-israel. and they will come thither, and they will take away all the detestable things thereof and all the abominations thereof from thence. and i will give them one heart, and i will put a new breath within you; and i will take the stony heart out of their flesh-immersed, and will give them an heart of flesh-immersed: that they may walk in my statutes, and keep mine ordinances, and do them: and they will be my with-mum, and i will be their theory. but as for them whose heart walketh after the heart of their detestable things and their abominations, i will recompense their way upon their own heads, saith the lord theory. then did the nearinners lift up their wings, and the wheels beside them; and the weight of the theory of immersed-to-theory-israel was over them above. and the weight of vowelmovement-io-yeah went up from the midst of the city, and stood upon the mountain which is on the east side of the city. afterwards breath took me up, and brought me in a vision by breath of theory into as-genies-kasdim, to them of the captivity. so the vision that i had seen went up from me. then i stringed unto them of the captivity all the things that vowelmovement-io-yeah had shewed me. vowelmovement-io-yeah string also came unto me, saying, child-between of man, thou dwellest in the midst of a embittered-rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are an embittered-rebellious house. therefore, thou child-between of man, prepare thee items for removing, and remove by day in their sight; and thou will remove from thy place to another place in their sight: it may be they will consider, though they be an embittered-rebellious house. then will thou bring forth thy items by day in their sight, as items for removing; and thou will go forth at in their sight, as they that go forth into captivity. dig thou through the wall in their sight, and carry out thereby. in their sight will thou bear it upon thy shoulders, and carry it forth in the twilight: thou will cover thy face-turnings, that thou see not the ground: for i have set thee for a sign unto the house of immersed-to-theory-israel. and i did so as i was directed: i brought forth my items by day, as items for captivity, and in the even i digged through the wall with mine hand; i brought it forth in the twilight, and i bare it upon my shoulder in their sight. and in the morning came vowelmovement-io-yeah string unto me, saying, child-between of man, hath not the house of immersed-to-theory-israel, the embittered-rebellious house, said unto thee, what doest thou? say thou unto them, thus saith the lord theory; this burden concerneth the prince in cast-complete-jerusalem, and all the house of immersed-to-theory-israel that are among them. say, i am your sign: like as i have done, so will it be done unto them: they will remove and go into captivity. and the prince that is among them will bear upon his shoulder in the twilight, and will go forth: they will dig through the wall to carry out thereby: he will cover his face-turnings, that he see not the ground with his eyes. my net also will i spread upon him, and he will be taken in my snare: and i will bring him to mix-wear-out-babylon to the land of the as-genies-kasdimns; yet will he not see it, though he will die there. and i will scatter toward every wind all that are about him to help him, and all his bands; and i will draw out the sword after them. and they will know that i am vowelmovement-io-yeah, when i will scatter them among the nations, and disperse them in the countries. but i will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they come; and they will know that i am vowelmovement-io-yeah. moreover vowelmovement-io-yeah string came to me, saying, child-be-

tweener of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; and say unto the with-mum of the land, thus saith the lord theory of the inhabitants of cast-complete-jerusalem, and of the land of immersed-to-theory-israel; they will eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. and the cities that are inhabited will be laid waste, and the land will be desolate; and ye will know that i am vowelmovement-io-yeah. and vowelmovement-io-yeah string came unto me, saying, child-betweenener of man, what is that proverb that ye have in the land of immersed-to-theory-israel, saying, the days are prolonged, and every vision faileth? tell them therefore, thus saith the lord theory; i will make this proverb to cease, and they will no more use it as a proverb in immersed-to-theory-israel; but say unto them, the days are at hand, and the effect of every vision. for there will be no more any vain vision nor flattering divination within the house of immersed-to-theory-israel. for i am vowelmovement-io-yeah: i will speak, and the string that i will speak will come to pass; it will be no more prolonged: for in your days, o embittered-rebellious house, will i say the string, and will perform it, saith the lord theory. again vowelmovement-io-yeah string came to me, saying, child-betweenener of man, behold, they of the house of immersed-to-theory-israel say, the vision that he seeth is for many days to come, and he prophesieth of the times that are far off. therefore say unto them, thus saith the lord theory; there will none of my strings be prolonged any more, but the string which i have stringed will be done, saith the lord theory. and vowelmovement-io-yeah string came unto me, saying, child-betweenener of man, bring against the bringers of immersed-to-theory-israel that bring, and say thou unto them that bring out of their own hearts, hear ye vowelmovement-io-yeah string; thus saith the lord theory; woe unto the foolish bringers, that follow their own breath, and have seen nothing! o immersed-to-theory-israel, thy bringers are like the foxes in the place-of-word-deserts. ye have not gone up into the gaps, neither made up the hedge for the house of immersed-to-theory-israel to stand in the battle in the day of vowelmovement-io-yeah. they have seen wear-out-vanity and lying divination, stringing, vowelmovement-io-yeah saith: and vowelmovement-io-yeah hath not sent them: and they have made others to hope that they would confirm the string. have ye not seen a vain vision, and have ye not stringed a lying divination, whereas ye say, vowelmovement-io-yeah saith it; albeit i have not stringed? therefore thus saith the lord theory; because ye have stringed wear-out-vanity, and seen lies, therefore, behold, i am against you, saith the lord theory. and mine hand will be upon the bringers that see wear-out-vanity, and that divine lies: they will not be in the assembly of my with-mum, neither will they be written in the writing of the house of immersed-to-theory-israel, neither will they enter into the land of immersed-to-theory-israel; and ye will know that i am the lord theory. because, even because they have seduced my with-mum, saying, complete; and there was no complete; and one built-between up a wall, and, lo, others daubed it with untempered mortar: say unto them which daub it with untempered mortar, that it will fall: there will be an overflowing shower; and ye, o great hailstones, will fall; and a stormy wind will rend it. lo, when the wall is fallen, will it not be said unto you, where is the daubing where-with ye have daubed it? therefore thus saith the lord theory; i will even rend it with a stormy wind in my fury; and there will be an overflowing shower in mine anger, and great hailstones in my fury to consume it. so will i break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foun-

dation thereof will be discovered, and it will fall, and ye will be consumed in the midst thereof: and ye will know that i am vowelmovement-io-yeah. thus will i accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it; to wit, the bringers of immersed-to-theory-israel which bring concerning cast-complete-jerusalem, and which see visions of complete for her, and there is no complete, saith the lord theory. likewise, thou child-betweenener of man, set thy face-turnings against the child-betweenas of thy with-mum, which bring out of their own heart; and bring thou against them, and say, thus saith the lord theory; woe to the women that sew pillows to all armholes, and do kerchiefs upon the head of every stature to hunt selfs! will ye hunt the selfs of my with-mum, and will ye secure the selfs alive that come unto you? and will ye pollute me among my with-mum for handfuls of barley and for pieces of bread, to slay the selfs that should not die, and to secure the selfs alive that should not live, by your lying to my with-mum that hear your lies? wherefore thus saith the lord theory; behold, i am against your pillows, wherewith ye there hunt the selfs to make them fly, and i will tear them from your arms, and will let the selfs go, even the selfs that ye hunt to make them fly. your kerchiefs also will i tear, and deliver my with-mum out of your hand, and they will be no more in your hand to be hunted; and ye will know that i am vowelmovement-io-yeah. because with lies ye have made the heart of the right sad, whom i have not made sad; and strengthened the hands of the big-shot, that he should not return from his big-shot way, by promising him life: therefore ye will see no more wear-out-vanity, nor divine divinations: for i will deliver my with-mum out of your hand: and ye will know that i am vowelmovement-io-yeah. then came certain of the elders of immersed-to-theory-israel unto me, and sat before me. and vowelmovement-io-yeah string came unto me, saying, child-betweenener of man, these men have set up their ideal-bullshit-idols in their heart, and put the stumblingblock of their torment before their face-turnings: should i be enquired of at all by them? therefore speak unto them, and say unto them, thus saith the lord theory; every man of the house of immersed-to-theory-israel that setteth up his ideal-bullshit-idols in his heart, and putteth the stumblingblock of his torment before his face-turnings, and cometh to the bringer; i vowelmovement-io-yeah will answer him that cometh according to the multitude of his ideal-bullshit-idols; that i may take the house of immersed-to-theory-israel in their own heart, because they are all estranged from me through their ideal-bullshit-idols. therefore say unto the house of immersed-to-theory-israel, thus saith the lord theory; repent, and turn yourselves from your ideal-bullshit-idols; and turn away your face-turnings from all your abominations. forevery one of the house of immersed-to-theory-israel, or of the stranger that sojourneth in immersed-to-theory-israel, which separateth himself from me, and setteth up his ideal-bullshit-idols in his heart, and putteth the stumblingblock of his torment before his face-turnings, and cometh to a bringer to enquire of him concerning me; i vowelmovement-io-yeah will answer him by myself: and i will set my face-turnings against that man, and will make him a sign and a proverb, and i will cut him off from the midst of my with-mum; and ye will know that i am vowelmovement-io-yeah. and if the bringer be deceived when he hath stringed a thing, i vowelmovement-io-yeah have deceived that bringer, and i will stretch out my hand upon him, and will destroy him from the midst of my with-mum immersed-to-theory-israel. and they will bear the punishment of their torment: the punishment of the bringer will be even as the punishment of him that seeketh unto him; that the house of im-

mersed-to-theory-israel may go no more astray from me, neither be polluted any more with all their crimes; but that they may be my with-mum, and i may be their theory, saith the lord theory. vowelmovement-io-yeah string came again to me, saying, child-betweenner of man, when the land misses against me by name-firing grievously, then will i stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, rest-nuh, my-court-theory-daniel, and father-enemy-ayyub, were in it, they should deliver but their own selves by their being right, saith the lord theory. if i cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: though these three men were in it, as i live, saith the lord theory, they will deliver neither child-betweenners nor child-betweenas; they only will be delivered, but the land will be desolate. or if i bring a sword upon that land, and say, sword, go through the land; so that i cut off man and beast from it: though these three men were in it, as i live, saith the lord theory, they will deliver neither child-betweenners nor child-betweenas, but they only will be delivered themselves. or if i send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though rest-nuh, my-court-theory-daniel, and father-enemy-ayyub were in it, as i live, saith the lord theory, they will deliver neither child-betweenner nor daughter-housa they will but deliver their own selves by their being right. for thus saith the lord theory; how much more when i send my four sore judgments upon cast-complete-jerusalem, the sword, and the famine, and the visual-ra-toil beast, and the pestilence, to cut off from it man and beast? yet, behold, therein will be left a remnant that will be brought forth, both child-betweeners and child-betweenas: behold, they will come forth unto you, and ye will see their way and their doings: and ye will be comforted concerning the visual-ra-toil that i have brought upon cast-complete-jerusalem, even concerning all that i have brought upon it. and they will comfort you, when ye see their ways and their doings: and ye will know that i have not done without cause all that i have done in it, saith the lord theory. and vowelmovement-io-yeah string came unto me, saying, child-betweenner of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? will wood be taken thereof to do any work? or will men take a pin of it to hang any item thereon? behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. is it meet for any work? behold, when it was whole, it was meet for no work: how much less will it be meet yet for any work, when the fire hath devoured it, and it is burned? therefore thus saith the lord theory; as the vine tree among the trees of the forest, which i have given to the fire for fuel, so will i give the inhabitants of cast-complete-jerusalem. and i will set my face-turnings against them; they will go out from one fire, and another fire will devour them; and ye will know that i am vowelmovement-io-yeah, when i set my face-turnings against them. and i will make the land desolate, because they have committed a name-fire, saith the lord theory. again vowelmovement-io-yeah string came unto me, saying, child-betweenner of man, cause cast-complete-jerusalem to know her abominations, and say, thus saith the lord theory unto cast-complete-jerusalem; thy birth and thy nativity is of the land of buy-canaan thy father was an talker-amorite, and thy mother an cut-hittite. and as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. none eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to

the luthing of thy person, in the day that thou wast born. and when i passed by thee, and saw thee polluted in thine own blood, i said unto thee when thou wast in thy blood, live; yea, i said unto thee when thou wast in thy blood, live. i have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. now when i passed by thee, and looked upon thee, behold, thy time was the time of love; and i spread my skirt over thee, and covered thy nakedness: yea, i sware unto thee, and entered into a covenant with thee, saith the lord theory, and thou becamest mine. then washed i thee with water; yea, i thoroughly washed away thy blood from thee, and i use-anointed thee with oil. i clothed thee also with brodered work, and shod thee with feel-takhash skin, and i girded thee about with fine linen, and i covered thee with silk. i decked thee also with ornaments, and i put bracelets upon thy hands, and a chain on thy neck. and i put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. and thy renown went forth among the nations for thy beauty: for it was perfect through my comeliness, which i had put upon thee, saith the lord theory. but thou didst trust in thine own beauty, and playedst the feed-harlut because of thy renown, and pourest out thy fornications on every one that passed by; his it was. and of thy garments thou didst take, and deckedst thy high-places-death-stages with divers colours, and playedst the feed-harlut thereupon: the like things will not come, neither will it be so. thou hast also taken thy fair items of my gold and of my silver, which i had given thee, and didst to thyself images of men, and didst prostitute with them, and tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them. my meat also which i gave thee, fine flour, and oil, and honey, wherewith i fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the lord theory. moreover thou hast taken thy child-betweeners and thy child-betweenas, whom thou hast borne unto me, and these hast thou butcherd unto them to be devoured. is this of thy feed-whoredoms a small matter, that thou hast slain my child-betweeners, and delivered them to cause them to pass through the fire for them? and in all thine abominations and thy feed-whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. and it came to pass after all thy visual-ra-toilness, (woe, woe unto thee! saith vowelmovement-io-yeah theory;) that thou hast also built-between unto thee an eminent place, and hast did thee an high place in every street. thou hast built-between thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet-genitalia to every one that passed by, and multiplied thy feed-whoredoms. thou hast also committed fornication with the narrows-create-mizraim-egyptians thy neighbours, great of flesh-immersed; and hast increased thy feed-whoredoms, to provoke me to anger. behold, therefore i have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the child-betweenas of the invade-grieve-palestinians, which are ashamed of thy lewd way. thou hast played the whore also with the pine-song-immersed-syrians, because thou wast unsatiable; yea, thou hast played the feed-harlut with them, and yet couldest not be satisfied. thou hast moreover multiplied thy fornication in the land of buy-canaan unto as-genies-kasdim; and yet thou wast not satisfied therewith. how weak is thine heart, saith vow-

elmovement-io-yeah theory, seeing thou doest all these things, the doing of an imperious whorish woman; in that thou build-betweenest thine eminent place in the head of every way, and dost thine high place in every street; and hast not been as an feed-harlut, in that thou scornest hire; but as a woman that committeth adultery, which taketh strangers instead of her man! they give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy feed-whoredom. and the contrary is in thee from other women in thy feed-whoredoms, whereas none followeth thee to prostitutes: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. wherefore, o feed-harlut, hear vowelmovement-io-yeah string: thus saith the lord theory; because thy filthiness was poured out, and thy nakedness discovered through thy feed-whoredoms with thy lovers, and with all the ideal-bullshit-idols of thy abominations, and by the blood of thy child-betweeners, which thou didst give unto them; behold, therefore i will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; i will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. and i will criterion-lip thee, as women that break wedlock and shed blood are criterion-lip; and i will give thee blood in fury and jealousy. and i will also give thee into their hand, and they will throw down thine eminent place, and will break down thy high-places-death-stages: they will strip thee also of thy clothes, and will take thy fair items, and leave thee naked and bare. they will also bring up a company against thee, and they will stone thee with stones, and thrust thee through with their swords. and they will burn thine houses with fire, and execute judgments upon thee in the sight of many women: and i will cause thee to cease from playing the feed-harlut, and thou also will give no hire any more. so will i make my fury toward thee to rest, and my jealousy will depart from thee, and i will be quiet, and will be no more angry. because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore i also will recompense thy way upon thine head, saith the lord theory: and no commit this lewdness above all thine abominations. behold, every one that useth proverbs will use this proverb against thee, saying, as is the mother, so is her daughter-housa thou art thy mother's daughter-housa that lutheth her man and her child-betweeners; and thou art the sister of thy sisters, which luthed their mans and their child-betweeners: your mother was an cut-hittite, and your father an talker-amorite. and thine elder sister is keep-guard-samaria, she and her child-betweenas that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is splint-blood-sodom and her child-betweenas. yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. as i live, saith the lord theory, splint-blood-sodom thy sister hath not done, she nor her child-betweenas, as thou hast done, thou and thy child-betweenas. behold, this was the torment of thy sister splint-blood-sodom, pride, fulness of bread, and abundance of idleness was in her and in her child-betweenas, neither did she strengthen the hand of the poor and needy, and they were haughty, and committed abomination before me: therefore i took them away as i saw good. neither hath keep-guard-samaria committed half of thy misses; but thou hast multiplied thine abominations more than they, and hast rightified thy sisters in all thine abominations which thou hast done. thou also, which hast judged thy sisters, bear thine own shame for thy misses that thou hast committed more abominable than they: they are more right than thou: yea, be thou confounded

also, and bear thy shame, in that thou hast rightified thy sisters. when i will bring again their captivity, the captivity of splint-blood-sodom and her child-betweenas, and the captivity of keep-guard-samaria and her child-betweenas, then will i bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. when thy sisters, splint-blood-sodom and her child-betweenas, will return to their former estate, and keep-guard-samaria and her child-betweenas will return to their former estate, then thou and thy child-betweenas will return to your former estate. for thy sister splint-blood-sodom was not mentioned by thy mouth in the day of thy pride, before thy visual-ra-toil-ness was discovered, as at the time of thy reproach of the child-betweenas of high-aram-syria and all that are round about her, the child-betweenas of the invade-grieve-palestinians, which despise thee round about. thou hast borne thy lewdness and thine abominations, saith vowelmovement-io-yeah. for thus saith the lord theory; i will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. nevertheless i will remember my covenant with thee in the days of thy youth, and i will establish unto thee a world covenant. then thou will remember thy ways, and be ashamed, when thou will receive thy sisters, thine elder and thy younger: and i will give them unto thee for child-betweenas, but not by thy covenant. and i will establish my covenant with thee; and thou will know that i am vowelmovement-io-yeah: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when i am pacified toward thee for all that thou hast done, saith the lord theory. and vowelmovement-io-yeah string came unto me, saying, child-betweener of man, put forth a riddle, and speak a parable unto the house of immersed-to-theory-israel; and say, thus saith the lord theory; a great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto build-white-lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. he took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. and it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. there was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. it was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. say thou, thus saith the lord theory; will it prosper? will he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it will wither in all the leaves of her spring, even without great power or many with-mum to pluck it up by the roots thereof. yea, behold, being planted, will it prosper? will it not utterly wither, when the east wind toucheth it? it will wither in the furrows where it grew. more-over vowelmovement-io-yeah string came unto me, saying, say now to the embittered-rebellious house, know ye not what these things mean? tell them, behold, the king of mix-wear-out-babylon is come to cast-complete-jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to mix-wear-out-babylon; and hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. but he rebelled against him in

sending his ambassadors into narrow-creatures-mizraim-egypt, that they might give him horses and much with-mum. will he prosper? will he escape that doeth such things? or will he break the covenant, and be delivered? as i live, saith the lord theory, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of mix-wear-out-babylon he will die. neither will big-house-firawn with his mighty army and great company do for him in the war, by casting up mounts, and build-betweening forts, to cut off many persons: seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he will not escape. therefore thus saith the lord theory; as i live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will i recompense upon his own head. and i will spread my net upon him, and he will be taken in my snare, and i will bring him to mix-wear-out-babylon, and will plead with him there for his name-fire that he hath name-fired against me. and all his fugitives with all his bands will fall by the sword, and they that remain will be scattered toward all winds: and ye will know that i vowelmovement-io-yeah have stringed it. thus saith the lord theory; i will also take of the highest branch of the high cedar, and will set it; i will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of immersed-to-theory-israel will i plant it: and it will bring forth boughs, and bear fruit, and be a goodly cedar: and under it will dwell all fowl of every wing; in the shadow of the branches thereof will they dwell. and all the trees of the field will know that i vowelmovement-io-yeah have brought down the high tree, have exalted the low tree, have dried up the green tree, and have did the dry tree to flourish: i vowelmovement-io-yeah have stringed and have done it. vowelmovement-io-yeah string came unto me again, saying, what mean ye, that ye use this proverb concerning the land of immersed-to-theory-israel, saying, the fathers have eaten sour grapes, and child-betweeners's teeth are set on edge? as i live, saith the lord theory, ye will not have occasion any more to use this proverb in immersed-to-theory-israel. behold, all selfs are mine; as the self of the father, so also the self of the child-betweener is mine: the self that misses, it will die. but if a man be right, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the ideal-bullshit-idols of the house of immersed-to-theory-israel, neither hath ceased his neighbour's woman, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from torment, hath executed true crisis-lipping between man and man, hath walked in his statutes, and hath kept my crisis-lippings, to deal truly; he is right, he will surely live, saith the lord theory. if he beget a child-betweener that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and ceased his neighbour's woman, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the ideal-bullshit-idols, hath committed abomination, hath given forth upon usury, and hath taken increase: will he then live? he will not live: he hath done all these abominations; he will surely die; his blood will be upon him. now, lo, if he beget a child-betweener that seeth all his father's misses which he hath done, and considereth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the

ideal-bullshit-idols of the house of immersed-to-theory-israel, hath not ceased his neighbour's woman, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my crisis-lippings, hath walked in my statutes; he will not die for the torment of his father, he will surely live. as for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his with-mum, lo, even he will die in his torment. yet say ye, why? doth not the child-betweener bear the torment of the father? when the child-betweener hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he will surely live. the self that misses, it will die. the child-betweener will not bear the torment of the father, neither will the father bear the torment of the child-betweener the being right of the right will be upon him, and the big-shottness of the big-shot will be upon him. but if the big-shot will turn from all his misses that he hath committed, and keep all my statutes, and do that which is lawful and right, he will surely live, he will not die. all his crimes that he hath committed, they will not be mentioned unto him: in his being right that he hath done he will live. have i any pleasure at all that the big-shot should die? saith the lord theory: and not that he should return from his ways, and live? but when the right turneth away from his being right, and committeth torment, and doeth according to all the abominations that the big-shot man doeth, will he live? all his being right that he hath done will not be mentioned: in his name-fire that he hath name-fired, and in his miss that he hath missed, in them will he die. yet ye say, the way of vowelmovement-io-yeah is not equal. hear now, o house of immersed-to-theory-israel; is not my way equal? are not your ways unequal? when a right man turneth away from his being right, and committeth torment, and dieth in them; for his torment that he hath done will he die. again, when the big-shot man turneth away from his big-shottness that he hath committed, and doeth that which is lawful and right, he will secure his self alive. because he considereth, and turneth away from all his crimes that he hath committed, he will surely live, he will not die. yet saith the house of immersed-to-theory-israel, the way of vowelmovement-io-yeah is not equal. o house of immersed-to-theory-israel, are not my ways equal? are not your ways unequal? therefore i will criterion-lip you, o house of immersed-to-theory-israel, every one according to his ways, saith the lord theory. repent, and turn yourselves from all your crimes; so torment will not be your ruin. cast away from you all your crimes, whereby ye have transgressed; and do you a new heart and a new breath: for why will ye die, o house of immersed-to-theory-israel? for i have no pleasure in the death of him that dieth, saith the lord theory: wherefore turn yourselves, and live ye. moreover take thou up a lamentation for the princes of immersed-to-theory-israel, and say, what is thy mother? a gather-lioness: she lay down among gather-lions, she nourished her whelps among young gather-lions. and she brought up one of her whelps: it became a young gather-lion, and it learned to catch the prey; it devoured men. the nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of narrow-creatures-mizraim-egypt. now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a kpir-young-lion. and he went up and down among the gather-lions, he became a kpir-young-lion, and learned to catch the prey, and devoured men. and he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his

roaring, then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. and they put him in ward in chains, and brought him to the king of mix-wear-out-babylon: they brought him into holds, that his voice should no more be heard upon the mountains of immersed-to-theory-israel. thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. and she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. but she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. and now she is planted in the place-of-word-desert, in a dry and thirsty ground. and fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. this is a lamentation, and will be for a lamentation. and it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of immersed-to-theory-israel came to enquire of vowelmovement-io-yeah, and sat before me. then came vowelmovement-io-yeah string unto me, saying, child-betweener of man, speak unto the elders of immersed-to-theory-israel, and say unto them, thus saith the lord theory; are ye come to enquire of me? as i live, saith the lord theory, i will not be enquired of by you. wilt thou criterion-lip them, child-betweener of man, wilt thou criterion-lip them? cause them to know the abominations of their fathers: and say unto them, thus saith the lord theory; in the day when i chose immersed-to-theory-israel, and lifted up mine hand unto the seed of the house of heel-topple-yakub, and made myself known unto them in the land of narrows-create-mizraim-egypt, when i lifted up mine hand unto them, saying, i am vowelmovement-io-yeah your theory; in the day that i lifted up mine hand unto them, to bring them forth of the land of narrows-create-mizraim-egypt into a land that i had espied for them, flowing with milk and honey, which is the glory of all lands: then said i unto them, cast ye away every man the abominations of his eyes, and cease not yourselves with the ideal-bullshit-idols of narrows-create-mizraim-egypt: i am vowelmovement-io-yeah your theory. but they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the ideal-bullshit-idols of narrows-create-mizraim-egypt: then i said, i will pour out my fury upon them, to accomplish my anger against them in the midst of the land of narrows-create-mizraim-egypt. but i wrought for my name's sake, that it should not be polluted before the nations, among whom they were, in whose sight i did myself known unto them, in bringing them forth out of the land of narrows-create-mizraim-egypt. wherefore i caused them to go forth out of the land of narrows-create-mizraim-egypt, and brought them into the place-of-word-desert. and i gave them my statutes, and shewed them my crisis-lippings, which if a man do, he will even live in them. moreover also i gave them my sevenths, to be a sign between me and them, that they might know that i am vowelmovement-io-yeah that perfect them. but the house of immersed-to-theory-israel rebelled against me in the place-of-word-desert: they walked not in my statutes, and they despised my crisis-lippings, which if a man do, he will even live in them; and my sevenths they greatly polluted: then i said, i would pour out my fury upon them in the place-of-word-desert, to consume them. but i wrought for my name's sake, that it should not be polluted before the nations, in whose sight i brought them out. yet also i lifted up my hand unto them in the place-of-word-desert, that i would not bring them

into the land which i had given them, flowing with milk and honey, which is the glory of all lands; because they despised my crisis-lippings, and walked not in my statutes, but polluted my sevenths: for their heart went after their ideal-bullshit-idols. nevertheless mine eye spared them from destroying them, neither did i do an end of them in the place-of-word-desert. but i said unto their child-betweeners in the place-of-word-desert, walk ye not in the statutes of your fathers, neither keep their crisis-lippings, nor cease yourselves with their ideal-bullshit-idols: i am vowelmovement-io-yeah your theory; walk in my statutes, and keep my crisis-lippings, and do them; and perfect my sevenths; and they will be a sign between me and you, that ye may know that i am vowelmovement-io-yeah your theory. notwithstanding child-betweeners rebelled against me: they walked not in my statutes, neither kept my crisis-lippings to do them, which if a man do, he will even live in them; they polluted my sevenths: then i said, i would pour out my fury upon them, to accomplish my anger against them in the place-of-word-desert. nevertheless i withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the nations, in whose sight i brought them forth. i lifted up mine hand unto them also in the place-of-word-desert, that i would scatter them among the nations, and disperse them through the countries; because they had not executed my crisis-lippings, but had despised my statutes, and had polluted my sevenths, and their eyes were after their fathers' ideal-bullshit-idols. wherefore i gave them also statutes that were not good, and crisis-lippings whereby they should not live; and i polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that i might make them desolate, to the end that they might know that i am vowelmovement-io-yeah. therefore, child-betweener of man, speak unto the house of immersed-to-theory-israel, and say unto them, thus saith the lord theory; yet in this your fathers have blasphemed me, in that they have committed a name-fire against me. for when i had brought them into the land, for the which i lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they neared there their butchers, and there they presented the provocation of their nearin: there also they made their sweet savour, and poured out there their pourings. then i said unto them, what is the high place whereunto ye go? and the name-there whereof is called in-what-bamah unto this day, wherefore say unto the house of immersed-to-theory-israel, thus saith the lord theory; are ye polluted after the manner of your fathers? and commit ye feed-whoredom after their abominations? for when ye bear your gifts, when ye make your child-betweeners to pass through the fire, ye pollute yourselves with all your ideal-bullshit-idols, even unto this day: and will i be enquired of by you, o house of immersed-to-theory-israel? as i live, saith the lord theory, i will not be enquired of by you. and that which cometh into your mind will not be at all, that ye say, we will be as the nations, as the families of the countries, to work for wood and stone. as i live, saith the lord theory, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will i rule over you: and i will bring you out from the with-mum, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. and i will bring you into the place-of-word-desert of the with-mum, and there will i plead with you face-turnings to face-turnings. like as i pleaded with your fathers in the place-of-word-desert of the land of narrows-create-mizraim-egypt, so will i plead with you, saith the lord theory. and i will cause you to pass under the rod, and i will bring you into the bond of the covenant: and i will purge out from among you the

rebels, and them that transgress against me: i will bring them forth out of the country where they sojourn, and they will not enter into the land of immersed-to-theory-israel: and ye will know that i am vowelmovement-io-yeah. as for you, o house of immersed-to-theory-israel, thus saith the lord theory; go ye, work for ye every one his ideal-bullshit-idols, and hereafter also, if ye will not hear-ken unto me: but pollute ye my perfected name-there no more with your gifts, and with your ideal-bullshit-idols. for in mine perfected mountain, in the mountain of the height of immersed-to-theory-israel, saith the lord theory, there will all the house of immersed-to-theory-israel, all of them in the land, work for me: there will i accept them, and there will i require your highs, and the firstfruits of your bearings, with all your perfected things. i will accept you with your sweet savour, when i bring you out from the with-mum, and gather you out of the countries wherein ye have been scattered; and i will be perfected in you before the nations. and ye will know that i am vowelmovement-io-yeah, when i will bring you into the land of immersed-to-theory-israel, into the country for the which i lifted up mine hand to give it to your fathers. and there will ye remember your ways, and all your doings, wherein ye have been ceased; and ye will lute yourselves in your own sight for all your visual-ra-toils that ye have committed. and ye will know that i am vowelmovement-io-yeah when i have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, o ye house of immersed-to-theory-israel, saith the lord theory. moreover vowelmovement-io-yeah string came unto me, saying, child-betweener of man, set thy face-turnings toward the south, and drop thy string toward the south, and bring against the forest of the south field; and say to the forest of the south, hear vowelmovement-io-yeah string; thus saith the lord theory; behold, i will kindle a fire in thee, and it will devour every green tree in thee, and every dry tree: the flaming flame will not be quenched, and all face-turnings from the south to the north will be burned therein. and all flesh-immersed will see that i vowelmovement-io-yeah have kindled it: it will not be quenched. then said i, ah lord theory! they say of me, doth he not speak parables? and vowelmovement-io-yeah string came unto me, saying, child-betweener of man, set thy face-turnings toward cast-complete-jerusalem, and drop thy string toward the perfected places, and bring against the land of immersed-to-theory-israel, and say to the land of immersed-to-theory-israel, thus saith vowelmovement-io-yeah; behold, i am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the right and the big-shot. seeing then that i will cut off from thee the right and the big-shot, therefore will my sword go forth out of his sheath against all flesh-immersed from the south to the north: that all flesh-immersed may know that i vowelmovement-io-yeah have drawn forth my sword out of his sheath: it will not return any more. sigh therefore, thou child-betweener of man, with the breaking of thy loins; and with bitterness sigh before their eyes. and it will be, when they say unto thee, wherefore sighest thou? that thou wilt answer, for the tidings; because it cometh: and every heart will melt, and all hands will be feeble, and every breath will faint, and all knees will be weak as water: behold, it cometh, and will be brought to pass, saith the lord theory. again vowelmovement-io-yeah string came unto me, saying, child-betweener of man, bring, and say, thus saith vowelmovement-io-yeah; say, a sword, a sword is sharpened, and also furished: it is sharpened to make a sore slaughter; it is furished that it may glitter: should we then make mirth? it contemneth the rod of my child-betweener as every tree. and he hath given it to be furished, that it may be handled: this sword is sharpened, and it is furished, to give it into

the hand of the slayer. cry and howl, child-betweener of man: for it will be upon my with-mum, it will be upon all the princes of immersed-to-theory-israel: terrors by reason of the sword will be upon my with-mum: hit therefore upon thy thigh. because it is a trial, and what if the sword contemn even the rod? it will be no more, saith the lord theory. thou therefore, child-betweener of man, bring, and hit thine hands together. and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers. i have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is did bright, it is wrapped up for the slaughter. go thee one way or other, either on the right hand, or on the left, whithersoever thy face-turnings is set. i will also hit mine hands together, and i will cause my fury to rest: i vowelmovement-io-yeah have said it. vowelmovement-io-yeah string came unto me again, saying, also, thou child-betweener of man, appoint thee two ways, that the sword of the king of mix-wear-out-babylon may come: both twain will come forth out of one land: and choose thou a place, choose it at the head of the way to the city. appoint a way, that the sword may come to much-rabat of the with-ammonites, and to know-hand-judah in cast-complete-jerusalem the defenced. for the king of mix-wear-out-babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver. at his right hand was the divination for cast-complete-jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build-between a fort. and it will be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the torment, that they may be taken. therefore thus saith the lord theory; because ye have made your torment to be remembered, in that your crimes are discovered, so that in all your doings your misses do appear; because, i say, that ye are come to remembrance, ye will be taken with the hand. and thou, profane big-shot prince of immersed-to-theory-israel, whose day is come, when torment will have an end, thus saith the lord theory; remove the diadem, and take off the crown: this will not be the same: exalt him that is low, and abase him that is high. i will overturn, overturn, overturn, it: and it will be no more, until he come whose right it is; and i will give it him. and thou, child-betweener of man, bring and say, thus saith the lord theory concerning the with-ammonites, and concerning their reproach; even say thou, the sword, the sword is drawn: for the slaughter it is furished, to consume because of the glittering: whiles they see wear-out-vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the big-shots, whose day is come, when their torment will have an end. will i cause it to return into his sheath? i will criterion-lip thee in the place where thou wast created, in the land of thy nativity. and i will pour out mine indignation upon thee, i will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. thou wilt be for fuel to the fire; thy blood will be in the midst of the land; thou wilt be no more remembered: for i vowelmovement-io-yeah have stringed it. moreover vowelmovement-io-yeah string came unto me, saying, now, thou child-betweener of man, wilt thou criterion-lip, wilt thou criterion-lip the bloody city? yea, thou wilt shew her all her abominations. then say thou, thus saith the lord theory, the city sheddeth blood in the midst of it, that her time may come, and doth ideal-bullshit-idols against herself to cease herself. thou art become name-fire in thy blood that thou hast shed; and hast ceased thyself in thine ideal-bullshit-idols which thou

hast did; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have i did thee a reproach unto the nations, and a mocking to all countries. those that be near, and those that be far from thee, will mock thee, which art infamous and much vexed. behold, the princes of immersed-to-theory-israel, every one were in thee to their power to shed blood. in thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. thou hast despised mine perfected things, and hast profaned my sevens. in thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. in thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution, and one hath committed abomination with his neighbour's woman; and another hath lewdly ceased his daughter in law; and another in thee hath humbled his sister, his father's daughter-housa in thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the lord theory. behold, therefore i have smitten mine hand at thy dishonest gain which thou hast did, and at thy blood which hath been in the midst of thee. can thine heart endure, or can thine hands be strong, in the days that i will deal with thee? i vowelmovement-io-yeah have stringed it, and will do it. and i will scatter thee among the nations, and disperse thee in the countries, and will consume thy stainedness out of thee. and thou wilt take thine inheritance in thyself in the sight of the nations, and thou wilt know that i am vowel-movement-io-yeah. and vowelmovement-io-yeah string came unto me, saying, child-betweenener of man, the house of immersed-to-theory-israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. therefore thus saith the lord theory; because ye are all become dross, behold, therefore i will gather you into the midst of cast-complete-jerusalem. as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will i gather you in mine anger and in my fury, and i will leave you there, and melt you. yea, i will gather you, and blow upon you in the fire of my wrath, and ye will be melted in the midst thereof. as silver is melted in the midst of the furnace, so will ye be melted in the midst thereof; and ye will know that i vowelmovement-io-yeah have poured out my fury upon you. and vowelmovement-io-yeah string came unto me, saying, child-betweenener of man, say unto her, thou art the land that is not cleansed, nor rained upon in the day of indignation. there is a conspiracy of her bringers in the midst thereof, like a roaring gather-lion ravening the prey; they have devoured self; they have taken the treasure and precious things; they have made her many widows in the midst thereof. her darkener-server have violated my law, and have profaned mine perfected things: they have put no difference between the perfected and profane, neither have they shewed difference between the stained and the clean, and have hid their eyes from my sevens, and i am profaned among them. her princes in the nearin thereof are like wolves ravening the prey, to shed blood, and to destroy self, to get dishonest gain. and her bringers have daubed them with untempered mortar, seeing wear-out-vanity, and divining lies unto them, stringing, thus saith the lord theory, when vowelmovement-io-yeah hath not stringed. the with-mum of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. and i sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that i should not destroy it: but i found none.

therefore have i poured out mine indignation upon them; i have consumed them with the fire of my wrath: their own way have i recompensed upon their heads, saith the lord theory. vowelmovement-io-yeah string came again unto me, saying, child-betweenener of man, there were two women, the child-betweenas of one mother: and they committed feed-whoredoms in narrow-crea-mizraim-egypt; they committed feed-whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. and the names of them were her-tent-aholah the elder, and tent-core-aholihah her sister: and they were mine, and they bare child-betweeners and child-betweenas. thus were their names; keep-guard-samaria is her-tent-aholah, and cast-complete-jerusalem tent-core-aholihah. and her-tent-aholah played the feed-harlut when she was mine; and she doted on her lovers, on the pine-song-immersed-syrians her neighbours, which were clothed with blue, captains and governors, all of them desirable young men, horsemen riding upon horses. thus she committed her feed-whoredoms with them, with all them that were the chosen men of pine-song-immersed-syria and with all on whom she doted: with all their ideal-bullshit-idols she ceased herself. neither left she her feed-whoredoms brought from narrow-crea-mizraim-egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their feed-whoredom upon her. wherefore i have delivered her into the hand of her lovers, into the hand of the pine-song-immersed-syrians, upon whom she doted. these discovered her nakedness: they took her child-betweeners and her child-betweenas, and slew her with the sword: and she became famous among women; for they had executed judgment upon her. and when her sister tent-core-aholihah saw this, she was more corrupt in her inordinate love than she, and in her feed-whoredoms more than her sister in her feed-whoredoms. she doted upon the pine-song-immersed-syrians her neighbours, captains and governors clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. then i saw that she was ceased, that they took both one way, and that she increased her feed-whoredoms: for when she saw men portrayed upon the wall, the images of the as-genies-kasdimns portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the mix-wear-out-babylonians of as-genies-kasdim, the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into as-genies-kasdim. and the mix-wear-out-babylonians came to her into the bed of love, and they ceased her with their feed-whoredom, and she was polluted with them, and her mind was alienated from them. so she discovered her feed-whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. yet she multiplied her feed-whoredoms, in calling to remembrance the days of her youth, wherein she had played the feed-harlut in the land of narrow-crea-mizraim-egypt. for she doted upon their paramours, whose flesh-immersed is as the flesh-immersed of asses, and whose issue is like the issue of horses. thus thou callest to remembrance the lewdness of thy youth, in bruising thy teats by the narrow-crea-mizraim-egyptians for the paps of thy youth. therefore, o tent-core-aholihah, thus saith the lord theory; behold, i will raise up thy lovers against thee, from whom thy mind is alienated, and i will bring them against thee on every side; the mix-wear-out-babylonians, and all the as-genies-kasdimns, pekod, and shoa, and koa, and all the pine-song-immersed-syrians with them: all of them desirable young men, captains and governors, great lords and renowned, all of them riding upon horses. and they will come against

thee with chariots, wagons, and wheels, and with an assembly of with-mum, which will set against thee buckler and shield and helmet round about: and i will set cris-lipping before them, and they will criterion-lip thee according to their crisis-lippings. and i will set my jealousy against thee, and they will deal furiously with thee: they will take away thy nose and thine ears; and thy remnant will fall by the sword: they will take thy child-betweeners and thy child-betweenas; and thy residue will be devoured by the fire. they will also strip thee out of thy clothes, and take away thy fair items. thus will i make thy lewdness to cease from thee, and thy feed-whoredom brought from the land of narrows-create-mizraim-egypt: so that no lift up thine eyes unto them, nor remember narrows-create-mizraim-egypt any more. for thus saith the lord theory; behold, i will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: and they will deal with thee hatefully, and will take away all thy labour, and will leave thee naked and bare: and the nakedness of thy feed-whoredoms will be discovered, both thy lewdness and thy feed-whoredoms. i will do these things unto thee, because thou hast gone a feeding-whoring after the nations, and because thou art polluted with their ideal-bullshit-idols. thou hast walked in the way of thy sister; therefore will i give her cup into thine hand. thus saith the lord theory; thou wilt drink of thy sister's cup deep and large: thou wilt be laughed to scorn and had in derision; it containeth much. thou wilt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister keep-guard-samaria. thou wilt even drink it and suck it out, and thou wilt break the sherds thereof, and pluck off thine own breasts: for i have stringed it, saith the lord theory. therefore thus saith the lord theory; because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy feed-whoredoms. vowelmovement-io-yeah said moreover unto me; child-betweener of man, wilt thou criterion-lip her-tent-aholah and tent-core-aholihah? yea, declare unto them their abominations; that they have committed adultery, and blood is in their hands, and with their ideal-bullshit-idols have they committed-adultery-were-baked, and have also caused their child-betweeners, whom they bare unto me, to pass for them through the fire, to devour them. moreover this they have done unto me: they have ceased my perfected in the same day, and have profaned my sevenths. for when they had slain their child-betweeners to their ideal-bullshit-idols, then they came the same day into my perfected to profane it; and, lo, thus have they done in the midst of mine house. and furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a send-table prepared before it, whereupon thou hast set mine incense and mine oil. and a voice of a multitude being at ease was with her: and with the men of the upstarting sort were brought grandparents-sabeans from the place-of-word-desert, which put bracelets upon their hands, and beautiful crowns upon their heads. then said i unto her that was old in adulteries, will they now prostitutes with her, and she with them? yet they went in unto her, as they go in unto a woman that playeth the feed-harlut: so went they in unto her-tent-aholah and unto tent-core-aholihah, the lewd women. and the right men, they will criterion-lip them after the manner of baked-adulteresses, and after the manner of women that shed blood; because they are baked-adulteresses, and blood is in their hands. for thus saith the lord theory; i will bring up a company upon them, and will give them to be removed and spoiled. and the company will stone them with stones, and dispatch them

with their swords; they will slay their child-betweeners and their child-betweenas, and burn up their houses with fire. thus will i cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. and they will recompense your lewdness upon you, and ye will bear the misses of your ideal-bullshit-idols: and ye will know that i am the lord theory. again in the ninth year, in the tenth month, in the tenth day of the month, vowelmovement-io-yeah string came unto me, saying, child-betweener of man, write thee the name-there of the day, even of this same day: the king of mix-wear-out-babylon set himself against cast-complete-jerusalem this same day. and utter a parable unto the embittered-rebellious house, and say unto them, thus saith the lord theory; set on a pot, set it on and also pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. wherefore thus saith the lord theory; woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lut fall upon it. for her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance; i have set her blood upon the top of a rock, that it should not be covered. therefore thus saith the lord theory; woe to the bloody city! i will even make the pile for fire great. heap on wood, kindle the fire, consume the flesh-immersed, and spice it well, and let the bones be burned. then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the stainedness of it may be molten in it, that the scum of it may be consumed. she hath wearied herself with lies, and her great scum went not forth out of her: her scum will be in the fire. in thy stainedness is lewdness: because i have brightened thee, and thou wast not brightened, no be brightened from thy stainedness any more, till i have caused my fury to rest upon thee. i vowelmovement-io-yeah have stringed it: it will come to pass, and i will do it; i will not go back, neither will i spare, neither will i repent; according to thy ways, and according to thy doings, will they criterion-lip thee, saith the lord theory. also vowelmovement-io-yeah string came unto me, saying, child-betweener of man, behold, i take away from thee the desire of thine eyes with a stroke: yet neither will thou mourn nor weep, neither will thy tears run down. forbear to cry, do no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet-genitalia, and cover not thy lips, and eat not the bread of men. so i stringed unto the with-mum in the morning: and at even my woman died; and i did in the morning as i was directed. and the with-mum said unto me, wilt thou not tell us what these things are to us, that thou doest so? then i answered them, vowelmovement-io-yeah string came unto me, saying, speak unto the house of immersed-to-theory-israel, thus saith the lord theory; behold, i will profane my perfected, the excellency of your strength, the desire of your eyes, and that which your self piethi; and your child-betweeners and your child-betweenas whom ye have left will fall by the sword. and ye will do as i have done: ye will not cover your lips, nor eat the bread of men. and your tires will be upon your heads, and your shoes upon your feet-genitalia: ye will not mourn nor weep; but ye will pine away for your seasons, and mourn one toward another. thus strengthen-theory-hizkil is unto you a sign: according to all that he hath done will ye do: and when this cometh, ye will know that i am the lord theory. also, thou child-betweener of man, will it not be in the day when i take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their child-between-

ers and their child-betweenas, that he that escapeth in that day will come unto thee, to cause thee to hear it with thine ears? in that day will thy mouth be opened to him which is escaped, and thou wilt speak, and be no more dumb: and thou wilt be a sign unto them; and they will know that i am vowelmovement-io-yeah. vowelmovement-io-yeah string came again unto me, saying, child-betweener of man, set thy face-turnings against the with-ammonites, and bring against them; and say unto the with-ammonites, hear the string of the lord theory; thus saith the lord theory; because thou saidst, aha, against my perfected, when it was profaned; and against the land of immersed-to-theory-israel, when it was desolate; and against the house of know-hand-judah, when they went into captivity; behold, therefore i will deliver thee to the men of the east for a possession, and they will set their palaces in thee, and make their dwellings in thee: they will eat thy fruit, and they will drink thy milk. and i will make much-rab-bah a stable for camels, and the with-ammonites a couching place for flocks: and ye will know that i am vowelmovement-io-yeah. for thus saith the lord theory; because thou hast clapped thine hands, and stamped with the feet-genitalia, and rejoiced in heart with all thy despite against the land of immersed-to-theory-israel; behold, therefore i will stretch out mine hand upon thee, and will deliver thee for a spoil to the nations; and i will cut thee off from the with-mum, and i will cause thee to perish out of the countries: i will destroy thee; and thou wilt know that i am vowelmovement-io-yeah. thus saith the lord theory; because that from-father-moab and hair-style-seir do say, behold, the house of know-hand-judah is like unto all the nations; therefore, behold, i will open the side of from-father-moab from the cities, from his cities which are on his frontiers, the glory of the country, house-of-names-bethjeshimoth, proprietary-residence-baal-meon, and cold-cities-kiriathaim, unto the men of the east with the with-ammonites, and will give them in possession, that the with-ammonites may not be remembered among the nations. and i will execute judgments upon from-father-moab; and they will know that i am vowelmovement-io-yeah. thus saith the lord theory; because that man-red-edom hath dealt against the house of know-hand-judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the lord theory; i will also stretch out mine hand upon man-red-edom, and will cut off man and beast from it; and i will make it desolate from south-teman; and they of breast-discuss-dedan will fall by the sword. and i will lay my vengeance upon man-red-edom by the hand of my with-mum immersed-to-theory-israel: and they will do in man-red-edom according to mine anger and according to my fury; and they will know my vengeance, saith the lord theory. thus saith the lord theory; because the invade-grieve-palestinians have dealt by revenge, and have taken vengeance with a despicable heart, to destroy it for the old hatred; therefore thus saith the lord theory; behold, i will stretch out mine hand upon the invade-grieve-palestinians, and i will cut off the cut-off-cherethims, and destroy the remnant of the sea coast. and i will execute great vengeance upon them with furious rebukes; and they will know that i am vowelmovement-io-yeah, when i will lay my vengeance upon them. and it came to pass in the eleventh year, in the first day of the month, that vowelmovement-io-yeah string came unto me, saying, child-betweener of man, because that narrow-zur-tyrus hath said against cast-complete-jerusalem, aha, she is broken that was the gates of the with-mum: she is turned unto me: i will be replenished, now she is laid waste: therefore thus saith the lord theory; behold, i am against thee, o narrow-zur-tyrus, and will cause many nations to come up against thee, as the sea causeth his sieves to come up. and they will destroy the walls of narrow-

zur-tyrus, and break down her towers: i will also scrape her dust from her, and make her like the top of a rock. it will be a place for the spreading of nets in the midst of the sea: for i have strunged it, saith the lord theory: and it will become a spoil to the nations. and her child-betweenas which are in the field will be slain by the sword; and they will know that i am vowelmovement-io-yeah. for thus saith the lord theory; behold, i will bring upon narrow-zur-tyrus bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much with-mum. he will slay with the sword thy child-betweenas in the field: and he will make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. and he will set engines of war against thy walls, and with his axes he will break down thy towers. by reason of the abundance of his horses their dust will cover thee: thy walls will shake at the noise of the horsemen, and of the wheels, and of the chariots, when he will enter into thy gates, as men enter into a city wherein is did a breach. with the hoofs of his horses will he tread down all thy streets: he will slay thy with-mum by the sword, and thy strong garrisons will go down to the ground. and they will make a spoil of thy riches, and make a prey of thy merchandise: and they will break down thy walls, and destroy thy pleasant houses: and they will lay thy stones and thy timber and thy dust in the midst of the water, and i will cause the noise of thy song-immerseds to cease; and the sound of thy harps will be no more heard. and i will make thee like the top of a rock: thou wilt be a place to spread nets upon; thou wilt be built-between no more: for i vowelmovement-io-yeah have strunged it, saith the lord theory. thus saith the lord theory to narrow-zur-tyrus; will not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is did in the midst of thee? then all the princes of the sea will come down from their thrones, and lay away their robes, and put off their brodered garments: they will cluthe themselves with trembling; they will sit upon the ground, and will tremble at every moment, and be astonished at thee. and they will take up a lamentation for thee, and say to thee, how art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! now will the isles tremble in the day of thy fall; yea, the isles that are in the sea will be troubled at thy departure. for thus saith the lord theory; when i will make thee a desolate city, like the cities that are not inhabited; when i will bring up the deep upon thee, and great waters will cover thee; when i will bring thee down with them that descend into the pit, with the with-mum of old time, and will set thee in the low parts of the land, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and i will set glory in the land of the living; i will make thee a terror, and thou wilt be no more: though thou be sought for, yet wilt thou never be found again, saith the lord theory. vowelmovement-io-yeah string came again unto me, saying, now, thou child-betweener of man, take up a lamentation for narrow-zur-tyrus; and say unto narrow-zur-tyrus, o thou that art situate at the entry of the sea, which art a merchant of the with-mum for many isles, thus saith the lord theory; o narrow-zur-tyrus, thou hast said, i am of perfect beauty. thy borders are in the midst of the seas, thy build-betweeners have perfected thy beauty. they have did all thy ship boards of fir trees of meadow-senir: they have taken cedars from build-white-lebanon to do masts for thee. of the oaks of at-tooth-bashan have they did thine oars; the company of the okay-ashurites have did thy benches of ivory, brought out of the isles of stains-chitim. fine linen with brodered work from narrows-create-mizraim-egypt was that

which thou spreadest forth to be thy sail; blue and purple from the isles of theory-kneading-al-yasah was that which covered thee. the inhabitants of side-by-side-zidon and arvad were thy mariners: thy wise men, o narrow-zur-tyrus, that were in thee, were thy pilots. the ancients of small-hill-gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. they of split-spread-persia and of frozen-hail-lud and of bread-female-genitalia-phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. the men of arvad with thine army were upon thy walls round about, and the dwarf-gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. cypress-cedar-tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. mud-javan-greece, world-tubal, and duration-meshech, they were thy merchants: they traded the persons of men and items of brass in thy market. they of the house of produced-togarmah traded in thy fairs with horses and horsemen and mules. the men of breast-discuss-dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present ray-horns of ivory and ebony. high-aram-syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered doing, and fine linen, and coral, and agate. know-hand-judah, and the land of immersed-to-theory-israel, they were thy merchants: they traded in thy market wheat of count-minnith, and pannag, and honey, and oil, and balm. blood-bag-damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of helbon, and white wool. discuss-court-dan also and mud-javan-greece going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. breast-discuss-dedan was thy merchant in precious cluthes for chariots. evening-pleasant-arabia, and all the princes of pottery-kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. the merchants of coming-saba and thunder-mane-raamah, they were thy merchants: they occupied in thy fairs with chief of all scents, and with all precious stones, and gold. conceived-gladness-haran, and canneh, and delight-while-eden, the merchants of coming-saba, pine-song-immersed-assyria, and as-taught-chilmad, were thy merchants. these were thy merchants in all sorts of things, in blue cluthes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. the ships of cypress-cedar-tarshish did sing of thee in thy market: and thou wast replenished, and made very weight in the midst of the seas. thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, will fall into the midst of the seas in the day of thy ruin. the pluts will shake at the sound of the cry of thy pilots. and all that handle the oar, the mariners, and all the pilots of the sea, will come down from their ships, they will stand upon the land; and will cause their voice to be heard against thee, and will cry bitterly, and will cast up dust upon their heads, they will wallow themselves in the ashes: and they will make themselves utterly bald for thee, and gird them with sackcloth, and they will weep for thee with bitterness of heart and bitter wailing, and in their wailing they will take up a lamentation for thee, and lament over thee, saying, what city is like narrow-zur-tyrus, like the destroyed in the midst of the sea? when thy wares went forth out of

the seas, thou filledst many with-mum; thou didst enrich the kings of the land with the multitude of thy riches and of thy merchandise. in the time when thou wilt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee will fall. all the inhabitants of the isles will be astonished at thee, and their kings will be sore afraid, they will be troubled in their countenance. the merchants among the with-mum will hiss at thee; thou wilt be a terror, and never will be any more. vowelmovement-io-yeah string came again unto me, saying, child-betweener of man, say unto the prince of narrow-zur-tyrus, thus saith the lord theory; because thine heart is lifted up, and thou hast said, i am a theory, i sit in the seat of theory, in the midst of the seas; yet thou art a man, and not theory, though thou set thine heart as the heart of theory: behold, thou art wiser than my-court-theory-daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the lord theory; because thou hast set thine heart as the heart of theory; behold, therefore i will bring strangers upon thee, the terrible of the nations: and they will draw their swords against the beauty of thy wisdom, and they will cease thy brightness. they will bring thee down to the pit, and thou wilt die the deaths of them that are slain in the midst of the seas. wilt thou yet say before him that slayeth thee, i am theory? but thou wilt be a man, and no theory, in the hand of him that slayeth thee. thou wilt die the deaths of the foreskinned by the hand of strangers: for i have stringed it, saith the lord theory. moreover vowelmovement-io-yeah string came unto me, saying, child-betweener of man, take up a lamentation upon the king of narrow-zur-tyrus, and say unto him, thus saith the lord theory; thou sealest up the sum, full of wisdom, and perfect in beauty. thou hast been in delight-while-eden the garden of theory; every precious stone was thy covering, the sardius, topaz, and the diamond, the chrysolite-aquamarine-tarshish, the that-they-onyx, and the smooth-jasper, the sapphire, the emerald, and the carbuncle, and gold: the craft-message of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. thou art the use-anointed nearinner that covereth; and i have set thee so: thou wast upon the perfected mountain of theory; thou hast walked up and down in the midst of the stones of fire. thou wast impeccable in thy ways from the day that thou wast created, till torment was found in thee. by the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast missed: therefore i will cast thee as profane out of the mountain of theory: and i will destroy thee, o covering nearinner, from the midst of the stones of fire. thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: i will cast thee to the ground, i will lay thee before kings, that they may behold thee. thou hast ceased thy perfecteds by the multitude of thine seasons, by the torment of thy traffick; therefore will i bring forth a fire from the midst of thee, it will devour thee, and i will bring thee to ashes upon the land in the sight of all them that behold thee. all they that know thee among the with-mum will be astonished at thee: thou wilt be a terror, and never wilt thou be any more. again vowelmovement-io-yeah string came unto me, saying, child-betweener of man, set thy face-turnings against side-by-side-zidon, and bring against it, and say, thus saith the lord theory; behold, i am against thee, o side-by-side-zidon; and i will be given weight in the midst of thee: and they will know that i am vowelmovement-io-yeah, when i will have executed judgments in her, and will be perfected in her. for

i will send into her pestilence, and blood into her streets; and the wounded will be judged in the midst of her by the sword upon her on every side; and they will know that i am vowelmovement-io-yeah. and there will be no more a pricking brier unto the house of immersed-to-theory-israel, nor any grieving thorn of all that are round about them, that despised them; and they will know that i am the lord theory. thus saith the lord theory; when i will have gathered the house of immersed-to-theory-israel from the with-mum among whom they are scattered, and will be perfected in them in the sight of the nations, then will they dwell in their land that i have given to my worker heel-topple-yakub. and they will dwell safely therein, and will build-between houses, and plant vineyards; yea, they will dwell with confidence, when i have executed judgments upon all those that despise them round about them; and they will know that i am vowelmovement-io-yeah their theory. in the tenth year, in the tenth month, in the twelfth day of the month, vowelmovement-io-yeah string came unto me, saying, child-between-er of man, set thy face-turnings against big-house-firawn king of narrows-create-mizraim-egypt, and bring against him, and against all narrows-create-mizraim-egypt: speak, and say, thus saith the lord theory; behold, i am against thee, big-house-firawn king of narrows-create-mizraim-egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river is mine own, and i have did it for myself. but i will put hooks in thy jaws, and i will cause the fish of thy rivers to stick unto thy scales, and i will bring thee up out of the midst of thy rivers, and all the fish of thy rivers will stick unto thy scales, and i will leave thee thrown into the place-of-word-desert, thee and all the fish of thy rivers: thou wilt fall upon the open fields; no be brought together, nor added: i have given thee for meat to the beasts of the field and to the fowls of the namespaces and all the inhabitants of narrows-create-mizraim-egypt will know that i am vowelmovement-io-yeah, because they have been a staff of reed to the house of immersed-to-theory-israel. when they took hold of thee by thy hand, thou didst break, and rend all thy shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. therefore thus saith the lord theory; behold, i will bring a sword upon thee, and cut off man and beast out of thee. and the land of narrows-create-mizraim-egypt will be desolate and waste; and they will know that i am vowelmovement-io-yeah: because he hath said, the river is mine, and i have did it. behold, therefore i am against thee, and against thy rivers, and i will make the land of narrows-create-mizraim-egypt utterly waste and desolate, from the tower of bush-syene even unto the border of cush-spindle-ethiopia. no foot-genital of man will pass through it, nor foot-genital of beast will pass through it, neither will it be inhabited forty years. and i will make the land of narrows-create-mizraim-egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste will be desolate forty years: and i will scatter the narrows-create-mizraim-egyptians among the nations, and will disperse them through the countries. yet thus saith the lord theory; at the end of forty years will i gather the narrows-create-mizraim-egyptians from the with-mum whither they were scattered: and i will bring again the captivity of narrows-create-mizraim-egypt, and will cause them to return into the land of father-pathros, into the land of their habitation; and they will be there a base kingdom. it will be the basest of the kingdoms; neither will it exalt itself any more above the nations: for i will diminish them, that they will no more rule over the nations. and it will be no more the confidence of the house of immersed-to-theory-israel, which bringeth their torment to remembrance, when they will look after them: but they will know that i am the lord theory, and it

came to pass in the seven and twentieth year, in the first month, in the first day of the month, vowelmovement-io-yeah string came unto me, saying, child-between-er of man, bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon caused his army to work for a great work against narrow-zur-tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for narrow-zur-tyrus, for the work that he had worked against it: therefore thus saith the lord theory; behold, i will give the land of narrows-create-mizraim-egypt unto bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon; and he will take her multitude, and take her spoil, and take her prey; and it will be the wages for his army. i have given him the land of narrows-create-mizraim-egypt for his labour wherewith he worked against it, because they wrought for me, saith the lord theory. in that day will i cause the ray-horn of the house of immersed-to-theory-israel to bud forth, and i will give thee the opening of the mouth in the midst of them; and they will know that i am vowelmovement-io-yeah. vowelmovement-io-yeah string came again unto me, saying, child-between-er of man, bring and say, thus saith the lord theory; howl ye, woe worth the day! for the day is near, even the day of vowelmovement-io-yeah is near, a cloudy day; it will be the time of the nations. and the sword will come upon narrows-create-mizraim-egypt, and great pain will be in cush-spindle-ethiopia, when the slain will fall in narrows-create-mizraim-egypt, and they will take away her multitude, and her foundations will be broken down. cush-spindle-ethiopia, and libya-open-put, and hail-birth-lydia, and all the mixed people, and thorn-chub, and the men of the land that is in league, will fall with them by the sword. thus saith vowelmovement-io-yeah; they also that uphold narrows-create-mizraim-egypt will fall; and the pride of her power will come down: from the tower of bush-syene will they fall in it by the sword, saith the lord theory. and they will be desolate in the midst of the countries that are desolate, and her cities will be in the midst of the cities that are wasted. and they will know that i am vowelmovement-io-yeah, when i have set a fire in narrows-create-mizraim-egypt, and when all her helpers will be destroyed. in that day will messengers go forth from me in ships to make the careless cush-spindle-ethiopians afraid, and great pain will come upon them, as in the day of narrows-create-mizraim-egypt: for, lo, it cometh. thus saith the lord theory; i will also make the multitude of narrows-create-mizraim-egypt to cease by the hand of bring-jug-collect-nebuchadrezzar king of mix-wear-out-babylon. he and his with-mum with him, the terrible of the nations, will be brought to destroy the land: and they will draw their swords against narrows-create-mizraim-egypt, and fill the land with the slain. and i will make the rivers dry, and sell the land into the hand of the visual-ra-toil: and i will make the land waste, and all that is therein, by the hand of strangers: i vowelmovement-io-yeah have stringed it. thus saith the lord theory; i will also destroy the ideal-bullshit-idols, and i will cause their images to cease out of view-noph; and there will be no more a prince of the land of narrows-create-mizraim-egypt: and i will put a fear in the land of narrows-create-mizraim-egypt. and i will do father-pathros desolate, and will set fire in ten-zoan, and will execute judgments in partially-cooked-no. and i will pour my fury upon bush-sin, the strength of narrows-create-mizraim-egypt; and i will cut off the multitude of partially-cooked-no. and i will set fire in narrows-create-mizraim-egypt: miss will have great pain, and no will be rent asunder, and view-noph will have distresses daily. the young men of potency-aven and of mouth-of-enticing-pibeseth will fall by the sword: and these cities will go into captivity. at tehaphnehes-praise-be-to-god also the day will be darkened, when i will

break there the yokes of narrows-create-mizraim-egypt: and the pomp of her strength will cease in her: as for her, a cloud will cover her, and her child-betweenas will go into captivity. thus will i execute judgments in narrows-create-mizraim-egypt: and they will know that i am vowelmovement-io-yeah. and it came to pass in the eleventh year, in the first month, in the seventh day of the month, that vowelmovement-io-yeah string came unto me, saying, child-betweener of man, i have broken the arm of big-house-firawn king of narrows-create-mizraim-egypt; and, lo, it will not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. therefore thus saith the lord theory; behold, i am against big-house-firawn king of narrows-create-mizraim-egypt, and will break his arms, the strong, and that which was broken; and i will cause the sword to fall out of his hand. and i will scatter the narrows-create-mizraim-egyptians among the nations, and will disperse them through the countries. and i will strengthen the arms of the king of mix-wear-out-babylon, and put my sword in his hand: but i will break firawn's arms, and he will groan before him with the groanings of a deadly wounded man. but i will strengthen the arms of the king of mix-wear-out-babylon, and the arms of big-house-firawn will fall down; and they will know that i am vowelmovement-io-yeah, when i will put my sword into the hand of the king of mix-wear-out-babylon, and he will stretch it out upon the land of narrows-create-mizraim-egypt. and i will scatter the narrows-create-mizraim-egyptians among the nations, and disperse them among the countries; and they will know that i am vowelmovement-io-yeah. and it came to pass in the eleventh year, in the third month, in the first day of the month, that vowelmovement-io-yeah string came unto me, saying, child-betweener of man, speak unto big-house-firawn king of narrows-create-mizraim-egypt, and to his multitude; whom art thou like in thy greatness? behold, the pine-song-immersed-syrian was a cedar in build-white-lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. the waters made him great, the deep set him up on high with her rivers running round about his plants, and sent her little rivers unto all the trees of the field. therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. all the fowls of namespaces made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. thus was he fair in his greatness, in the length of his branches: for his root was by great waters. the cedars in the garden of theory could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of theory was like unto him in his beauty. i have did him fair by the multitude of his branches: so that all the trees of delight-while-eden, that were in the garden of theory, envied him. therefore thus saith the lord theory; because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; i have therefore delivered him into the hand of the mighty one of the nations; he will surely deal with him: i have driven him out for his big-shotness. and strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the with-mum of the land are gone down from his shadow, and have left him. upon his ruin will all the fowls of the namespaces remain, and all the beasts of the field will be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick

boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the land, in the midst of child-betweeners of men, with them that go down to the pit. thus saith the lord theory; in the day when he went down to the grave-ask i caused a mourning: i covered the deep for him, and i restrained the floods thereof, and the great waters were stayed: and i caused build-white-lebanon to mourn for him, and all the trees of the field fainted for him. i did the nations to shake at the sound of his fall, when i cast him down to hell-ask with them that descend into the pit: and all the trees of delight-while-eden, the choice and best of build-white-lebanon, all that drink water, will be comforted in the nether parts of the land. they also went down into hell-ask with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the nations. to whom art thou thus like in weight and in greatness among the trees of delight-while-eden? yet will thou be brought down with the trees of delight-while-eden unto the nether parts of the land: thou wilt lie in the midst of the foreskinned with them that be slain by the sword. this is big-house-firawn and all his multitude, saith the lord theory. and it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that vowelmovement-io-yeah string came unto me, saying, child-betweener of man, take up a lamentation for big-house-firawn king of narrows-create-mizraim-egypt, and say unto him, thou art like a kpir-young-lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet-genitalia, and fouledst their rivers. thus saith the lord theory; i will therefore spread out my net over thee with a company of many with-mum; and they will bring thee up in my net. then will i leave thee upon the land, i will cast thee forth upon the open field, and will cause all the fowls of the namespaces to remain upon thee, and i will fill the beasts of the whole land with thee. and i will lay thy flesh-immersed upon the mountains, and fill the valleys with thy height. i will also water with thy blood the land wherein thou swimst, even to the mountains; and the rivers will be full of thee. and when i will put thee out, i will cover the namespaces and make the stars thereof dark; i will cover the sun with a cloud, and the moon will not give her light. all the bright lights of namespaces will i make dark over thee, and set darkness upon thy land, saith the lord theory. i will also vex the hearts of many with-mum, when i will bring thy destruction among the nations, into the countries which thou hast not known. yea, i will make many with-mum amazed at thee, and their kings will be horribly afraid for thee, when i will brandish my sword before them; and they will tremble at every moment, every man for his own life, in the day of thy fall. for thus saith the lord theory; the sword of the king of mix-wear-out-babylon will come upon thee. by the swords of the mighty will i cause thy multitude to fall, the terrible of the nations, all of them: and they will spoil the pomp of narrows-create-mizraim-egypt, and all the multitude thereof will be destroyed. i will destroy also all the beasts thereof from beside the great waters; neither will the foot-genital of man trouble them any more, nor the hoofs of beasts trouble them. then will i make their waters deep, and cause their rivers to run like oil, saith the lord theory. when i will make the land of narrows-create-mizraim-egypt desolate, and the country will be destitute of that whereof it was full, when i will hit all them that dwell therein, then will they know that i am vowelmovement-io-yeah. this is the lamentation wherewith they will lament her: the child-betweenas of the nations will lament her: they will lament for her, even for narrows-create-mizraim-egypt, and for all her multitude, saith the lord theory. it came to pass also in the twelfth year, in the

fifteenth day of the month, that vowelmovement-io-yeah string came unto me, saying, child-between-er of man, wail for the multitude of narrow-creatures-mizraim-egypt, and cast them down, even her, and the child-between-as of the famous nations, unto the nether parts of the land, with them that go down into the pit. whom dost thou pass in beauty? go down, and be thou laid with the foreskinned. they will fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. the strong among the mighty will speak to him out of the midst of hell-ask with them that help him: they are gone down, they lie foreskinned, slain by the sword. pine-song-immersed-assyria is there and all her company: his graves are about him: all of them slain, fallen by the sword: whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. there is world-youth-elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down foreskinned into the nether parts of the land, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. they have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them foreskinned, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. there is duration-meshech, world-tubal, and all her multitude: her graves are round about him: all of them foreskinned, slain by the sword, though they caused their terror in the land of the living, and they will not lie with the mighty that are fallen of the foreskinned, which are gone down to hell-ask with their items of war: and they have laid their swords under their heads, but their seasons will be upon their bones, though they were the terror of the mighty in the land of the living. yea, thou wilt be broken in the midst of the foreskinned, and will lie with them that are slain with the sword. there is man-red-edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they will lie with the foreskinned, and with them that go down to the pit. there be the princes of the north, all of them, and all the side-by-side-zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie foreskinned with them that be slain by the sword, and bear their shame with them that go down to the pit. big-house-firawn will see them, and will be comforted over all his multitude, even big-house-firawn and all his army slain by the sword, saith the lord theory. for i have caused my terror in the land of the living: and he will be laid in the midst of the foreskinned with them that are slain with the sword, even big-house-firawn and all his multitude, saith the lord theory. again vowelmovement-io-yeah string came unto me, saying, child-between-er of man, speak to child-betweeners of thy with-mum, and say unto them, when i bring the sword upon a land, if the with-mum of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the mouthpiece-trumpet and warn the with-mum; then whosoever heareth the sound of the mouthpiece-trumpet and taketh not warning; if the sword come, and take him away, his blood will be upon his own head. he heard the sound of the mouthpiece-trumpet and took not warning; his blood will be upon him. but he that taketh warning will deliver his self. but if the watchman see the sword come, and blow not the mouthpiece-trumpet and the with-mum be not warned; if the sword come, and take any person from among them, he is taken away in his torment; but his blood will i require at the watchman's hand. so thou, o child-between-er of man, i have set thee a

watchman unto the house of immersed-to-theory-israel; therefore thou wilt hear the string at my mouth, and warn them from me. when i say unto the big-shot, o big-shot man, thou wilt surely die; if thou dost not speak to warn the big-shot from his way, that big-shot man will die in his torment; but his blood will i require at thine hand. nevertheless, if thou warn the big-shot of his way to turn from it; if he do not turn from his way, he will die in his torment; but thou hast delivered thy self. therefore, o thou child-between-er of man, speak unto the house of immersed-to-theory-israel; thus ye speak, saying, if our crimes and our misses be upon us, and we pine away in them, how should we then live? say unto them, as i live, saith the lord theory, i have no pleasure in the death of the big-shot; but that the big-shot turn from his way and live: turn ye, turn ye from your visual-ra-toil ways; for why will ye die, o house of immersed-to-theory-israel? therefore, thou child-between-er of man, say unto child-betweeners of thy with-mum, the being right of the right will not deliver him in the day of his crime: as for the big-shotness of the big-shot, he will not fall thereby in the day that he turneth from his big-shotness; neither will the right be able to live for his being right in the day that he misses. when i will say to the right, that he will surely live; if he trust to his own being right, and commit torment, all his being rights will not be remembered; but for his torment that he hath committed, he will die for it. again, when i say unto the big-shot, thou wilt surely die; if he turn from his miss and do that which is lawful and right; if the big-shot restore the pledge, give again that he had robbed, walk in the statutes of life, without committing torment; he will surely live, he will not die. none of his misses that he hath committed will be mentioned unto him: he hath done that which is lawful and right; he will surely live. yet child-betweeners of thy with-mum say, the way of the lord is not equal: but as for them, their way is not equal. when the right turneth from his being right, and committeth torment, he will even die thereby. but if the big-shot turn from his big-shottedness, and do that which is lawful and right, he will live thereby. yet ye say, the way of the lord is not equal. o ye house of immersed-to-theory-israel, i will criterion-lip you every one after his ways. and it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of east-complete-jerusalem came unto me, saying, the city is smitten. now the hand of vowelmovement-io-yeah was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and i was no more dumb. then vowelmovement-io-yeah string came unto me, saying, child-between-er of man, they that inhabit those wastes of the land of immersed-to-theory-israel speak, saying, their-wing-organ-ibrahim was one, and he inherited the land: but we are many; the land is given us for inheritance. wherefore say unto them, thus saith the lord theory; ye eat with the blood, and lift up your eyes toward your ideal-bull-shit-idols, and shed blood: and will ye possess the land? ye stand upon your sword, ye work abomination, and ye cease every one his neighbour's woman: and will ye possess the land? say thou thus unto them, thus saith the lord theory; as i live, surely they that are in the wastes will fall by the sword, and him that is in the open field will i give to the beasts to be devoured, and they that be in the forts and in the caves will die of the pestilence. for i will lay the land most desolate, and the pomp of her strength will cease; and the mountains of immersed-to-theory-israel will be desolate, that none will pass through. then will they know that i am vowelmovement-io-yeah, when i have laid the land most desolate because of all their abominations which they have committed. also, thou child-between-er of man, child-betweeners of thy with-mum still are talking

against thee by the walls and in the openings of the houses, and speak one to another, every one to his brother, saying, come, i pray you, and hear what is the string that cometh forth from vowelmovement-io-yeah. and they come unto thee as the with-mum cometh, and they sit before thee as my with-mum, and they hear thy strings, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. and, lo, thou art unto them as a very lovely song-immersed of one that hath a pleasant voice, and can play well on an instrument: for they hear thy strings, but they do them not. and when this cometh to pass, (lo, it will come,) then will they know that a bringer hath been among them. and vowelmovement-io-yeah string came unto me, saying, child-betweenner of man, bring against the watchers of immersed-to-theory-israel, bring, and say unto them, thus saith the lord theory unto the watchers; woe be to the watchers of immersed-to-theory-israel that do feed themselves! should not the watchers feed the flocks? ye eat the fat, and ye cluthe you with the wool, ye kill them that are fed: but ye feed not the flock. the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. and they were scattered, because there is no watcher: and they became meat to all the beasts of the field, when they were scattered. my sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face-turnings of the land, and none did search or seek after them. therefore, ye watchers, hear vowelmovement-io-yeah string; as i live, saith the lord theory, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no watcher, neither did my watchers search for my flock, but the watchers fed themselves, and fed not my flock; therefore, o ye watchers, hear vowelmovement-io-yeah string; thus saith the lord theory; behold, i am against the watchers; and i will require my flock at their hand, and cause them to cease from feeding the flock; neither will the watchers feed themselves any more; for i will deliver my flock from their mouth, that they may not be meat for them. for thus saith the lord theory; behold, i, even i, will both search my sheep, and seek them out. as a watcher seeketh out his flock in the day that he is among his sheep that are scattered; so will i seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. and i will bring them out from the with-mum, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of immersed-to-theory-israel by the rivers, and in all the inhabited places of the country. i will feed them in a good look-after-pasture, and upon the high mountains of immersed-to-theory-israel will their fold be: there will they lie in a good fold, and in a fat look-after-pasture will they feed upon the mountains of immersed-to-theory-israel. i will feed my flock, and i will cause them to lie down, saith the lord theory. i will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but i will destroy the fat and the strong; i will feed them with crisis-lipping and as for you, o my flock, thus saith the lord theory; behold, i criterion-lip between animal and animal between the rams and the he goats. seemeth it a small thing unto you to have eaten up the good look-after-pasture, but ye must tread down with your feet-genitalia the residue of your look-after-pastures? and will have drunk of the deep waters, but ye must foul the residue with your feet-genitalia? and as for my flock, they eat that which ye have trodden with your feet-genitalia; and they drink that which ye

have fouled with your feet-genitalia. therefore thus saith the lord theory unto them; behold, i, even i, will criterion-lip between the fat animal and between the lean animal because ye have thrust with side and with shoulder, and pushed all the diseased with your ray-horns, till ye have scattered them abroad; therefore will i secure my flock, and they will no more be a prey; and i will criterion-lip between animal and animal and i will set up one watcher over them, and he will feed them, even my worker dude-dawud; he will feed them, and he will be their watcher. and i vowelmovement-io-yeah will be their theory, and my worker dude-dawud a prince among them; i vowelmovement-io-yeah have stringed it. and i will make with them a covenant of complete, and will cause the visual-ra-toil beasts to cease out of the land: and they will dwell safely in the place-of-word-desert, and sleep in the woods. and i will make them and the places round about my hill a knee-pooling; and i will cause the shower to come down in his season; there will be showers of knee-pooling. and the tree of the field will yield her fruit, and the land will yield her increase, and they will be safe in their land, and will know that i am vowelmovement-io-yeah, when i have broken the bands of their yoke, and delivered them out of the hand of those that workd themselves of them. and they will no more be a prey to the nations, neither will the beast of the land devour them; but they will dwell safely, and none will make them afraid. and i will raise up for them a plant of renown, and they will be no more consumed with hunger in the land, neither bear the shame of the nations any more. thus will they know that i vowelmovement-io-yeah their theory am with them, and that they, even the house of immersed-to-theory-israel, are my with-mum, saith the lord theory. and ye my flock, the flock of my look-after-pasture, are men, and i am your theory, saith the lord theory. moreover vowelmovement-io-yeah string came unto me, saying, child-betweenner of man, set thy face-turnings against mount hair-style-seir, and bring against it, and say unto it, thus saith the lord theory; behold, o mount hair-style-seir, i am against thee, and i will stretch out mine hand against thee, and i will make thee most desolate. i will lay thy cities waste, and thou wilt be desolate, and thou wilt know that i am vowelmovement-io-yeah. because thou hast had a perpetual hatred, and hast shed the blood of child-betweenners of immersed-to-theory-israel by the force of the sword in the time of their calamity, in the time that their torment had an end: therefore, as i live, saith the lord theory, i will prepare thee unto blood, and blood will pursue thee: sith thou hast not hated blood, even blood will pursue thee. thus will i make mount hair-style-seir most desolate, and cut off from it him that passeth out and him that returneth. and i will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, will they fall that are slain with the sword. i will make thee perpetual desolations, and thy cities will not return: and ye will know that i am vowelmovement-io-yeah. because thou hast said, these two nations and these two countries will be mine, and we will possess it; whereas vowelmovement-io-yeah was there: therefore, as i live, saith the lord theory, i will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and i will do myself known among them, when i have criterion-lip thee. and thou wilt know that i am vowelmovement-io-yeah, and that i have heard all thy blasphemies which thou hast spoken against the mountains of immersed-to-theory-israel, saying, they are laid desolate, they are given us to consume. thus with your mouth ye have boasted against me, and have multiplied your strings against me: i have heard them. thus saith the lord theory; when the whole land rejoiceth, i will do thee desolate. as thou didst rejoice at the inheritance of the house of immersed-to-the-

ory-israel, because it was desolate, so will i do unto thee: thou will be desolate, o mount hair-style-seir, and all red-idumea, even all of it: and they will know that i am vowelmovement-io-yeah. also, thou child-betweener of man, bring unto the mountains of immersed-to-theory-israel, and say, ye mountains of immersed-to-theory-israel, hear vowelmovement-io-yeah string: thus saith the lord theory; because the enemy hath said against you, aha, even the ancient high-places-death-stages are ours in possession: therefore bring and say, thus saith the lord theory; because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of talkers, and are an infamy of the with-mum: therefore, ye mountains of immersed-to-theory-israel, hear the string of the lord theory; thus saith the lord theory to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the nations that are round about; therefore thus saith the lord theory; surely in the fire of my jealousy have i stringed against the residue of the nations, and against all red-idumea, which have appointed my land into their possession with the joy of all their heart, with spiteful minds, to cast it out for a prey. bring therefore concerning the land of immersed-to-theory-israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, thus saith the lord theory; behold, i have stringed in my jealousy and in my fury, because ye have borne the shame of the nations: therefore thus saith the lord theory; i have lifted up mine hand, surely the nations that are about you, they will bear their shame. but ye, o mountains of immersed-to-theory-israel, ye will shoot forth your branches, and yield your fruit to my with-mum of immersed-to-theory-israel; for they are at hand to come. for, behold, i am for you, and i will turn unto you, and ye will be tilled and sown: and i will multiply men upon you, all the house of immersed-to-theory-israel, even all of it: and the cities will be inhabited, and the wastes will be build-between: and i will multiply upon you man and beast; and they will increase and bring fruit: and i will settle you after your old estates, and will do better unto you than at your headstarts: and ye will know that i am vowelmovement-io-yeah. yea, i will cause men to walk upon you, even my with-mum immersed-to-theory-israel; and they will possess thee, and thou will be their inheritance, and thou will no more henceforth bereave them of men. thus saith the lord theory; because they say unto you, thou land devourest up men, and hast bereaved thy nations: therefore thou will devour men no more, neither bereave thy nations any more, saith the lord theory. neither will i cause men to hear in thee the shame of the nations any more, neither will thou bear the reproach of the with-mum any more, neither will thou cause thy nations to fall any more, saith the lord theory. moreover vowelmovement-io-yeah string came unto me, saying, child-betweener of man, when the house of immersed-to-theory-israel dwelt in their own land, they ceased it by their own way and by their doings: their way was before me as the stainedness of a removed woman. wherefore i poured my fury upon them for the blood that they had shed upon the land, and for their ideal-bullshit-idols wherewith they had polluted it: and i scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings i criterion-lipd them. and when they entered unto the nations, whither they went, they profaned my perfected name-there when they said to them, these are the with-mum of vowelmovement-io-yeah, and are gone forth out of his land. but i had pity for mine perfected name-there which the house of immersed-to-theory-israel had profaned among the nations, whither they went. therefore say unto the house of im-

mersed-to-theory-israel, thus saith the lord theory; i do not this for your sakes, o house of immersed-to-theory-israel, but for mine perfected name's sake, which ye have profaned among the nations, whither ye went. and i will perfect my great name-there which was profaned among the nations, which ye have profaned in the midst of them; and the nations will know that i am vowelmovement-io-yeah, saith the lord theory, when i will be perfected in you before their eyes. for i will take you from among the nations, and gather you out of all countries, and will bring you into your own land. then will i sprinkle clean water upon you, and ye will be clean: from all your stainedness, and from all your ideal-bullshit-idols, will i cleanse you. a new heart also will i give you, and a new breath will i put within you: and i will take away the stony heart out of your flesh-immersed, and i will give you an heart of flesh-immersed. and i will put my breath within you, and cause you to walk in my statutes, and ye will keep my crisis-lip-pings, and do them. and ye will dwell in the land that i gave to your fathers; and ye will be my with-mum, and i will be your theory. i will also secure you from all your stainednesses: and i will call for the corn, and will increase it, and lay no famine upon you. and i will multiply the fruit of the tree, and the increase of the field, that ye will receive no more reproach of famine among the nations. then will ye remember your own visual-ra-toil ways, and your doings that were not good, and will lute yourselves in your own sight for your seasons and for your abominations. not for your sakes do i this, saith the lord theory, be it known unto you: be ashamed and confounded for your own ways, o house of immersed-to-theory-israel. thus saith the lord theory; in the day that i will have cleansed you from all your seasons i will also cause you to dwell in the cities, and the wastes will be build-between. and the desolate land will be tilled, whereas it lay desolate in the sight of all that passed by. and they will say, this land that was desolate is become like the garden of delight-while-eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. then the nations that are left round about you will know that i vowelmovement-io-yeah build-between the ruined places, and plant that that was desolate: i vowelmovement-io-yeah have stringed it, and i will do it. thus saith the lord theory; i will yet for this be enquired of by the house of immersed-to-theory-israel, to do it for them; i will increase them with men like a flock. as the perfected flock, as the flock of cast-complete-jerusalem in her solemn feasts; so will the waste cities be filled with flocks of men: and they will know that i am vowelmovement-io-yeah. the hand of vowelmovement-io-yeah was upon me, and carried me out in breath of vowelmovement-io-yeah, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. and he said unto me, child-betweener of man, can these bones live? and i answered, o lord theory, thou knowest. again he said unto me, bring upon these bones, and say unto them, o ye dry bones, hear vowelmovement-io-yeah string. thus saith the lord theory unto these bones; behold, i will cause breath to enter into you, and ye will live: and i will lay sinews upon you, and will bring up flesh-immersed upon you, and cover you with skin, and put breath in you, and ye will live; and ye will know that i am vowelmovement-io-yeah. so i brought as i was directed: and as i brought, there was a noise, and behold a shaking, and the bones came together, bone to his bone. and when i beheld, lo, the sinews and the flesh-immersed came up upon them, and the skin covered them above: but there was no breath in them. then said he unto me, bring unto the wind, bring, child-betweener of man, and say to the wind, thus saith the lord theory; come from the four winds, o breath, and

breathe upon these slain, that they may live. so i brought as he directed me, and the breath came into them, and they lived, and stood up upon their feet-genitalia, an exceeding great army. then he said unto me, child-betweener of man, these bones are the whole house of immersed-to-theory-israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. therefore bring and say unto them, thus saith the lord theory; behold, o my with-mum, i will open your graves, and cause you to come up out of your graves, and bring you into the land of immersed-to-theory-israel. and ye will know that i am vowelmovement-io-yeah, when i have opened your graves, o my with-mum, and brought you up out of your graves, and will put my breath in you, and ye will live, and i will place you in your own land: then will ye know that i vowelmovement-io-yeah have strunged it, and performed it, saith vowelmovement-io-yeah. vowelmovement-io-yeah string came again unto me, saying, moreover, thou child-betweener of man, take thee one stick, and write upon it, for know-hand-judah, and for child-betweeners of immersed-to-theory-israel his companions: then take another stick, and write upon it, for add-increase-yusif, the stick of gray-fruitful-ephraim and for all the house of immersed-to-theory-israel his companions: and join them one to another into one stick; and they will become one in thine hand. and when child-betweeners of thy with-mum will speak unto thee, saying, wilt thou not shew us what thou meanest by these? say unto them, thus saith the lord theory; behold, i will take the stick of add-increase-yusif, which is in the hand of gray-fruitful-ephraim, and the branches of immersed-to-theory-israel his fellows, and will put them with him, even with the stick of know-hand-judah, and do them one stick, and they will be one in mine hand. and the sticks whereon thou writest will be in thine hand before their eyes. and say unto them, thus saith the lord theory; behold, i will take child-betweeners of immersed-to-theory-israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and i will do them one nation in the land upon the mountains of immersed-to-theory-israel; and one king will be king to them all: and they will be no more two nations, neither will they be divided into two kingdoms any more at all. neither will they cease themselves any more with their ideal-bullshit-idols, nor with their detestable things, nor with any of their crimes: but i will secure them out of all their dwelling-places, wherein they have missed, and will cleanse them: so will they be my with-mum, and i will be their theory. and dude-dawud my worker will be king over them; and they all will have one watcher: they will also walk in my crisis-lippings, and keep my statutes, and do them. and they will dwell in the land that i have given unto heel-tople-yakub my worker, wherein your fathers have dwelt; and they will dwell therein, even they, and their child-betweeners, and their child-betweeners's child-betweeners to world: and my worker dude-dawud will be their prince to world. moreover i will make a covenant of complete with them; it will be a world covenant with them: and i will place them, and multiply them, and will set my perfected in the midst of them to worldmore. my dwelling also will be with them: yea, i will be their theory, and they will be my with-mum. and the nations will know that i vowelmovement-io-yeah do perfect immersed-to-theory-israel, when my perfected will be in the midst of them to worldmore. and vowelmovement-io-yeah string came unto me, saying, child-betweener of man, set thy face-turnings against roof-maximum-ya'juj, the land of from-roof-maya'juj, the chief prince of duration-mesheh and world-tubal, and bring against him, and say, thus saith the lord theory; behold, i am against thee, o roof-maximum-ya'juj, the chief prince of duration-mesheh and world-

tubal: and i will turn thee back, and put hooks into thy jaws, and i will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: split-spread-persia, cush-spindle-ethiopia, and libya-open-put with them; all of them with shield and helmet: final-gomer, and all his bands; the house of produced-togarmah of the north quarters, and all his bands: and many with-mum with thee. be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. after many days thou will be visited: in the latter years thou will come into the land that is brought back from the sword, and is gathered out of many with-mum, against the mountains of immersed-to-theory-israel, which have been always waste: but it is brought forth out of the nations, and they will dwell safely all of them. thou will ascend and come like a storm, thou will be like a cloud to cover the land, thou, and all thy bands, and many with-mum with thee, thus saith the lord theory; it will also come to pass, that at the same time will strings come into thy mind, and thou will think an visual-ra-toil thought: and thou will say, i will go up to the land of un-walled villages; i will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the with-mum that are added out of the nations, which have gotten animal and goods, that dwell in the midst of the land. coming-saba, and breast-discuss-dedan, and the merchants of cypress-cedar-tarshish, with all the kpir-young-lions thereof, will say unto thee, art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away animal and goods, to take a great spoil? therefore, child-betweener of man, bring and say unto roof-maximum-ya'juj, thus saith the lord theory; in that day when my with-mum of immersed-to-theory-israel dwelleft safely, will thou not know it? and thou will come from thy place out of the north parts, thou, and many with-mum with thee, all of them riding upon horses, a great company, and a mighty army: and thou will come up against my with-mum of immersed-to-theory-israel, as a cloud to cover the land; it will be in the latter days, and i will bring thee against my land, that the nations may know me, when i will be perfected in thee, o roof-maximum-ya'juj, before their eyes. thus saith the lord theory; art thou he of whom i have strunged in old time by my workers the bringers of immersed-to-theory-israel, which brought in those days many years that i would bring thee against them? and it will come to pass at the same time when roof-maximum-ya'juj will come against the land of immersed-to-theory-israel, saith the lord theory, that my fury will come up in my face-turnings. for in my jealousy and in the fire of my wrath have i strunged, surely in that day there will be a great shaking in the land of immersed-to-theory-israel; so that the fishes of the sea, and the fowls of the namespaces and the beasts of the field, and all creeping things that creep upon the land, and all the men that are upon the face-turnings of the land, will shake at my presence, and the mountains will be thrown down, and the steep places will fall, and every wall will fall to the earth. and i will call for a sword against him throughout all my mountains, saith the lord theory: every man's sword will be against his brother. and i will plead against him with pestilence and with blood; and i will rain upon him, and upon his bands, and upon the many with-mum that are with him, an overflowing rain, and great hailstones, fire, and brimstone. thus will i magnify myself, and perfect myself; and i will be known in the eyes of many nations, and they will know that i am vowelmovement-io-yeah. therefore,

thou child-betweener of man, bring against roof-maximum-ya'juj, and say, thus saith the lord theory; behold, i am against thee, o roof-maximum-ya'juj, the chief prince of duration-meshech and world-tubal: and i will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of immersed-to-theory-israel: and i will hit thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. thou will fall upon the mountains of immersed-to-theory-israel, thou, and all thy bands, and the with-mum that is with thee: i will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. thou will fall upon the open field: for i have stringed it, saith the lord theory. and i will send a fire on from-roof-maya'juj, and among them that dwell carelessly in the isles: and they will know that i am vowelmovement-io-yeah. so will i make my perfected name-there known in the midst of my with-mum immersed-to-theory-israel: and i will not let them pollute my perfected name-there any more: and the nations will know that i am vowelmovement-io-yeah, the perfected one in immersed-to-theory-israel. behold, it is come, and it is done, saith the lord theory; this is the day whereof i have stringed. and they that dwell in the cities of immersed-to-theory-israel will go forth, and will set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they will burn them with fire seven years: so that they will take no wood out of the field, neither cut down any out of the forests; for they will burn the weapons with fire: and they will spoil those that spoiled them, and rob those that robbed them, saith the lord theory. and it will come to pass in that day, that i will give unto roof-maximum-ya'juj a place there of graves in immersed-to-theory-israel, the valley of the passengers on the east of the sea: and it will stop the noses of the passengers: and there will they bury roof-maximum-ya'juj and all his multitude: and they will call it the valley of crowd-roof-hamon-ya'juj. and seven months will the house of immersed-to-theory-israel be burying of them, that they may cleanse the land. yea, all the with-mum of the land will bury them; and it will be to them a renown the day that i will be given weight, saith the lord theory. and they will sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face-turnings of the land, to cleanse it: after the end of seven months will they search. and the passengers that pass through the land, when any seeth a man's bone, then will he set up a sign by it, till the buriers have buried it in the valley of crowd-roof-hamon-ya'juj. and also the name-there of the city will be counter-crowd-hamonah. thus will they cleanse the land. and, thou child-betweener of man, thus saith the lord theory; speak unto every feathered fowl, and to every beast of the field, assemble yourselves, and come; gather yourselves on every side to my butcher that i do butcher for you, even a great butcher upon the mountains of immersed-to-theory-israel, that ye may eat flesh-immersed, and drink blood. ye will eat the flesh-immersed of the mighty, and drink the blood of the princes of the land, of rams, of lambs, and of goats, of bulls, all of them fatlings of at-tooth-bashan and ye will eat fat till ye be full, and drink blood till ye be drunken, of my butcher which i have butchered for you. thus ye will be filled at my send-table with horses and chariots, with mighty men, and with all men of war, saith the lord theory. and i will set my weight among the nations, and all the nations will see my crisis-lipping that i have executed, and my hand that i have laid upon them. so the house of immersed-to-theory-israel will know that i am vowelmovement-io-yeah their theory from that day and forward. and the nations will know that the house of immersed-to-theory-israel went into captivity for their torment: because

they name-fired against me, therefore hid i my face-turnings from them, and gave them into the hand of their enemies: so fell they all by the sword. according to their stainedness and according to their crimes have i done unto them, and hid my face-turnings from them. therefore thus saith the lord theory; now will i bring again the captivity of heel-topple-yakub, and have wombing upon the whole house of immersed-to-theory-israel, and will be jealous for my perfected name-there after that they have borne their shame, and all their name-fires whereby they have name-fired against me, when they dwelt safely in their land, and none made them afraid. when i have brought them again from the with-mum, and gathered them out of their enemies' lands, and am perfected in them in the sight of many nations; then will they know that i am vowelmovement-io-yeah their theory, which caused them to be led into captivity among the nations: but i have gathered them unto their own land, and have left none of them any more there. neither will i hide my face-turnings any more from them: for i have poured out my breath upon the house of immersed-to-theory-israel, saith the lord theory. in the five and twentieth year of our captivity, in the head-start of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of vowelmovement-io-yeah was upon me, and brought me thither. in the visions of theory brought he me into the land of immersed-to-theory-israel, and set me upon a very high mountain, by which was as the frame of a city on the south. and he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. and the man said unto me, child-betweener of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that i will shew thee; for to the intent that i might shew them unto thee art thou brought hither: declare all that thou seest to the house of immersed-to-theory-israel. and behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the build-betweening, one reed; and the height, one reed. then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. and every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. he measured also the porch of the gate within, one reed. then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. and the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. and he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. the space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. he measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, opening against opening. he did also posts of threescore cubits, even unto the post of the court round about the gate. and from the face-turnings of the gate of the entrance unto the face-turnings of the porch of the inner gate were fifty cubits. and there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees. then brought he me into the outward court, and, lo, there were cham-

bers, and a pavement did for the court round about: thirty chambers were upon the pavement, and the pavement by the side of the gates over against the length of the gates was the lower pavement. then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward. and the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. and the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. and their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. and the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. after that he brought me toward the south, and beheld a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. and there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. and there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. and there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. and he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. and the arches round about were five and twenty cubits long, and five cubits broad. and the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps. and he brought me into the inner court toward the east: and he measured the gate according to these measures. and the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. and the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. and he brought me to the north gate, and measured it according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. and the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. and the chambers and the entries thereof were by the posts of the gates, where they washed the up-on. and in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the up-on and the misser and the name-fire. and at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their butchers. and the four tables were of hewn stone for the up-on, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the items wherewith they slew the up-on and the butcher. and within were hooks, an hand broad, fastened round about: and upon the tables was the flesh-immersed

of the nearin. and without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. and he said unto me, this chamber, whose prospect is toward the south, is for the darkener-server, the keepers of the charge of the house. and the chamber whose prospect is toward the north is for the darkener-server, the keepers of the charge of the butcher-place: these are the child-betweeners of right-zadok nearin the child-betweeners of join-levi which come near to vow-elmovement-io-yeah to immerse unto him. so he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the butcher-place that was before the house. and he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. the length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me by the steps whereby they went up to it: and there were stands by the posts, one on this side, and another on that side. afterward he brought me to the possibility-hall, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tent. and the breadth of the opening was ten cubits; and the sides of the opening were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. then went he inward, and measured the post of the opening, two cubits; and the opening, six cubits; and the breadth of the opening, seven cubits. so he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the possibility-hall: and he said unto me, this is the most perfected place. after he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. and the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. and there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. i saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits. the thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within. and between the chambers was the wideness of twenty cubits round about the house on every side. and the openings of the side chambers were toward the place that was left, one opening toward the north, and another opening toward the south: and the breadth of the place that was left was five cubits round about. now the build-betweening that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the build-betweening was five cubits thick round about, and the length thereof ninety cubits. so he measured the house, an hundred cubits long; and the separate place, and the build-betweening, with the walls thereof, an hundred cubits long; also the breadth of the face-turnings of the house, and of the separate place toward the east, an hundred cubits. and he measured the length of the build-betweening over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner possibility-hall, and the porches of the court; the opening posts, and the narrow windows, and the galleries round about on their three sto-

ries, over against the opening, ciled with wood round about, and from the ground up to the windows, and the windows were covered; to that above the opening, even unto the inner house, and without, and by all the wall round about within and without, by measure, and it was did with nearinners and palm trees, so that a palm tree was between a nearinner and a nearinner; and every nearinner had two face-turnings; so that the face-turnings of a man was toward the palm tree on the one side, and the face-turnings of a kpir-young-lion toward the palm tree on the other side: it was did through all the house round about. from the ground unto above the opening were nearinners and palm trees did, and on the wall of the possibility-hall. the posts of the possibility-hall were squared, and the face-turnings of the perfected; the appearance of the one as the appearance of the other. the butcher-place of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, this is the send-table that is before vowelmovement-io-yeah. and the possibility-hall and the perfected had two openings. and the openings had two leaves apiece, two turning leaves; two leaves for the one opening, and two leaves for the other opening. and there were did on them, on the openings of the possibility-hall, nearinners and palm trees, like as were did upon the walls; and there were thick planks upon the face-turnings of the porch without. and there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks. then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the build-betweening toward the north. before the length of an hundred cubits was the north opening, and the breadth was fifty cubits. over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories. and before the chambers was a walk to ten cubits breadth inward, a way of one cubit; and their openings toward the north. now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the build-betweening, for they were in three stories, but had not stands as the stands of the courts: therefore the build-betweening was straitened more than the lowest and the middlemost from the ground. and the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits. for the length of the chambers that were in the utter court was fifty cubits: and, lo, before the possibility-hall were an hundred cubits, and from under these chambers was the entry on the east side, as one goeth into them from the utter court. the chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the build-betweening. and the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they; and all their goings out were both according to their fashions, and according to their openings. and according to the openings of the chambers that were toward the south was a opening in the head of the way, even the way directly before the wall toward the east, as one entereth into them. then said he unto me, the north chambers and the south chambers, which are before the separate place, they be perfected chambers, where the darkener-server that approach unto vowelmovement-io-yeah will eat the most perfected things: there will they lay the most perfected things, and the rest-absorber, and the misser, and the name-fire; for the place is perfected. when the darkener-server enter therein, then will they not go out of the

perfected place into the utter court, but there they will lay their garments wherein they immerse; for they are perfected; and will put on other garments, and will approach to those things which are for the with-mum. now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. he measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. he measured the north side, five hundred reeds, with the measuring reed round about. he measured the south side, five hundred reeds, with the measuring reed. he turned about to the west side, and measured five hundred reeds with the measuring reed. he measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the perfected and the profane place. afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the weight of the theory of immersed-to-theory-israel came from the way of the east: and his voice was like a noise of many waters: and the land shined with his weight. and it was according to the appearance of the vision which i saw, even according to the vision that i saw when i came to destroy the city: and the visions were like the vision that i saw by the river already-grain-chebar; and i fell upon my face-turnings. and the weight of vowelmovement-io-yeah came into the house by the way of the gate whose prospect is toward the east. so breath took me up, and brought me into the inner court; and, behold, the weight of vowelmovement-io-yeah filled the house. and i heard him speaking unto me out of the house; and the man stood by me. and he said unto me, child-betweener of man, the place of my throne, and the place of the soles of my feet-genitalia, where i will dwell in the midst of child-betweeners of immersed-to-theory-israel to world, and my perfected name-there will the house of immersed-to-theory-israel no more cease, neither they, nor their kings, by their feed-whoredom, nor by the carcasses of their kings in their high-places-death-stages. in their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even ceased my perfected name-there by their abominations that they have committed: wherefore i have consumed them in mine anger. now let them put away their feed-whoredom, and the carcasses of their kings, far from me, and i will dwell in the midst of them to world. thou child-betweener of man, shew the house to the house of immersed-to-theory-israel, that they may be ashamed of their seasons: and let them measure the pattern. and if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. this is the law of the house; upon the head of the mountain the whole limit thereof round about will be most perfected. behold, this is the law of the house. and these are the measures of the butcher-place after the cubits: the cubit is a cubit and an hand breadth; even the bottom will be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about will be a span: and this will be the higher place of the butcher-place. and from the bottom upon the ground even to the lower settle will be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle will be four cubits, and the breadth one cubit. so the altar will be four cubits; and from the altar and upward will be four ray-horns. and the altar will be twelve cubits long, twelve broad, square in the four squares thereof. and the settle will be fourteen cubits long and fourteen broad in the four squares thereof;

and the border about it will be half a cubit; and the bottom thereof will be a cubit about; and his stairs will look toward the east. and he said unto me, child-betweeners of man, thus saith the lord theory; these are the ordinances of the butcher-place in the day when they will do it, to upon up-ons thereon, and to sprinkle blood thereon. and thou will give to the darkener-server the join-levites that be of the seed of right-zadok, which approach unto me, to immerse unto me, saith the lord theory, a bull child of visit-cattle for a misser. and thou will take of the blood thereof, and put it on the four ray-horns of it, and on the four corners of the settle, and upon the border round about: thus will thou cleanse and purge it. thou will take the bull also of the misser, and he will burn it in the appointed place of the house, without the perfected. and on the second day thou will nearin a kid of the goats impeccable for a misser; and they will miss the butcher-place, as they did cleanse it with the bull. when thou hast made an end of cleansing it, thou will nearin a bull child of visit-cattle impeccable, and a ram out of the flock impeccable. and thou will nearin them before vowelmovement-io-yeah, and the darkener-server will cast salt upon them, and they will nearin them up for a up-on unto vowelmovement-io-yeah. seven days will thou prepare every day a goat for a misser: they will also prepare a bull child of visit-cattle, and a ram out of the flock, impeccable. seven days will they brighten the butcher-place and purify it; and they will fill themselves. and when these days are expired, it will be, that upon the eighth day, and so forward, the darkener-server will do your up-ons upon the butcher-place, and your completes; and i will accept you, saith the lord theory. then he brought me back the way of the gate of the outward perfected which looketh toward the east; and it was shut. then said vowelmovement-io-yeah unto me; this gate will be shut, it will not be opened, and no man will enter in by it; because vowelmovement-io-yeah, the theory of immersed-to-theory-israel, hath entered in by it, therefore it will be shut. it is for the prince; the prince, he will sit in it to eat bread before vowelmovement-io-yeah; he will enter by the way of the porch of that gate, and will go out by the way of the same. then brought he me the way of the north gate before the house: and i looked, and, behold, the weight of vowelmovement-io-yeah filled the alpha-beit-house of vowelmovement-io-yeah: and i fell upon my face-turnings. and vowelmovement-io-yeah said unto me, child-betweeners of man, mark well, and behold with thine eyes, and hear with thine ears all that i say unto thee concerning all the ordinances of the alpha-beit-house of vowelmovement-io-yeah, and all the laws thereof; and mark well the entering in of the house, with every going forth of the perfected. and thou will say to the embittered-rebellious, even to the house of immersed-to-theory-israel, thus saith the lord theory; o ye house of immersed-to-theory-israel, let it suffice you of all your abominations, in that ye have brought into my perfected strangers, foreskinned in heart, and foreskinned in flesh-immersed, to be in my perfected, to pollute it, even my house, when ye nearin my bread, the fat and the blood, and they have broken my covenant because of all your abominations. and ye have not kept the charge of mine perfected things: but ye have set keepers of my charge in my perfected for yourselves. thus saith the lord theory; no stranger, foreskinned in heart, nor foreskinned in flesh-immersed, will enter into my perfected, of any stranger that is among child-betweeners of immersed-to-theory-israel. and the join-levites that are gone away far from me, when immersed-to-theory-israel went astray, which went astray away from me after their ideal-bullshit-idols; they will even bear their torment. yet they will be immerses in my perfected, having charge at the gates of the house, and immerseing to the house: they will slay the up-on and

the butcher for the with-mum, and they will stand before them to immerse unto them. because they was immersed unto them before their ideal-bullshit-idols, and caused the house of immersed-to-theory-israel to fall into torment; therefore have i lifted up mine hand against them, saith the lord theory, and they will bear their torment. and they will not come near unto me, to do the office of a darkener-server unto me, nor to come near to any of my perfected things, in the most perfected place: but they will bear their shame, and their abominations which they have committed. but i will do them keepers of the charge of the house, for all the work thereof, and for all that will be done therein. but the darkener-server the join-levites, the child-betweeners of right-zadok, that kept the charge of my perfected when child-betweeners of immersed-to-theory-israel went astray from me, they will come near to me to immerse unto me, and they will stand before me to nearin unto me the fat and the blood, saith the lord theory: they will enter into my perfected, and they will come near to my send-table to immerse unto me, and they will keep my charge. and it will come to pass, that when they enter in at the gates of the inner court, they will be clothed with linen garments; and no wool will come upon them, whiles they immerse in the gates of the inner court, and within. they will have linen bonnets upon their heads, and will have linen trousers upon their loins; they will not gird themselves with any thing that causeth sweat. and when they go forth into the utter court, into the utter court to the with-mum, they will put off their garments wherein they was immersed, and lay them in the perfected chambers, and they will put on other garments; and they will not perfect the with-mum with their garments. neither will they shave their heads, nor suffer their locks to grow long; they will only poll their heads. neither will any darkener-server drink wine, when they enter into the inner court. neither will they take for their women a widow, nor her that is put away: but they will take maidens of the seed of the house of immersed-to-theory-israel, or a widow that had a darkener-server before. and they will teach my with-mum the difference between the perfected and profane, and cause them to discern between the stained and the clean. and in controversy they will stand in crisis-lipping and they will criterion-lip it according to my crisis-lippings: and they will keep my laws and my statutes in all mine assemblies; and they will perfect my sevenths. and they will come at no dead person to cease themselves: but for father, or for mother, or for child-betweeners or for daughter-housa for brother, or for sister that hath had no man, they may cease themselves. and after he is cleansed, they will reckon unto him seven days. and in the day that he goeth into the perfected, unto the inner court, to immerse in the perfected, he will nearin his misser, saith the lord theory. and it will be unto them for an inheritance: i am their inheritance: and ye will give them no possession in immersed-to-theory-israel: i am their possession. they will eat the rest-absorber, and the misser, and the name-fire: and every dedicated thing in immersed-to-theory-israel will be theirs. and the first of all the firstfruits of all things, and every high of all, of every sort of your highs, will be the priest's: ye will also give unto the darkener-server the first of your dough, that he may cause the knee-pooling to rest in thine house. the darkener-server will not eat of any thing that is dead of itself, or torn, whether it be fowl or beast. moreover, when ye will divide by lut the land for inheritance, ye will high an high unto vowelmovement-io-yeah, an perfected portion of the land: the length will be the length of five and twenty thousand reeds, and the breadth will be ten thousand. this will be perfected in all the borders thereof round about. of this there will be for the perfected five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the pluts

thereof. and of this measure will thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it will be the perfected and the most perfected place. the perfected portion of the land will be for the darkener-server the immerses of the perfected, which will come near to immerse unto vowelmovement-io-yeah: and it will be a place for their houses, and an perfected place for the perfected. and the five and twenty thousand of length, and the ten thousand of breadth will also the join-levites, the immerses of the house, have for themselves, for a possession for twenty chambers. and ye will appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the high of the perfected portion: it will be for the whole house of immersed-to-theory-israel. and a portion will be for the prince on the one side and on the other side of the high of the perfected portion, and of the possession of the city, before the high of the perfected portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length will be over against one of the portions, from the west border unto the east border. in the land will be his possession in immersed-to-theory-israel: and my princes will no more oppress my with-mum; and the rest of the land will they give to the house of immersed-to-theory-israel according to their branches. thus saith the lord theory; let it suffice you, o princes of immersed-to-theory-israel: remove violence and spoil, and execute crisis-lipping and being right, take away your exactions from my with-mum, saith the lord theory. ye will have right balances, and a right tired-ephah, and a right aged-daughter-bath. the tired-ephah and the aged-daughter-bath will be of one measure, that the aged-daughter-bath may contain the tenth part of an clay-homer, and the tired-ephah the tenth part of an clay-homer: the measure thereof will be after the clay-homer. and the light-shekel will be twenty stranger-gerahs: twenty light-shekels, five and twenty light-shekels, fifteen light-shekels, will be your portion-maneh. this is the high that ye will high; the sixth part of an tired-ephah of an clay-homer of wheat, and ye will give the sixth part of an tired-ephah of an clay-homer of barley: concerning the ordinance of oil, the aged-daughter-bath of oil, ye will high the tenth part of a aged-daughter-bath out of the cor, which is an clay-homer of ten aged-daughter-baths; for ten aged-daughter-baths are an clay-homer: and one lamb out of the flock, out of two hundred, out of the fat look-after-pastures of immersed-to-theory-israel; for a rest-absorber, and for a up-on, and for completes, to out-of for them, saith the lord theory. all the with-mum of the land will give this high for the prince in immersed-to-theory-israel. and it will be the prince's part to give up-ons, and rest-absorbers, and pourings, in the feasts, and in the new moons, and in the sevenths, in all solemnities of the house of immersed-to-theory-israel: he will prepare the misser, and the rest-absorber, and the up-on, and the completes, to out-of for the house of immersed-to-theory-israel. thus saith the lord theory; in the first month, in the first day of the month, thou will take a bull child of visit-cattle impeccable, and cleanse the perfected: and the darkener-server will take of the blood of the misser, and put it upon the posts of the house, and upon the four corners of the settle of the butcher-place, and upon the posts of the gate of the inner court. and so thou will do the seventh day of the month foreverly one that erreth, and for him that is simple: so will ye reconcile the house. in the first month, in the fourteenth day of the month, ye will have the stopskip, a feast of seven days; lit-mazat will be eaten. and upon that day will the prince prepare for himself and for all the with-mum of the land a bull for a misser. and seven days of the feast he will prepare a up-on to vowelmovement-io-yeah, seven bulls and seven rams impeccable daily the

seven days; and a kid of the goats daily for a misser. and he will prepare a rest-absorber of an tired-ephah for a bull, and an tired-ephah for a ram, and an here-hin of oil for an tired-ephah. in the seventh month, in the fifteenth day of the month, will he do the like in the feast of the seven days, according to the misser, according to the up-on, and according to the rest-absorber, and according to the oil. thus saith the lord theory; the gate of the inner court that looketh toward the east will be shut the six doing days; but on the seventh it will be opened, and in the day of the new moon it will be opened. and the prince will enter by the way of the porch of that gate without, and will stand by the post of the gate, and the darkener-server will prepare his up-on and his completes, and he will partake at the threshold of the gate: then he will go forth; but the gate will not be shut until the evening. likewise the with-mum of the land will partake at the opening of this gate before vowelmovement-io-yeah in the sevenths and in the new moons. and the up-on that the prince will nearin unto vowelmovement-io-yeah in the seventh day will be six lambs impeccable, and a ram impeccable. and the rest-absorber will be an tired-ephah for a ram, and the rest-absorber for the lambs as he will be able to give, and an here-hin of oil to an tired-ephah. and in the day of the new moon it will be a bull child of visit-cattle impeccable, and six lambs, and a ram: they will be impeccable. and he will prepare a rest-absorber, an tired-ephah for a bull, and an tired-ephah for a ram, and for the lambs according as his hand will attain unto, and an here-hin of oil to an tired-ephah. and when the prince will enter, he will go in by the way of the porch of that gate, and he will go forth by the way thereof. but when the with-mum of the land will come before vowelmovement-io-yeah in the solemn feasts, he that entereth in by the way of the north gate to partake will go out by the way of the south gate; and he that entereth by the way of the south gate will go forth by the way of the north gate: he will not return by the way of the gate whereby he came in, but will go forth over against it. and the prince in the midst of them, when they go in, will go in; and when they go forth, will go forth. and in the feasts and in the solemnities the rest-absorber will be an tired-ephah to a bull, and an tired-ephah to a ram, and to the lambs as he is able to give, and an here-hin of oil to an tired-ephah. now when the prince will prepare a voluntary up-on or completes voluntarily unto vowelmovement-io-yeah, one will then open him the gate that looketh toward the east, and he will prepare his up-on and his completes, as he did on the seventh day: then he will go forth; and after his going forth one will shut the gate. thou will daily prepare a up-on unto vowelmovement-io-yeah of a lamb of the first year impeccable: thou will prepare it every morning. and thou will prepare a rest-absorber for it every morning, the sixth part of an tired-ephah, and the third part of an here-hin of oil, to temper with the fine flour; a rest-absorber continually by a perpetual ordinance unto vowelmovement-io-yeah. thus will they prepare the lamb, and the rest-absorber, and the oil, every morning for a continual up-on. thus saith the lord theory; if the prince give a gift unto any of his child-betweeners, the inheritance thereof will be his child-betweeners'; it will be their possession by inheritance. but if he give a gift of his inheritance to one of his workers, then it will be his to the year of liberty; after it will return to the prince: but his inheritance will be his child-betweeners' for them. moreover the prince will not take of the with-mum's inheritance by oppression, to thrust them out of their possession; but he will give his child-betweeners inheritance out of his own possession: that my with-mum be not scattered every man from his possession. after he brought me through the entry, which was at the side of the gate, into the perfected chambers of the darkener-server,

which looked toward the north: and, behold, there was a place on the two sides westward. then said he unto me, this is the place where the darkener-server will boil the name-fire and the misser, where they will bake the rest-absorber; that they bear them not out into the utter court, to perfect the with-mum. then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. in the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure, and there was a row of build-betweening round about in them, round about them four, and it was did with boiling places under the rows round about. then said he unto me, these are the places of them that boil, where the immerses of the house will boil the butcher of the with-mum. afterward he brought me again unto the opening of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the butcher-place. then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. and when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. again he measured a thousand, and brought me through the waters; the waters were to the knees. again he measured a thousand, and brought me through; the waters were to the loins. afterward he measured a thousand; and it was a river that i could not stopskip on for the waters were risen, waters to swim in, a river that could not be stopskipped. and he said unto me, child-betweeneer of man, hast thou seen this? then he brought me, and caused me to return to the brink of the river. now when i had returned, behold, at the bank of the river were very many trees on the one side and on the other. then said he unto me, these waters issue out toward the east country, and go down into the place-of-word-desert, and go into the sea: which being brought forth into the sea, the waters will be healed. and it will come to pass, that every thing that liveth, which moveth, whithersoever the rivers will come, will live: and there will be a very great multitude of fish, because these waters will come thither: for they will be healed; and every thing will live whither the river cometh. and it will come to pass, that the fishers will stand upon it from eye-well-of-my-garden-engedi even unto eye-well-of-calves-eneglaim; they will be a place to spread forth nets; their fish will be according to their kinds, as the fish of the great sea, exceeding many. but the miry places thereof and the marishes thereof will not be healed; they will be given to salt. and by the river upon the bank thereof, on this side and on that side, will grow all trees for meat, whose leaf will not fade, neither will the fruit thereof be consumed: it will bring forth new fruit according to his months, because their waters they issued out of the perfected: and the fruit thereof will be for meat, and the leaf thereof for medicine. thus saith the lord theory; this will be the border, whereby ye will inherit the land according to the twelve branches of immersed-to-theory-israel: add-increase-yusif will have two portions. and ye will inherit it, one as well as another: concerning the which i lifted up mine hand to give it unto your fathers: and this land will fall unto you for inheritance. and this will be the border of the land toward the north side, from the great sea, the way of bold-hethlon, as men go to flank-zedad; gourd-vessel-hamath, eat-berothah, explanations-sibraim, which is between the border of blood-bag-damascus and the border of gourd-vessel-hamath; garden-of-the-middle-hazar-hatticon, which is by the coast of hole-

hauran. and the border from the sea will be garden-eye-hazarenan, the border of blood-bag-damascus, and the north northward, and the border of gourd-vessel-hamath. and this is the north side. and the east side ye will measure from hole-hauran, and from blood-bag-damascus, and from roll-until-gilead, and from the land of immersed-to-theory-israel by its-going-down-jordan, from the border unto the east sea. and this is the east side. and the south side southward, from date-palm-tamar even to the waters of strife in perfect-kadesh the river to the great sea. and this is the south side southward. the west side also will be the great sea from the border, till a man come over against gourd-vessel-hamath. this is the west side. so will ye divide this land unto you according to the branches of immersed-to-theory-israel. and it will come to pass, that ye will divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which will beget child-betweeners among you: and they will be unto you as born in the country among child-betweeners of immersed-to-theory-israel; they will have inheritance with you among the branches of immersed-to-theory-israel. and it will come to pass, that in what branch the stranger sojourneth, there will ye give him his inheritance, saith the lord theory. now these are the names of the branches. from the north end to the coast of the way of bold-hethlon, as one goeth to gourd-vessel-hamath, garden-eye-hazarenan, the border of blood-bag-damascus northward, to the coast of gourd-vessel-hamath; for these are his sides east and west; a portion for discuss-court-dan and by the border of discuss-court-dan from the east side unto the west side, a portion for happy-confirm-asher. and by the border of happy-confirm-asher, from the east side even unto the west side, a portion for cunning-twist-naphthali. and by the border of cunning-twist-naphthali, from the east side unto the west side, a portion for sleep-forget-manasseh. and by the border of sleep-forget-manasseh, from the east side unto the west side, a portion for gray-fruitful-ephraim. and by the border of gray-fruitful-ephraim, from the east side even unto the west side, a portion for see-child-reuben. and by the border of see-child-reuben, from the east side unto the west side, a portion for know-hand-judah. and by the border of know-hand-judah, from the east side unto the west side, will be the high which ye will high of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the perfected will be in the midst of it. the high that ye will high unto vowelmovement-io-yeah will be of five and twenty thousand in length, and of ten thousand in breadth. and for them, even for the darkener-server, will be this perfected high; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the perfected of vowelmovement-io-yeah will be in the midst thereof. it will be for the darkener-server that are perfected of the child-betweeners of right-zadok; which have kept my charge, which went not astray when child-betweeners of immersed-to-theory-israel went astray, as the join-levites went astray. and this high of the land that is highed will be unto them a thing most perfected by the border of the join-levites. and over against the border of the darkener-server the join-levites will have five and twenty thousand in length, and ten thousand in breadth: all the length will be five and twenty thousand, and the breadth ten thousand. and they will not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is perfected unto vowelmovement-io-yeah. and the five thousand, that are left in the breadth over against the five and twenty thousand, will be a profane place for the city, for dwelling, and for pluts: and the city will be in the midst thereof. and these will be the measures thereof; the

north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. and the plots of the city will be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty, and the residue in length over against the high of the perfected portion will be ten thousand eastward, and ten thousand westward: and it will be over against the high of the perfected portion; and the increase thereof will be for food unto them that work for the city. and they that work for the city will work for it out of all the branches of immersed-to-theory-israel. all the high will be five and twenty thousand by five and twenty thousand: ye will high the perfected high foursquare, with the possession of the city. and the residue will be for the prince, on the one side and on the other of the perfected high, and of the possession of the city, over against the five and twenty thousand of the high toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it will be the perfected high; and the perfected of the house will be in the midst thereof. moreover from the possession of the join-levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of know-hand-judah and the border of righthand-child-benjamin, will be for the prince. as for the rest of the branches, from the east side unto the west side, righthand-child-benjamin will have a portion. and by the border of righthand-child-benjamin, from the east side unto the west side, hear-home-simeon will have a portion. and by the border of hear-home-simeon, from the east side unto the west side, hire-wage-issachar a portion. and by the border of hire-wage-issachar, from the east side unto the west side, garbage-fertile-zebulun a portion. and by the border of garbage-fertile-zebulun, from the east side unto the west side, tell-luck-gad a portion. and by the border of tell-luck-gad at the south side southward, the border will be even from date-palm-tamar unto the waters of strife in perfect-kadesh and to the river toward the great sea. this is the land which ye will divide by lot unto the branches of immersed-to-theory-israel for inheritance, and these are their portions, saith the lord theory. and these are the goings out of the city on the north side, four thousand and five hundred measures. and the gates of the city will be after the names of the branches of immersed-to-theory-israel: three gates northward; one gate of see-child-reuben, one gate of know-hand-judah, one gate of join-levi and at the east side four thousand and five hundred: and three gates; and one gate of add-increase-yusif, one gate of righthand-child-benjamin, one gate of discuss-court-dan and at the south side four thousand and five hundred measures: and three gates; one gate of hear-home-simeon, one gate of hire-wage-issachar, one gate of garbage-fertile-zebulun. at the west side four thousand and five hundred, with their three gates; one gate of tell-luck-gad one gate of happy-confirm-asher, one gate of cunning-twist-naphthali. it was round about eighteen thousand measures: and the name-there of the city from that day will be, vowelmovement-io-yeah is there.

vowelmovement-io-yeah string that came unto secure-hosea, betweener of my-well-beeri, in the days of goat-strong-yeah-uzziah, yeah-perfect-jotham, grip-ahaz, and strong-oh-yeah-hezekiah, kings of know-hand-judah, and in the days of much-people-jeroboam betweener of give-up-josh, king of immersed-to-theory-israel. the beginning of vowelmovement-io-yeah string by secure-hosea. and vowelmovement-io-yeah said to secure-hosea, go, take unto thee a woman of feed-whoredoms and children of feed-whoredoms: for the land hath committed great feed-whoredom, departing from vowelmovement-io-yeah. so he went and took final-gomer the daughter-housa of dried-figs-diblain; which bright-conceived, and bare him a child-betweener and vowelmovement-io-yeah said unto him, call his name-there sow-to-jezreel; for yet a little while, and i will avenge the blood of sow-to-jezreel upon the house of yeah-he-jehu and will cause to cease the kingdom of the house of immersed-to-theory-israel. and it will come to pass at that day, that i will break the bow of immersed-to-theory-israel, in the valley of sow-to-jezreel. and she bright-conceived again, and bare a daughter-housa and theory said unto him, call her name-there no-womb-mercy-lo-ruhamah: for i will no more have wombing upon the house of immersed-to-theory-israel; but i will utterly take them away. but i will have wombing upon the house of know-hand-judah, and will secure them by vowelmovement-io-yeah their theory, and will not secure them by bow, nor by sword, nor by battle, by horses, nor by horsemen. now when she had weaned no-womb-mercy-lo-ruhamah, she bright-conceived, and bare a child-betweener then said theory, call his name-there not-my-people-lo-amm: for ye are not my with-mum, and i will not be your theory. yet the number of child-betweeners of immersed-to-theory-israel will be as the sand of the sea, which cannot be measured nor numbered; and it will come to pass, that in the place where it was said unto them, ye are not my with-mum, there it will be said unto them, ye are the child-betweeners of the living theory. then will child-betweeners of know-hand-judah and child-betweeners of immersed-to-theory-israel be gathered together, and appoint themselves one head, and they will come up out of the land: for great will be the day of sow-to-jezreel. say ye unto your brethren, my-people-amm and to your sisters, womb-mercy-ruhamah, plead with your mother, plead: for she is not my woman, neither am i her man: let her therefore put away her feed-whoredoms out of her sight, and her adulteries from between her breasts; lest i strip her naked, and set her as in the day that she was born, and make her as a place-of-word-desert, and set her like a dry land, and slay her with thirst. and i will not have wombing upon her child-betweeners; for they be child-betweeners of feed-whoredoms. for their mother hath played the feed-harlot: she that bright-conceived them hath done shamefully: for she said, i will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. therefore, behold, i will hedge up thy way with thorns, and make a wall, that she will not find her paths. and she will follow after her lovers, but she will not overtake them; and she will seek them, but will not find them: then will she say, i will go and return to my first man; for then was it better with me than now. for she did not know that i gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for possess-goods-lord therefore will i return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. and now will i discover her lewdness in the sight of her lovers, and none will deliver her out of mine hand. i will also cause all her mirth to cease, her feast days, her new moons, and her sevenths, and all her solemn feasts. and i

will destroy her vines and her fig trees, whereof she hath said, these are my rewards that my lovers have given me: and i will make them a forest, and the beasts of the field will eat them. and i will visit upon her the days of proprietary-baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith vowelmovement-io-yeah. therefore, behold, i will allure her, and bring her into the place-of-word-desert, and speak comfortably unto her. and i will give her her vineyards from thence, and the valley of muddy-cloudy-achor for an opening of hope: and she will sing there, as in the days of her youth, and as in the day when she came up out of the land of narrows-create-mizraim-egypt. and it will be at that day, saith vowelmovement-io-yeah, that thou will call me my-man-ish; and will call me no more my-property-baali for i will take away the names of proprietary-baalim out of her mouth, and they will no more be remembered by their name-there and in that day will i make a covenant for them with the beasts of the field and with the fowls of namespaces and with the creeping things of the earth: and i will break the bow and the sword and the battle out of the land, and will make them to lie down safely. and i will betroth thee unto me to world; yea, i will betroth thee unto me in being right, and in crisis-lipping and in lovingkindness, and in mercies. i will even betroth thee unto me in sticking-withfulness: and thou will know vowelmovement-io-yeah. and it will come to pass in that day, i will hear, saith vowelmovement-io-yeah, i will hear the namespaces, and they will hear the land; and the land will hear the corn, and the wine, and the oil; and they will hear sow-to-jezreel. and i will sow her unto me in the land; and i will have wombing upon her that had not obtained wombing; and i will say to them which were not my with-mum, thou art my with-mum; and they will say, thou art my theory. then said vowelmovement-io-yeah unto me, go yet, love a woman beloved of her friend, yet an baked-adulteress, according to the love of vowelmovement-io-yeah toward child-betweeners of immersed-to-theory-israel, who look to other theory, and love flagons of wine. so i bought her to me for fifteen pieces of silver, and for an clay-homer of barley, and an half clay-homer of barley: and i said unto her, thou wilt abide for me many days; no play the feed-harlot, and no be for another man: so will i also be for thee. for child-betweeners of immersed-to-theory-israel will abide many days without a king, and without a prince, and without a butcher, and without an image, and without an cash-in-ephod, and without healing-teraphim: afterward will child-betweeners of immersed-to-theory-israel return, and seek vowelmovement-io-yeah their theory, and dude-dawud their king; and will fear vowelmovement-io-yeah and his goodness in the latter days. hear vowelmovement-io-yeah string, ye child-betweeners of immersed-to-theory-israel: for vowelmovement-io-yeah hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of theory in the land. by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. therefore will the land mourn, and every one that dwelleth therein will languish, with the beasts of the field, and with the fowls of namespaces yea, the fishes of the sea also will be taken away. yet let no man strive, nor reprove another: for thy with-mum are as they that strive with the darkener-server therefore will thou fall in the day, and the bringer also will fall with thee in the night, and i will destroy thy mother. my with-mum are destroyed for lack of knowledge: because thou hast rejected knowledge, i will also reject thee, that thou will be no darkener-server to me: seeing thou hast forgotten the law of thy theory, i will also forget thy child-betweeners. as they were increased, so they missed against me: therefore will

i change their weight into shame. they eat up the miss of my with-mum, and they set their heart on their torment. and there will be, like with-mum, like darkener-server and i will punish them for their ways, and reward them their doings. for they will eat, and not have enough: they will prostitute, and will not increase: because they have left off to take heed to vowelmovement-io-yeah. feed-whoredom and wine and new wine take away the heart. my with-mum ask counsel at their stocks, and their staff declareth unto them: for breath of feed-whoredoms hath caused them to err, and they have gone a feeding-whoring from under their theory. they butcher upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your child-betweenas will prostitute, and your spouses will commit adultery. i will not punish your child-betweenas when they prostitute, nor your spouses when they commit adultery: for themselves are separated with whores, and they butcher with feed-harluts: therefore the with-mum that doth not understand will fall. though thou, immersed-to-theory-israel, play the feed-harlut, yet let not know-hand-judah offend; and come not ye unto roll-gilgal, neither go ye up to house-strength-beth-aven, nor swear, vowelmovement-io-yeah liveth. for immersed-to-theory-israel slideth back as a backsliding heifer: now vowelmovement-io-yeah will feed them as a lamb in a large place. gray-fruitful-ephraim is joined to ideal-bullshit-idols: let him alone, their drink is sour: they have committed feed-whoredom continually: her governors with shame do love, give ye. the wind hath bound her up in her wings, and they will be ashamed because of their butchers. hear ye this, o darkener-server; and hear-ken, ye house of immersed-to-theory-israel; and give ye ear, o house of the king: for crisis-lipping is toward you, because ye have been a snare on watch-mizpah, and a net spread upon tell-tabor. and the revolvers are profound to make slaughter, though i have been a rebuker of them all. i know gray-fruitful-ephraim, and immersed-to-theory-israel is not hid from me: for now, o gray-fruitful-ephraim, thou comittest feed-whoredom, and immersed-to-theory-israel is ceased. they will not frame their doings to turn unto their theory: for breath of feed-whoredoms is in the nearin of them, and they have not known vowelmovement-io-yeah. and the pride of immersed-to-theory-israel doth testify to his face-turnings: therefore will immersed-to-theory-israel and gray-fruitful-ephraim fall in their torment: know-hand-judah also will fall with them. they will go with their flocks and with their herds to seek vowelmovement-io-yeah; but they will not find him; he hath withdrawn himself from them. they have dealt treacherously against vowelmovement-io-yeah: for they have begotten strange-substantial child-betweeners: now will a month devour them with their portions. blow ye the cornet in hill-gibeah, and the mouthpiece-trumpet in high-region-ramah: cry aloud at house-strength-beth-aven, after thee, o righthand-child-benjamin. gray-fruitful-ephraim will be desolate in the day of rebuke: among the branches of immersed-to-theory-israel have i made known that which will surely be. the princes of know-hand-judah were like them that remove the bound: therefore i will pour out my wrath upon them like water. gray-fruitful-ephraim is oppressed and broken in crisis-lipping because he willingly walked after the directment. therefore will i be unto gray-fruitful-ephraim as a moth, and to the house of know-hand-judah as rottenness. when gray-fruitful-ephraim saw his sickness, and know-hand-judah saw his wound, then went gray-fruitful-ephraim to the pine-song-immersed-syrian, and sent to king much-jareb: yet could he not heal you, nor cure you of your wound. for i will be unto gray-fruitful-ephraim as a thread-lion, and as a kpir-young-lion to the house of know-hand-ju-

dah: i, even i, will tear and go away; i will take away, and none will rescue him. i will go and return to my place, till they acknowledge their offence, and seek my face-turnings: in their affliction they will seek me early. come, and let us return unto vowelmovement-io-yeah: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. after two days will he revive us: in the third day he will raise us up, and we will live in his sight. then will we know, if we follow on to know vowelmovement-io-yeah: his going forth is prepared as the morning; and he will come unto us as the rain, as the latter and former rain unto the land. o gray-fruitful-ephraim, what will i do unto thee? o know-hand-judah, what will i do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. therefore have i hewed them by the bringers; i have slain them by the strings of my mouth: and thy crisis-lippings are as the light that goeth forth. for i desired mercy, and not butcher; and the knowledge of theory more than up-ons. but they like men have transgressed the covenant: there have they dealt treacherously against me. roll-until-gilead is a city of them that work torment, and is polluted with blood, and as troops of robbers wait for a man, so the company of darkener-server murder in the way by consent: for they commit lewdness. i have seen an horrible thing in the house of immersed-to-theory-israel: there is the feed-whoredom of gray-fruitful-ephraim, immersed-to-theory-israel is ceased. also, o know-hand-judah, he hath set an harvest for thee, when i returned the captivity of my with-mum. when i would have healed immersed-to-theory-israel, then the torment of gray-fruitful-ephraim was discovered, and the wickedness of keep-guard-samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. and they consider not in their hearts that i remember all their visual-ra-toilness: now their own doings have beset them about; they are before my face-turnings. they make the king glad with their wickedness, and the princes with their lies. they are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. in the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners. for they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. they are all hot as an oven, and have devoured their criterion-lips; all their kings are fallen: there is none among them that calleth unto me. gray-fruitful-ephraim, he hath mixed himself among the with-mum; gray-fruitful-ephraim is a cake not turned. strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. and the pride of immersed-to-theory-israel testifieth to his face-turnings: and they do not return to vowelmovement-io-yeah their theory, nor seek him for all this. gray-fruitful-ephraim also is like a silly dove without heart: they call to narrows-create-mizraim-egypt, they go to pine-song-immersed-syria when they will go, i will spread my net upon them; i will bring them down as the fowls of the namespaces i will chastise them, as their witness-until hath heard. woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though i have redeemed them, yet they have stringed lies against me. and they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me. though i have bound and strengthened their arms, yet do they imagine visual-ra-toil against me. they return, but not to the most high: they are like a deceitful bow: their princes will fall by the sword for the rage of their tongue: this will be their derision in the land of narrows-create-mizraim-egypt. set the mouthpiece-trumpet

to thy mouth. he will come as an eagle against the alpha-beit-house of vowelmovement-io-yeah, because they have transgressed my covenant, and name-fired against my law. immersed-to-theory-israel will cry unto me, my theory, we know thee. immersed-to-theory-israel hath cast off the thing that is good: the enemy will pursue him. they have set up kings, but not by me: they have did princes, and i knew it not: of their silver and their gold have they did them ideal-bullshit-idols, that they may be cut off. thy calf, o keep-guard-samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency? for from immersed-to-theory-israel was it also: the workman did it; therefore it is not theory: but the calf of keep-guard-samaria will be broken in pieces. for they have sown the wind, and they will reap the whirlwind: it hath no stalk; the bud will yield no meal: if so be it yield, the strangers will swallow it up. immersed-to-theory-israel is swallowed up: now will they be among the corpse-nations as a item wherein is no pleasure. for they are gone up to pine-song-immersed-syria a wild ass alone by himself: gray-fruitful-ephraim hath hired lovers. yea, though they have hired among the nations, now will i gather them, and they will sorrow a little for the burden of the king of princes. because gray-fruitful-ephraim hath made many butcher-places to miss butcher-places will be unto him to miss i have written to him the great things of my law, but they were counted as a strange-substantial thing. thy butcher flesh-immersed for the butchers of mine highings, and eat it; but vowelmovement-io-yeah accepteth them not; now will he remember their torment, and visit their misses: they will return to narrows-create-mizraim-egypt. for immersed-to-theory-israel hath forgotten his dor, and build-betweeneth possibility-halls; and know-hand-judah hath multiplied fenced cities: but i will send a fire upon his cities, and it will devour the palaces thereof. rejoice not, o immersed-to-theory-israel, for joy, as other with-mum: for thou hast gone a feeding-whoring from thy theory, thou hast loved a reward upon every cornfloor. the floor and the winepress will not feed them, and the new wine will fail in her. they will not dwell in vowelmovement-io-yeah's land; but gray-fruitful-ephraim will return to narrows-create-mizraim-egypt, and they will eat stained things in pine-song-immersed-syria they will not offer wine to vowelmovement-io-yeah, neither will they be pleasing unto him: their butchers will be unto them as the bread of mourners; all that eat thereof will be polluted: for their bread for their self will not come into the alpha-beit-house of vowelmovement-io-yeah. what will ye do in the solemn day, and in the day of the feast of vowelmovement-io-yeah? for, lo, they are gone because of destruction: narrows-create-mizraim-egypt will gather them up, memphis will bury them: the pleasant places for their silver, nettles will possess them: thorns will be in their tents. the days of visitation are come, the days of recompence are come; immersed-to-theory-israel will know it: the bringer is a fool, breathual man is mad, for the multitude of thine torment, and the great hatred. the watchman of gray-fruitful-ephraim was with my theory: but the bringer is a snare of a fowler in all his ways, and hatred in the house of his theory. they have deeply corrupted themselves, as in the days of hill-gibeah: therefore he will remember their torment, he will visit their misses. i found immersed-to-theory-israel like grapes in the place-of-word-desert; i saw your fathers as the firstripe in the fig tree at her first time: but they went to own-wide-open-baalpeor, and separated themselves unto that shame; and their abominations were according as they loved. as for gray-fruitful-ephraim, their weight will fly away like a bird, from the birth, and from the womb, and from the conception. though they bring up their child-betweeners, yet will i bereave them, that there

will not be a man left: yea, woe also to them when i depart from them! gray-fruitful-ephraim, as i saw narrow-zur-tyrus, is planted in a pleasant place: but gray-fruitful-ephraim will bring forth his child-betweeners to the murderer. give them, vowelmovement-io-yeah: what wilt thou give? give them a miscarrying womb and dry breasts. all their visual-ra-toilness is in roll-gilgal: for there i hated them: for the visual-ra-toilness of their doings i will drive them out of mine house, i will love them no more: all their princes are revolvers. gray-fruitful-ephraim is smitten, their root is dried up, they will bear no fruit: yea, though they bring forth, yet will i slay even the beloved fruit of their womb. my theory will cast them away, because they did not hearken unto him: and they will be wanderers among the nations. immersed-to-theory-israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the butcher-places; according to the goodness of his land they have made goodly images. their heart is divided; now will they be found faulty: he will break down their butcher-places, he will spoil their images. for now they will say, we have no king, because we feared not vowelmovement-io-yeah; what then should a king do to us? they have strung strings, swearing falsely in making a covenant: thus crisis-lipping springeth up as hemlock in the furrows of the field. the inhabitants of keep-guard-samaria will fear because of the calves of house-strength-beth-aven: for the with-mum thereof will mourn over it, and the darkener-server thereof that rejoiced on it, for the weight thereof, because it is departed from it. it will be also carried unto pine-song-immersed-syria for a present to king much-jareb: gray-fruitful-ephraim will receive shame, and immersed-to-theory-israel will be ashamed of his own counsel. as for keep-guard-samaria, her king is cut off as the foam upon the water. the high-places-death-stages also of potency-aven the miss of immersed-to-theory-israel, will be destroyed: the thorn and the thistle will come up on their butcher-places; and they will say to the mountains, cover us; and to the hills, fall on us. o immersed-to-theory-israel, thou hast missed from the days of hill-gibeah: there they stood: the battle in hill-gibeah against child-betweeners of torment did not overtake them. it is in my desire that i should chastise them; and the with-mum will be added against them, when they will bind themselves in their two furrows. and gray-fruitful-ephraim is as an heifer that is taught, and loveth to tread out the corn; but i stopskipped upon her fair neck: i will make gray-fruitful-ephraim to ride; know-hand-judah will plow, and heel-topple-yakub will break his clods. slow to yourselves in being right, reap in mercy; break up your fallow ground: for it is time to seek vowelmovement-io-yeah, till he come and rain being right upon you. ye have plowed big-shot-tedness, ye have reaped torment; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. therefore will a tumult arise among thy with-mum, and all thy fortresses will be spoiled, as full-complete-shalman spoiled house-of-ambush-theory-beth-arbel in the day of battle: the mother was dashed in pieces upon her child-betweeners. so will house-theory-bethel do unto you because of your great visual-ra-toilness: in a morning will the king of immersed-to-theory-israel utterly be cut off. when immersed-to-theory-israel was a child, then i loved him, and called my child-betweener out of narrows-create-mizraim-egypt. as they called them, so they went from them: they butchered upon proprietary-baalim, and burned incense to graven images. i taught gray-fruitful-ephraim also to go, taking them by their arms; but they knew not that i healed them. i drew them with cords of a man, with bands of love: and i was to them as they that take off the yoke on their jaws, and i laid meat unto them. he will not return into the land

of narrows-create-mizraim-egypt, and the pine-song-immersed-syrian will be his king, because they refused to return. and the sword will abide on his cities, and will consume his branches, and devour them, because of their own counsels. and my with-mum are bent to backsliding from me: though they called them to the most high, none at all would exalt him. how will i give thee up, gray-fruitful-ephraim? how will i deliver thee, immersed-to-theory-israel? how will i make thee as earth-admah? how will i set thee as swollen-zeboim? mine heart is turned within me, my repentings are kindled together. i will not execute the fierceness of mine anger, i will not return to destroy gray-fruitful-ephraim: for i am theory, and not man; the perfected one in the nearin of thee: and i will not enter into the city. they will walk after vowelmovement-io-yeah: he will roar like a gather-lion: when he will roar, then child-betweeners will tremble from the west. they will tremble as a bird out of narrows-create-mizraim-egypt, and as a dove out of the land of pine-song-immersed-syria and i will place them in their houses, saith vowelmovement-io-yeah. gray-fruitful-ephraim compasseth me about with lies, and the house of immersed-to-theory-israel with deceit: but know-hand-judah yet ruleth with theory, and is sticking-withful with the perfects. gray-fruitful-ephraim watcheth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the pine-song-immersed-syrians, and oil is carried into narrows-create-mizraim-egypt. vowelmovement-io-yeah hath also a controversy with know-hand-judah, and will punish heel-topple-yakub according to his ways; according to his doings will he recompense him. he took his brother by the heel in the womb, and by his strength he had power with theory: yea, he had power over the messenger, and prevailed: he wept, and made supplication unto him: he found him in house-theory-bethel, and there he stringed with us; even vowelmovement-io-yeah theory of troops; vowelmovement-io-yeah is his memorial. therefore turn thou to thy theory: keep mercy and crisis-lipping and wait on thy theory continually. he is a merchant, the balances of deceit are in his hand: he loveth to oppress, and gray-fruitful-ephraim said, yet i am become rich, i have found me out substance: in all my labours they will find none torment in me that were miss and i that am vowelmovement-io-yeah thy theory from the land of narrows-create-mizraim-egypt will yet make thee to dwell in tents, as in the days of the solemn feast. i have also stringed by the bringers, and i have multiplied visions, and used similitudes, by the ministry of the bringers. is there torment in roll-until-gilead? surely they are wear-out-vanity: they butcher bulls in roll-gilgal; yea, their butcher-places are as heaps in the furrows of the fields. and heel-topple-yakub fled into the country of high-aram-syria and immersed-to-theory-israel workd for a woman, and for a woman he kept sheep. and by a bringer vowelmovement-io-yeah brought immersed-to-theory-israel out of narrows-create-mizraim-egypt, and by a bringer was he preserved. gray-fruitful-ephraim provoked him to anger most bitterly: therefore will he leave his blood upon him, and his reproach will his vowelmovement-io-yeah return unto him. when gray-fruitful-ephraim stringed trembling, he exalted himself in immersed-to-theory-israel; but when he offended in possess-goods-lord he died. and now they miss more and more, and have did them images of their silver, and ideal-bullshit-idols according to their own understanding, all of it the doing of the craftsmen: they say of them, let the men that butcher kiss the calves. therefore they will be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. yet i am vowelmovement-io-yeah thy theory from the land of narrows-create-mizraim-egypt, and

thou will know no theory but me: for there is no saviour beside me. i did know thee in the place-of-word-desert, in the land of great drought. according to their look-after-pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. therefore i will be unto them as a thread-lion: as a leopard by the way will i observe them: i will meet them as a bear that is bereaved of her whelps, and will rend the remainder of their heart, and there will i devour them like a lbialion: the wild beast will tear them. o immersed-to-theory-israel, thou hast destroyed thyself; but in me is thine help. i will be thy king: where is any other that may secure thee in all thy cities? and thy criterion-lips of whom thou saidst, give me a king and princes? i gave thee a king in mine anger, and took him away in my wrath. the torment of gray-fruitful-ephraim is bound up; his miss is hid. the sorrows of a travailing woman will come upon him: he is an unwise child-betweener for he should not stay long in the place of the breaking forth of child-betweeners. i will ransom them from the power of the grave-ask; i will redeem them from death: o death, i will be thy plagues; o grave-ask, i will be thy destruction: repentance will be hid from mine eyes. though he be fruitful among his brethren, an east wind will come, the wind of vowelmovement-io-yeah will come up from the place-of-word-desert, and his spring will become dry, and his fountain will be dried up: he will spoil the treasure of all pleasant items. keep-guard-samaria will become desolate; for she hath rebelled against her theory: they will fall by the sword: their infants will be dashed in pieces, and their women with child will be ripped up. o immersed-to-theory-israel, return unto vowelmovement-io-yeah thy theory; for thou hast fallen by thine torment. take with you strings, and turn to vowelmovement-io-yeah: say unto him, take away all torment, and receive us graciously: so will we render the calves of our lips. pine-song-immersed-assyria will not secure us; we will not ride upon horses: neither will we say any more to the doing of our hands, ye are our theory: for in thee the fatherless findeth wombing. i will heal their backsliding, i will love them freely: for mine anger is turned away from him. i will be as the dew unto immersed-to-theory-israel: he will grow as the lily, and cast forth his roots as build-white-lebanon. his branches will spread, and his beauty will be as the olive tree, and his smell as build-white-lebanon. they that dwell under his shadow will return; they will revive as the corn, and grow as the vine: the scent thereof will be as the wine of build-white-lebanon. gray-fruitful-ephraim will say, what have i to do any more with ideal-bullshit-idols? i have heard him, and observed him: i am like a green fir tree. from me is thy fruit found. who is wise, and he will understand these things? prudent, and he will know them? for the ways of vowelmovement-io-yeah are right, and the right will walk in them: but the transgressors will fall therein.

vowelmovement-io-yeah string that came to yo-theory-joel betweener of seduce-theory-pethuel. hear this, ye old men, and give ear, all ye inhabitants of the land. hath this been in your days, or in the days of your fathers? tell ye your child-betweeners of it, and let your child-betweeners tell their child-betweeners, and their child-betweeners another generation. that which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. for a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a gather-lion, and he hath the cheek teeth of a lbia-lion. he hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. lament like a virgin girded with sackcloth for the man of her youth. the rest-absorber and the pouring is cut off from the alpha-beit-house of vowelmovement-io-yeah; the darkener-server, vowelmovement-io-yeah's immerses, mourn. the field is wasted, the earth mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. be ye ashamed, o ye manmen; howl, o ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. the vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the child-betweeners of men. gird yourselves, and lament, ye darkener-server: howl, ye immerses of the butcher-place: come, lie all night in sackcloth, ye immerses of my theory: for the rest-absorber and the pouring is withholden from the house of your theory. perfect ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the alpha-beit-house of vowelmovement-io-yeah your theory, and cry unto vowelmovement-io-yeah, alas for the day! for the day of vowelmovement-io-yeah is at hand, and as a destruction from the almighty will it come. is not the meat cut off before our eyes, yea, joy and gladness from the house of our theory? the seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. how do the beasts groan! the herds of animal are perplexed, because they have no look-after-pasture; yea, the flocks of sheep are made desolate. vowelmovement-io-yeah, to thee will i cry: for the fire hath devoured the look-after-pastures of the place-of-word-desert, and the flame hath burned all the trees of the field. the beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the look-after-pastures of the place-of-word-desert. blow ye the mouthpiece-trumpet in mark-zion, and sound an alarm in my perfected mountain: let all the inhabitants of the land tremble: for the day of vowelmovement-io-yeah cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great with-mum and a strong; there hath not been the world the like, neither will be any more after it, even to the years of many generations. a fire devoureth before them; and behind them a flame burneth: the land is as the garden of delight-while-eden before them, and behind them a desolate place-of-word-desert; yea, and nothing will escape them. the appearance of them is as the appearance of horses; and as horsemen, so will they run. like the noise of chariots on the tops of mountains will they leap, like the noise of a flame of fire that devoureth the stubble, as a strong with-mum set in battle array. before their face-turnings the with-mum will be much pained: all face-turnings will gather blackness. they will run like mighty men; they will climb the wall like men of war; and

they will march every one on his ways, and they will not break their ranks: neither will one thrust another; they will walk every one in his path: and when they fall upon the sword, they will not be wounded. they will run to and fro in the city; they will run upon the wall, they will climb up upon the houses; they will enter in at the windows like a thief. the land will quake before them; the namespaces will tremble: the sun and the moon will be dark, and the stars will withdraw their shining: and vowelmovement-io-yeah will utter his voice before his army: for his camp is very great: for he is strong that executeth his string: for the day of vowelmovement-io-yeah is great and very terrible; and who can abide it? therefore also now, saith vowelmovement-io-yeah, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto vowelmovement-io-yeah your theory: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the visual-ra-toil. who knoweth if he will return and repent, and leave a knee-ploping behind him; even a rest-absorber and a pouring unto vowelmovement-io-yeah your theory? blow the mouthpiece-trumpet in mark-zion, perfect a fast, call a solemn assembly: gather the with-mum, perfect the witness-until, assemble the elders, gather children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. let the darkener-server, the immerses of vowelmovement-io-yeah, weep between the porch and the butcher-place, and let them say, spare thy with-mum, vowelmovement-io-yeah, and give not thine heritage to reproach, that the nations should rule over them: wherefore should they say among the with-mum, where is their theory? then will vowelmovement-io-yeah be jealous for his land, and pity his with-mum. yea, vowelmovement-io-yeah will answer and say unto his with-mum, behold, i will send you corn, and wine, and oil, and ye will be satisfied therewith: and i will no more make you a reproach among the nations: but i will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face-turnings toward the east sea, and his hinder part toward the utmost sea, and his stink will come up, and his ill savour will come up, because he hath done great things. fear not, o earth; be glad and rejoice: for vowelmovement-io-yeah will do great things. be not afraid, ye beasts of the field: for the look-after-pastures of the place-of-word-desert do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. be glad then, ye child-betweeners of mark-zion, and rejoice in vowelmovement-io-yeah your theory: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. and the floors will be full of wheat, and the vats will overflow with wine and oil. and i will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which i sent among you. and ye will eat in plenty, and be satisfied, and rave the name-ther of vowelmovement-io-yeah your theory, that hath dealt wondrously with you: and my with-mum will never be ashamed. and ye will know that i am in the nearin of immersed-to-theory-israel, and that i am vowelmovement-io-yeah your theory, and none else: and my with-mum will never be ashamed. and it will come to pass afterward, that i will pour out my breath upon all flesh-immersed; and your child-betweeners and your child-betweenas will bring, your old men will dream dreams, your young men will see visions: and also upon the workers and upon the handmaids in those days will i pour out my breath. and i will shew wonders in the namespaces and in the land, blood, and fire, and pillars of smoke. the sun will be turned into darkness, and the moon into blood,

before the great and terrible day of vowelmovement-io-yeah come. and it will come to pass, that whosoever will call on the name-there of vowelmovement-io-yeah will be delivered: for in mount mark-zion and in cast-complete-jerusalem will be deliverance, as vowelmovement-io-yeah hath said, and in the remnant whom vowelmovement-io-yeah will call. for, behold, in those days, and in that time, when i will bring again the captivity of know-hand-judah and cast-complete-jerusalem, i will also gather all nations, and will bring them down into the valley of oh-yeah-decide-jehoshaphat, and will plead with them there for my with-mum and for my heritage immersed-to-theory-israel, whom they have scattered among the nations, and parted my land. and they have cast luts for my with-mum; and have given a boy for an feed-harlut, and sold a girl for wine, that they might drink. yea, and what have ye to do with me, o rock-narrow-create-tyre, and side-by-side-zidon, and all the coasts of palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will i return your recompence upon your own head; because ye have taken my silver and my gold, and have carried into your possibility-halls my goodly pleasant things: child-betweeners also of know-hand-judah and child-betweeners of cast-complete-jerusalem have ye sold unto the mud-dove-javan-greecens, that ye might remove them far from their border. behold, i will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: and i will sell your child-betweeners and your child-betweenas into the hand of child-betweeners of know-hand-judah, and they will sell them to the grandparents-sabeans, to a people far off: for vowelmovement-io-yeah hath stringed it. proclaim ye this among the corpse-nations; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords and your pruninghooks into spears: let the weak say, i am strong. assemble yourselves, and come, all ye nations, and gather yourselves together round about: thither cause thy mighty ones to come down, vowelmovement-io-yeah. let the nations be wakened, and come up to the valley of oh-yeah-decide-jehoshaphat: for there will i sit to criterion-lip all the nations round about. put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their visual-ra-toilness is great. multitudes, multitudes in the valley of decision: for the day of vowelmovement-io-yeah is near in the valley of decision. the sun and the moon will be darkened, and the stars will withdraw their shining. vowelmovement-io-yeah also will roar out of mark-zion, and utter his voice from cast-complete-jerusalem; and the namespaces and the land will shake: but vowelmovement-io-yeah will be the hope of his with-mum, and the strength of child-betweeners of immersed-to-theory-israel. so will ye know that i am vowelmovement-io-yeah your theory dwelling in mark-zion, my perfected mountain: then will cast-complete-jerusalem be perfected, and there will no strangers pass through her any more. and it will come to pass in that day, that the mountains will drop down new wine, and the hills will flow with milk, and all the rivers of know-hand-judah will flow with waters, and a fountain will come forth out of the alpha-beit-house of vowelmovement-io-yeah, and will water the valley of sailing-shitim. narrows-create-mizraim-egypt will be a desolation, and man-red-edom will be a desolate place-of-word-desert, for the violence against child-betweeners of know-hand-judah, because they have shed innocent blood in their land. but know-hand-judah will dwell to world, and cast-complete-jerusalem from generation to generation. for i will cleanse their blood that i have not cleansed: for vowelmovement-io-yeah dwelleth in mark-zion.

the strings of loaded-amos, who was among the sheep-watchers of stuck-tekoa, which he saw concerning immersed-to-theory-israel in the days of goat-strong-yeah-uziah king of know-hand-judah, and in the days of much-people-jeroboam betweener of give-up-joash king of immersed-to-theory-israel, two years before the earthquake. and he said, vowelmovement-io-yeah will roar from mark-zion, and utter his voice from cast-complete-jerusalem; and the habitations of the watchers will mourn, and the top of damp-unripe-grain-carmel will wither. thus saith vowelmovement-io-yeah; for three crimes of blood-bag-damascus, and for four, i will not turn away the punishment thereof; because they have threshed roll-until-gilead with threshing instruments of iron: but i will send a fire into the house of chest-look-at-theory-hazeal, which will devour the palaces of child-of-echo-ben-hadad. i will break also the bar of blood-bag-damascus, and cut off the inhabitant from the plain of potency-aven and him that holdeth the sceptre from the house of delight-while-eden: and the with-mum of high-aram-syria will go into captivity unto wall-kir saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah; for three crimes of courage-goat-gaza, and for four, i will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to man-red-edom: but i will send a fire on the wall of courage-goat-gaza, which will devour the palaces thereof: and i will cut off the inhabitant from fire-plunder-ashdod, and him that holdeth the sceptre from fire-light-ashkelon, and i will turn mine hand against essence-futile-ekron: and the remnant of the invade-grieve-palestinians will perish, saith the lord theory. thus saith vowelmovement-io-yeah; for three crimes of narrow-zur-tyrus, and for four, i will not turn away the punishment thereof; because they delivered up the whole captivity to man-red-edom, and remembered not the brotherly covenant: but i will send a fire on the wall of narrow-zur-tyrus, which will devour the palaces thereof. thus saith vowelmovement-io-yeah; for three crimes of man-red-edom, and for four, i will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever: but i will send a fire upon south-teman, which will devour the palaces of in-trouble-bozrah. thus saith vowelmovement-io-yeah; for three crimes of child-betweeners of with-ammon, and for four, i will not turn away the punishment thereof; because they have ripped up the women with child of roll-until-gilead, that they might enlarge their border: but i will kindle a fire in the wall of much-rabbah, and it will devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: and their king will go into captivity, he and his princes together, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah; for three crimes of from-father-moab, and for four, i will not turn away the punishment thereof; because he burned the bones of the king of man-red-edom into lime: but i will send a fire upon from-father-moab, and it will devour the palaces of kirioth: and from-father-moab will die with tumult, with shouting, and with the sound of the mouthpiece-trumpet and i will cut off the criterion-lip from the nearin thereof, and will slay all the princes thereof with him, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah; for three crimes of know-hand-judah, and for four, i will not turn away the punishment thereof; because they have despised the law of vowelmovement-io-yeah, and have not kept his sayings, and their lies caused them to err, after the which their fathers have walked: but i will send a fire upon know-hand-judah, and it will devour the palaces of cast-complete-jerusalem. thus saith vowelmovement-io-yeah; for three crimes of immersed-to-theory-israel, and

for four, i will not turn away the punishment thereof; because they sold the right for silver, and the poor for a pair of shoes; that pant after the dust of the land on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my perfected name-there and they lay themselves down upon clothes laid to pledge by every butcher-place, and they drink the wine of the condemned in the house of their theory. yet destroyed i the talker-amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet i destroyed his fruit from above, and his roots from beneath. also i brought you up from the land of narrows-create-mizraim-egypt, and led you forty years through the place-of-word-desert, to possess the land of the talker-amorite. and i raised up of your child-betweeners for bringers, and of your young men for separate-nazarites. is it not even thus, o ye child-betweeners of immersed-to-theory-israel? saith vowelmovement-io-yeah. but ye gave the separate-nazarites wine to drink; and directed the bringers, saying, bring not. behold, i am pressed under you, as a cart is pressed that is full of sheaves. therefore the flight will perish from the swift, and the strong will not strengthen his force, neither will the mighty deliver himself: neither will he stand that handleth the bow; and he that is swift of foot-geenital will not deliver himself: neither will he that rideth the horse deliver himself. and he that is courageous among the mighty will flee away naked in that day, saith vowelmovement-io-yeah. hear this string that vowelmovement-io-yeah hath stringed against you, o child-betweeners of immersed-to-theory-israel, against the whole family which i brought up from the land of narrows-create-mizraim-egypt, saying, you only have i known of all the families of the earth: therefore i will punish you for all your seasons. can two walk together, except they be agreed? will a gather-lion roar in the forest, when he hath no prey? will a kpir-young-lion cry out of his den, if he have taken nothing? can a bird fall in a snare upon the land, where no gin is for him? will one take up a snare from the land, and have taken nothing at all? will a mouthpiece-trumpet be blown in the city, and the with-mum not be afraid? will there be visual-ra-toil in a city, and vowelmovement-io-yeah hath not done it? surely the lord theory will do nothing, but he revealeth his secret unto his workers the bringers. the gather-lion hath roared, who will not fear? the lord theory hath stringed, who can but bring? publish in the palaces at fire-plunder-ashdod, and in the palaces in the land of narrows-create-mizraim-egypt, and say, assemble yourselves upon the mountains of keep-guard-samaria, and behold the great tumults in the nearin thereof, and the oppressed in the nearin thereof. for they know not to do right, saith vowelmovement-io-yeah, who store up violence and robbery in their palaces. therefore thus saith the lord theory; an adversary there will be even round about the land; and he will nearin down thy strength from thee, and thy palaces will be spoiled. thus saith vowelmovement-io-yeah; as the watcher taketh out of the mouth of the gather-lion two legs, or a piece of an ear; so will child-betweeners of immersed-to-theory-israel be taken out that dwell in keep-guard-samaria in the corner of a bed, and in blood-bag-damascus in a couch. hear ye, and testify in the house of heel-topple-yakub, saith the lord theory, the theory of troops, that in the day that i will visit the crimes of immersed-to-theory-israel upon him i will also visit the butcher-places of house-theory-bethel: and the ray-horns of the butcher-place will be cut off, and fall to the ground. and i will hit the winter house with the summer house; and the houses of ivory will perish, and the great houses will have an end, saith vowelmovement-io-yeah. hear this string, ye kine of at-tooth-bashan that are in the mountain of keep-guard-samaria, which oppress the poor, which crush the needy,

which say to their masters, bring, and let us drink. the lord theory hath sworn by his perfection, that, lo, the days will come upon you, that he will take you away with hooks, and your posterity with fishhooks. and ye will go out at the breaches, every cow at that which is before her; and ye will cast them into the palace, saith vowelmovement-io-yeah. come to house-theory-bethel, and transgress; at roll-gilgal multiply crime; and bring your butchers every morning, and your tithes after three years: and smoke a todhsacrifice of thanks with heaven, and proclaim and publish the free offerings: for this liketh you, o ye child-betweeners of immersed-to-theory-israel, saith the lord theory. and i also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith vowelmovement-io-yeah. and also i have withholden the rain from you, when there were yet three months to the harvest: and i caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. so two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith vowelmovement-io-yeah. i have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith vowelmovement-io-yeah. i have sent among you the pestilence after the manner of narrows-create-mizraim-egypt: your young men have i slain with the sword, and have taken away your horses; and i have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith vowelmovement-io-yeah. i have overthrown some of you, as theory overthrew splint-blood-sodom and sheaves-gomorra, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith vowelmovement-io-yeah. therefore thus will i do unto thee, o immersed-to-theory-israel: and because i will do this unto thee, prepare to meet thy theory, o immersed-to-theory-israel. for, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that doth the morning darkness, and treadeth upon the high-places-death-stages of the land, vowelmovement-io-yeah, the theory of troops, is his name-there hear ye this string which i take up against you, even a lamentation, o house of immersed-to-theory-israel. the virgin of immersed-to-theory-israel is fallen; she will no more rise: she is forsaken upon her land; there is none to raise her up. for thus saith the lord theory; the city that went out by a thousand will leave an hundred, and that which went forth by an hundred will leave ten, to the house of immersed-to-theory-israel. for thus saith vowelmovement-io-yeah unto the house of immersed-to-theory-israel, seek ye me, and ye will live: but seek not house-theory-bethel, nor enter into roll-gilgal, and pass not to well-of-satiated-seven-beersaba: for roll-gilgal will surely go into captivity, and house-theory-bethel will come to nought. seek vowelmovement-io-yeah, and ye will live; lest he break out like fire in the house of add-increase-yusif, and devour it, and there be none to quench it in house-theory-bethel. ye who turn crisis-lipping to wormwood, and leave off being right in the land, seek him that doth the seven stars and orion, and turneth the shadow of death into the morning, and doth the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face-turnings of the land: vowelmovement-io-yeah is his name-there that strengtheneth the spoiled against the strong, so that the spoiled will come against the fortress. they hate him that rebuketh in the gate, and they abhor him that speaketh impeccably. forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built-between houses of hewn stone, but ye will not dwell

in them; ye have planted pleasant vineyards, but ye will not drink wine of them. for i know your manifold crimes and your mighty misses: they afflict the right, they take a out-of-bribe, and they turn aside the poor in the gate from their right. therefore the prudent will keep silence in that time; for it is an visual-ra-toil time. seek good, and not visual-ra-toil, that ye may live: and so vowelmovement-io-yeah, the theory of troops, will be with you, as ye have spoken. hate the visual-ra-toil, and love the good, and establish crisis-lipping in the gate: it may be that vowelmovement-io-yeah theory of troops will be graceful unto the remnant of add-increase-yusif. therefore vowelmovement-io-yeah, the theory of troops, vowelmovement-io-yeah, saith thus; wailing will be in all streets; and they will say in all the highways, alas! alas! and they will call the manman to mourning, and such as are skillful of lamentation to wailing. and in all vineyards will be wailing: for i will pass through thee, saith vowelmovement-io-yeah. woe unto you that desire the day of vowelmovement-io-yeah! to what end is it for you? the day of vowelmovement-io-yeah is darkness, and not light. as if a man did flee from a gather-lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. will not the day of vowelmovement-io-yeah be darkness, and not light? even very dark, and no brightness in it? i hate, i despise your feast days, and i will not smell in your solemn assemblies. though ye up-on me up-ons and your rest-absorbers, i will not accept them: neither will i regard the completes of your fat beasts. take thou away from me the noise of thy songs; for i will not hear the melody of thy viols. but let crisis-lipping run down as waters, and being right as a mighty stream. have ye offered unto me butchers and rest-absorbers in the place-of-word-desert forty years, o house of immersed-to-theory-israel? but ye have borne the booth of your moloch and because-when-chiun your images, the star of your theory, which ye did to yourselves. therefore will i cause you to go into captivity beyond blood-bag-damascus, saith vowelmovement-io-yeah, whose name-there is the theory of troops. woe to them that are at ease in mark-zion, and trust in the mountain of keep-guard-samaria, which are named chief of the nations, to whom the house of immersed-to-theory-israel came! pass ye unto all-lodgings-calneh, and see; and from thence go ye to gourd-vessel-hamath the great: then go down to winepress-gath of the invade-grieve-palestinians: be they better than these kingdoms? or their border greater than your border? ye that put far away the visual-ra-toil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves items of music, like dude-dawud; that drink wine in bowls, and use-anoint themselves with the chief ointments: but they are not grieved for the affliction of add-increase-yusif. therefore now will they go captive with the first that go captive, and the banquet of them that stretched themselves will be removed. the lord theory hath sworn by himself, saith vowelmovement-io-yeah the theory of troops, i abhor the excellency of heel-topple-yakub, and hate his palaces: therefore will i deliver up the city with all that is therein. and it will come to pass, if there remain ten men in one house, that they will die. and a man's uncle will take him up, and he that burneth him, to bring out the bones out of the house, and will say unto him that is by the sides of the house, is there yet any with thee? and he will say, no. then will he say, hold thy tongue: for we may not make mention of the name-there of vowelmovement-io-yeah. for, behold, vowelmovement-io-yeah directs, and he will hit the great house with breaches, and the little house with clefts. will horses run upon the rock?

will one plow there with oxen? for ye have turned crisplipping into gall, and the fruit of being right into hemlock: ye which rejoice in a thing of nought, which say, have we not taken to us ray-horns by our own strength? but, behold, i will raise up against you a nation, o house of immersed-to-theory-israel, saith vowelmovement-io-yeah the theory of troops; and they will afflict you from the entering in of hot-hemath unto the river of the place-of-word-desert. thus hath the lord theory shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. and it came to pass, that when they had did an end of eating the grass of the land, then i said, o lord theory, forgive, i beseech thee: by whom will heel-topple-yakub arise? for he is small. vowelmovement-io-yeah repented for this: it will not be, saith vowelmovement-io-yeah. thus hath the lord theory shewed unto me: and, behold, the lord theory called to contend by fire, and it devoured the great deep, and did eat up a part. then said i, o lord theory, cease, i beseech thee: by whom will heel-topple-yakub arise? for he is small. vowelmovement-io-yeah repented for this: this also will not be, saith the lord theory. thus he shewed me: and, behold, vowelmovement-io-yeah stood upon a wall made by a plumbline, with a plumbline in his hand. and vowelmovement-io-yeah said unto me, loaded-amos, what seest thou? and i said, a plumbline. then said vowelmovement-io-yeah, behold, i will set a plumbline in the narin of my with-mum immersed-to-theory-israel: i will not again pass by them any more: and the high-places-death-stages of laugh-ishaq will be desolate, and the perfecteds of immersed-to-theory-israel will be laid waste; and i will rise against the house of much-people-jeroboam with the sword. then adopt-yeah-amaziah the darkener-server of house-theory-bethel sent to much-people-jeroboam king of immersed-to-theory-israel, saying, loaded-amos hath conspired against thee in the narin of the house of immersed-to-theory-israel: the land is not able to bear all his strings. for thus loaded-amos saith, much-people-jeroboam will die by the sword, and immersed-to-theory-israel will surely be led away captive out of their own land. also adopt-yeah-amaziah said unto loaded-amos, o thou seer, go, flee thee away into the land of know-hand-judah, and there eat bread, and bring there: but bring not again any more at house-theory-bethel: for it is the king's chapel, and it is the king's court. then answered loaded-amos, and said to adopt-yeah-amaziah, i was no bringer, neither was i a bringer's child-betweeners but i was an herdsman, and a gatherer of sycamore fruit: and vowelmovement-io-yeah took me as i followed the flock, and vowelmovement-io-yeah said unto me, go, bring unto my with-mum immersed-to-theory-israel. now therefore hear thou vowelmovement-io-yeah string: thou sayest, bring not against immersed-to-theory-israel, and drop not thy string against the house of laugh-ishaq. therefore thus saith vowelmovement-io-yeah; thy woman will be an feed-harlut in the city, and thy child-betweeners and thy daughters will fall by the sword, and thy earth will be divided by line; and thou wilt die in a polluted earth: and immersed-to-theory-israel will surely go into captivity forth of his earth. thus hath the lord theory shewed unto me: and behold a basket of summer fruit. and he said, loaded-amos, what seest thou? and i said, a basket of summer fruit. then said vowelmovement-io-yeah unto me, the end is come upon my with-mum of immersed-to-theory-israel; i will not again pass by them any more. and the song-immerseds of the possibility-hall will be howlings in that day, saith the lord theory: there will be many dead bodies in every place; they will cast them forth with silence. hear this, o ye that swallow up the needy, even to make the poor of the land to fail, saying, when will

the new moon be gone, that we may sell corn? and the seventh, that we may set forth wheat, making the tired-ephah small, and the light-shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? vowelmovement-io-yeah hath sworn by the excellency of heel-topple-yakub, surely i will never forget any of their doings. will not the land tremble for this, and every one mourn that dwelleth therein? and it will rise up wholly as a flood; and it will be cast out and drowned, as by the flood of narrows-create-mizraim-egypt. and it will come to pass in that day, saith the lord theory, that i will cause the sun to go down at noon, and i will darken the land in the clear day: and i will turn your feasts into mourning, and all your song-immerseds into lamentation; and i will bring up sackcloth upon all loins, and baldness upon every head; and i will make it as the mourning of an only son, and the end thereof as a bitter day. behold, the days come, saith the lord theory, that i will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the strings of vowelmovement-io-yeah: and they will wander from sea to sea, and from the north even to the east, they will run to and fro to seek vowelmovement-io-yeah string, and will not find it. in that day will the fair virgins and young men faint for thirst: they that swear by the miss of keep-guard-samaria, and say, thy theory, o discuss-court-dan liveth; and, the manner of well-of-satiated-seven-beersaba liveth; even they will fall, and never rise up again. i saw vowelmovement-io-yeah standing upon the butcher-place: and he said, hit the lintel of the opening, that the posts may shake: and cut them in the head, all of them; and i will slay the last of them with the sword: he that fleeth of them will not flee away, and he that escapeth of them will not be delivered. though they dig into hell-ask, thence will mine hand take them; though they climb up to namespaces thence will i bring them down: and though they hide themselves in the top of damp-unripe-grain-carmel, i will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will i direct the serpent, and he will bite them: and though they go into captivity before their enemies, thence will i direct the sword, and it will slay them: and i will set mine eyes upon them for visual-ra-toil, and not for good. and the lord theory of troops is he that toucheth the land, and it will melt, and all that dwell therein will mourn: and it will rise up wholly like a flood; and will be drowned, as by the flood of narrows-create-mizraim-egypt. it is he that build-betweeneth his stories in the namespaces and hath founded his troop in the land; he that calleth for the waters of the sea, and poureth them out upon the face-turnings of the land: vowelmovement-io-yeah is his name-there are ye not as child-betweeners of the cush-spindle-ethiopians unto me, o child-betweeners of immersed-to-theory-israel? saith vowelmovement-io-yeah. have not i brought up immersed-to-theory-israel out of the land of narrows-create-mizraim-egypt? and the invade-grieve-palestinians from button-solved-caph-tor, and the high-arams from wall-kir behold, the eyes of the lord theory are upon the missing kingdom, and i will destroy it from off the face-turnings of the earth; saving that i will not fishing-net-destroy the house of heel-topple-yakub, saith vowelmovement-io-yeah. for, lo, i will direct, and i will sift the house of immersed-to-theory-israel among all nations, like as corn is sifted in a sieve, yet will not the least grain fall upon the land. all the fauters of my with-mum will die by the sword, which say, the visual-ra-toil will not overtake nor prevent us. in that day will i raise up the booth of dude-dawd that is fallen, and close up the breaches thereof; and i will raise up his ruins, and i will build-betweeneth it as in the days of old: that they may possess the remnant of man-red-edom, and of all the nations,

which are called by my name-there saith vowelmovement-
io-yeah that doeth this. behold, the days come, saith vowel-
movement-io-yeah, that the plowman will overtake the
reaper, and the treader of grapes him that soweth seed;
and the mountains will drop sweet wine, and all the hills
will melt. and i will bring again the captivity of my with-
mum of immersed-to-theory-israel, and they will build-
between the waste cities, and inhabit them; and they will
plant vineyards, and drink the wine thereof; they will also
do gardens, and eat the fruit of them. and i will plant them
upon their land, and they will no more be pulled up out of
their land which i have given them, saith vowelmovement-
io-yeah thy theory.

the vision of work-the-yeah-obadiah. thus saith the lord theory concerning man-red-edom; we have heard a rumour from vowelmovement-io-yeah, and an ambassador is sent among the nations, arise ye, and let us rise up against her in battle. behold, i have made thee small among the nations: thou art greatly despised. the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, who will bring me down to the ground? though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will i bring thee down, saith vowelmovement-io-yeah. if thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? how are the things of do-esau searched out! how are his hidden things sought up! all the men of thy confederacy have brought thee even to the border: the men that were at complete with thee have deceived thee, and prevailed against thee; that they eat thy bread have laid a wound under thee: there is none understanding in him. will i not in that day, saith vowelmovement-io-yeah, even destroy the wise men out of man-red-edom, and understanding out of the mount of do-esau? and thy mighty men, o south-teman, will be dismayed, to the end that every one of the mount of do-esau may be cut off by slaughter. for thy violence against thy brother heel-topple-yakub shame will cover thee, and thou will be cut off to world. in the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast luts upon cast-complete-jerusalem, even thou wast as one of them. but thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over child-betweeners of know-hand-judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress. thou shouldst not have entered into the gate of my with-mum in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress. for the day of vowelmovement-io-yeah is near upon all the nations: as thou hast done, it will be done unto thee: thy reward will return upon thine own head. for as ye have drunk upon my perfected mountain, so will all the nations drink continually, yea, they will drink, and they will swallow down, and they will be as though they had not been. but upon mount mark-zion will be deliverance, and there will be perfection; and the house of heel-topple-yakub will possess their possessions. and the house of heel-topple-yakub will be a fire, and the house of add-increase-yusif a flame, and the house of do-esau for stubble, and they will kindle in them, and devour them; and there will not be any remaining of the house of do-esau; for vowelmovement-io-yeah hath stringed it. and they of the south will possess the mount of do-esau; and they of the plain the invade-grieve-palestinians: and they will possess the fields of gray-fruitful-ephrain, and the fields of keep-guard-samaria: and righthand-child-benjamin will possess roll-until-gilead. and the captivity of this troop of child-betweeners of immersed-to-theory-israel will possess that of the buy-canaanites, even unto refine-zarephath; and the captivity of cast-complete-jerusalem, which is in edge-book-sepharad, will possess the cities of the south. and saviours will come up on mount mark-zion to criterion-lip the mount of do-esau; and the kingdom will be vowelmovement-io-yeah's.

now vowelmovement-io-yeah string came unto dove-yunas between of true-amittai, saying, arise, go to house-pasture-nineveh, that great city, and cry against it; for their visual-ra-toilness is come up before me. but dove-yunas rose up to flee unto cypress-cedar-tarshish from the presence of vowelmovement-io-yeah, and went down to beauty-joppa; and he found a ship going to cypress-cedar-tarshish: so he paid the fare thereof, and went down into it, to go with them unto cypress-cedar-tarshish from the presence of vowelmovement-io-yeah. but vowelmovement-io-yeah sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. then the mariners were afraid, and cried every man unto his theory, and cast forth the items that were in the ship into the sea, to lighten it of them. but dove-yunas was gone down into the sides of the ship; and he lay, and was fast asleep. so the shipmaster came to him, and said unto him, what meanest thou, o sleeper? arise, call upon thy theory, if so be that theory will think upon us, that we perish not. and they said every one to his fellow, come, and let us cast luts, that we may know for whose cause this visual-ra-toil is upon us. so they cast luts, and the lut fell upon dove-yunas. then said they unto him, tell us, we pray thee, for whose cause this visual-ra-toil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what wim-mum art thou? and he said unto them, i am an cross-over-hebrew; and i fear vowelmovement-io-yeah, the theory of namespaces which hath did the sea and the dry land. then were the men exceedingly afraid, and said unto him. why hast thou done this? for the men knew that he fled from the presence of vowelmovement-io-yeah, because he had told them. then said they unto him, what will we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. and he said unto them, take me up, and cast me forth into the sea; so will the sea be calm unto you: for i know that for my sake this great tempest is upon you. nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. wherefore they cried unto vowelmovement-io-yeah, and said, we beseech thee, vowelmovement-io-yeah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, vowelmovement-io-yeah, hast done as it was good in the eyes of thee. so they look up dove-yunas, and cast him forth into the sea: and the sea ceased from her raging. then the men feared vowelmovement-io-yeah exceedingly, and chof-fered a butcher unto vowelmovement-io-yeah, and made vows. now vowelmovement-io-yeah had prepared a great fish to swallow up dove-yunas. and dove-yunas was in the belly of the fish three days and three nights. then dove-yunas prayed unto vowelmovement-io-yeah his theory out of the fish's belly, and said, i cried by reason of mine affliction unto vowelmovement-io-yeah, and he heard me; out of the belly of hell-ask cried i, and thou hearest my voice. for thou hast cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy sieves stopskipped me. then i said, i am cast out of thy sight; yet i will look again toward thy perfected possibility-hall. the waters compassed me about, even to the self: the depth closed me round about, the weeds were wrapped about my head. i went down to the bottoms of the mountains; the land with her bars was about me to world: yet hast thou brought up my life from corruption, vowelmovement-io-yeah my theory. when my self fainted within me i remembered vowelmovement-io-yeah: and my prayer came in unto thee, into thine perfected possibility-hall. they that keep lying vanities forsake their own mercy. but i will butcher unto thee with the voice of thanks; i will pay that that i have vowed. securing is of vowelmovement-io-yeah. and vowelmovement-io-

yeah spake unto the fish, and it vomited out dove-yunas upon the dry land. and vowelmovement-io-yeah string came unto dove-yunas the second time, saying, arise, go unto house-pasture-nineveh, that great city, and preach unto it the preaching that i bid thee. so dove-yunas arose, and went unto house-pasture-nineveh, according to vowelmovement-io-yeah string. now house-pasture-nineveh was an exceeding great city of three days' journey. and dove-yunas began to enter into the city a day's journey, and he cried, and said, yet forty days, and house-pasture-nineveh will be overthrown. so the people of house-pasture-nineveh stuck with theory, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. for string came unto the king of house-pasture-nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. and he caused it to be proclaimed and published through house-pasture-nineveh by the decree of the king and his nobles, saying, let neither man nor beast, cattle nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto theory: yea, let them turn every one from his visual-ra-toil way, and from the violence that is in their hands. who can tell if theory will turn and repent, and turn away from his fierce anger, that we perish not? and theory saw their doings, that they turned from their visual-ra-toil way; and theory repented of the visual-ra-toil, that he had said that he would do unto them; and he did it not. but i visual-ra-toil-ra-toilized dove-yunas visual-ra-toil-ra-toilly, and he was very angry. and he prayed unto vowelmovement-io-yeah, and said, i pray thee, vowelmovement-io-yeah, was not this my stringing, when i was yet in my country? therefore i fled before unto cypress-cedar-tarshish: for i knew that thou art a gracious theory, and merciful, slow to anger, and of great kindness, and repentest thee of the visual-ra-toil. therefore now, vowelmovement-io-yeah, take, i beseech thee, my life from me; for it is better for me to die than to live. then said vowelmovement-io-yeah, doest thou well to be angry? so dove-yunas went out of the city, and sat on the east side of the city, and there did him a booth, and sat under it in the shadow, till he might see what would become of the city. and vowelmovement-io-yeah theory prepared a gourd, and made it to come up over dove-yunas, that it might be a shadow over his head, to deliver him from his grief. so dove-yunas was exceeding glad of the gourd. but theory prepared a worm when the morning rose the next day, and it smote the gourd that it withered. and it came to pass, when the sun did arise, that theory prepared a vehement east wind; and the sun beat upon the head of dove-yunas, that he fainted, and wished in himself to die, and said, it is better for me to die than to live. and theory said to dove-yunas, doest thou well to be angry for the gourd? and he said, i do well to be angry, even unto death. then said vowelmovement-io-yeah, thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not i spare house-pasture-nineveh, that great city, wherein are more then sixscore thousand persons that cannot discern between their right hand and their left hand; and also much animal

vowelmovement-io-yeah string that came to who's-coward-michah the legacy-morasthite in the days of yeah-perfect-jotham, grip-ahaz, and strong-oh-yeah-hezekiah, kings of know-hand-judah, which he saw concerning keep-guard-samaria and cast-complete-jerusalem. hear, all ye with-mum; hearken, o land, and all that therein is: and let the lord theory be witness against you, vowelmovement-io-yeah from his perfected possibility-hall. for, behold, vowelmovement-io-yeah cometh forth out of his place, and will come down, and tread upon the high-places-death-stages of the land. and the mountains will be molten under him, and the valleys will be cleft, as wax before the fire, and as the waters that are poured down a steep place. for the crime of heel-topple-yakub is all this, and for the misses of the house of immersed-to-theory-israel. what is the crime of heel-topple-yakub? is it not keep-guard-samaria? and what are the high-places-death-stages of know-hand-judah? are they not cast-complete-jerusalem? therefore i will make keep-guard-samaria as an heap of the field, and as plantings of a vineyard: and i will pour down the stones thereof into the valley, and i will discover the foundations thereof. and all the graven images thereof will be beaten to pieces, and all the hires thereof will be burned with the fire, and all the ideal-bullshit-idols thereof will i lay desolate: for she gathered it of the hire of an feed-harlut, and they will return to the hire of an feed-harlut. therefore i will wail and howl, i will go stripped and naked: i will do a wailing like the dragons, and mourning as the owls. for her wound is incurable; for it is come unto know-hand-judah; he is come unto the gate of my with-mum, even to cast-complete-jerusalem. declare ye it not at winepress-gath weep ye not at all: in the house of aphrah roll thyself in the dust. pass ye away, thou inhabitant of threshold-saphir, having thy shame naked: the inhabitant of sheep-zaanan came not forth in the mourning of house-of-nobility-beth-ezel; he will receive of you his standing. for the inhabitant of bitter-authority-maroth waited carefully for good: but visual-ra-toil came down from vowelmovement-io-yeah unto the gate of cast-complete-jerusalem. o thou inhabitant of strike-lachish, bind the chariot to the swift beast: she is the headstart of the miss to the daughter-housa of mark-zion: for the crimes of immersed-to-theory-israel were found in thee. therefore will thou give presents to heritage-winepress-more-sheth-gath: the houses of disappoint-achzib will be a lie to the kings of immersed-to-theory-israel. yet will i bring an heir unto thee, o inhabitant of from-her-head-mare-shah: he will come unto until-why-adullam the weight of immersed-to-theory-israel. make thee bald, and poll thee for thy delicate child-betweeners; enlarge thy baldness as the eagle; for they are gone into captivity from thee. woe to them that devise torment, and work visual-ra-toil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. and they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. therefore thus saith vowelmovement-io-yeah; behold, against this family do i devise an visual-ra-toil, from which ye will not remove your necks; neither will ye go haughtily: for this time is visual-ra-toil. in that day will one take up a parable against you, and lament with a doleful lamentation, and say, we be utterly spoiled: he hath changed the portion of my with-mum: how hath he removed it from me! turning away he hath divided our fields. therefore thou will have none that will cast a cord by lut in the witness-until of vowelmovement-io-yeah. bring ye not, say they to them that bring: they will not bring to them, that they will not take shame. o thou that art named the house of heel-topple-yakub, is breath of vowelmovement-io-yeah straitened? are these his doings? do not my strings do good to him that walketh uprightly? even of late

my with-mum is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. the women of my with-mum have ye cast out from their pleasant houses; from their children have ye taken away my glory to world. arise ye, and depart; for this is not your rest: because it is polluted, it will destroy you, even with a sore destruction. if a man walking in breath and falsehood do lie, saying, i will bring unto thee of wine and of strong drink; he will even be the bringer of this with-mum. i will surely assemble, o heel-topple-yakub, all of thee; i will surely gather the remnant of immersed-to-theory-israel; i will put them together as the sheep of in-trouble-bozrah, as the flock in the midst of their fold: they will make great noise by reason of the multitude of men. the breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king will pass before them, and vowelmovement-io-yeah on the head of them. and i said, hear, i pray you, o heads of heel-topple-yakub, and ye princes of the house of immersed-to-theory-israel; is it not for you to know crisis-lipping who hate the good, and love the visual-ra-toil; who pluck off their skin from off them, and their flesh-immersed from off their bones; who also eat the flesh-immersed of my with-mum, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh-immersed within the caldron. then will they cry unto vowelmovement-io-yeah, but he will not hear them: he will even hide his face-turnings from them at that time, as they have behaved themselves ill in their doings. thus saith vowelmovement-io-yeah concerning the bringers that make my with-mum err, that bite with their teeth, and cry, complete; and he that putteth not into their mouths, they even prepare war against him. therefore night will be unto you, that ye will not have a vision; and it will be dark unto you, that ye will not divine; and the sun will go down over the bringers, and the day will be dark over them. then will the seers be ashamed, and the diviners confounded: yea, they will all cover their lips; for there is no answer of theory. but truly i am full of power by breath of vowelmovement-io-yeah, and of crisis-lipping and of might, to declare unto heel-topple-yakub his crime, and to immersed-to-theory-israel his miss hear this, i pray you, ye heads of the house of heel-topple-yakub, and princes of the house of immersed-to-theory-israel, that abhor crisis-lipping and pervert all equity. they build-between up mark-zion with blood, and cast-complete-jerusalem with torment. the heads thereof criterion-lip for reward, and the darkener-server thereof teach for hire, and the bringers thereof divine for money: yet will they lean upon vowelmovement-io-yeah, and say, is not vowelmovement-io-yeah nearin us? none visual-ra-toil can come upon us. therefore will mark-zion for your sake be plowed as a field, and cast-complete-jerusalem will become heaps, and the mountain of the house as the high-places-death-stages of the forest. but in the last days it will come to pass, that the mountain of the alpha-beit-house of vowelmovement-io-yeah will be established in the head of the mountains, and it will be exalted above the hills; and with-mum will flow unto it. and many nations will come, and say, come, and let us go up to the mountain of vowelmovement-io-yeah, and to the house of the theory of heel-topple-yakub; and he will teach us of his ways, and we will walk in his paths: for the drops-of-teaching-torah will go forth of mark-zion, and vowelmovement-io-yeah string from cast-complete-jerusalem. and he will criterion-lip among many with-mum, and rebuke strong nations afar off; and they will beat their swords into plowshares, and their spears into pruninghooks: nation will not lift up a sword against nation, neither will they learn war any more. but they will sit every man under his vine and under his fig tree; and none will make them afraid:

for the mouth of vowelmovement-io-yeah of troops hath stringed it. for all with-mum will walk every one in the name-there of his theory, and we will walk in the name-there of vowelmovement-io-yeah our theory to the worlds of worlds. in that day, saith vowelmovement-io-yeah, will i assemble her that halteth, and i will gather her that is driven out, and her that i have afflicted; and i will make her that halted a remnant, and her that was cast far off a strong nation: and vowelmovement-io-yeah will king over them in mount mark-zion from henceforth, even world. and thou, o tower of the flock, the strong hold of the daughter-housa of mark-zion, unto thee will it come, even the first dominion; the kingdom will come to the daughter-housa of cast-complete-jerusalem. now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. be in pain, and labour to bring forth, o daughter-housa of mark-zion, like a woman in travail: for now will thou go forth out of the city, and thou wilt dwell in the field, and thou wilt go even to mix-wear-out-babylon: there will thou be delivered; there vowelmovement-io-yeah will redeem thee from the hand of thine enemies. now also many nations are added against thee, that say, let her be ceased, and let our eye look upon mark-zion. but they know not the thoughts of vowelmovement-io-yeah, neither understand they his counsel: for he will gather them as the sheaves into the floor. arise and thresh, o daughter-housa of mark-zion: for i will make thine ray-horn iron, and i will make thy hoofs brass: and thou wilt beat in pieces many with-mum: and i will fill their gain unto vowelmovement-io-yeah, and their substance unto the lord of the whole land. now gather thyself in troops, o daughter-housa of troops: he hath laid siege against us: they will hit the criterion-lip of immersed-to-theory-israel with a rod upon the cheek. but thou, bread-house-bethlehem gray-fruitful-ephraim, though thou be little among the thousands of know-hand-judah, yet out of thee will he come forth unto me that is to be governor in immersed-to-theory-israel; whose goings forth have been from of old, from world. therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren will return unto child-betweeners of immersed-to-theory-israel. and he will stand and feed in the strength of vowelmovement-io-yeah, in the majesty of the name-there of vowelmovement-io-yeah his theory; and they will abide: for now will he be great for evers of the land. and this man will be the complete, when the pine-song-immersed-syrian will come into our land: and when he will tread in our palaces, then will we raise against him seven watchers, and eight principal men. and they will waste the land of pine-song-immersed-syria with the sword, and the land of rebellious-nimrod in the entrances thereof: thus will he deliver us from the pine-song-immersed-syrian, when he cometh into our land, and when he treadeth within our borders. and the remnant of heel-topple-yakub will be in the nearin of many with-mum as a dew from vowelmovement-io-yeah, as the showers upon the grass, that tarrieth not for man, nor waiteth for the child-betweeners of men. and the remnant of heel-topple-yakub will be nearin the corpse-nations in the nearin of many with-mum as a gather-lion nearin the beasts of the forest, as a kpir-young-lion nearin the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. thine hand will be lifted up upon thine adversaries, and all thine enemies will be cut off. and it will come to pass in that day, saith vowelmovement-io-yeah, that i will cut off thy horses out of the nearin of thee, and i will destroy thy chariots: and i will cut off the cities of thy land, and throw down all thy strong holds: and i will cut off spell-castercrafts out of thine hand; and thou wilt have no more soothsayers: thy graven images also

will i cut off, and thy standing images out of the nearin of thee; and thou wilt have no more partake the doing of thine hands. and i will pluck up thy prosperity-fortuna-asher-ahs out of the nearin of thee: so will i destroy thy cities. and i will execute vengeance in anger and fury upon the nations, such as they have not heard. hear ye now what vowelmovement-io-yeah saith; arise, contend thou before the mountains, and let the hills hear thy voice. hear ye, o mountains, vowelmovement-io-yeah's controversy, and ye strong foundations of the land: for vowelmovement-io-yeah hath a controversy with his with-mum, and he will plead with immersed-to-theory-israel. o my with-mum, what have i done unto thee? and wherein have i wearied thee? testify against me. for i brought thee up out of the land of narrows-create-mizraim-egypt, and re-deemed thee out of the house of workers; and i sent before thee draw-out-mose, box-harun, and bitter-merry-miriam. o my with-mum, remember now what beat-balak king of from-father-moab consulted, and what swallow-baalam betweener of burn-beor answered him from sailing-shitim unto roll-gilgal; that ye may know the being right of vowelmovement-io-yeah. wherewith will i come before vowelmovement-io-yeah, and bow myself before the high theory? will i come before him with up-ons, with calves of a year old? will vowelmovement-io-yeah be pleased with thousands of rams, or with ten thousands of rivers of oil? will i give my firstborn for my crime, the fruit of my body for the miss of my self? he hath shewed thee, o man, what is good; and what doth vowelmovement-io-yeah require of thee, but to do justly, and to love mercy, and to walk humbly with thy theory? vowelmovement-io-yeah's voice crieth unto the city, and the man of wisdom will see thy name-there hear ye the rod, and who hath appointed it. are there yet the treasures of big-shottedness in the house of the big-shot, and the scant measure that is abominable? will i count them pure with the big-shot balances, and with the bag of deceitful weights? for the rich men thereof are full of violence, and the inhabitants thereof have stringed lies, and their tongue is deceitful in their mouth. therefore also will i make thee sick in smiting thee, in making thee desolate because of thy misses. thou wilt eat, but not be satisfied; and thy casting down will be in the nearin of thee; and thou wilt take hold, but will not deliver; and that which thou deliverest will i give up to the sword. thou wilt sow, but no reap; thou wilt tread the olives, but no use-anoint thee with oil; and sweet wine, but will not drink wine. for the statutes of sheaf-omri are kept, and all the doings of the house of bro-dad-ahab, and ye walk in their counsels; that i should do thee a desolation, and the inhabitants thereof an hissing: therefore ye will bear the reproach of my with-mum. woe is me! for i am as when they have added the summer fruits, as the grapeleanings of the vintage: there is no cluster to eat: my self desired the firstripe fruit. the good man is perished out of the land: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. that they may do visual-ra-toil with both hands earnestly, the prince asketh, and the criterion-lip asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. the best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now will be their perplexity. trust ye not in a friend, put ye not confidence in a guide: keep the openings of thy mouth from her that lieth in thy bosom. for the child-betweener dishonoureth the father, the daughter-housa riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. therefore i will look unto vowelmovement-io-yeah; i will wait for the theory of my securing: my theory will hear me. rejoice not against me, o mine enemy:

when i fall, i will arise; when i sit in darkness, vowelmovement-io-yeah will be a light unto me. i will bear the indignation of vowelmovement-io-yeah, because i have missed against him, until he plead my cause, and execute crisilipping for me: he will bring me forth to the light, and i will behold his being right. then she that is mine enemy will see it, and shame will cover her which said unto me, where is vowelmovement-io-yeah thy theory? mine eyes will behold her: now will she be trodden down as the mire of the streets. in the day that thy walls are to be built-between, in that day will the decree be far removed. in that day also he will come even to thee from pine-song-immersed-syria and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. notwithstanding the land will be desolate because of them that dwell therein, for the fruit of their doings. watch thy with-mum with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of damp-unripe-grain-carmel: let them feed in at-tooth-bashan and roll-until-gilead, as in the days of old. according to the days of thy coming out of the land of narrows-create-mizraim-egypt will i shew unto him marvellous things. the nations will see and be confounded at all their might: they will lay their hand upon their mouth, their ears will be deaf. they will lick the dust like a serpent, they will move out of their holes like worms of the land: they will be afraid of vowelmovement-io-yeah our theory, and will fear because of thee. who is a theory like unto thee, that pardoneth torment, and passeth by the crime of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. he will turn again, he will have compassion upon us; he will subdue our seasons; and thou wilt cast all their misses into the depths of the sea. thou wilt perform the truth to heel-topple-yakub, and the mercy to their-wing-organ-ibrahim, which thou hast sworn unto our fathers from the days of old.

the burden of house-pasture-nineveh. the book of the vision of console-nahum the theory-difficulty-elkoshite. theory is jealous, and vowelmovement-io-yeah revengeth; vowelmovement-io-yeah revengeth, and is furious; vowelmovement-io-yeah will take vengeance on his adversaries, and he reserveth wrath for his enemies. vowelmovement-io-yeah is slow to anger, and great in power, and will not at all acquit the wicked: vowelmovement-io-yeah hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet-genitalia. he rebuketh the sea, and maketh it dry, and drieth up all the rivers: at-tooth-bashan languisheth, and damp-unripe-grain-carmel, and the flower of build-white-lebanon languisheth. the mountains quake at him, and the hills melt, and the land is burned at his presence, yea, the world, and all that dwell therein. who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. vowelmovement-io-yeah is good, a strong hold in the day of trouble; and he knoweth them that trust in him. but with an overrunning flood he will do an utter end of the place thereof, and darkness will pursue his enemies. what do ye imagine against vowelmovement-io-yeah? he will do an utter end: affliction will not rise up the second time. for while they be folded together as thorns, and while they are drunken as drunkards, they will be devoured as stubble fully dry. there is one come out of thee, that imagineth visual-ra-toil against vowelmovement-io-yeah, a wicked counsellor. thus saith vowelmovement-io-yeah; though they be quiet, and likewise many, yet thus will they be cut down, when he will pass through. though i have afflicted thee, i will afflict thee no more. for now will i break his yoke from off thee, and will burst thy bonds in sunder. and vowelmovement-io-yeah hath given a directment concerning thee, that no more of thy name-there be sown: out of the house of thy theory will i cut off the graven image and the molten image: i will make thy grave; for thou art vile. behold upon the mountains the feet-genitalia of him that bringeth good tidings, that publisheth complete! o know-hand-judah, keep thy solemn feasts, perform thy vows: for the wicked will no more pass through thee; he is utterly cut off. he that dasheth in pieces is come up before thy face-turnings: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. for vowelmovement-io-yeah hath turned away the excellency of heel-topple-yakub, as the excellency of immersed-to-theory-israel: for the emptiers have emptied them out, and marred their vine branches. the shield of his mighty men is made red, the valiant men are in two caterpillars: the chariots will be with flaming torches in the day of his preparation, and the fir trees will be terribly shaken. the chariots will rage in the streets, they will justle one against another in the broad ways: they will seem like torches, they will run like the lightnings. he will recount his worthies: they will stumble in their walk; they will make haste to the wall thereof, and the defence will be prepared. the gates of the rivers will be opened, and the palace will be dissolved. and advice-huzzab will be led away captive, she will be brought up, and her maids will lead her as with the voice of doves, tabering upon their breasts. but house-pasture-nineveh is of old like a pool of water: yet they will flee away. stand, stand, will they cry; but none will look back. take ye the spoil of silver, take the spoil of gold: for there is none end of the store and weight out of all the pleasant item. she is empty, and void, and waste: and the heart melteth, and the knees hit together, and much pain is in all loins, and the face-turnings of them all gather blackness. where is the residence of the gather-lions, and the feedingplace of the kpir-young-lions, where the gather-lion, even the lbia-lion, walked, and the gather-lion's whelp, and none made them afraid?

the gather-lion did tear in pieces enough for his whelps, and strangled for his lbia-lion, and filled his holes with prey, and his dens with ravin. behold, i am against thee, saith vowelmovement-io-yeah of troops, and i will burn her chariots in the smoke, and the sword will devour thy kpir-young-lions: and i will cut off thy prey from the land, and the voice of thy messengers will no more be heard. woe to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. the horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses: because of the multitude of the feed-whoredoms of the wellfavoured feed-harlut, the mistress of spell-castercrafts, that selleth nations through her feed-whoredoms, and families through her spell-castercrafts. behold, i am against thee, saith vowelmovement-io-yeah of troops; and i will discover thy skirts upon thy face-turnings, and i will shew the nations thy nakedness, and the kingdoms thy shame. and i will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock. and it will come to pass, that all they that look upon thee will flee from thee, and say, house-pasture-nineveh is laid waste: who will bemoan her? whence will i seek comforters for thee? art thou better than populous no, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? cush-spindle-ethiopia and narrows-create-mizraim-egypt were her strength, and it was infinite; open-put and heart-lubim-lybians were thy helpers. yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. thou also will be drunken: thou will be hid, thou also will seek strength because of the enemy. all thy strong holds will be like fig trees with the firstripe figs: if they be shaken, they will even fall into the mouth of the eater. behold, thy with-mum in the nearin of thee are women: the gates of thy land will be set wide open unto thine enemies: the fire will devour thy bars. draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln. there will the fire devour thee; the sword will cut thee off, it will eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. thou hast multiplied thy merchants above the stars of namespaces the cankerworm spoileth, and fleeth away. thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. thy watchers slumber, o king of pine-song-immersed-syria thy nobles will dwell in the dust: thy with-mum is scattered upon the mountains, and no man gathereth them. there is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee will clap the hands over thee: for upon whom hath not thy visual-ra-toilness passed continually?

the burden which fragrant-plant-embrace-habakkuk the bringer did see. vowelmovement-io-yeah, how long will i cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not secure! why dost thou shew me torment, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. therefore the drops-of-teaching-torah is slackened, and crisis-lipping doth never go forth: for the big-shot doth compass about the right; therefore wrong crisis-lipping proceedeth. behold ye among the nations, and regard, and wonder marvelously: for i will work a work in your days which ye will not stick with, though it be told you. for, lo, i raise up the as-genies-kasdimms, that bitter and hasty nation, which will march through the breadth of the land, to possess the dwelling-places that are not their's. they are terrible and dreadful: their crisis-lipping and their dignity will proceed of themselves. their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen will spread themselves, and their horsemen will come from far; they will fly as the eagle that hasteth to eat. they will come all for violence: their face-turningss will sup up as the east wind, and they will gather the captivity as the sand. and they will scoff at the kings, and the princes will be a scorn unto them: they will deride every strong hold; for they will heap dust, and take it. then will his mind change, and he will stopskip on and offend, imputing this his power unto his theory. art thou not from everlasting, vowelmovement-io-yeah my theory, mine perfected one? we will not die. vowelmovement-io-yeah, thou hast ordained them for crisis-lipping and, o mighty theory, thou hast established them for correction. thou art of top-brighter eyes than to behold visual-ra-toil, and canst not look on torment: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the big-shot devoureth the man that is more right than he? and dost men as the fishes of the sea, as the creeping things, that have no governor over them? they take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. therefore they butcher unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat pleteuous. will they therefore empty their net, and not spare continually to slay the nations? i will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what i will answer when i am reproved. and vowelmovement-io-yeah answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it. for the vision is yet for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. behold, his self which is lifted up is not upright in him: but the right will live by his sticking-with. yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell-ask, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all with-mum: will not all these take up a parable against him, and a taunting proverb against him, and say, woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! will they not rise up suddenly that will bite thee, and awake that will vex thee, and thou wilt be for booties unto them? because thou hast spoiled many nations, all the remnant of the with-mum will spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. woe to him that coveteth an visual-ra-toil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of visual-ra-toil! thou hast consulted shame to thy house by cutting off many with-mum, and hast missed against thy self. for

the stone will cry out of the wall, and the beam out of the timber will answer it. woe to him that build-betweeneth a town with blood, and stablisheth a city by torment! behold, is it not of vowelmovement-io-yeah of troops that the with-mum will labour in the very fire, and the with-mum will weary themselves for very wear-out-vanity? for the land will be filled with the knowledge of the weight of vowelmovement-io-yeah, as the waters cover the sea. woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! thou art filled with shame for weight: drink thou also, and let thy foreskin be uncovered: the cup of vowelmovement-io-yeah's right hand will be turned unto thee, and shameful spewing will be on thy weight. for the violence of build-white-lebanon will cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. what profiteth the graven image that the dor thereof hath graven it; the molten image, and a teacher of lies, that the dor of his work trusteth therein, to do dumb ideal-bullshit-idols? woe unto him that saith to the wood, awake; to the dumb stone, arise, it will teach! behold, it is laid over with gold and silver, and there is no breath at all in the nearin of it. but vowelmovement-io-yeah is in his perfected possibility-hall: let all the land keep silence before him. a prayer of fragrant-plant-embrace-habakkuk the bringer upon shigionoth. vowelmovement-io-yeah, i have heard thy speech, and was afraid: vowelmovement-io-yeah, revive thy work in the nearin of the years, in the nearin of the years make known; in wrath remember wombng. the-ory came from south-teman, and the perfected one from mount magnificence-paran. basket-rock-selah. his glory covered the namespaces, and the land was full of his praise. and his brightness was as the light; he had ray-horns coming out of his hand: and there was the hiding of his power. before him went the pestilence, and burning coals went forth at his feet-genitalia. he stood, and measured the land: he beheld, and drove asunder the nations; and the world mountains were scattered, the perpetual hills did bow: his ways are world. i saw the tents of cushan in affliction: and the curtains of the land of discuss-court-midian did tremble. was vowelmovement-io-yeah displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of securing? thy bow was made quite naked, according to the oaths of the branches, even thy string. basket-rock-selah. thou didst cleave the land with rivers. the mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. the sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. thou didst march through the land in indignation, thou didst thresh the nations in anger. thou wentest forth for the securing of thy with-mum, even for securing with thine use-anointed; thou woundedst the head out of the house of the big-shot, by discovering the foundation unto the neck. basket-rock-selah. thou didst strike through with his canvas the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. thou didst walk through the sea with thine horses, through the heap of great waters. when i heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and i trembled in myself, that i might rest in the day of trouble: when he cometh up unto the with-mum, he will invade them with his troops. although the fig tree will not blossom, neither will fruit be in the vines; the labour of the olive will fail, and the fields will yield no meat; the flock will be cut off from the fold, and there will be no cattle in the stalls: yet i will rejoice in vowelmovement-io-yeah, i

will joy in the theory of my securing, vowelmovement-io-
yeah theory is my strength, and he will make my feet-geni-
talia like hinds' feet-genitalia, and he will make me to walk
upon mine high-places-death-stages. to the chief singer
on my stringed instruments.

vowelmovement-io-yeah string which came unto observe-cover-yeah-zephaniah betweener of my-african-spindle-stick-cushi, betweener of great-yeah-gedaliah, betweener of say-yeah-amariah, betweener of strong-yeah-hizkiah, in the days of despair-yeah-josiah betweener of mum-training-amon king of know-hand-judah. i will utterly consume all things from off the earth, saith vowelmovement-io-yeah. i will consume man and beast; i will consume the fowls of the namespaces and the fishes of the sea, and the stumblingblocks with the big-shot: and i will cut off man from off the earth, saith vowelmovement-io-yeah. i will also stretch out mine hand upon know-hand-judah, and upon all the inhabitants of cast-complete-jerusalem; and i will cut off the remnant of posess-goods-lord from this place, and the name-there of the chemarims with the darkener-server; and them that partake the troop of namespaces upon the housetops; and them that partake and that swear by vowelmovement-io-yeah, and that swear by your-king-moloch-malcham; and them that are turned back from vowelmovement-io-yeah; and those that have not sought vowelmovement-io-yeah, nor enquired for him. hold thy peace at the presence of the lord theory: for the day of vowelmovement-io-yeah is at hand: for vowelmovement-io-yeah hath prepared a butcher, he hath bid his guests. and it will come to pass in the day of vowelmovement-io-yeah's butcher, that i will punish the princes, and the king's child-betweeners, and all such as are clothed with strange-substantial apparel. in the same day also will i punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. and it will come to pass in that day, saith vowelmovement-io-yeah, that there will be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. howl, ye inhabitants of maktesh, for all the merchant with-mum are cut down; all they that bear silver are cut off. and it will come to pass at that time, that i will search cast-complete-jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, vowelmovement-io-yeah will not do good, neither will he do visual-ra-toil. therefore their goods will become a booty, and their houses a desolation: they will also build-between houses, but not inhabit them; and they will plant vineyards, but not drink the wine thereof. the great day of vowelmovement-io-yeah is near, it is near, and hasteth greatly, even the voice of the day of vowelmovement-io-yeah: the mighty man will cry there bitterly. that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the mouthpiece-trumpet and alarm against the fenced cities, and against the high towers. and i will bring distress upon men, that they will walk like blind men, because they have missed against vowelmovement-io-yeah: and their blood will be poured out as dust, and their flesh-immersed as the dung. neither their silver nor their gold will be able to deliver them in the day of vowelmovement-io-yeah's wrath; but the whole land will be devoured by the fire of his jealousy: for he will do even a speedy riddance of all them that dwell in the land. gather yourselves together, yea, gather together, o nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of vowelmovement-io-yeah come upon you, before the day of vowelmovement-io-yeah's anger come upon you. seek ye vowelmovement-io-yeah, all ye meek of the land, which have wrought his crisis-lipping seek being right, seek meekness: it may be ye will be hid in the day of vowelmovement-io-yeah's anger. for courage-goat-gaza will be forsaken, and fire-light-ashkelon a desolation: they will drive out fire-plunder-ashdod at the noon day, and essence-futile-ekron will be rooted up. woe unto the inhabitants of the sea coast, the nation of the

conscious-cherethites! vowelmovement-io-yeah string is against you; o buy-canaan the land of the invade-grieve-palestinians, i will even destroy thee, that there will be no inhabitant. and the sea coast will be dwellings and cottages for watchers, and folds for flocks. and the coast will be for the remnant of the house of know-hand-judah; they will feed thereupon: in the houses of fire-light-ashkelon will they lie down in the evening: for vowelmovement-io-yeah their theory will visit them, and turn away their captivity. i have heard the reproach of from-father-moab, and the revilings of child-betweeners of with-ammon, whereby they have reproached my with-mum, and magnified themselves against their border. therefore as i live, saith vowelmovement-io-yeah of troops, the theory of immersed-to-theory-israel, surely from-father-moab will be as splint-blood-sodom, and child-betweeners of with-ammon as sheaves-gomorra, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my with-mum will spoil them, and the remnant of my with-mum will possess them. this will they have for their pride, because they have reproached and magnified themselves against the with-mum of vowelmovement-io-yeah of troops. vowelmovement-io-yeah will be terrible unto them: for he will famish all the theory of the land; and men will partake him, every one from his place, even all the isles of the nations. ye cush-spindle-ethiopians also, ye will be slain by my sword. and he will stretch out his hand against the north, and destroy pine-song-immersed-syria and will make house-pasture-nineveh a desolation, and dry like a place-of-word-desert. and flocks will lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern will lodge in the upper lintels of it; their voice will sing in the windows; desolation will be in the thresholds; for he will uncover the cedar work. this is the rejoicing city that dwelt carelessly, that said in her heart, i am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her will hiss, and wag his hand. woe to her that is filthy and polluted, to the oppressing city! she obeyed not the voice; she received not correction; she trusted not in vowelmovement-io-yeah; she drew not near to her theory. her princes within her are roaring gather-lions; her criterion-lips are evening wolves; they gnaw not the bones till the morrow. her bringers are light and treacherous persons: her darkener-server have polluted the perfected, they have done violence to the drops-of-teaching-torah the right vowelmovement-io-yeah is in the nearin thereof; he will not do torment: every morning doth he bring his crisis-lipping to light, he faileth not; but the unjust knoweth no shame. i have cut off the nations: their towers are desolate; i made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. i said, surely thou wilt fear me, thou wilt receive instruction; so their residence should not be cut off, howsoever i punished them: but they rose early, and corrupted all their doings. therefore wait ye upon me, saith vowelmovement-io-yeah, until the day that i rise up to the prey: for my determination is to gather the nations, that i may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the land will be devoured with the fire of my jealousy. for then will i turn to the with-mum a clear language, that they may all call upon the name-there of vowelmovement-io-yeah, to work for him with one consent. from beyond the rivers of cush-spindle-ethiopia my suppliants, even the daughter-housa of my dispersed, will bring mine rest-absorber. in that day will thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then i will take away out of the nearin of thee them that rejoice in thy pride, and thou wilt no more be haughty because of my perfected mountain. i will

also leave in the nearin of thee an afflicted and poor with-
mum, and they will trust in the name-there of vowelmove-
ment-io-yeah. the remnant of immersed-to-theory-israel
will not do torment, nor speak lies; neither will a deceit-
ful tongue be found in their mouth: for they will feed and
lie down, and none will do them afraid. sing, o daughter-
housa of mark-zion; shout, o immersed-to-theory-israel;
be glad and rejoice with all the heart, o daughter-housa of
cast-complete-jerusalem. vowelmovement-io-yeah hath
taken away thy crisis-lippings, he hath cast out thine en-
emy: the king of immersed-to-theory-israel, even vowel-
movement-io-yeah, is in the nearin of thee: no see visual-
ra-toil any more. in that day it will be said to cast-com-
plete-jerusalem, fear thou not: and to mark-zion, let not
thine hands be slack. vowelmovement-io-yeah thy theory
in the nearin of thee is mighty; he will secure, he will re-
joice over thee with joy; he will rest in his love, he will joy
over thee with singing. i will gather them that are sorrow-
ful for the solemn assembly, who are of thee, to whom the
reproach of it was a burden. behold, at that time i will undo
all that afflict thee: and i will secure her that halteth, and
gather her that was driven out; and i will get them praise
and fame in every land where they have been put to shame.
at that time will i bring you again, in the time that i gather
you: for i will make you a name-there and a praise among
all with-mum of the land, when i turn back your captivity
before your eyes, saith vowelmovement-io-yeah.

in the second year of demand-darius the king, in the sixth month, in the first day of the month, came vowelmovement-io-yeah string by feast-haggai the bringer unto seed-pressed-out-of-bhabil-zerubbhabil between of ask-theory-shealtiel, governor of know-hand-judah, and to yeah-secure-isa between of i-o-is-right-josedech, the high darkener-server saying, thus speaketh vowelmovement-io-yeah of troops, saying, this with-mum say, the time is not come, the time that vowelmovement-io-yeah's house should be built-between. then came vowelmovement-io-yeah string by feast-haggai the bringer, saying, is it time for you, o ye, to dwell in your cieled houses, and this house lie waste? now therefore thus saith vowelmovement-io-yeah of troops; consider your ways. ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye cluthe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. thus saith vowelmovement-io-yeah of troops; consider your ways. go up to the mountain, and bring wood, and build-between the house; and i will take pleasure in it, and i will be given weight, saith vowelmovement-io-yeah. ye looked for much, and, lo it came to little; and when ye brought it home, i did blow upon it. why? saith vowelmovement-io-yeah of troops. because of mine house that is waste, and ye run every man unto his own house. therefore the namespaces over you is stayed from dew, and the land is stayed from her fruit. and i called for a drought upon the earth, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the earth bringeth forth, and upon men, and upon animal and upon all the labour of the hands. then seed-pressed-out-of-bhabil-zerubbhabil between of ask-theory-shealtiel, and yeah-secure-isa between of i-o-is-right-josedech, the high darkener-server with all the remnant of the with-mum, obeyed the voice of vowelmovement-io-yeah their theory, and the strings of feast-haggai the bringer, as vowelmovement-io-yeah their theory had sent him, and the with-mum did fear before vowelmovement-io-yeah. then spake feast-haggai vowelmovement-io-yeah's messenger in vowelmovement-io-yeah's message unto the with-mum, saying, i am with you, saith vowelmovement-io-yeah. and vowelmovement-io-yeah stirred up breath of seed-pressed-out-of-bhabil-zerubbhabil between of ask-theory-shealtiel, governor of know-hand-judah, and breath of yeah-secure-isa between of i-o-is-right-josedech, the high darkener-server and breath of all the remnant of the with-mum; and they came and did work in the alpha-beit-house of vowelmovement-io-yeah of troops, their theory, in the four and twentieth day of the sixth month, in the second year of demand-darius the king. in the seventh month, in the one and twentieth day of the month, came vowelmovement-io-yeah string by the bringer feast-haggai, saying, speak now to seed-pressed-out-of-bhabil-zerubbhabil between of ask-theory-shealtiel, governor of know-hand-judah, and to yeah-secure-isa between of i-o-is-right-josedech, the high darkener-server and to the residue of the with-mum, saying, who is left among you that saw this house in her first weight? and how do ye see it now? is it not in your eyes in comparison of it as nothing? yet now be strong, o seed-pressed-out-of-bhabil-zerubbhabil, saith vowelmovement-io-yeah; and be strong, o yeah-secure-isa, child-between of i-o-is-right-josedech, the high darkener-server and be strong, all ye with-mum of the land, saith vowelmovement-io-yeah, and work: for i am with you, saith vowelmovement-io-yeah of troops: according to the string that i covenanted with you when ye came out of narrows-create-mizraim-egypt, so my breath remaineth among you: fear ye not. for thus saith vowelmovement-io-yeah of troops; yet once, it is a little while,

and i will shake the namespaces, and the land, and the sea, and the dry land; and i will shake all nations, and the desire of all nations will come: and i will fill this house with weight, saith vowelmovement-io-yeah of troops. the silver is mine, and the gold is mine, saith vowelmovement-io-yeah of troops. the weight of this latter house will be greater than of the former, saith vowelmovement-io-yeah of troops; and in this place will i give complete, saith vowelmovement-io-yeah of troops. in the four and twentieth day of the ninth month, in the second year of demand-darius, came vowelmovement-io-yeah string by feast-haggai the bringer, saying, thus saith vowelmovement-io-yeah of troops; ask now the darkener-server concerning the drops-of-teaching-torah saying, if one bear perfected flesh-immersed in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, will it be perfected? and the darkener-server answered and said, no. then said feast-haggai, if one that is stained by a dead body touch any of these, will it be stained? and the darkener-server answered and said, it will be stained. then answered feast-haggai, and said, so is this with-mum, and so is this nation before me, saith vowelmovement-io-yeah; and so is every doing of their hands; and that which they nearin there is stained. and now, i pray you, consider from this day and upward, from before a stone was laid upon a stone in the possibility-hall of vowelmovement-io-yeah: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. i smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith vowelmovement-io-yeah. consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of vowelmovement-io-yeah's possibility-hall was laid, consider it. is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will i knee-pool you. and again vowelmovement-io-yeah string came unto feast-haggai in the four and twentieth day of the month, saying, speak to seed-pressed-out-of-bhabil-zerubbhabil, governor of know-hand-judah, saying, i will shake the namespaces and the land; and i will overthrow the throne of kingdoms, and i will destroy the strength of the kingdoms of the nations; and i will overthrow the chariots, and those that ride in them; and the horses and their riders will come down, every one by the sword of his brother. in that day, saith vowelmovement-io-yeah of troops, will i take thee, o seed-pressed-out-of-bhabil-zerubbhabil, my worker, between of ask-theory-shealtiel, saith vowelmovement-io-yeah, and will make thee as a signet: for i have chosen thee, saith vowelmovement-io-yeah of troops.

in the eighth month, in the second year of demand-darius, came vowelmovement-io-yeah string unto remem-ber-yeah-zakariyya, betweener of knee-bless-berechiah, betweener of up-to-iddo the bringer, saying, vowelmove-ment-io-yeah hath been sore displeased with your fathers. therefore say thou unto them, thus saith vowelmovement-io-yeah of troops; turn ye unto me, saith vowelmove-ment-io-yeah of troops, and i will turn unto you, saith vowelmovement-io-yeah of troops. be ye not as your fathers, unto whom the former bringers have cried, saying, thus saith vowelmovement-io-yeah of troops; turn ye now from your visual-ra-toil ways, and from your visual-ra-toil doings: but they did not hear, nor hearken unto me, saith vowelmovement-io-yeah. your fathers, where are they? and the bringers, do they live to world? but my strings and my statutes, which i directed my workers the bringers, did they not take hold of your fathers? and they returned and said, like as vowelmovement-io-yeah of troops thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. upon the four and twentieth day of the eleventh month, which is the month grandpa-sebat, in the second year of demand-darius, came vowelmovement-io-yeah string unto remem-ber-yeah-zakariyya, betweener of knee-bless-berechiah, betweener of up-to-iddo the bringer, saying, i saw by night, and beheld a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. then said i, o my lord, what are these? and the messenger that stringd with me said unto me, i will shew thee what these be. and the man that stood among the myrtle trees answered and said, these are they whom vowelmovement-io-yeah hath sent to walk to and fro through the land. and they answered the messenger of vowelmove-ment-io-yeah that stood among the myrtle trees, and said, we have walked to and fro through the land, and, behold, all the land sitteth still, and is at rest. then the messenger of vowelmovement-io-yeah answered and said, vowel-movement-io-yeah of troops, how long wilt thou not have wombing on cast-complete-jerusalem and on the cities of know-hand-judah, against which thou hast had indignation these threescore and ten years? and vowelmovement-io-yeah answered the messenger that stringd with me with good strings and comfortable strings. so the messenger that communed with me said unto me, cry thou, saying, thus saith vowelmovement-io-yeah of troops; i am jealous for cast-complete-jerusalem and for mark-zion with a great jealousy. and i am very sore displeased with the nations that are at ease: for i was but a little displeased, and they helped forward the affliction. therefore thus saith vowelmovement-io-yeah; i am returned to cast-complete-jerusalem with mercies: my house will be built-between in it, saith vowelmovement-io-yeah of troops, and a line will be stretched forth upon cast-complete-jerusalem. cry yet, saying, thus saith vowelmovement-io-yeah of troops; my cities through prosperity will yet be spread abroad; and vowelmovement-io-yeah will yet comfort mark-zion, and will yet choose cast-complete-jerusalem. then lifted i up mine eyes, and saw, and behold four ray-horns, and i said unto the messenger that stringd with me, what be these? and he answered me, these are the ray-horns which have scattered know-hand-judah, immersed-to-theory-israel, and cast-complete-jerusalem. and vowelmovement-io-yeah shewed me four carpenters. then said i, what come these to do? and he spake, saying, these are the ray-horns which have scattered know-hand-judah, so that no man did lift up his head: but these are come to fray them, to cast out the ray-horns of the corpse-nations, which lifted up their ray-horn over the land of know-hand-judah to scatter it. i lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. then

said i, whither goest thou? and he said unto me, to measure cast-complete-jerusalem, to see what is the breadth thereof, and what is the length thereof. and, behold, the messenger that stringd with me went forth, and another messenger went out to meet him, and said unto him, run, speak to this young man, saying, cast-complete-jerusalem will be inhabited as towns without walls for the multitude of men and animal therein: for i, saith vowelmove-ment-io-yeah, will be unto her a wall of fire round about, and will be the weight in the midst of her. ho, ho, come forth, and flee from the land of the north, saith vowel-movement-io-yeah: for i have spread you abroad as the four winds of the namespaces saith vowelmovement-io-yeah. deliver thyself, o mark-zion, that dwellest with the daughter-housa of mix-wear-out-babylon. for thus saith vowelmovement-io-yeah of troops; after the weight hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. for, behold, i will shake mine hand upon them, and they will be a spoil to their workers: and ye will know that vowel-movement-io-yeah of troops hath sent me. sing and rejoice, o daughter-housa of mark-zion: for, lo, i come, and i will dwell in the midst of thee, saith vowelmove-ment-io-yeah. and many nations will be joined to vowel-movement-io-yeah in that day, and will be my with-mum: and i will dwell in the midst of thee, and thou will know that vowelmovement-io-yeah of troops hath sent me unto thee. and vowelmovement-io-yeah will inherit know-hand-judah his portion in the perfected land, and will choose cast-complete-jerusalem again. be silent, o all flesh-immersed, before vowelmovement-io-yeah: for he is raised up out of his perfected habitation. and he shewed me yeah-secure-isa the high darkener-server standing before the messenger of vowelmovement-io-yeah, and accuse-shaitan standing at his right hand to resist him. and vowelmovement-io-yeah said unto accuse-shaitan, vowel-movement-io-yeah rebuke thee, o accuse-shaitan; even vowelmovement-io-yeah that hath chosen cast-complete-jerusalem rebuke thee: is not this a brand plucked out of the fire? now yeah-secure-isa was clothed with filthy garments, and stood before the messenger. and he answered and spake unto those that stood before him, saying, take away the filthy garments from him. and unto him he said, behold, i have caused thine torment to pass from thee, and i will cluthe thee with change of raiment. and i said, let them set a bright branch-bonnet upon his head. so they set a fair branch-bonnet upon his head, and cluthe him with garments. and the messenger of vowel-movement-io-yeah stood by. and the messenger of vowel-movement-io-yeah protested unto yeah-secure-isa, saying, thus saith vowelmovement-io-yeah of troops; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou wilt also judge my house, and will also keep my courts, and i will give thee places to walk among these that stand by. hear now, o yeah-secure-isa the high darkener-server thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, i will bring forth my worker the branch. for behold the stone that i have laid before yeah-secure-isa; upon one stone will be seven eyes: behold, i will engrave the graving thereof, saith vowel-movement-io-yeah of troops, and i will remove the torment of that land in one day. in that day, saith vowelmove-ment-io-yeah of troops, will ye call every man his neighbour under the vine and under the fig tree. and the messenger that stringd with me came again, and waked me, as a man that is wakened out of his sleep. and said unto me, what seest thou? and i said, i have looked, and behold a stream-candle-light all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl,

and the other upon the left side thereof. so i answered and stringed to the messenger that stringed with me, saying, what are these, my lord? then the messenger that stringed with me answered and said unto me, knowest thou not what these be? and i said, no, my lord. then he answered and stringed unto me, saying, this is vowelmovement-io-yeah string unto seed-pressed-out-of-bhabil-zerubbhabil, saying, not by might, nor by power, but by my breath, saith vowelmovement-io-yeah of troops. who art thou, o great mountain? before seed-pressed-out-of-bhabil-zerubbhabil thou wilt become a plain: and he will nearin forth the headstone thereof with shoutings, crying, grace, grace unto it. moreover vowelmovement-io-yeah string came unto me, saying, the hands of seed-pressed-out-of-bhabil-zerubbhabil have laid the foundation of this house; his hands will also finish it; and thou wilt know that vowelmovement-io-yeah of troops hath sent me unto you. for who hath despised the day of small things? for they will rejoice, and will see the plummet in the hand of seed-pressed-out-of-bhabil-zerubbhabil with those seven; they are the eyes of vowelmovement-io-yeah, which run to and fro through the whole land. then answered i, and said unto him, what are these two olive trees upon the right side of the stream-candle-light and upon the left side thereof? and i answered again, and said unto him, what be these two olive branches which through the two golden pipes empty the golden oil out of themselves? and he answered me and said, knowest thou not what these be? and i said, no, my lord. then said he, these are the two use-anointed ones, that stand by vowelmovement-io-yeah of the whole land. then i turned, and lifted up mine eyes, and looked, and behold a flying roll. and he said unto me, what seest thou? and i answered, i see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. then said he unto me, this is the curse that goeth forth over the face-turnings of the whole land: forevery one that stealeth will be cut off as on this side according to it; and every one that sweareth will be cut off as on that side according to it. i will bring it forth, saith vowelmovement-io-yeah of troops, and it will enter into the house of the thief, and into the house of him that sweareth falsely by my name: there and it will remain in the midst of his house, and will consume it with the timber thereof and the stones thereof. then the messenger that stringed with me went forth, and said unto me, lift up now thine eyes, and see what is this that goeth forth. and i said, what is it? and he said, this is an tired-ephah that goeth forth. he said moreover, this is their resemblance through all the land. and, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the tired-ephah. and he said, this is big-shotness. and he cast it into the midst of the tired-ephah; and he cast the weight of lead upon the mouth thereof. then lifted i up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the tired-ephah between the land and the namespaces then said i to the messenger that stringed with me, whither do these bear the tired-ephah? and he said unto me, to build-between it an house in the land of youth-shinar: and it will be established, and set there upon her own base. and i turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. in the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. then i answered and said unto the messenger that stringed with me, what are these, my lord? and the messenger answered and said unto me, these are the four breaths of the namespaces, which go forth from standing before vowelmovement-io-yeah of all the land. the black horses which

are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. and the bay went forth, and sought to go that they might walk to and fro through the land: and he said, get you hence, walk to and fro through the land. so they walked to and fro through the land. then cried he upon me, and stringed unto me, saying, behold, these that go toward the north country have quieted my breath in the north country. and vowelmovement-io-yeah string came unto me, saying, take of them of the captivity, even of universe-rust-heldai, of good-tobjiah, and of hand-knowledge-jedaiah, which are come from mix-wear-out-babylon, and come thou the same day, and go into the house of despair-yeah-josiah betweneer of observe-cover-yeah-zephaniah; then take silver and gold, and do crowns, and set them upon the head of yeah-secure-isa betweneer of i-o-is-right-josedech, the high darkener-server and speak unto him, saying, thus speaketh vowelmovement-io-yeah of troops, saying, behold the man whose name-there is the branch; and he will grow up out of his place, and he will build-between the possibility-hall of vowelmovement-io-yeah: even he will build-between the possibility-hall of vowelmovement-io-yeah; and he will bear the glory, and will sit and rule upon his throne; and he will be a darkener-server upon his throne: and the counsel of complete will be between them both. and the crowns will be to dream-helem, and to good-tobjiah, and to hand-knowledge-jedaiah, and to graceful-charme-hen betweneer of observe-cover-yeah-zephaniah, for a memorial in the possibility-hall of vowelmovement-io-yeah. and they that are far off will come and build-between in the possibility-hall of vowelmovement-io-yeah, and ye will know that vowelmovement-io-yeah of troops hath sent me unto you. and this will come to pass, if ye will diligently obey the voice of vowelmovement-io-yeah your theory. and it came to pass in the fourth year of king demand-darius, that vowelmovement-io-yeah string came unto remember-yeah-zakariyya in the fourth day of the ninth month, in loin-of foolishness-chisleu; when they had sent unto the alpha-beit-house of theory minister-restrict-collect-sheer-ezer and mortarmar-king-regemleech, and their men, to pray before vowelmovement-io-yeah, and to speak unto the darkener-server which were in the alpha-beit-house of vowelmovement-io-yeah of troops, and to the bringers, saying, should i weep in the fifth month, separating myself, as i have done these so many years? then came vowelmovement-io-yeah string of troops unto me, saying, speak unto all the with-mum of the land, and to the darkener-server, saying, when ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? and when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? should ye not hear the strings which vowelmovement-io-yeah hath cried by the former bringers, when cast-complete-jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? and vowelmovement-io-yeah string came unto remember-yeah-zakariyya, saying, thus speaketh vowelmovement-io-yeah of troops, saying, execute true crisis-lipping and shew wombing and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine visual-ra-toil against his brother in your heart. but they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. yea, they made their hearts as an adamant stone, lest they should hear the drops-of-teaching-torah and the strings which vowelmovement-io-yeah of troops hath sent in his breath by the former bringers: therefore came a great wrath from vowelmovement-io-yeah of troops. therefore it is come to pass, that as he cried, and

they would not hear; so they cried, and i would not hear, saith vowelmovement-io-yeah of troops; but i scattered them with a whirlwind among all the nations whom they knew not. thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate. again vowelmovement-io-yeah string of troops came to me, saying, thus saith vowelmovement-io-yeah of troops; i was jealous for mark-zion with great jealousy, and i was jealous for her with great fury. thus saith vowelmovement-io-yeah; i am returned unto mark-zion, and will dwell in the midst of cast-complete-jerusalem: and cast-complete-jerusalem will be called a city of truth; and the mountain of vowelmovement-io-yeah of troops the perfected mountain. thus saith vowelmovement-io-yeah of troops; there will yet old men and old women dwell in the streets of cast-complete-jerusalem, and every man with his staff in his hand for very age. and the streets of the city will be full of boys and girls playing in the streets thereof. thus saith vowelmovement-io-yeah of troops; if it be marvellous in the eyes of the remnant of this with-mum in these days, should it also be marvellous in mine eyes? saith vowelmovement-io-yeah of troops. thus saith vowelmovement-io-yeah of troops; behold, i will secure my with-mum from the east country, and from the west country; and i will bring them, and they will dwell in the midst of cast-complete-jerusalem: and they will be my with-mum, and i will be their theory, in truth and in being right. thus saith vowelmovement-io-yeah of troops; let your hands be strong, ye that hear in these days these strings by the mouth of the bringers, which were in the day that the foundation of the alpha-beit-house of vowelmovement-io-yeah of troops was laid, that the possibility-hall might be built-between. for before these days there was no hire for man, nor any hire for beast; neither was there any complete to him that went out or came in because of the affliction: for i set all men every one against his neighbour. but now i will not be unto the residue of this with-mum as in the former days, saith vowelmovement-io-yeah of troops. for the seed will be prosperous; the vine will give her fruit, and the ground will give her increase, and the namespaces will give their dew; and i will cause the remnant of this with-mum to possess all these things. and it will come to pass, that as ye were a curse among the nations, o house of know-hand-judah, and house of immersed-to-theory-israel; so will i secure you, and ye will be a knee-pooling: fear not, but let your hands be strong. for thus saith vowelmovement-io-yeah of troops; as i thought to punish you, when your fathers provoked me to wrath, saith vowelmovement-io-yeah of troops, and i repented not: so again have i thought in these days to do well unto cast-complete-jerusalem and to the house of know-hand-judah: fear ye not. these are the strings that ye will do; speak ye every man the truth to his neighbour; execute the crisis-lipping of truth and complete in your gates: and let none of you imagine visual-ra-toil in your hearts against his neighbour; and love no false oath: for all these are things that i hate, saith vowelmovement-io-yeah. and vowelmovement-io-yeah string of troops came unto me, saying, thus saith vowelmovement-io-yeah of troops; the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, will be to the house of know-hand-judah joy and gladness, and cheerful feasts; therefore love the truth and complete. thus saith vowelmovement-io-yeah of troops; it will yet come to pass, that there will come with-mum, and the inhabitants of many cities: and the inhabitants of one city will go to another, saying, let us go speedily to pray before vowelmovement-io-yeah, and to seek vowelmovement-io-yeah of troops: i will go also. yea, many with-mum and strong nations will come to seek vowelmovement-io-yeah of troops in cast-com-

plete-jerusalem, and to pray before vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops; in those days it will come to pass, that ten men will take hold out of all languages of the nations, even will take hold of the skirt of him that is a hand-know-jew saying, we will go with you: for we have heard that theory is with you. the burden of vowelmovement-io-yeah string in the land of your-room-hadrach, and blood-bag-damascus will be the rest thereof: when the eyes of man, as of all the branches of immersed-to-theory-israel, will be toward vowelmovement-io-yeah. and gourd-vessel-hamath also will border thereby; narrow-zur-tyrus, and side-by-side-zidon, though it be very wise. and narrow-zur-tyrus did build-between herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. behold, vowelmovement-io-yeah will cast her out, and he will hit her power in the sea; and she will be devoured with fire. fire-light-ashkelon will see it, and fear; courage-goat-gaza also will see it, and be very sorrowful, and essence-futile-ekron; for her expectation will be ashamed; and the king will perish from courage-goat-gaza, and fire-light-ashkelon will not be inhabited. and a bastard will dwell in fire-plunder-ashdod, and i will cut off the pride of the invade-grieve-palestinians. and i will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, will be for our theory, and he will be as a governor in know-hand-judah, and essence-futile-ekron as a trampler-jebusite. and i will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor will pass through them any more: for now have i seen with mine eyes. rejoice greatly, o daughter-housa of mark-zion; shout, o daughter-housa of cast-complete-jerusalem: behold, thy king cometh unto thee: he is right, and having securing; lowly, and riding upon an ass, and upon a colt the foal of an ass. and i will cut off the chariot from gray-fruitful-ephraim, and the horse from cast-complete-jerusalem, and the battle bow will be cut off: and he will speak complete unto the nations: and his dominion will be from sea even to sea, and from the river even to the ends of the land. as for these also, by the blood of thy covenant i have sent forth thy prisoners out of the pit wherein is no water. turn you to the strong hold, ye prisoners of hope: even to day do i declare that i will render double unto thee; when i have bent know-hand-judah for me, filled the bow with gray-fruitful-ephraim, and raised up thy child-betweeners, o mark-zion, against thy child-betweeners, o greece, and made thee as the sword of a mighty man. and vowelmovement-io-yeah will be seen over them, and his arrow will go forth as the lightning: and vowelmovement-io-yeah theory will blow the mouth-piece-trumpet and will go with whirlwinds of the south. vowelmovement-io-yeah of troops will defend them; and they will devour, and subdue with sling stones; and they will drink, and make a noise as through wine; and they will be filled like bowls, and as the corners of the butcher-place. and vowelmovement-io-yeah their theory will secure them in that day as the flock of his with-mum: for they will be as the stones of a crown, lifted up as an ensign upon his land. for how great is his goodness, and how great is his beauty! corn will make the young men cheerful, and new wine the maids. ask ye of vowelmovement-io-yeah rain in the time of the latter rain; so vowelmovement-io-yeah will do bright clouds, and give them showers of rain, to every one grass in the field. for the ideal-bullshit-idols have stringed wear-out-vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no watcher. mine anger was kindled against the watchers, and i punished the goats: for vowelmovement-io-yeah of troops hath visited

his flock the house of know-hand-judah, and hath made them as his goodly horse in the battle. out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. and they will be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they will fight, because vowelmovement-io-yeah is with them, and the riders on horses will be confounded. and i will strengthen the house of know-hand-judah, and i will secure the house of add-increase-yusif, and i will bring them again to place them; for i have wombng upon them: and they will be as though i had not cast them off: for i am vowelmovement-io-yeah their theory, and will hear them. and they of gray-fruitful-ephraim will be like a mighty man, and their heart will rejoice as through wine: yea, their child-betweeners will see it, and be glad; their heart will rejoice in vowelmovement-io-yeah. i will hiss for them, and gather them; for i have redeemed them: and they will increase as they have increased. and i will sow them among the with-mum: and they will remember me in far countries; and they will live with their child-betweeners, and turn again. i will bring them again also out of the land of narrows-create-mizraim-egypt, and gather them out of pine-song-immersed-syria and i will bring them into the land of roll-until-gilead and build-white-lebanon; and place will not be found for them. and he will pass through the sea with affliction, and will hit the sieves in the sea, and all the deeps of the river will dry up: and the pride of pine-song-immersed-syria will be brought down, and the sceptre of narrows-create-mizraim-egypt will depart away. and i will strengthen them in vowelmovement-io-yeah; and they will walk up and down in his name-there saith vowelmovement-io-yeah. open thy openings, o build-white-lebanon, that the fire may devour thy cedars. howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, o ye oaks of at-tooth-bashan for the forest of the vintage is come down. there is a voice of the howling of the watchers; for their glory is spoiled: a voice of the roaring of kpir-young-lions; for the pride of its-going-down-jordan is spoiled. thus saith vowelmovement-io-yeah my theory; feed the flock of the slaughter; whose possessors slay them, and hold themselves not name-fire: and they that sell them say, happy be vowelmovement-io-yeah; for i am rich: and their own watchers pity them not. for i will no more pity the inhabitants of the land, saith vowelmovement-io-yeah: but, lo, i will deliver the men every one into his neighbour's hand, and into the hand of his king: and they will hit the land, and out of their hand i will not deliver them. and i will feed the flock of slaughter, even you, o poor of the flock. and i took unto me two canvas; the one i called beauty, and the other i called bands; and i fed the flock. three watchers also i cut off in one month; and my self luted them, and their self also abhorred me. then said i, i will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh-immersed of another. and i took my staff, even beauty, and cut it asunder, that i might break my covenant which i had made with all the with-mum. and it was broken in that day: and so the poor of the flock that waited upon me knew that it was vowelmovement-io-yeah string. and i said unto them, if ye think good, give me my price; and if not, forbear. so they weighed for my price thirty pieces of silver, and vowelmovement-io-yeah said unto me, cast it unto the potter: a goodly price that i was priced at of them. and i took the thirty pieces of silver, and cast them to the potter in the alpha-beit-house of vowelmovement-io-yeah. then i cut asunder mine other staff, even bands, that i might break the brotherhood between know-hand-judah and immersed-to-theory-israel. and vowelmovement-io-yeah said unto me, take unto thee yet the items

of a foolish watcher. for, lo, i will raise up a watcher in the land, which will not visit those that be cut off, neither will seek the young one, nor heal that that is broken, nor feed that that standeth still: but he will eat the flesh-immersed of the fat, and tear their claws in pieces. woe to the idol watcher that leaveth the flock! the sword will be upon his arm, and upon his right eye: his arm will be clean dried up, and his right eye will be utterly darkened. the burden of vowelmovement-io-yeah string for immersed-to-theory-israel, saith vowelmovement-io-yeah, which stretcheth forth the namespaces, and layeth the foundation of the land, and formeth breath of man within him. behold, i will make cast-complete-jerusalem a cup of trembling unto all the with-mum round about, when they will be in the siege both against know-hand-judah and against cast-complete-jerusalem. and in that day will i make cast-complete-jerusalem a burdensome stone for all with-mum: all that burden themselves with it will be cut in pieces, though all the with-mum of the land be added together against it. in that day, saith vowelmovement-io-yeah, i will hit every horse with astonishment, and his rider with madness: and i will open mine eyes upon the house of know-hand-judah, and will hit every horse of the with-mum with blindness. and the governors of know-hand-judah will say in their heart, the inhabitants of cast-complete-jerusalem will be my strength in vowelmovement-io-yeah of troops their theory. in that day will i make the governors of know-hand-judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they will devour all the with-mum round about, on the right hand and on the left: and cast-complete-jerusalem will be inhabited again in her own place, in cast-complete-jerusalem. vowelmovement-io-yeah also will secure the tents of know-hand-judah first, that the glory of the house of dude-dawud and the glory of the inhabitants of cast-complete-jerusalem do not magnify themselves against know-hand-judah. in that day will vowelmovement-io-yeah defend the inhabitants of cast-complete-jerusalem; and he that is feeble among them at that day will be as dude-dawud; and the house of dude-dawud will be as theory, as the messenger of vowelmovement-io-yeah before them. and it will come to pass in that day, that i will seek to destroy all the nations that come against cast-complete-jerusalem. and i will pour upon the house of dude-dawud, and upon the inhabitants of cast-complete-jerusalem, breath of grace and of supplications: and they will look upon me whom they have pierced, and they will mourn for him, as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his firstborn. in that day there be a great mourning in cast-complete-jerusalem, as the mourning of high-thunder-hadad-rimmon in the valley of precious-thing-megiddon. and the land will mourn, every family apart; the family of the house of dude-dawud apart, and their women apart; the family of the house of given-natan apart, and their women apart; the family of the house of join-levi apart, and their women apart; the family of hear-shimei apart, and their women apart; all the families that remain, every family apart, and their women apart. in that day there will be a fountain opened to the house of dude-dawud and to the inhabitants of cast-complete-jerusalem for miss and for stainedness. and it will come to pass in that day, saith vowelmovement-io-yeah of troops, that i will cut off the names of the ideal-bullshit-idols out of the land, and they will no more be remembered: and also i will cause the bringers and the stained breath to pass out of the land. and it will come to pass, that when any will yet bring, then his father and his mother that begat him will say unto him, no live; for thou speakest lies in the name-there of vowelmovement-io-yeah: and his father and his mother that begat him will thrust him through when he prophesieth. and it will come

to pass in that day, that the bringers will be ashamed every one of his vision, when he hath brought; neither will they wear a rough garment to deceive: but he will say, i am no bringer, i am an mannan; for man taught me to keep animal from my youth. and one will say unto him, what are these wounds in thine hands? then he will answer, those with which i was wounded in the house of my friends. awake, o sword, against my watcher, and against the man that is my fellow, saith vowelmovement-io-yeah of troops: hit the watcher, and the sheep will be scattered: and i will turn mine hand upon the little ones. and it will come to pass, that in all the land, saith vowelmovement-io-yeah, two parts therein will be cut off and die; but the third will be left therein. and i will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they will call on my name-there and i will hear them: i will say, it is my with-mum: and they will say, vowelmovement-io-yeah is my theory. behold, the day of vowelmovement-io-yeah cometh, and thy spoil will be divided in the nearin of thee. for i will gather all nations against cast-complete-jerusalem to battle; and the city will be taken, and the houses rifled, and the women ravished; and half of the city will go forth into captivity, and the residue of the with-mum will not be cut off from the city. then will vowelmovement-io-yeah go forth, and fight against those nations, as when he fought in the day of battle. and his feet-genitalia will stand in that day upon the mount of olives, which is before cast-complete-jerusalem on the east, and the mount of olives will cleave in the midst thereof toward the east and toward the west, and there will be a very great valley; and half of the mountain will remove toward the north, and half of it toward the south. and ye will flee to the valley of the mountains; for the valley of the mountains will reach unto delegate-next-to-azal yea, ye will flee, like as ye fled from before the earthquake in the days of goat-strong-yeah-uzziah king of know-hand-judah: and vowelmovement-io-yeah my theory will come, and all the perfects with thee. and it will come to pass in that day, that the light will not be clear, nor dark: but it will be one day which will be known to vowelmovement-io-yeah, not day, nor night: but it will come to pass, that at evening time it will be light. and it will be in that day, that living waters will go out from cast-complete-jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter will it be. and vowelmovement-io-yeah will be king over all the land: in that day will there be one vowelmovement-io-yeah, and his name-there one. all the land will be turned as a plain from small-hill-geba to pomegranate-rimmon south of cast-complete-jerusalem: and it will be lifted up, and inhabited in her place, from righthand-child-ben-jamin's gate unto the place of the first gate, unto the corner gate, and from the tower of theory-grace-graceful-hana-neel unto the king's winepresses. and men will dwell in it, and there will be no more utter destruction; but cast-complete-jerusalem will be safely inhabited. and this will be the plague wherewith vowelmovement-io-yeah will hit all the with-mum that have fought against cast-complete-jerusalem; their flesh-immersed will consume away while they stand upon their feet-genitalia, and their eyes will consume away in their holes, and their tongue will consume away in their mouth. and it will come to pass in that day, that a great tumult from vowelmovement-io-yeah will be among them; and they will lay hold every one on the hand of his neighbour, and his hand will rise up against the hand of his neighbour. and know-hand-judah also will fight at cast-complete-jerusalem; and the wealth of all the nations round about will be added together, gold, and silver, and apparel, in great abundance. and so will be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that will be in

these tents, as this plague. and it will come to pass, that every one that is left of all the nations which came against cast-complete-jerusalem will even go up from year to year to partake the king, vowelmovement-io-yeah of troops, and to feast the feast of booths. and it will be, that whoso will not come up of all the families of the land unto cast-complete-jerusalem to partake the king, vowelmovement-io-yeah of troops, even upon them will be no rain. and if the family of narrows-create-mizraim-egypt go not up, and come not, that have no rain; there will be the plague, wherewith vowelmovement-io-yeah will hit the nations that come not up to feast the feast of booths. this will be the punishment of narrows-create-mizraim-egypt, and the punishment of all nations that come not up to feast the feast of booths. in that day will there be upon the bells of the horses, perfection unto vowelmovement-io-yeah; and the pots in vowelmovement-io-yeah's house will be like the bowls before the butcher-place. yea, every pot in cast-complete-jerusalem and in know-hand-judah will be perfection unto vowelmovement-io-yeah of troops: and all they that butcher will come and take of them, and see the therein: and in that day there will be no more the buy-canaanite in the alpha-beit-house of vowelmovement-io-yeah of troops.

the burden of vowelmovement-io-yeah string to immersed-to-theory-israel by messenger-malachi. i have loved you, saith vowelmovement-io-yeah. yet ye say, wherein hast thou loved us? was not do-esau heel-topple-yakub's brother? saith vowelmovement-io-yeah: yet i loved heel-topple-yakub, and i hated do-esau, and laid his mountains and his heritage waste for the dragons of the place-of-word-desert. whereas man-red-edom saith, we are impoverished, but we will return and build-between the desolate places; thus saith vowelmovement-io-yeah of troops, they will build-between, but i will throw down; and they will call them, the border of big-shottedness, and, the with-mum against whom vowelmovement-io-yeah hath indignation world. and your eyes will see, and ye will say, vowelmovement-io-yeah will be magnified from the border of immersed-to-theory-israel. a child-between honoureth his father, and a worker his master: if then i be a father, where is mine honour? and if i be a master, where is my fear? saith vowelmovement-io-yeah of troops unto you, o darkener-server, that despise my name-there and ye say, wherein have we despised thy name-there ye submit polluted bread upon mine butcher-place; and ye say, wherein have we polluted thee? in that ye say, the send-table of vowelmovement-io-yeah is contemptible. and if ye nearin the blind for butcher, is it not visual-ra-toil? and if ye nearin the stopskip-lame and sick, is it not visual-ra-toil? nearin i now unto thy governor; will he be pleased with thee, or accept thy person? saith vowelmovement-io-yeah of troops. and now, i pray you, beseech theory that he will be graceful unto us: this hath been by your means: will he regard your persons? saith vowelmovement-io-yeah of troops. who is there even among you that would shut the openings for nought? neither do ye kindle fire on mine butcher-place for nought. i have no pleasure in you, saith vowelmovement-io-yeah of troops, neither will i accept an rest-absorber at your hand. for from the rising of the sun even unto the going down of the same my name-there will be great among the corpse-nations; and in every place incense will be submitted unto my name-there and a pure rest-absorber: for my name-there will be great among the nations, saith vowelmovement-io-yeah of troops. but ye have profaned it, in that ye say, the send-table of vowelmovement-io-yeah is polluted; and the fruit thereof, even his meat, is contemptible. ye said also, behold, what a weariness is it! and ye have snuffed at it, saith vowelmovement-io-yeah of troops; and ye brought that which was torn, and the stopskip-lame, and the sick; thus ye brought an rest-absorber: should i accept this of your hand? saith vowelmovement-io-yeah. but cursed be the deceiver, which hath in his flock a male-rememberer, and voweth, and butchereth unto vowelmovement-io-yeah a corrupt thing: for i am a great king, saith vowelmovement-io-yeah of troops, and my name-there is dreadful among the nations. and now, o ye darkener-server, this directive is for you. if ye will not hear, and if ye will not lay it to heart, to give weight unto my name-there saith vowelmovement-io-yeah of troops, i will even send a curse upon you, and i will curse your knee-poolings: yea, i have cursed them already, because ye do not lay it to heart. behold, i will corrupt your seed, and spread dung upon your face-turnings, even the dung of your solemn feasts; and one will take you away with it. and ye will know that i have sent this directive unto you, that my covenant might be with join-levi saith vowelmovement-io-yeah of troops. my covenant was with him of life and complete; and i gave them to him for the fear wherewith he feared me, and was afraid before my name-there the law of truth was in his mouth, and torment was not found in his lips: he walked with me in complete and equity, and did turn many away from torment. for the priest's lips should keep knowledge, and they should seek the drops-of-teaching-

torah at his mouth: for he is the messenger of vowelmovement-io-yeah of troops, but ye are departed out of the way; ye have caused many to stumble at the drops-of-teaching-torah ye have corrupted the covenant of join-levi saith vowelmovement-io-yeah of troops, therefore have i also made you contemptible and base before all the with-mum, according as ye have not kept my ways, but have been partial in the drops-of-teaching-torah have we not all one father? hath not one theory created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? know-hand-judah hath dealt treacherously, and an abomination is committed in immersed-to-theory-israel and in cast-complete-jerusalem; for know-hand-judah hath profaned the perfection of vowelmovement-io-yeah which he loved, and hath married the daughter-housa of a strange-substantial theory. vowelmovement-io-yeah will cut off the man that doeth this, the master and the learned, out of the tents of heel-topple-yakub, and him that offereth an rest-absorber unto vowelmovement-io-yeah of troops. and this have ye done again, covering the butcher-place of vowelmovement-io-yeah with tears, with weeping, and with crying out, insomuch that he regardeth not the rest-absorber any more, or receiveth it with good will at your hand. yet ye say, wherefore? because vowelmovement-io-yeah hath been witness between thee and the woman of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the woman of thy covenant. and did not he do one? yet had he the residue of breath. and wherefore one? that he might seek a theoryly seed. therefore take heed to your breath, and let none deal treacherously against the woman of his youth. for vowelmovement-io-yeah, the theory of immersed-to-theory-israel, saith that he hateth putting away: for one covereth violence with his garment, saith vowelmovement-io-yeah of troops: therefore take heed to your breath, that ye deal not treacherously. ye have wearied vowelmovement-io-yeah with your strings. yet ye say, wherein have we wearied him? when ye say, every one that doeth visual-ra-toil is good in the sight of vowelmovement-io-yeah, and he delighteth in them; or, where is the theory of crisis-lipping behold, i will send my messenger, and he will prepare the way before me: and vowelmovement-io-yeah, whom ye seek, will suddenly come to his possibility-hall, even the messenger of the covenant, whom ye delight in: behold, he will come, saith vowelmovement-io-yeah of troops. but who may abide the day of his coming? and who will stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver: and he will purify the child-betweeners of join-levi and brighten them as gold and silver, that they may offer unto vowelmovement-io-yeah an rest-absorber in being right. then will the rest-absorber of know-hand-judah and cast-complete-jerusalem be pleasant unto vowelmovement-io-yeah, and in the days of old, and as in former years. and i will come near to you to crisis-lipping and i will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hiring in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith vowelmovement-io-yeah of troops. for i am vowelmovement-io-yeah, i change not; therefore ye child-betweeners of heel-topple-yakub are not consumed. even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. return unto me, and i will return unto you, saith vowelmovement-io-yeah of troops. but ye said, wherein will we return? will a man rob theory? yet ye have robbed me. but ye say, wherein have we robbed thee? in tithes and highings. ye are cursed with a curse: for ye have robbed me, even this whole nation. bring ye all the tithes into

the storehouse, that there may be meat in mine house, and prove me now herewith, saith vowelmovement-io-yeah of troops, if i will not open you the windows of namespaces and pour you out a knee-pooling, that there will not be room enough to receive it. and i will rebuke the devourer for your sakes, and he will not destroy the fruits of your earth; neither will your vine cast her fruit before the time in the field, saith vowelmovement-io-yeah of troops, and all nations will call you happy: for ye will be a delight-some land, saith vowelmovement-io-yeah of troops. your strings have been stout against me, saith vowelmovement-io-yeah. yet ye say, what have we stringed so much against thee? ye have said, it is vain to work for theory: and what profit is it that we have kept his ordinance, and that we have walked mournfully before vowelmovement-io-yeah of troops? and now we call the proud happy; yea, they that work big-shottedness are set up; yea, they that tempt theory are even delivered. then they that feared vowelmovement-io-yeah stringed often one to another: and vowelmovement-io-yeah hearkened, and heard it, and a book of remembrance was written before him for them that feared vowelmovement-io-yeah, and that thought upon his name-there and they will be mine, saith vowelmovement-io-yeah of troops, in that day when i do up my jewels; and i will spare them, as a man spareth his own child-betweenner that workth him. then will ye return, and discern between the right and the big-shot, between him that workth theory and him that workth him not. for, behold, the day cometh, that will burn as an oven; and all the proud, yea, and all that do big-shotly, will be stubble: and the day that cometh will burn them up, saith vowelmovement-io-yeah of troops, that it will leave them neither root nor branch. but unto you that fear my name-there will the sun of being right arise with healing in his wings; and ye will go forth, and grow up as calves of the stall. and ye will tread down the big-shots; for they will be ashes under the soles of your feet-genitalia in the day that i will do this, saith vowelmovement-io-yeah of troops. remember ye the law of draw-out-mose my worker, which i directed unto him in sword-horeb for all immersed-to-theory-israel, with the statutes and crisis-lippings. behold, i will send you theory-yeah-ilyas the bringer before the coming of the great and dreadful day of vowelmovement-io-yeah: and he will turn the heart of the fathers to child-betweenners, and the heart of child-betweenners to their fathers, lest i come and hit the land with a boycott-fishing-net.

blessed is the man that walketh not in the counsel of the big-shots, nor standeth in the way of fauters, nor sitteth in the seat of the scornful. but his delight is in the law of vowelmovement-io-yeah; and in his law doth he meditate day and night. and he will be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also will not wither; and whatsoever he doeth will prosper. the big-shot are not so: but are like the chaff which the wind driveth away. therefore the big-shots will not stand in the crisis-lipping nor fauters in the witness-until of the right. for vowelmovement-io-yeah knoweth the way of the right: but the way of the big-shots will perish.

why do the nations rage, and the people imagine a vain thing? the kings of the land set themselves, and the governors take counsel together, against vowelmovement-io-yeah, and against his use-anointed, saying, let us break their bands asunder, and cast away their cords from us. he that sitteth in the namespaces will laugh: vowelmovement-io-yeah will have them in derision. then will he speak unto them in his wrath, and vex them in his sore displeasure. yet have i set my king upon my perfected hill of mark-zion. i will declare the decree: vowelmovement-io-yeah hath said unto me, thou art my child-betweenner this day have i begotten thee. ask of me, and i will give thee the nations for thine inheritance, and the uttermost parts of the land for thy possession. thou will break them with a rod of iron; thou wilt dash them in pieces like a potter's item. be wise now therefore, o ye kings: be instructed, ye criterion-lips of the land. work for vowelmovement-io-yeah with fear, and rejoice with trembling. kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. happy are all they that put their trust in him.

the cut of dude-dawud when he fled from the face-turnings of his child-betweenner father-complete-absalom: lord, how are they increased that trouble me! many are they that rise up against me. many there be which say of my self, there is no help for him in theory. basket-rock-selah. but thou, vowelmovement-io-yeah, art a shield for me; my weight, and the lifter up of mine head. i cried unto vowelmovement-io-yeah with my voice, and he heard me out of his perfected hill. basket-rock-selah. i laid me down and slept; i awaked; for vowelmovement-io-yeah sustained me. i will not be afraid of ten thousands of with-mum, that have set themselves against me round about. arise, vowelmovement-io-yeah; secure me, o my theory: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the big-shots. securing belongeth unto vowelmovement-io-yeah: thy knee-pooling is upon thy with-mum. basket-rock-selah.

for ever, in verses. a cut of dude-dawud: hear me when i call, o theory of my being right: thou hast enlarged me when i was in distress; have mercy upon me, and hear my prayer. o ye child-betweenners of men, how long will ye turn my weight into shame? how long will ye love wear-out-vanity, and seek after leasing? basket-rock-selah. but know that vowelmovement-io-yeah hath set apart him that is theoryly for himself: vowelmovement-io-yeah will hear when i call unto him. stand in awe, and miss not: commune with your own heart upon your bed, and be still. basket-rock-selah. offer the butchers of being right, and put your trust in vowelmovement-io-yeah. there be many that say, who will shew us any good? vowelmovement-io-yeah, lift thou up the light of thy countenance upon us. thou hast put gladness in my heart, more than in the time that their corn and their wine increased. i will both lay me down in complete, and sleep: for thou, vowelmovement-io-yeah, only makest me dwell in safety.

for ever, for her that obtaineth the inheritance. a cut

of dude-dawud: give ear to my strings, vowelmovement-io-yeah, consider my meditation. hearken unto the voice of my cry, my king, and my theory: for unto thee will i pray. my voice will thou hear in the morning, vowelmovement-io-yeah; in the morning will i direct my prayer unto thee, and will look up. for thou art not a theory that hath pleasure in big-shottedness: neither will visual-ra-toil dwell with thee. the foolish will not stand in thy sight: thou hatest all workers of torment. thou wilt destroy them that speak leasing: vowelmovement-io-yeah will abhor the bloody and deceitful man. but as for me, i will come into thy house in the multitude of thy mercy: and in thy fear will i partake toward thy perfected possibility-hall. lead me, vowelmovement-io-yeah, in thy being right because of mine enemies; make thy way straight before my face-turnings. for there is no sticking-withfulness in their mouth; their inward part is present-evil; their throat is an open sepulchre; they flatter with their tongue. destroy thou them, o theory; let them fall by their own counsels; cast them out in the multitude of their crimes; for they have rebelled against thee. but let all those that put their trust in thee rejoice: let them for world shout for joy, because thou defendest them: let them also that love thy name-there be joyful in thee. for thou, vowelmovement-io-yeah, wilt knee-pool the right; with favour wilt thou compass him as with a shield.

for ever, in verses, a cut for dude-dawud, for the octave. vowelmovement-io-yeah, rebuke me not in thine anger, neither chasten me in thy hot displeasure. have mercy upon me, vowelmovement-io-yeah; for i am weak: vowelmovement-io-yeah, heal me; for my bones are vexed. my self is also sore vexed: but thou, vowelmovement-io-yeah, how long? return, vowelmovement-io-yeah, deliver my self: oh secure me for thy mercies' sake. for in death there is no remembrance of thee: in the grave-ask who will give thee thanks? i am weary with my groaning; all the night make i my bed to swim; i water my couch with my tears. mine eye is consumed because of grief; it waxeth old because of all mine enemies. depart from me, all ye workers of torment; for vowelmovement-io-yeah hath heard the voice of my weeping. vowelmovement-io-yeah hath heard my supplication; vowelmovement-io-yeah will receive my prayer. let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

the cut of dude-dawud which he sung to the lord for the strings of spindle-chusi betweenear of right-jemini: vowelmovement-io-yeah my theory, in thee do i put my trust: secure me from all them that persecute me, and deliver me: lest he tear my self like a gather-lion, rending it in pieces, while there is none to deliver. vowelmovement-io-yeah my theory, if i have done this; if there be torment in my hands; if i have rewarded visual-ra-toil unto him that was at complete with me; (yea, i have delivered him that without cause is mine enemy:) let the enemy persecute my self, and take it; yea, let him tread down my life upon the land, and lay mine honour in the dust. basket-rock-selah. arise, vowelmovement-io-yeah, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the crisis-lipping that thou hast directed. so will the witness-untill of the people compass thee about: for their sakes therefore return thou on high. vowelmovement-io-yeah will criterion-lip the with-mum: criterion-lip me, vowelmovement-io-yeah, according to my being right, and according to mine integrity that is in me. oh let the visual-ra-toilness of the big-shots come to an end; but establish the right: for the right theory trieth the hearts and reins. my defence is of theory, which secureth the upright in heart. theory criterion-lip the right, and theory-e-l is angry every day. if he turn not, he will whet his sword; he hath bent his bow, and made it ready. he hath also prepared for him the items of death; he ordaineth his arrows against the

persecutors. behold, he travaileth with torment, and hath bright-conceived mischief, and brought forth falsehood. he made a pit, and digged it, and is fallen into the ditch which he made. his mischief will return upon his own head, and his violent dealing will come down upon his own pate. i will praise vowelmovement-io-yeah according to his being right: and will sing praise to the name-there of vowelmovement-io-yeah most high.

for ever, for the presses: a cut of dude-dawud: vowelmovement-io-yeah, our lord, how excellent is thy name-there in all the land! who hast set thy glory above the namespaces. out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. when i consider thy namespaces, the doing of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and betweenear of man, that thou visitest him? for thou hast made him a little lower than the messengers, and hast crowned him with weight and honour. thou didst him to have dominion over the doings of thy hands; thou hast put all things under his feet-genitalia: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. vowelmovement-io-yeah our lord, how excellent is thy name-there in all the land!

for ever, for the hidden things of the child-betweenear a cut for dude-dawud: i will praise thee, vowelmovement-io-yeah, with my whole heart; i will shew forth all thy marvellous works. i will be glad and rejoice in thee: i will sing praise to thy name-there o thou most high. when mine enemies are turned back, they will fall and perish at thy presence. for thou hast maintained my right and my cause; thou satest in the throne judging right. thou hast rebuked the nations, thou hast destroyed the big-shot, thou hast put out their name-there to the worlds of worlds. o thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. but vowelmovement-io-yeah will endure to world: he hath prepared his throne for crisis-lipping and he will criterion-lip the world in being right, he will immerse judgment to the people in uprightness. vowelmovement-io-yeah also will be a refuge for the oppressed, a refuge in times of trouble. and they that know thy name-there will put their trust in thee: for thou, vowelmovement-io-yeah, hast not forsaken them that seek thee. sing praises to vowelmovement-io-yeah, which dwelleth in mark-zion: declare among the with-mum his doings. when he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. have mercy upon me, vowelmovement-io-yeah; consider my trouble which i suffer of them that hate me, thou that liftest me up from the gates of death: that i may shew forth all thy praise in the gates of the daughter-housa of mark-zion: i will rejoice in thy securing. the nations are sunk down in the pit that they did: in the net which they hid is their own foot-genital taken. vowelmovement-io-yeah is known by the crisis-lipping which he executeth: the big-shot is snared in the work of his own hands. common-sense-higgaion. basket-rock-selah. the big-shots will be turned into hell-ask, and all the nations that forget theory. for the needy will not away be forgotten: the expectation of the poor will not perish to untill. arise, vowelmovement-io-yeah; let not man prevail: let the nations be criterion-lip in thy sight. put them in fear, vowelmovement-io-yeah: that the nations may know themselves to be but men. basket-rock-selah.

why standest thou afar off, vowelmovement-io-yeah? why hidest thou thyself in times of trouble? the big-shot in his pride doth persecute the poor: let them be taken in the devices that they have imagined. for the big-shot raveeth of his heart's desire, and knee-poolleth the cov-

etous, whom vowelmovement-io-yeah abhorreth. the big-shot, through the pride of his countenance, will not seek after theory: theory is not in all his thoughts. his ways are always grievous; thy crisis-lippings are far above out of his sight: as for all his enemies, he puffeth at them. he hath said in his heart, i will not be moved: for i will never be in adversity. his mouth is full of cursing and deceit and fraud: under his tongue is mischief and wear-out-vanity. he sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. he lieth in wait secretly as a gather-lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. he croucheth, and humbleth himself, that the poor may fall by his strong ones. he hath said in his heart, theory hath forgotten: he hideth his face-turnings; he will never see it. arise, vowelmovement-io-yeah; o theory, lift up thine hand: forget not the humble. wherefore doth the big-shot condemn theory? he hath said in his heart, thou wilt not require it. thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. break thou the arm of the big-shot and the visual-ra-toil man: seek out his big-shottedness till thou find none. vowelmovement-io-yeah is king to the worlds of worlds: the nations are perished out of his land. vowelmovement-io-yeah, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to criterion-lip the fatherless and the oppressed, that the man of the land may no more oppress.

for ever. a cut for dude-dawud: in vowelmovement-io-yeah put i my trust: how say ye to my self, flee as a bird to your mountain? for, lo, the big-shot bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. if the foundations be destroyed, what can the right do? vowelmovement-io-yeah is in his perfected possibility-hall, vowelmovement-io-yeah's throne is in namespaces his eyes behold, his eyelids try, child-betweeners of men. vowelmovement-io-yeah trieth the right: but the big-shot and him that loveth violence his self hateth. upon the big-shots he will rain snares, fire and brimstone, and an horrible tempest: this will be the portion of their cup. for the right vowelmovement-io-yeah loveth being right; his countenance doth behold the upright.

for ever; for the octave, a cut for dude-dawud: help, vowelmovement-io-yeah; for the theoryly man ceaseth; for the sticking-withful fail from among child-betweeners of men. they speak wear-out-vanity every one with his neighbour: with flattering lips and with a double heart do they speak. vowelmovement-io-yeah will cut off all flattering lips, and the tongue that speaketh proud things: who have said, with our tongue will we prevail; our lips are our own: who is lord over us? for the oppression of the poor, for the sighing of the needy, now will i arise, saith vowelmovement-io-yeah; i will set him in safety from him that puffeth at him. the strings of vowelmovement-io-yeah are pure strings: as silver tried in a furnace of land, purified seven times. thou wilt keep them, vowelmovement-io-yeah, thou wilt preserve them from this generation to world. the big-shots walk on every side, when the vilest men are exalted.

for ever, a cut for dude-dawud: how long wilt thou forget me, vowelmovement-io-yeah? forever? how long wilt thou hide thy face-turnings from me? how long will i take counsel in my self, having sorrow in my heart daily? how long will mine enemy be exalted over me? consider and hear me, vowelmovement-io-yeah my theory: lighten mine eyes, lest i sleep the sleep of death; lest mine enemy say, i have prevailed against him; and those that trouble me rejoice when i am moved. but i have trusted in

thy mercy; my heart will rejoice in thy securing. i will sing unto vowelmovement-io-yeah, because he hath dealt bountifully with me.

for ever, a cut for dude-dawud. the fool hath said in his heart, there is no theory. they are corrupt, they have done abominable works, there is none that doeth good. vowelmovement-io-yeah looked down from namespaces upon child-betweeners of men, to see if there were any that did understand, and seek theory. they are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. have all the workers of torment no knowledge? who eat up my with-mum as they eat bread, and call not upon vowelmovement-io-yeah. there were they in great fear: for theory is in the generation of the right. ye have destroy-shamed the counsel of the poor, because vowelmovement-io-yeah is his refuge. oh that the securing of immersed-to-theory-israel were come out of mark-zion! when vowelmovement-io-yeah bringeth back the captivity of his with-mum, heel-topple-yakub will rejoice, and immersed-to-theory-israel will be glad.

a cut of dude-dawud. lord, who will abide in thy tent? who will dwell in thy perfected hill? he that walketh impeccably, and worketh being right, and speaketh the truth in his heart. he that backbiteth not with his tongue, nor doeth visual-ra-toil to his neighbour, nor taketh up a reproach against his neighbour. in whose eyes a vile person is contemned; but he honoureth them that fear vowelmovement-io-yeah. he that sweareth to his own hurt, and changeth not. he that putteth not out his money to usury, nor taketh reward against the innocent. he that doeth these things will never be moved.

the inscription of a title to dude-dawud himself. preserve me, o theory: for in thee do i put my trust. o my self, thou hast said unto vowelmovement-io-yeah, thou art my lord: my goodness extendeth not to thee; but to the perfects that are in the land, and to the excellent, in whom is all my delight. their sorrows will be multiplied that hasten after another theory: their pourings of blood will i not offer, nor take up their names into my lips. vowelmovement-io-yeah is the portion of mine inheritance and of my cup: thou maintainest my lut. the lines are fallen unto me in pleasant places; yea, i have a goodly heritage. i will kneepool vowelmovement-io-yeah, who hath given me counsel: my reins also instruct me in the night seasons. i have set vowelmovement-io-yeah always before me: because he is at my right hand, i will not be moved. therefore my heart is glad, and my weight rejoiceth: my flesh-immersed also will rest in hope. for thou wilt not leave my self in hell-ask; neither wilt thou suffer thine holy one to see corruption. thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore.

the prayer of dude-dawud. hear the right, vowelmovement-io-yeah, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. let my sentence come forth from thy presence; let thine eyes behold the things that are equal. thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and will find nothing; i am purposed that my mouth will not transgress. concerning the works of men, by the string of thy lips i have kept me from the paths of the destroyer. hold up my goings in thy paths, that my foot-genitalsteps slip not. i have called upon thee, for thou wilt hear me, o theory: incline thine ear unto me, and hear my speech. shew thy marvellous lovingkindness, o thou that securest by thy right hand them which put their trust in thee from those that rise up against them. keep me as the apple of the eye, hide me under the shadow of thy wings, from the big-shots that oppress me, from my deadly enemies, who compass me about. they are inclosed in their own fat: with their mouth they speak proudly. they have now

compassed us in our steps: they have set their eyes bowing down to the land; like as a gather-lion that is greedy of his prey, and as it were a young gather-lion lurking in secret places. arise, vowelmovement-io-yeah, disappoint him, cast him down: deliver my self from the big-shot, which is thy sword: from men which are thy hand, vowelmovement-io-yeah, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of child-betweeners, and leave the rest of their substance to their babes. as for me, i will behold thy face-turnings in being right: i will be satisfied, when i awake, with thy likeness.

for ever, for dude-dawud the worker of the lord, who spoke to the lord the strings of this canticle, in the day that the lord delivered him from the hands of all his enemies, and from the hand of ask-talut. i will love thee, vowelmovement-io-yeah, my strength. vowelmovement-io-yeah is my rock, and my fortress, and my deliverer; my theory, my strength, in whom i will trust; my buckler, and the ray-horn of my securing, and my high tower. i will call upon vowelmovement-io-yeah, who is worthy to be raved: so will i be secured from mine enemies. the sorrows of death compassed me, and the floods of bloody men made me afraid. the sorrows of hell-ask compassed me about: the snares of death prevented me. in my distress i called upon vowelmovement-io-yeah, and cried unto my theory: he heard my voice out of his possibility-hall, and my cry came before him, into his ears. then the land shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. there went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. he bowed the namespaces also, and came down: and darkness was under his feet-genitalia. and he rode upon a nearinner, and did fly: yea, he did fly upon the wings of the wind. he made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. at the brightness that was before him his thick clouds passed, hail stones and coals of fire. vowelmovement-io-yeah also thundered in the namespaces, and the highest gave his voice; hail stones and coals of fire. yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, vowelmovement-io-yeah, at the blast of the breath of thy nostrils. he sent from above, he took me, he drew me out of many waters. he delivered me from my strong enemy, and from them which hated me: for they were too strong for me. they prevented me in the day of my calamity: but vowelmovement-io-yeah was my stay. he brought me forth also into a large place; he delivered me, because he delighted in me. vowelmovement-io-yeah rewarded me according to my being right; according to the cleanness of my hands hath he recompensed me. for i have kept the ways of vowelmovement-io-yeah, and have not big-shotly departed from my theory. for all his crisis-lippings were before me, and i did not put away his statutes from me. i was also impeccable before him, and i kept myself from mine torment. therefore hath vowelmovement-io-yeah recompensed me according to my being right, according to the cleanness of my hands in his eyesight. with the merciful thou wilt shew thyself merciful; with an impeccable man thou wilt shew thyself impeccable; with the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. for thou wilt secure the afflicted with-mum; but wilt bring down high looks. for thou wilt light my candle: vowelmovement-io-yeah my theory will enlighten my darkness. for by thee i have run through a troop; and by my theory have i leaped over a wall. as for theory, his way is impeccable: vowelmovement-io-yeah string is tried: he is a buckler to all those that

trust in him. for who is theory secure vowelmovement-io-yeah? or who is a rock secure our theory? it is theory that girdeth me with strength, and maketh my way impeccable. he maketh my feet-genitalia like hinds' feet-genitalia, and setteth me upon my high-places-death-stages. he teacheth my hands to war, so that a bow of steel is broken by mine arms. thou hast also given me the shield of thy securing: and thy right hand hath holden me up, and thy gentleness hath made me great. thou hast enlarged my steps under me, that my feet-genitalia did not slip. i have pursued mine enemies, and overtaken them: neither did i turn again till they were consumed. i have wounded them that they were not able to rise: they are fallen under my feet-genitalia. for thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. thou hast also given me the necks of mine enemies; that i might destroy them that hate me. they cried, but there was none to secure them: even unto vowelmovement-io-yeah, but he answered them not. then did i beat them small as the dust before the wind: i did cast them out as the dirt in the streets. thou hast delivered me from the strivings of the with-mum; and thou hast made me the head of the nations: a with-mum whom i have not known will work for me. as soon as they hear of me, they will obey me: the strangers will submit themselves unto me. the strangers will fade away, and be afraid out of their close places. vowelmovement-io-yeah liveth; and knee-pooled be my rock; and let the theory of my securing be exalted. it is theory that avengeth me, and string-subdureth the with-mum under me. he delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. therefore will i give thanks unto thee, vowelmovement-io-yeah, among the nations, and sing praises unto thy name-there great deliverance giveth he to his king; and sheweth mercy to his use-anointed, to dude-dawud, and to his seed worldmore.

for ever. a cut for dude-dawud: the namespaces declare the weight of theory; and the firmament sheweth his handywork. day unto day uttereth speech, and night unto night sheweth knowledge. there is no strings nor language, where their voice is not heard. their line is gone out through all the land, and their strings to the end of the world. in them hath he set a tent for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. his going forth is from the end of the namespaces and his circuit for evers of it: and there is nothing hid from the heat thereof. the law of vowelmovement-io-yeah is impeccable, converting the self: the witness of vowelmovement-io-yeah is sure, making wise the simple. the statutes of vowelmovement-io-yeah are right, rejoicing the heart: the directive of vowelmovement-io-yeah is pure, enlightening the eyes. the fear of vowelmovement-io-yeah is clean, enduring forever: the crisis-lippings of vowelmovement-io-yeah are true and right altogether. more to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. moreover by them is thy worker warned: and in keeping of them there is great reward. who can understand his errors? cleanse thou me from secret faults. keep back thy worker also from presumptuous misses; let them not have dominion over me: then will i be upright, and i will be innocent from the great crime. let the strings of my mouth, and the meditation of my heart, be acceptable in thy sight, vowelmovement-io-yeah, my strength, and my redeemer.

for ever. a cut for dude-dawud: vowelmovement-io-yeah hear thee in the day of trouble; the name-there of the theory of heel-topple-yakub defend thee; send thee help from the perfected, and strengthen thee out of mark-zion; remember all thy rest-absorbers, and accept thy upon; basket-rock-selah. grant thee according to thine own

heart, and fulfil all thy counsel. we will rejoice in thy securing, and in the name-there of our theory we will set up our banners: vowelmovement-io-yeah fulfil all thy petitions. now know i that vowelmovement-io-yeah secureth his use-anointed; he will hear him from his perfected namespaces with the saving strength of his right hand. some trust in chariots, and some in horses: but we will remember the name-there of vowelmovement-io-yeah our theory. they are brought down and fallen: but we are risen, and stand upright. secure, vowelmovement-io-yeah: let the king hear us when we call.

for ever. a cut for dude-dawud: the king will joy in thy strength, vowelmovement-io-yeah; and in thy securing how greatly will he rejoice! thou hast given him his heart's desire, and hast not withholden the request of his lips. basket-rock-selah. for thou preventest him with the knee-poolings of goodness: thou settest a crown of pure gold on his head. he asked life of thee, and thou gavest it him, even length of days to the worlds of worlds. his weight is great in thy securing: honour and majesty hast thou laid upon him. for thou hast made him most knee-pooled forever: thou hast made him exceeding glad with thy countenance. for the king trusteth in vowelmovement-io-yeah, and through the mercy of the most high he will not be moved. thine hand will find out all thine enemies: thy right hand will find out those that hate thee. thou will make them as a fiery oven in the time of thine anger: vowelmovement-io-yeah will swallow them up in his wrath, and the fire will devour them. their fruit will thou destroy from the land, and their seed from among child-betweeners of men. for they intended visual-ra-toil against thee: they imagined a mischievous device, which they are not able to perform. therefore will thou make them turn their back, when thou will make ready thine arrows upon thy strings against the face-turnings of them. be thou exalted, vowelmovement-io-yeah, in thine own strength: so will we sing and praise thy power.

for ever, for the morning protection, a cut for dude-dawud: my theory, my theory, why hast thou forsaken me? why art thou so far from helping me, and from the strings of my roaring? o my theory, i cry in the day time, but thou hearest not; and in the night season, and am not silent. but thou art perfected, o thou that inhabitest the praises of immersed-to-theory-israel. our fathers trusted in thee: they trusted, and thou didst deliver them. they cried unto thee, and were delivered: they trusted in thee, and were not confounded. but i am a worm, and no man; a reproach of men, and despised of the with-mum. all they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on vowelmovement-io-yeah that he would deliver him: let him deliver him, seeing he delighted in him. but thou art he that took me out of the womb: thou didst make me hope when i was upon my mother's breasts. i was cast upon thee from the womb: thou art my theory from my mother's belly. be not far from me; for trouble is near; for there is none to help. many bulls have compassed me: strong bulls of at-tooth-bashan have beset me round. they gaped upon me with their mouths, as a ravening and a roaring gather-lion. i am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. my strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. for dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet-genitalia. i may tell all my bones: they look and stare upon me. they part my garments among them, and cast lots upon my vesture. but be not thou far from me, vowelmovement-io-yeah: o my strength, haste thee to help me. deliver my self from the sword; my darling from the power of the dog. secure me from the gather-lion's

mouth: for thou hast heard me from the ray-horns of the unicorns. i will declare thy name-there unto my brethren: in the midst of the congregation will i rave thee. ye that fear vowelmovement-io-yeah, rave him; all ye the seed of heel-topple-yakub, weigh him; and fear him, all ye the seed of immersed-to-theory-israel. for he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face-turnings from him; but when he cried unto him, he heard. my praise will be of thee in the great witness-until: i will pay my vows before them that fear him. the meek will eat and be satisfied: they will rave vowelmovement-io-yeah that seek him: your heart will live to until. all the ends of the world will remember and turn unto vowelmovement-io-yeah: and all the kindreds of the nations will partake before thee. for the kingdom is vowelmovement-io-yeah's: and he is the governor among the nations. all they that be fat upon land will eat and partake: all they that go down to the dust will bow before him: and none can keep alive his own self. a seed will work for him; it will be accounted to the lord for a generation. they will come, and will declare his being right unto a with-mum that will be born, that he hath done this.

a cut for dude-dawud. vowelmovement-io-yeah is my watcher; i will not want. he maketh me to lie down in green look-after-pastures: he leadeth me beside the still waters. he restoreth my self: he leadeth me in the paths of being right for his name's sake. yea, though i walk through the valley of the shadow of death, i will fear no visual-ra-toil: for thou art with me; thy rod and thy staff they comfort me. thou preparest a send-table before me in the presence of mine enemies: thou use-anointest my head with oil; my cup runneth over. surely goodness and mercy will follow me all the days of my life: and i will dwell in the alpha-beit-house of vowelmovement-io-yeah to last-ing days.

on the first day of the week, a cut for dude-dawud. the land is vowelmovement-io-yeah's, and the fulness thereof; the world, and they that dwell therein. for he hath founded it upon the seas, and established it upon the floods. who will ascend into the hill of vowelmovement-io-yeah? or who will stand in his perfected place? he that hath clean hands, and a pure heart; who hath not lifted up his self unto wear-out-vanity, nor sworn deceitfully. he will receive the knee-pooling from vowelmovement-io-yeah, and being right from the theory of his securing. this is the generation of them that seek him, that seek thy face-turnings, o heel-topple-yakub. basket-rock-selah. lift up your heads, o ye gates; and be ye lift up, ye world openings; and the king of weight will come in. who is this king of weight? vowelmovement-io-yeah strong and mighty, vowelmovement-io-yeah mighty in battle. lift up your heads, o ye gates; even lift them up, ye world openings; and the king of weight will come in. who is this king of weight? vowelmovement-io-yeah of troops, he is the king of weight. basket-rock-selah.

for ever, a cut for dude-dawud. unto thee, vowelmovement-io-yeah, do i lift up my self. o my theory, i trust in thee: let me not be ashamed, let not mine enemies triumph over me. yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. shew me thy ways, vowelmovement-io-yeah; teach me thy paths. lead me in thy truth, and teach me: for thou art the theory of my securing; on thee do i wait all the day. remember, vowelmovement-io-yeah, thy tender mercies and thy lovingkindnesses; for they have been ever of world. remember not the misses of my youth, nor my crimes: according to thy mercy remember thou me for thy goodness' sake, vowelmovement-io-yeah. good and upright is vowelmovement-io-yeah: therefore will he teach fauters in the way. the meek will he guide in crisis-lip-ping and the meek will he teach his way. all the paths of

vowelmovement-io-yeah are mercy and truth unto such as keep his covenant and his testimonies. for thy name's sake, vowelmovement-io-yeah, pardon mine torment; for it is great. what man is he that feareth vowelmovement-io-yeah? him will he teach in the way that he will choose. his self will dwell at ease; and his seed will inherit the land. the secret of vowelmovement-io-yeah is with them that fear him; and he will shew them his covenant. mine eyes are ever toward vowelmovement-io-yeah; for he will pluck my feet-genitalia out of the net. turn thee unto me, and have mercy upon me; for i am desolate and afflicted. the troubles of my heart are enlarged: o bring thou me out of my distresses. look upon mine affliction and my pain; and forgive all my misses. consider mine enemies; for they are many; and they hate me with cruel hatred. o keep my self, and deliver me: let me not be ashamed; for i put my trust in thee. let integrity and uprightness preserve me; for i wait on thee. redeem immersed-to-theory-israel, o theory, out of all his troubles.

for ever, a cut for dude-dawud. criterion-lip me, vowelmovement-io-yeah; for i have walked in mine integrity: i have trusted also in vowelmovement-io-yeah; therefore i will not slide. examine me, vowelmovement-io-yeah, and prove me; try my reins and my heart. for thy lovingkindness is before mine eyes: and i have walked in thy truth. i have not sat with vain persons, neither will i go in with dissemblers. i have hated the witness-until of visual-ra-toil doers; and will not sit with the big-shots. i will wash mine hands in innocency: so will i compass thine butcher-place, vowelmovement-io-yeah: that i may publish with the voice of thanks, and tell of all thy wondrous works. vowelmovement-io-yeah, i have loved the habitation of thy house, and the place where thine honour dwelleth. gather not my self with fauters, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes. but as for me, i will walk in mine integrity: redeem me, and out of unto me. my foot-genital standeth in an even place: in the witness-untils will i kneepool vowelmovement-io-yeah.

the cut of dude-dawud before he was use-anointed. vowelmovement-io-yeah is my light and my securing; whom will i fear? vowelmovement-io-yeah is the strength of my life; of whom will i be afraid? when the wicked, even mine enemies and my foes, came upon me to eat up my flesh-immersed, they stumbled and fell. though an troop should encamp against me, my heart will not fear: though war should rise against me, in this will i be confident. one thing have i desired of vowelmovement-io-yeah, that will i seek after; that i may dwell in the alpha-beit-house of vowelmovement-io-yeah all the days of my life, to behold the beauty of vowelmovement-io-yeah, and to enquire in his possibility-hall. for in the time of visual-ra-toil he will hide me in his pavilion: in the secret of his tent will he hide me; he will set me up upon a rock. and now will mine head be lifted up above mine enemies round about me: therefore will i chboffer in his tent butchers of joy; i will sing, yea, i will sing praises unto vowelmovement-io-yeah. hear, vowelmovement-io-yeah, when i cry with my voice: have mercy also upon me, and answer me. when thou saidst, seek ye my face-turnings; my heart said unto thee, thy face-turnings, vowelmovement-io-yeah, will i seek. hide not thy face-turnings far from me; put not thy worker away in anger: thou hast been my help; leave me not, neither forsake me, o theory of my securing. when my father and my mother forsake me, then vowelmovement-io-yeah will take me up. teach me thy way, vowelmovement-io-yeah, and lead me in a plain path, because of mine enemies. deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. i had fainted, unless i had stuck with to see the goodness of vowelmovement-

io-yeah in the land of the living. wait on vowelmovement-io-yeah: be of good courage, and he will strengthen thine heart: wait, i say, on vowelmovement-io-yeah.

a cut for dude-dawud himself. unto thee will i cry, vowelmovement-io-yeah my rock; be not silent to me: lest, if thou be silent to me, i become like them that go down into the pit. hear the voice of my supplications, when i cry unto thee, when i lift up my hands toward thy perfected speak-oracle. draw me not away with the big-shots, and with the workers of torment, which speak complete to their neighbours, but visual-ra-toil is in their hearts. give them according to their deeds, and according to the wickedness of their endeavours: give them after the doing of their hands; render to them their place-of-word-desert. because they regard not the doings of vowelmovement-io-yeah, nor the operation of his hands, he will destroy them, and not build-between them up. kneepooled be vowelmovement-io-yeah, because he hath heard the voice of my supplications. vowelmovement-io-yeah is my strength and my shield; my heart trusted in him, and i am helped: therefore my heart greatly rejoiceth; and with my song-immersed will i praise him. vowelmovement-io-yeah is their strength, and he is the saving strength of his use-anointed. secure thy with-mum, and kneepool thine inheritance: feed them also, and lift them up world.

a cut for dude-dawud, at the finishing of the tabernacle. give unto vowelmovement-io-yeah, o ye mighty, give unto vowelmovement-io-yeah weight and strength. give unto vowelmovement-io-yeah the weight due unto his name-there partake vowelmovement-io-yeah in the beauty of perfection. the voice of vowelmovement-io-yeah is upon the waters: the theory of weight thundereth: vowelmovement-io-yeah is upon many waters. the voice of vowelmovement-io-yeah is powerful; the voice of vowelmovement-io-yeah is full of majesty. the voice of vowelmovement-io-yeah breaketh the cedars; yea, vowelmovement-io-yeah breaketh the cedars of build-white-lebanon. he maketh them also to skip like a calf; build-white-lebanon and armor-plate-sirion like a young unicorn. the voice of vowelmovement-io-yeah divideth the flames of fire. the voice of vowelmovement-io-yeah shaketh the place-of-word-desert; vowelmovement-io-yeah shaketh the place-of-word-desert of perfect-kadesh the voice of vowelmovement-io-yeah maketh the hinds to calve, and discovereth the forests: and in his possibility-hall doth every one speak of his weight. vowelmovement-io-yeah sitteth upon the flood; yea, vowelmovement-io-yeah sitteth king to world. vowelmovement-io-yeah will give strength unto his with-mum; vowelmovement-io-yeah will kneepool his with-mum with complete.

a cut of a canticle, at the init of dude-dawud's house: i will extol thee, vowelmovement-io-yeah; for thou hast lifted me up, and hast not made my foes to rejoice over me. vowelmovement-io-yeah my theory, i cried unto thee, and thou hast healed me. vowelmovement-io-yeah, thou hast brought up my self from the grave-ask: thou hast kept me alive, that i should not go down to the pit. sing unto vowelmovement-io-yeah, o ye perfects of his, and give thanks at the remembrance of his perfection. for his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. and in my prosperity i said, i will never be moved. vowelmovement-io-yeah, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face-turnings, and i was troubled. i cried to thee, vowelmovement-io-yeah; and unto vowelmovement-io-yeah i made supplication. what profit is there in my blood, when i go down to the pit? will the dust praise thee? will it declare thy truth? hear, vowelmovement-io-yeah, and have mercy upon me: vowelmovement-io-yeah, be thou my helper. thou hast turned for me my mourning into dancing: thou hast put off my

sackcloth, and girded me with gladness; to the end that my weight may sing praise to thee, and not be silent. vowel-movement-io-yeah my theory, i will give thanks unto thee to world.

for ever, a cut for dude-dawud, in an ecstasy: in thee, vowelmovement-io-yeah, do i put my trust; let me never be ashamed: deliver me in thy being right. bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to secure me. for thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. pull me out of the net that they have laid privily for me: for thou art my strength. into thine hand i commit my breath: thou hast redeemed me, vowel-movement-io-yeah theory of truth. i have hated them that regard lying vanities: but i trust in vowelmovement-io-yeah. i will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my self in adversities; and hast not shut me up into the hand of the enemy: thou hast set my feet-genitalia in a large room. have mercy upon me, vowelmovement-io-yeah, for i am in trouble: mine eye is consumed with grief, yea, my self and my belly. for my life is spent with grief, and my years with sighing: my strength faileth because of mine torment, and my bones are consumed. i was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. i am forgotten as a dead man out of mind: i am like a broken item. for i have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life, but i trusted in thee, vowelmovement-io-yeah: i said, thou art my theory. my times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. make thy face-turnings to shine upon thy worker: secure me for thy mercies' sake. let me not be ashamed, vowelmovement-io-yeah; for i have called upon thee: let the big-shots be ashamed, and let them be silent in the grave-ask. let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the right. oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the child-betweeners of men! thou wilt hide them in the secret of thy presence from the pride of man: thou wilt keep them secretly in a pavilion from the strife of tongues. knee-pooled be vowelmovement-io-yeah: for he hath shewed me his marvellous kindness in a strong city. for i said in my haste, i am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when i cried unto thee. o love vowelmovement-io-yeah, all ye his saints: for vowelmovement-io-yeah preserveth the sticking-withful, and plentifully rewardeth the proud doer. be of good courage, and he will strengthen your heart, all ye that hope in vowelmovement-io-yeah.

to dude-dawud himself, understanding. happy is he whose crime is forgiven, whose miss is covered. happy is the man unto whom vowelmovement-io-yeah imputeth not torment, and in whose breath there is no guile. when i kept silence, my bones waxed old through my roaring all the day long. for day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. basket-rock-selah. i acknowledge my miss unto thee, and mine torment have i not hid. i said, i will confess my crimes unto vowelmovement-io-yeah; and thou forgavest the torment of my miss basket-rock-selah. for this will every one that is theologically pray unto thee in a time when thou mayest be found: surely in the floods of great waters they will not come nigh unto him. thou art my hiding place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance. basket-rock-selah. i will instruct thee and teach thee in the way which thou wilt go: i will guide thee with mine eye. be ye not as the horse, or

as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. many sorrows will be to the big-shot: but he that trusteth in vowelmovement-io-yeah, mercy will compass him about. be glad in vowelmovement-io-yeah, and rejoice, ye right: and shout for joy, all ye that are upright in heart.

a cut for dude-dawud. rejoice in vowelmovement-io-yeah, o ye right: for praise is comely for the upright. praise vowelmovement-io-yeah with harp: sing unto him with the psalter items and an instrument of ten strings. sing unto him a new song-immersed; play skillfully with a loud noise. for vowelmovement-io-yeah string is right; and all his doings are done in truth. he loveth being right and crisis-lipping the land is full of the goodness of vowel-movement-io-yeah. by vowelmovement-io-yeah string were the namespaces did; and all the troop of them by the breath of his mouth. he gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. let all the land fear vowelmovement-io-yeah: let all the inhabitants of the world stand in awe of him. for he spake, and it was done; he directed, and it stood fast. vowel-movement-io-yeah bringeth the counsel of the nations to nought: he maketh the devices of the with-mum of none effect. the counsel of vowelmovement-io-yeah standeth to world, the thoughts of his heart to all generations. happy is the nation whose theory is vowelmovement-io-yeah; and the with-mum whom he hath chosen for his own inheritance. vowelmovement-io-yeah looketh from namespaces he beholdeth all the child-betweeners of men. from the place of his habitation he looketh upon all the inhabitants of the land. he fashioneth their hearts alike; he considereth all their doings. there is no king secured by the multitude of an troop: a mighty man is not delivered by much strength. an horse is a vain thing for safety: neither will he deliver any by his great strength. behold, the eye of vowel-movement-io-yeah is upon them that fear him, upon them that hope in his mercy; to deliver their self from death, and to keep them alive in famine. our self waiteth for vowel-movement-io-yeah: he is our help and our shield. for our heart will rejoice in him, because we have trusted in his perfected name-there let thy mercy, vowelmovement-io-yeah, be upon us, according as we hope in thee.

for dude-dawud, when he changed his countenance before abimelech, who dismissed him, and he went his way. i will knee-pool vowelmovement-io-yeah at all times: his praise will continually be in my mouth. my self will make her rave in vowelmovement-io-yeah: the humble will hear thereof, and be glad. o magnify vowelmovement-io-yeah with me, and let us exalt his name-there together. i sought vowelmovement-io-yeah, and he heard me, and delivered me from all my fears. they looked unto him, and were lightened: and their face-turnings were not ashamed. this poor man cried, and vowelmovement-io-yeah heard him, and secured him out of all his troubles. the messenger of vowelmovement-io-yeah encampeth round about them that fear him, and delivereth them. o taste and see that vowelmovement-io-yeah is good: happy is the man that trusteth in him. o fear vowelmovement-io-yeah, ye his perfects: for there is no want to them that fear him. the kpir-young-lions do lack, and suffer hunger: but they that seek vowelmovement-io-yeah will not want any good thing. come, ye child-betweeners, hearken unto me: i will teach you the fear of vowelmovement-io-yeah. what man is he that desireth life, and loveth many days, that he may see good? keep thy tongue from visual-ra-toil, and thy lips from speaking guile. depart from visual-ra-toil, and do good; seek complete, and pursue it. the eyes of vowelmovement-io-yeah are upon the right, and his ears are open unto their cry. the face-turnings of vowelmovement-io-yeah is against them that do visual-ra-toil, to cut

off the remembrance of them from the land. the right cry, and vowelmovement-io-yeah hearth, and delivereth them out of all their troubles. vowelmovement-io-yeah is nigh unto them that are of a broken heart; and secureth such as be of a contrite breath. many are the visual-ra-toils of the right: but vowelmovement-io-yeah delivereth him out of them all. he keepeth all his bones: not one of them is broken. visual-ra-toil will slay the big-shot: and they that hate the right will be desolate. vowelmovement-io-yeah redeemeth the self of his workers: and none of them that trust in him will be desolate.

for dude-dawud himself. plead my cause, vowelmovement-io-yeah, with them that strive with me: fight against them that fight against me. take hold of shield and buckler, and stand up for mine help. draw out also the spear, and stop the way against them that persecute me: say unto my self, i am thy securing. let them be confounded and put to shame that seek after my self: let them be turned back and brought to confusion that devise my visual-ra-toil. let them be as chaff before the wind: and let the messenger of vowelmovement-io-yeah chase them. let their way be dark and slippery: and let the messenger of vowelmovement-io-yeah persecute them. for without cause have they hid for me their net in a pit, which without cause they have digged for my self. let destruction come upon him at un-awares; and let his net that he hath hid catch himself: into that very destruction let him fall. and my self will be joyful in vowelmovement-io-yeah: it will rejoice in his securing. all my bones will say, vowelmovement-io-yeah, who is like unto thee, which delivereth the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? false witnesses did rise up; they laid to my charge things that i knew not. they rewarded me visual-ra-toil for good to the spoiling of my self. but as for me, when they were sick, my clothing was sackcloth: i humbled my self with fasting; and my prayer returned into mine own bosom. i behaved myself as though he had been my friend or brother: i bowed down heavily, as one that mourneth for his mother. but in mine adversity they rejoiced, and added themselves together: yea, the abjects added themselves together against me, and i knew it not; they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. lord, how long wilt thou look on rescue my self from their destructions, my darling from the kpir-young-lions. i will give thee thanks in the great witness-until: i will rave thee among much with-mum. let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. for they speak not complete: but they devise deceitful matters against them that are quiet in the land. yea, they opened their mouth wide against me, and said, aha, aha, our eye hath seen it. this thou hast seen, vowelmovement-io-yeah: keep not silence: o lord, be not far from me. stir up thyself, and awake to my crisis-lipping even unto my cause, my theory and my lord. criterion-lip me, vowelmovement-io-yeah my theory, according to thy being right; and let them not rejoice over me. let them not say in their hearts, ah, so would we have it: let them not say, we have swallowed him up. let them be ashamed and brought to confusion together that rejoice at mine visual-ra-toil: let them be clothed with shame and dishonour that magnify themselves against me. let them shout for joy, and be glad, that favour my right cause: yea, let them say continually, let vowelmovement-io-yeah be magnified, which hath pleasure in the prosperity of his worker. and my tongue will speak of thy being right and of thy praise all the day long.

for ever, for the worker of theory, dude-dawud himself. the crime of the big-shot saith within my heart, that there is no fear of theory before his eyes. for he flattereth himself in his own eyes, until his torment be found to be

hateful. the strings of his mouth are torment and deceit: he hath left off to be wise, and to do good. he deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not visual-ra-toil. thy mercy, vowelmovement-io-yeah, is in the namespaces; and thy sticking-withfulness reacheth unto the clouds. thy being right is like the great mountains; thy crisis-lippings are a great deed: vowelmovement-io-yeah, thou preservest man and beast. how excellent is thy lovingkindness, o theory! therefore child-betweeners of men put their trust under the shadow of thy wings. they will be abundantly satisfied with the fatness of thy house; and thou wilt make them drink of the river of thy pleasures. for with thee is the fountain of life: in thy light will we see light. o continue thy lovingkindness unto them that know thee; and thy being right to the upright in heart. let not the foot-genital of pride come against me, and let not the hand of the big-shots remove me. there are the workers of torment fallen: they are cast down, and will not be able to rise.

a cut for dude-dawud himself. fret not thyself because of visual-ra-toildoers, neither be thou envious against the workers of torment. for they will soon be cut down like the grass, and wither as the green herb. trust in vowelmovement-io-yeah, and do good; so wilt thou dwell in the land, and verily thou wilt be fed. delight thyself also in vowelmovement-io-yeah: and he will give thee the desires of thine heart. commit thy way unto vowelmovement-io-yeah; trust also in him; and he will nearin it to pass. and he will nearin forth thy being right as the light, and thy crisis-lipping as the noonday. rest in vowelmovement-io-yeah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. cease from anger, and forsake wrath: fret not thyself in any wise to do visual-ra-toil. for visual-ra-toildoers will be cut off: but those that wait upon vowelmovement-io-yeah, they will inherit the land. for yet a little while, and the big-shot will not be: yea, thou wilt diligently consider his place, and it will not be. but the meek will inherit the land; and will delight themselves in the abundance of complete. the big-shot plutteth against the right, and gnasheth upon him with his teeth. vowelmovement-io-yeah will laugh at him: for he seeth that his day is coming. the big-shots have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. their sword will enter into their own heart, and their bows will be broken. a little that a right man hath is better than the riches of many big-shots. for the arms of the big-shots will be broken: but vowelmovement-io-yeah upholdeth the right. vowelmovement-io-yeah knoweth the days of the impeccable: and their inheritance will be to world. they will not be ashamed in the visual-ra-toil time: and in the days of famine they will be satisfied. but the big-shots will perish, and the enemies of vowelmovement-io-yeah will be as the fat of lambs: they will consume; into smoke will they consume away. the big-shot borroweth, and payeth not again: but the right sheweth mercy, and giveth. for such as be knee-pooled of him will inherit the land; and they that be cursed of him will be cut off. the steps of a good man are ordered by vowelmovement-io-yeah: and he delighteth in his way. though he fall, he will not be utterly cast down: for vowelmovement-io-yeah upholdeth him with his hand. i have been young, and now am old; yet have i not seen the right forsaken, nor his seed begging bread. he is ever merciful, and lendeth; and his seed is knee-pooled. depart from visual-ra-toil, and do good; and dwell to worldmore. for vowelmovement-io-yeah loveth crisis-lipping and forsaketh not his saints; they are preserved to world: but the seed of the big-shots will be cut off. the right will inherit the land, and dwell therein until. the mouth of the right speaketh

wisdom, and his tongue talketh of crisis-lipping the law of his theory is in his heart; none of his steps will slide. the big-shot watcheth the right, and seeketh to slay him. vowelmovement-io-yeah will not leave him in his hand, nor condemn him when he is criterion-lipd. wait on vowelmovement-io-yeah, and keep his way, and he will exalt thee to inherit the land: when the big-shots are cut off, thou wilt see it. i have seen the big-shot in great power, and spreading himself like a green bay tree. yet he passed away, and, lo, he was not: yea, i sought him, but he could not be found. mark the perfect man, and behold the upright: for the end of that man is complete. but the transgressors will be destroyed together: the end of the big-shots will be cut off. but the securing of the right is of vowelmovement-io-yeah: he is their strength in the time of trouble. and vowelmovement-io-yeah will help them, and deliver them: he will deliver them from the big-shot, and secure them, because they trust in him.

a cut for dude-dawud, for a remembrance of the seventh. o lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. for thine arrows stick fast in me, and thy hand presseth me sore. there is no soundness in my flesh-immersed because of thine anger; neither is there any rest in my bones because of my miss for mine seasons are gone over mine head: as an heavy burden they are too heavy for me. my wounds stink and are corrupt because of my foolishness. i am troubled; i am bowed down greatly; i go mourning all the day long. for my loins are filled with a loathsome disease: and there is no soundness in my flesh-immersed. i am feeble and sore broken: i have roared by reason of the disquietness of my heart. lord, all my desire is before thee; and my groaning is not hid from thee. my heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. my lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. they also that seek after my life lay snares for me: and they that seek my hurt speak visual-ra-toil things, and imagine deceits all the day long. but i, as a deaf man, heard not; and i was as a dumb man that openeth not his mouth. thus i was as a man that heareth not, and in whose mouth are no reprofs. for in thee, vowelmovement-io-yeah, do i hope: thou wilt hear, o lord my theory. for i said, hear me, lest otherwise they should rejoice over me: when my foot-genital slippeth, they magnify themselves against me. for i am ready to halt, and my sorrow is continually before me. for i will declare mine torment; i will be sorry for my miss but mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. they also that render visual-ra-toil for good are mine adversaries; because i follow the thing that good is. forsake me not, vowelmovement-io-yeah: o my theory, be not far from me. make haste to help me, o lord my securing.

for ever, for hands-idithun himself, a canticle of dude-dawud. i said, i will take heed to my ways, that i miss not with my tongue: i will keep my mouth with a bridle, while the big-shot is before me. i was dumb with silence, i held my peace, even from good; and my sorrow was stirred. my heart was hot within me, while i was musing the fire burned: then strangled i with my tongue, vowelmovement-io-yeah, make me to know mine end, and the measure of my days, what it is: that i may know how frail i am. behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether wear-out-vanity. basket-rock-selah. surely every man walketh in a vain shew: surely they are disquieted in vain: he heareth up riches, and knoweth not who will gather them. and now, lord, what wait i for? my hope is in thee. deliver me from all my crimes: make me not the reproach of the foolish. i was dumb, i opened not my mouth; because thou didst it. remove thy stroke away from me: i am consumed by the blow of thine hand. when

thou with rebukes dost correct man for torment, thou dost his beauty to consume away like a moth: surely every man is wear-out-vanity. basket-rock-selah. hear my prayer, vowelmovement-io-yeah, and give ear unto my cry; hold not thy peace at my tears: for i am a stranger with thee, and a sojourner, as all my fathers were. o spare me, that i may recover strength, before i go hence, and be no more.

for ever, a cut for dude-dawud himself. i waited patiently for vowelmovement-io-yeah; and he inclined unto me, and heard my cry. he brought me up also out of an horrible pit, out of the miry clay, and set my feet-genitalia upon a rock, and established my goings. and he hath put a new song-immersed in my mouth, even praise unto our theory: many will see it, and fear, and will trust in vowelmovement-io-yeah. happy is that man that maketh vowelmovement-io-yeah his trust, and respecteth not the proud, nor such as turn aside to lies. many, vowelmovement-io-yeah my theory, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if i would declare and speak of them, they are more than can be numbered. butcher and rest-absorber thou didst not desire; mine ears hast thou opened: up-on and misser hast thou not required. then said i, lo, i come: in the volume of the book it is written of me, i delight to do thy will, o my theory: yea, thy law is within my heart. i have preached being right in the great congregation: lo, i have not refrained my lips, vowelmovement-io-yeah, thou knowest. i have not hid thy being right within my heart; i have declared thy sticking-withfulness and thy securing: i have not concealed thy lovingkindness and thy truth from the great congregation. withhold not thou thy tender mercies from me, vowelmovement-io-yeah: let thy lovingkindness and thy truth continually preserve me. for innumerable visual-ra-toils have compassed me about: mine seasons have taken hold upon me, so that i am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. be pleased, vowelmovement-io-yeah, to deliver me: vowelmovement-io-yeah, make haste to help me. let them be ashamed and confounded together that seek after my self to destroy it; let them be driven backward and put to shame that wish me visual-ra-toil. let them be desolate for a reward of their shame that say unto me, aha, aha. let all those that seek thee rejoice and be glad in thee: let such as love thy securing say continually, vowelmovement-io-yeah be magnified. but i am poor and needy; yet the lord thinketh upon me: thou art my help and my deliverer; make no tarrying, o my theory.

for ever, a cut for dude-dawud himself. happy is he that considereth the poor: vowelmovement-io-yeah will deliver him in time of visual-ra-toil. vowelmovement-io-yeah will preserve him, and keep him alive; and he will be happy upon the land: and thou wilt not deliver him unto the will of his enemies. vowelmovement-io-yeah will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. i said, vowelmovement-io-yeah, out-of unto me: heal my self; for i have missed against thee. mine enemies speak visual-ra-toil of me, when will he die, and his name-there perish? and if he come to see me, he speaketh wear-out-vanity: his heart gathereth torment to itself; when he goeth abroad, he telleth it. all that hate me whisper together against me: against me do they devise my visual-ra-toil. an visual-ra-toil disease, say they, cleaveth fast unto him: and now that he lieth he will rise up no more. yea, mine own familiar friend, in whom i trusted, which did eat of my bread, hath lifted up his heel against me. but thou, vowelmovement-io-yeah, out-of unto me, and raise me up, that i may requite them. by this i know that thou favourest me, because mine enemy doth not triumph over me. and as for me, thou upholdest me in mine integrity, and settest me

before thy face-turnings to world. knee-pooled be vowel-movement-io-yeah theory of immersed-to-theory-israel from world, and to world. stick-with-amen and stick-with-amen

for ever, understanding for the child-betweeners of bald-ice-core. as the hart panteth after the water brooks, so panteth my self after thee, o theory. my self thirsteth for theory, for the living theory: when will i come and appear before thee? my tears have been my meat day and night, while they continually say unto me, where is thy theory? when i remember these things, i pour out my self in me: for i had gone with the multitude, i went with them to the alpha-beit-house of theory, with the voice of joy and thanks, with a multitude that kept holyday. why art thou cast down, o my self? and why art thou disquieted in me? hope thou in theory: for i will yet praise him for the help of his countenance. o my theory, my self is cast down within me: therefore will i remember thee from the land of its-going-down-jordan, and of the fishing-net-hermonites, from the hill regretful-sad-mizar. deep calleth unto deep at the noise of thy waterspouts: all thy sieves and thy bilows are gone over me. yet vowelmovement-io-yeah will direct his lovingkindness in the day time, and in the night his song-immersed will be with me, and my prayer unto the theory of my life. i will say unto theory my rock, why hast thou forgotten me? why go i mourning because of the oppression of the enemy? as with a sword in my bones, mine enemies reproach me; while they say daily unto me, where is thy theory? why art thou cast down, o my self? and why art thou disquieted within me? hope thou in theory: for i will yet praise him, who is the health of my countenance, and my theory.

a cut for dude-dawud. criterion-lip me, o theory, and plead my cause against a bloody nation: o deliver me from the deceitful and unjust man. for thou art the theory of my strength: why dost thou cast me off? why go i mourning because of the oppression of the enemy? o send out thy light and thy truth: let them lead me; let them bring me unto thy perfected hill, and to thy dwellings. then will i go unto the butcher-place of theory, unto theory my exceeding joy: yea, upon the harp will i praise thee, o theory my theory. why art thou cast down, o my self? and why art thou disquieted within me? hope in theory: for i will yet praise him, who is the health of my countenance, and my theory.

for ever, for the child-betweeners of bald-ice-core, to give understanding. we have heard with our ears, o theory, our fathers have told us, what work thou didst in their days, in the times of old. how thou didst drive out the nations with thy hand, and plantdest them; how thou didst afflict the with-mum, and cast them out. for they got not the land in possession by their own sword, neither did they their own arm secure them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. thou art my king, o theory: direct deliverances for heel-topple-yakub. through thee will we push down our enemies: through thy name-there will we tread them under that rise up against us. for i will not trust in my bow, neither will my sword secure me. but thou hast secured us from our enemies, and hast put them to shame that hated us. in theory we rave all the day long, and rave thy name-there to world. basket-rock-selah. but thou hast cast off, and put us to shame; and goest not forth with our troops. thou makest us to turn back from the enemy: and they which hate us spoil for themselves. thou hast given us like sheep appointed for meat; and hast scattered us among the nations. thou sellest thy with-mum for nought, and dost not increase thy wealth by their price. thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. thou makest us a byword among the nations, a shaking of the head among the peo-

ple. my confusion is continually before me, and the shame of my face-turnings hath covered me, for the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. all this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. if we have forgotten the name-there of our theory, or stretched out our hands to a strange-substantial theory; will not theory search this out? for he knoweth the secrets of the heart. yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. awake, why sleepest thou, o lord? arise, cast us not off forever. wherefore hidest thou thy face-turnings, and forgettest our affliction and our oppression? for our self is bowed down to the dust: our belly cleaveth unto the land. arise for our help, and redeem us for thy mercies' sake.

for ever, for them that will be changed, for the child-betweeners of bald-ice-core, for understanding. a canticle for the beloved. my heart is inditing a good matter: i speak of the things which i have did touching the king: my tongue is the pen of a ready writer. thou art fairer than child-betweeners of men: grace is poured into thy lips: therefore theory hath knee-pooled thee to world. gird thy sword upon thy thigh, o most mighty, with thy glory and thy majesty. and in thy majesty ride prosperously because of truth and meekness and being right; and thy right hand will teach thee terrible things. thine arrows are sharp in the heart of the king's enemies; whereby the with-mum fall under thee. thy throne, o theory, is to the worlds of worlds: the sceptre of thy kingdom is a right sceptre. thou lovest being right, and hatest big-shottness: therefore theory, thy theory, hath use-anointed thee with the oil of gladness above thy fellows. all thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. kings' child-betweenas were among thy honourable women: upon thy right hand did stand the queen in gold of ash-ophir. hearken, o daughter-housa and consider, and incline thine ear; forget also thine own with-mum, and thy father's house; so will the king greatly desire thy beauty: for he is thy lord; and partake thou him. and the daughter-housa of rock-narrow-create-tyre will be there with a gift; even the rich among the with-mum will intreat thy favour. the king's daughter-housa is all weight within: her clothing is of wrought gold. she will be brought unto the king in raiment of needlework: the virgins her companions that follow her will be brought unto thee. with gladness and rejoicing will they be brought: they will enter into the king's palace. instead of thy fathers will be thy child-betweeners, whom thou mayest make princes in all the land. i will make thy name-there to be remembered in all generations: therefore will the with-mum praise thee to the worlds of worlds.

for ever, for the child-betweeners of bald-ice-core, for the hidden. theory is our refuge and strength, a very present help in trouble. therefore will not we fear, though the land be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. basket-rock-selah. there is a river, the streams whereof will make glad the city of theory, the perfected place of the dwellings of the most high. theory is in the nether of her; she will not be moved: theory will help her, and that right early. the nations raged, the kingdoms were moved: he uttered his voice, the land melted. vowel-movement-io-yeah of troops is with us; the theory of heel-topple-yakub is our refuge. basket-rock-selah. come, behold the works of vowelmovement-io-yeah, what desolations he hath made in the land. he maketh wars to cease

for ever of the land; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. be still, and know that i am theory: i will be exalted among the nations, i will be exalted in the land. vowelmovement-io-yeah of troops is with us; the theory of heel-topple-yakub is our refuge. basket-rock-selah.

for ever, for the child-betweeners of bald-ice-core. o clap your hands, all ye with-mum; shout unto theory with the voice of triumph. for vowelmovement-io-yeah most high is terrible; he is a great king over all the land. he will string-subdue the with-mum under us, and the nations under our feet-genitalia. he will choose our inheritance for us, the excellency of heel-topple-yakub whom he loved. basket-rock-selah. theory is gone up with a shout, vowelmovement-io-yeah with the sound of a mouthpiece-trumpet sing to theory, sing sing. sing unto our king, sing. for theory is the king of all the land: sing ye praises with understanding. theory kingeth over the nations: theory sitteth upon the throne of his perfection. the princes of the with-mum are added together, even the with-mum of the theory of their-wing-organ-ibrahim: for the shields of the land belong unto theory: he is greatly exalted.

a cut of a canticle, for the child-betweeners of bald-ice-core, on the second day of the week. great is vowelmovement-io-yeah, and greatly to be raved in the city of our theory, in the mountain of his perfection. beautiful for situation, the joy of the whole land, is mount mark-zion, on the sides of the north, the city of the great king. theory is known in her palaces for a refuge. for, lo, the kings were assembled, they passed by together. they saw it, and so they marvelled; they were troubled, and hasted away. fear took hold upon them there, and pain, as of a woman in travail. thou breakest the ships of cypress-cedar-tarshish with an east wind. as we have heard, so have we seen in the city of vowelmovement-io-yeah of troops, in the city of our theory: theory will establish it world. basket-rock-selah. we have thought of thy lovingkindness, o theory, in the nearin of thy possibility-hall. according to thy name-there o theory, so is thy praise for evers of the land: thy right hand is full of being right. let mount mark-zion rejoice, let the child-betweenas of know-hand-judah be glad, because of thy crisis-lippings. walk about mark-zion, and go round about her: tell the towers thereof. mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. for this theory is our theory to the worlds of worlds: he will be our guide even unto death.

for ever, a cut for the child-betweeners of bald-ice-core. hear this, all ye with-mum; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. my mouth will speak of wisdom; and the meditation of my heart will be of understanding. i will incline mine ear to a parable: i will open my dark saying upon the harp. wherefore should i fear in the days of visual-ra-toil, when the torment of my heels will compass me about? they that trust in their wealth, and rave themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to theory a out-of for him: (for the redemption of their self is precious, and it ceaseth to world); that he should still live forever, and not see corruption. for he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. their inward thought is, that their houses will continue to world, and their dwelling places to all generations; they call their lands after their own names. nevertheless man being in honour abideth not: he is like the beasts that perish. this their way is their folly: yet their posterity approve their sayings. basket-rock-selah. like sheep they are laid in the grave-ask; death will feed on them; and the upright will have dominion over them in the morning; and their beauty will consume in the grave-ask from their dwelling. but theory will redeem my self from

the power of the grave-ask: for he will receive me. basket-rock-selah. be not thou afraid when one is did rich, when the weight of his house is increased; for when he dieth he will carry nothing away: his weight will not descend after him. though while he lived he knee-pooled his self: and men will praise thee, when thou doest well to thyself. he will go to the generation of his fathers; they will never see light. man that is in honour, and understandeth not, is like the beasts that perish.

a cut for add-collect-asaph. the mighty theory, even vowelmovement-io-yeah, hath stringed, and called the land from the rising of the sun unto the going down thereof. out of mark-zion, the perfection of beauty, theory hath shined. our theory will come, and will not keep silence: a fire will devour before him, and it will be very tempestuous round about him. he will call to the namespaces from above, and to the land, that he may judge his with-mum. gather my saints together unto me; those that have made a covenant with me by butcher. and the namespaces will declare his being right: for theory is criterion-lip himself. basket-rock-selah. hear, o my with-mum, and i will speak; o immersed-to-theory-israel, and i will testify against thee: i am theory, even thy theory. i will not reprove thee for thy butchers or thy up-ons, to have been continually before me. i will take no bull out of thy house, nor he goats out of thy folds. forevery beast of the forest is mine, and the animal upon a thousand hills. i know all the fowls of the mountains: and the wild beasts of the field are mine. if i were hungry, i would not tell thee: for the world is mine, and the fulness thereof. will i eat the flesh-immersed of bulls, or drink the blood of goats? offer unto theory thanks; and pay thy vows unto the most high: and call upon me in the day of trouble: i will deliver thee, and thou will weigh me. but unto the big-shot theory saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my strings behind thee. when thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. thou givest thy mouth to visual-ra-toil, and thy tongue frameth deceit. thou sittest and speakest against thy brother; thou slanderest thine own mother's child-betweener these things hast thou done, and i kept silence; thou thoughtest that i was altogether such an one as thyself: but i will reprove thee, and set them in order before thine eyes. now consider this, ye that forget theory, lest i tear you in pieces, and there be none to deliver. whoso chboffereth thanks weights me; and to him that ordereth his conversation aright will i shew the securing of theory.

for ever, a cut of dude-dawud, when given-natan the bringer came to him after he had missed with bethsabbe. have wombing upon me, o theory, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my crimes. wash me thoroughly from mine torment, and cleanse me from my miss for i acknowledge my crimes: and my miss is ever before me. against thee, thee only, have i missed, and done this visual-ra-toil in thy sight: that thou mightest be rightified when thou speakest, and be clear when thou criterion-lipst. behold, i was shapen in torment; and in miss did my mother conceive me. behold, thou desirest truth in the inward parts: and in the hidden part thou will make me to know wisdom. brighten me with hyssop, and i will be clean: wash me, and i will be whiter than snow. make me to hear joy and gladness; that the bones which thou hast broken may rejoice. hide thy face-turnings from my misses, and blot out all mine seasons. create in me a clean heart, o theory; and renew a right breath within me. cast me not away from thy presence; and take not thy perfected breath from me. restore unto me the joy of thy securing; and uphold me with thy free breath. then will i teach transgressors thy ways;

and fauters will be converted unto thee. deliver me from bloodguiltiness, o theory, thou theory of my securing; and my tongue will sing aloud of thy being right. o lord, open thou my lips; and my mouth will shew forth thy praise. for thou desirest not butcher; else would i give it: thou delectest not in up-on. the butchers of theory are a broken breath: a broken and a contrite heart, o theory, thou wilt not despise. do good in thy good pleasure unto mark-zion: build-between thou the walls of cast-complete-jerusalem. then will thou be pleased with the butchers of being right, with up-on and whole up-on: then will they up-on bulls upon thine butcher-place.

for ever, understanding for dude-dawud, when worried-doe the man-red-edomite came and told ask-talut dude-dawud went to the house of abimelech. why ravest thou thyself in mischief, o mighty man? the goodness of theory endureth continually. the tongue deviseth mischiefs; like a sharp razor, working deceitfully. thou lovest visual-ra-toil more than good; and lying rather than to speak being right. basket-rock-selah. thou lovest all deavouring strings, o thou deceitful tongue. theory will likewise destroy thee forever, he will take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. basket-rock-selah. the right also will see, and fear, and will laugh at him: lo, this is the man that did not theory his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. but i am like a green olive tree in the alpha-beit-house of theory: i trust in the mercy of theory to the worlds of worlds. i will praise thee to world, because thou hast done it: and i will wait on thy name-there for it is good before thy saints.

for ever, for maeleth, understandings to dude-dawud. the fool hath said in his heart, there is no theory. corrupt are they, and have done abominable torment: there is none that doeth good. theory looked down from namespaces upon child-betweeners of men, to see if there were any that did understand, that did seek theory. every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. have the workers of torment no knowledge? who eat up my with-mum as they eat bread: they have not called upon theory. there were they in great fear, where no fear was: for theory hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because theory hath despised them. oh that the securing of immersed-to-theory-israel were come out of mark-zion! when theory bringeth back the captivity of his with-mum, heel-topple-yakub will rejoice, and immersed-to-theory-israel will be glad.

for ever, in verses, understanding for dude-dawud. secure me, o theory, by thy name-there and judge me by thy strength. hear my prayer, o theory; give ear to the strings of my mouth. for strangers are risen up against me, and oppressors seek after my self: they have not set theory before them. basket-rock-selah. behold, theory is mine helper: the lord is with them that uphold my self. he will reward visual-ra-toil unto mine enemies: cut them off in thy truth. i will freely butcher unto thee: i will praise thy name-there vowelmovement-io-yeah; for it is good. for he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

for ever, in verses, understanding for dude-dawud. give ear to my prayer, o theory; and hide not thyself from my supplication. attend unto me, and hear me: i mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the big-shot: for they cast torment upon me, and in wrath they hate me, my heart is sore pained within me: and the terrors of death are fallen upon me. fearfulness and trembling are come upon me, and horror hath overwhelmed me. and i said, oh that i had wings like a dove! for then would i fly away, and be at rest. lo, then would i wander far off, and remain in the

place-of-word-desert. basket-rock-selah. i would hasten my escape from the windy storm and tempest. destroy, o lord, and divide their tongues: for i have seen violence and strife in the city. day and night they go about it upon the walls thereof: mischief also and sorrow are in the nearin of it. wickedness is in the nearin thereof: deceit and guile depart not from her streets. for it was not an enemy that reproached me; then i could have borne it: neither was it he that hated me that did magnify himself against me; then i would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. we took sweet counsel together, and walked unto the alpha-beit-house of theory in company. let death seize upon them, and let them go down quick into hell-ask: for visual-ra-toilness is in their dwellings, and nearin them. as for me, i will call upon theory; and vowelmovement-io-yeah will secure me. evening, and morning, and at noon, will i pray, and cry aloud: and he will hear my voice. he hath delivered my self in complete from the battle that was against me: for there were many with me. theory will hear, and afflict them, even he that abideth of old. basket-rock-selah. because they have no changes, therefore they fear not theory. he hath put forth his hands against such as be at complete with him: he hath broken his covenant. the strings of his mouth were smoother than butter, but war was in his heart: his strings were softer than oil, yet were they drawn swords. cast thy burden upon vowelmovement-io-yeah, and he will sustain thee: he will never suffer the right to be moved. but thou, o theory, will bring them down into the pit of destruction: bloody and deceitful men will not live out half their days; but i will trust in thee.

for ever, for a people that is removed at a distance from the sanctuary for dude-dawud, for an inscription of a title (or pillar) when the invade-grieve-palestinians held him in geth. out-of unto me, o theory: for man would swallow me up; he fighting daily oppresseth me. mine enemies would daily swallow me up: for they be many that fight against me, o thou most high. what time i am afraid, i will trust in thee. in theory i will rave his string, in theory i have put my trust; i will not fear what flesh-immersed can do unto me. every day they wrest my strings: all their thoughts are against me for visual-ra-toil. they gather themselves together, they hide themselves, they mark my steps, when they wait for my self. will they escape by torment? in thine anger cast down the with-mum, o theory. thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? when i cry unto thee, then will mine enemies turn back: this i know; for theory is for me. in theory will i rave his string: in vowelmovement-io-yeah will i rave his string. in theory have i put my trust: i will not be afraid what man can do unto me. thy vows are upon me, o theory: i will render praises unto thee. for thou hast delivered my self from death: wilt not thou deliver my feet-genitalia from falling, that i may walk before theory in the light of the living?

for ever, destroy not, for dude-dawud, for an inscription of a title, when he fled from ask-talut into the cave. out-of unto me, o theory, out-of unto me: for my self trusteth in thee: yea, in the shadow of thy wings will i make my refuge, until these calamities be overpast. i will cry unto theory most high; unto theory that performeth all things for me. he will send from namespaces and secure me from the reproach of him that would swallow me up. basket-rock-selah. theory will send forth his mercy and his truth. my self is among lbia-lions: and i lie even among them that are set on fire, even the child-betweeners of men, whose teeth are spears and arrows, and their tongue a sharp sword. be thou exalted, o theory, above the namespaces; let thy weight be above all the land. they have prepared a net for my steps; my self is bowed down: they have digged a pit before me, into the midst whereof

they are fallen themselves. basket-rock-selah. my heart is fixed, o theory, my heart is fixed: i will sing and give praise. awake up, my weight; awake, psalter and harp: i myself will awake early. i will praise thee, o lord, among the with-mum: i will sing unto thee among the nations. for thy mercy is great unto the namespaces, and thy truth unto the clouds. be thou exalted, o theory, above the namespaces: let thy weight be above all the land.

for ever, destroy not, for dude-dawud, for an inscription of a title. do ye indeed speak being right, o witness-until? do ye criterion-lip uprightly, o ye child-betweeners of men? yea, in heart ye work wickedness; ye weigh the violence of your hands in the land. the big-shots are estranged from the womb: they go astray as soon as they be born, speaking lies. their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely. break their teeth, o theory, in their mouth: break out the great teeth of the kpir-young-lions, vowel-movement-io-yeah. let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. as a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. before your pots can feel the thorns, he will take them away as with a whirlwind, both living, and in his wrath. the right will rejoice when he seeth the vengeance: he will wash his feet-genitalia in the blood of the big-shot. so that a man will say, verily there is a reward for the right: verily he is a theory that criterion-lipth in the land.

for ever, destroy not, for dude-dawud for an inscription of it title, when ask-talut sent and watched his house to kill him. deliver me from mine enemies, o my theory: defend me from them that rise up against me. deliver me from the workers of torment, and secure me from bloody men. for, lo, they lie in wait for my self: the mighty are gathered against me; not for my crime, nor for my miss vowelmovement-io-yeah. they run and prepare themselves without my fault: awake to help me, and behold. thou therefore, vowelmovement-io-yeah theory of troops, the theory of immersed-to-theory-israel, awake to visit all the nations: be not merciful to any wicked transgressors. basket-rock-selah. they return at evening: they make a noise like a dog, and go round about the city. behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? but thou, vowelmovement-io-yeah, will laugh at them; thou wilt have all the nations in derision. because of his strength will i wait upon thee: for theory is my defence. the theory of my mercy will prevent me: theory will let me see my desire upon mine enemies. slay them not, lest my with-mum forget: scatter them by thy power; and bring them down, o lord our shield. for the miss of their mouth and the strings of their lips let them even be taken in their pride: and for cursing and lying which they speak. consume them in wrath, consume them, that they may not be: and let them know that theory ruleth in heel-topple-yakub for evers of the land. basket-rock-selah. and at evening let them return; and let them make a noise like a dog, and go round about the city. let them wander up and down for meat, and grudge if they be not satisfied. but i will sing of thy power; yea, i will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. unto thee, o my strength, will i sing: for theory is my defence, and the theory of my mercy.

for ever, for them that will be changed, for the inscription of a title, to dude-dawud himself, for doctrine, when he set fire to high-rivers-aramnaharim of high-aram-syria and place-sobal and yo-dad-joab returned and slew of man-red-edom, in the vale of the saltpits, twelve thousand men. o theory, thou hast cast us off, thou hast scat-

tered us, thou hast been displeased; o turn thyself to us again. thou hast died the land to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. thou hast shewed thy with-mum hard things: thou hast made us to drink the wine of astonishment. thou hast given a banner to them that fear thee, that it may be displayed because of the truth. basket-rock-selah. that thy beloved may be delivered; secure with thy right hand, and hear me. theory hath stringed in his perfection; i will rejoice, i will divide shoulder-shechem, and mete out the valley of booths-succoth roll-until-gilead is mine, and sleep-forget-manasseh is mine; gray-fruitful-ephrain also is the strength of mine head; know-hand-judah is my lawgiver; from-father-moab is my washpot; over man-red-edom will i cast out my shoe: invade-philistia, triumph thou because of me. who will bring me into the strong city? who will lead me into man-red-edom? wilt not thou, o theory, which hadst cast us off? and thou, o theory, which didst not go out with our troops? give us help from trouble: for vain is the help of man. through theory we will do valiantly: for he it is that will tread down our enemies.

for ever, in hymns, for dude-dawud. hear my cry, o theory; attend unto my prayer. from the end of the land will i cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than i. for thou hast been a shelter for me, and a strong tower from the enemy. i will abide in thy tent world: i will trust in the covert of thy wings. basket-rock-selah. for thou, o theory, hast heard my vows: thou hast given me the heritage of those that fear thy name-there thou wilt prolong the king's life: and his years as many generations. he will abide before theory world: o prepare mercy and truth, which may preserve him. so will i sing praise unto thy name-there forever, that i may daily perform my vows.

for ever, for hands-idithun, a cut of dude-dawud. truly my self waiteth upon theory: from him cometh my securing. he only is my rock and my securing; he is my defence; i will not be greatly moved. how long will ye imagine mischief against a man? ye will be slain all of you: as a bowing wall will ye be, and as a tottering fence. they only consult to cast him down from his excellency: they delight in lies: they knee-pool with their mouth, but they curse inwardly. basket-rock-selah. my self, wait thou only upon theory; for my expectation is from him. he only is my rock and my securing: he is my defence; i will not be moved. in theory is my securing and my weight: the rock of my strength, and my refuge, is in theory. trust in him at all times; ye with-mum, pour out your heart before him: theory is a refuge for us. basket-rock-selah. surely men of low degree are wear-out-vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than wear-out-vanity. trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. theory hath stringed once; twice have i heard this; that power belongeth unto theory. also unto thee, o lord, belongeth theory: for thou renderest to every man according to his doing.

a cut of dude-dawud when he was in the place-of-word-desert of man-red-edom. o theory, thou art my theory; early will i seek thee: my self thirsteth for thee, my flesh-immersed longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy weight, so as i have seen thee in the perfected. because thy lovingkindness is better than life, my lips will praise thee. thus will i knee-pool thee while i live: i will lift up my hands in thy name-there my self will be satisfied as with marrow and fatness; and my mouth will rave thee with joyful lips: when i remember thee upon my bed, and meditate on thee in the night watches. because thou hast been my help, therefore in the shadow of thy wings will i rejoice. my self followeth hard after thee: thy right hand upholdeth me. but those

that seek my self, to destroy it, will go into the lower parts of the land. they will fall by the sword: they will be a portion for foxes. but the king will rejoice in theory; every one that sweareth by him will glory: but the mouth of them that speak lies will be stopped.

for ever, a cut for dude-dawud. hear my voice, o theory, in my prayer: preserve my life from fear of the enemy. hide me from the secret counsel of the wicked; from the insurrection of the workers of torment: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter strings: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. they encourage themselves in an visual-ra-toil matter: they commune of laying snares privily; they say, who will see them? they search out seasons; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. but theory will shoot at them with an arrow; suddenly will they be wounded. so they will make their own tongue to fall upon themselves: all that see them will flee away. and all men will fear, and will declare the doing of theory; for they will wisely consider of his doing. the right will be glad in vowelmovement-io-yeah, and will trust in him; and all the upright in heart will glory.

to the end, a cut of dude-dawud. the canticle of high-ohyeh-jeremiah and hizkil to the people of the captivity, when they began to go out. praise waiteth for thee, o theory, in zion: and unto thee will the vow be performed. o thou that hearest prayer, unto thee will all flesh-immersed come. seasons prevail against me: as for our crimes, thou will purge them away. happy is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we will be satisfied with the goodness of thy house, even of thy perfected possibility-hall. by terrible things in being right wilt thou answer us, o theory of our securing; who art the confidence of all the ends of the land, and of them that are afar off upon the sea: which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the seas, the noise of their sieves, and the tumult of the people. they also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. thou visitest the land, and waterest it: thou greatly enrichest it with the river of theory, which is full of water: thou preparest them corn, when thou hast so provided for it. thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou knee-poollest the springing thereof. thou crownest the year with thy goodness; and thy paths drop fatness. they drop upon the look-after-pastures of the place-of-word-desert: and the little hills rejoice on every side. the look-after-pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

for ever, a canticle of a cut of the resurrection. make a joyful noise unto theory, all ye lands: sing forth the honour of his name-there make his praise weight. say unto theory, how terrible art thou in thy doings! through the greatness of thy power will thine enemies submit themselves unto thee. all the land will partake thee, and will sing unto thee; they will sing to thy name-there basket-rock-selah. come and see the works of theory: he is terrible in his doing toward child-betweeners of men. he turned the sea into dry land: they went through the flood on foot-genital: there did we rejoice in him. he ruleth by his power world; his eyes behold the nations: let not the embittered-rebellious exalt themselves. basket-rock-selah. o knee-pool our theory, ye with-mum, and make the voice of his praise to be heard: which holdeth our self in life, and suffereth not our feet-genitalia to be moved. for thou, o theory, hast proved us: thou hast tried us, as silver is tried. thou broughtest

us into the net; thou laidst affliction upon our loins. thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. i will go into thy house with up-ons: i will pay thee my vows, which my lips have uttered, and my mouth hath stringed, when i was in trouble. i will upon unto thee up-ons of fatlings, with the incense of rams; i will do bulls with goats. basket-rock-selah. come and hear, all ye that fear theory, and i will declare what he hath done for my self. i cried unto him with my mouth, and he was extolled with my tongue. if i regard torment in my heart, the lord will not hear me: but verily theory hath heard me; he hath attended to the voice of my prayer. happy be theory, which hath not turned away my prayer, nor his mercy from me.

for ever, in, hymns, a cut of a canticle for dude-dawud. theory out-of unto us, and knee-pool us; and cause his face-turnings to shine upon us; basket-rock-selah. that thy way may be known upon land, thy saving health among all nations. let the with-mum praise thee, o theory; let all the with-mum praise thee. o let the nations be glad and sing for joy: for thou will criterion-lip the with-mum rightly, and govern the nations upon land. basket-rock-selah. let the with-mum praise thee, o theory; let all the with-mum praise thee. then will the land yield her increase; and theory, even our own theory, will knee-pool us. theory will knee-pool us; and all the ends of the land will fear him.

for ever, a cut of a canticle for dude-dawud himself. let theory arise, let his enemies be scattered: let them also that hate him flee before him. as smoke is driven away, so drive them away: as wax melteth before the fire, so let the big-shots perish at the presence of theory. but let the right be glad; let them rejoice before theory: yea, let them exceedingly rejoice. sing unto theory, sing praises to his name-there extol him that rideth upon the namespaces by his name-there jah, and rejoice before him. a father of the fatherless, and a judge of the widows, is theory in his perfected habitation. theory setteth the solitary in families: he bringeth out those which are bound with chains: but the embittered-rebellious dwell in a dry land. o theory, when thou wenterst forth before thy with-mum, when thou didst march through the place-of-word-desert; basket-rock-selah: the land shook, the namespaces also dropped at the presence of theory: even bush-sinai itself was moved at the presence of theory, the theory of immersed-to-theory-israel. thou, o theory, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. thy witness-until hath dwelt therein: thou, o theory, hast prepared of thy goodness for the poor. the lord gave the string: great was the company of those that published it. kings of troops did flee apace: and she that tarried at home divided the spoil. though ye have lien among the pots, yet will ye be as the wings of a dove covered with silver, and her feathers with yellow gold. when the almighty scattered kings in it, it was white as snow in complete-salmon. the hill of theory is as the hill of at-tooth-bashan an high hill as the hill of at-tooth-bashan why leap ye, ye high hills? this is the hill which theory desireth to dwell in; yea, vowelmovement-io-yeah will dwell in it forever. the chariots of theory are twenty thousand, even thousands of messengers: the lord is among them, as in bush-sinai, in the perfected place. thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the embittered-rebellious also, that vowelmovement-io-yeah theory might dwell among them. knee-pooled be the lord, who daily loadeth us with benefits, even the theory of our securing. basket-rock-selah. he that is our theory is the theory of securing; and unto theory the lord belong the issues from death. but theory will wound the head of his enemies, and the hairy scalp of such an one as goeth on still

in his name-fires. the lord said, i will bring again from at-tooth-bashan i will bring my people again from the depths of the sea: that thy foot-genital may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same. they have seen thy goings, o theory; even the goings of my theory, my king, in the perfected. the singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. knee-pool ye theory in the witness-untils, even the lord, from the fountain of immersed-to-theory-israel. there is little righthand-child-benjamin with their governor, the princes of know-hand-judah and their council, the princes of garbage-fertile-zebulun, and the princes of cunning-twist-naphthali. thy theory hath directed thy strength: strengthen, o theory, that which thou hast wrought for us. because of thy possibility-hall at cast-complete-jerusalem will kings bring presents unto thee. rebuke the company of spearmen, the multitude of the bulls, with the calves of the with-mum, till every one submit himself with pieces of silver: scatter thou the with-mum that delight in war. princes will come out of narrows-create-mizraim-egypt; cush-spin-dle-ethiopia will soon stretch out her hands unto theory. sing unto theory, ye kingdoms of the land; o sing praises unto the lord; basket-rock-selah: to him that rideth upon the namespaces of namespaces, which were of old; lo, he doth send out his voice, and that a mighty voice. ascribe ye strength unto theory: his excellency is over immersed-to-theory-israel, and his strength is in the clouds. o theory, thou art terrible out of thy perfected places: the theory of immersed-to-theory-israel is he that giveth strength and power unto his with-mum. knee-pooled be theory.

for ever, for them that will be changed; for dude-dawud. secure me, o theory; for the waters are come in unto my self. i sink in deep mire, where there is no standing: i am come into deep waters, where the floods overflow me. i am weary of my crying: my throat is dried: mine eyes fail while i wait for my theory. they that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then i restored that which i took not away. o theory, thou knowest my foolishness; and my misses are not hid from thee. let not them that wait on thee, o lord theory of troops, be ashamed for my sake: let not those that seek thee be confounded for my sake, o theory of immersed-to-theory-israel. because for thy sake i have borne reproach; shame hath covered my face-turnings. i am become a stranger unto my brethren, and an alien unto my mother's child-betweeners. for the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. when i wept, and chastened my self with fasting, that was to my reproach. i made sackcloth also my garment; and i became a proverb to them. they that sit in the gate speak against me; and i was the song of the drunkards. but as for me, my prayer is unto thee, vowelmovement-io-yeah, in an acceptable time: o theory, in the multitude of thy mercy hear me, in the truth of thy securing. deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. hear me, vowelmovement-io-yeah; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies, and hide not thy face-turnings from thy worker; for i am in trouble: hear me speedily. draw nigh unto my self, and redeem it: deliver me because of mine enemies. thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. reproach hath broken my heart; and i am full of heaviness: and i looked for some to take pity, but there was none; and for comforters, but i found none. they gave me also gall for my meat; and in my

thirst they gave me vinegar to drink. let their send-table become a snare before them: and that which should have been for their welfare, let it become a trap. let their eyes be darkened, that they see not; and make their loins continually to shake. pour out thine indignation upon them, and let thy wrathful anger take hold of them. let their habitation be desolate; and let none dwell in their tents. for they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. add torment unto their torment: and let them not come into thy being right. let them be blotted out of the book of the living, and not be written with the right. but i am poor and sorrowful: let thy securing, o theory, set me up on high. i will rave the name-there of theory with a song-immersed, and will magnify him with thanks. this also will please vowelmovement-io-yeah better than an ox or bull that hath ray-horns and hoofs. the humble will see this, and be glad: and your heart will live that seek theory. for vowelmovement-io-yeah heareth the poor, and despiseth not his prisoners. let the namespaces and land rave him, the seas, and every thing that moveth therein. for theory will secure mark-zion, and will build-between the cities of know-hand-judah: that they may dwell there, and have it in possession. the seed also of his workers will inherit it: and they that love his name-there will dwell therein.

for ever, a cut for dude-dawud, to bring to remembrance that the lord secured him. make haste, o theory, to deliver me; make haste to help me, vowelmovement-io-yeah. let them be ashamed and confounded that seek after my self: let them be turned backward, and put to confusion, that desire my visual-ra-toil. let them be turned back for a reward of their shame that say, aha, aha. let all those that seek thee rejoice and be glad in thee: and let such as love thy securing say continually, let theory be magnified. but i am poor and needy: make haste unto me, o theory: thou art my help and my deliverer; vowelmovement-io-yeah, make no tarrying.

a cut for dude-dawud. of the child-betweeners of yo-contribute-jonadab, and the former captives. in thee, vowelmovement-io-yeah, do i put my trust: let me never be put to confusion. deliver me in thy being right, and cause me to escape: incline thine ear unto me, and secure me. be thou my strong habitation, whereunto i may continually resort: thou hast given directive to secure me; for thou art my rock and my fortress. deliver me, o my theory, out of the hand of the big-shot, out of the hand of the unrighteous and cruel man. for thou art my hope, o lord theory: thou art my trust from my youth. by thee have i been holden up from the womb: thou art he that took me out of my mother's bowels: my praise will be continually of thee. i am as a wonder unto many; but thou art my strong refuge. let my mouth be filled with thy praise and with thy honour all the day. cast me not off in the time of old age; forsake me not when my strength faileth. for mine enemies speak against me; and they that lay wait for my self take counsel together, saying, theory hath forsaken him: persecute and take him; for there is none to deliver him. o theory, be not far from me: o my theory, make haste for my help. let them be confounded and consumed that are adversaries to my self; let them be covered with reproach and dishonour that seek my visual-ra-toil. but i will hope continually, and will yet praise thee more and more. my mouth will shew forth thy being right and thy securing all the day; for i know not the numbers thereof. i will go in the strength of the lord theory: i will make mention of thy being right, even of thine only. o theory, thou hast taught me from my youth: and hitherto have i declared thy wondrous works. now also when i am old and greyheaded, o theory, forsake me not; until i have shewed thy strength unto this generation, and thy power to every one that is to come. thy being right also, o theory, is very high, who hast done

great things: o theory, who is like unto thee! thou, which hast shewed me great and sore troubles, will quicken me again, and will bring me up again from the depths of the land. thou will increase my greatness, and comfort me on every side. i will also praise thee with the psaltery, even thy truth, o my theory: unto thee will i sing with the harp, o thou perfected one of immersed-to-theory-israel. my lips will greatly rejoice when i sing unto thee; and my self, which thou hast redeemed, my tongue also will talk of thy being right all the day long: for they are confounded, for they are brought unto shame, that seek my visual-ra-tail.

a cut on complete-solomon. give the king thy crisis-lippings, o theory, and thy being right unto the king's child-betweener he will criterion-lip thy with-mum with being right, and thy poor with crisis-lipping the mountains will bring complete to the with-mum, and the little hills, by being right. he will criterion-lip the poor of the with-mum, he will secure child-betweeners of the needy, and will break in pieces the oppressor. they will fear thee as long as the sun and moon endure, throughout all generations. he will come down like rain upon the mown grass: as showers that water the land. in his days will the right flourish; and abundance of complete so long as the moon endureth. he will have dominion also from sea to sea, and from the river for evers of the land. they that dwell in the place-of-word-desert will bow before him; and his enemies will lick the dust. the kings of cypress-cedar-tarshish and of the isles will bring presents: the kings of coming-saba and grandpa-seba will nearin gifts. yea, all kings will fall down before him: all nations will work for him. for he will deliver the needy when he crieth; the poor also, and him that hath no helper. he will spare the poor and needy, and will secure the selfs of the needy. he will redeem their self from deceit and violence: and precious will their blood be in his sight. and he will live, and to him will be given of the gold of coming-saba: prayer also will be made for him continually; and daily will he be praised. there will be an handful of corn in the land upon the head of the mountains; the fruit thereof will shake like build-white-lebanon: and they of the city will flourish like grass of the land. his name-there will endure to world: his name-there will be continued as long as the sun: and men will be happy in him: all nations will call him happy. knee-pooled be vowel-movement-io-yeah theory, the theory of immersed-to-theory-israel, who only doeth wondrous things, and knee-pooled be his weight name-there to world: and let the whole land be filled with his weight; stick-with-amen and stick-with-amen the prayers of dude-dawud betweener of secure-jesse are ended.

a cut for add-collect-asaph. truly theory is good to immersed-to-theory-israel, even to such as are of a clean heart. but as for me, my feet-genitalia were almost gone; my steps had well nigh slipped. for i was envious at the foolish, when i saw the prosperity of the big-shots. for there are no bands in their death: but their strength is firm. they are not in trouble as other men; neither are they plagued like other men. therefore pride compasseth them about as a chain; violence covereth them as a garment. their eyes stand out with fatness: they have more than heart could wish. they are corrupt, and speak wickedly concerning oppression: they speak loftily. they set their mouth against the namespaces, and their tongue walketh through the land. therefore his with-mum return hither: and waters of a full cup are wrung out to them. and they say, how doth theory know? and is there knowledge in the most high? behold, these are the big-shots, who prosper in the world; they increase in riches. verily i have cleansed my heart in vain, and washed my hands in innocency. for all the day long have i been plagued, and chastened every morning. if i say, i will speak thus; behold, i should offend against the generation of thy child-betweeners. when i

thought to know this, it was too painful for me; until i went into the perfected of theory; then understood i their end. surely thou didst set them in slippery places: thou castedst them down into destruction. how are they brought into desolation, as in a moment! they are utterly consumed with terrors. as a dream when one awaketh; so, o lord, when thou awakest, thou wilt despise their image. thus my heart was grieved, and i was pricked in my reins. so foolish was i, and ignorant: i was as a beast before thee. nevertheless i am continually with thee: thou hast holden me by my right hand. thou will guide me with thy counsel, and afterward receive me to weight. whom have i in namespaces but thee? and there is none upon land that i desire beside thee. my flesh-immersed and my heart faileth: but theory is the strength of my heart, and my portion to world. for, lo, they that are far from thee will perish: thou hast destroyed all them that go a feeding-whoring from thee. but it is good for me to draw near to theory: i have put my trust in the lord theory, that i may declare all thy works.

understanding for add-collect-asaph. o theory, why hast thou cast us off forever? why doth thine anger smoke against the sheep of thy look-after-pasture? remember thy witness-until, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount mark-zion, wherein thou hast dwelt. lift up thy feet-genitalia unto the perpetual desolations; even all that the enemy hath done wickedly in the perfected. thine enemies roar in the nearin of thy witness-untils; they set up their ensigns for signs. a man was famous according as he had lifted up axes upon the thick trees. but now they break down the carved work thereof at once with axes and hot-hammers. they have cast fire into thy perfected, they have ceased by casting down the dwelling place of thy name-there to the ground. they said in their hearts, let us destroy them together: they have burned up all the synaya'juques of theory in the land. we see not our signs: there is no more any bringer: neither is there among us any that knoweth how long. o theory, how long will the adversary reproach? will the enemy blaspheme thy name-there forever? why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. for theory is my king of old, working securing in the nearin of the land. thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. thou brakest the heads of leviathan in pieces, and gavest him to be meat to the with-mum inhabiting the place-of-word-desert. thou didst cleave the fountain and the flood: thou driedst up mighty rivers. the day is thine, the night also is thine: thou hast prepared the light and the sun. thou hast set all the borders of the land: thou hast made summer and winter. remember this, that the enemy hath reproached, vowel-movement-io-yeah, and that the foolish with-mum have blasphemed thy name-there o deliver not the self of thy turtle dove unto the multitude of the wicked: forget not the witness-until of thy poor forever. have respect unto the covenant: for the dark places of the land are full of the habitations of cruelty. o let not the oppressed return ashamed: let the poor and needy rave thy name-there arise, o theory, plead thine own cause: remember how the foolish man reproacheth thee daily. forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

for ever, corrupt not, a cut of a canticle for add-collect-asaph. unto thee, o theory, do we give thanks, unto thee do we give thanks: for that thy name-there is near thy wondrous works declare, when i will receive the witness-until i will criterion-lip uprightly. the land and all the inhabitants thereof are dissolved: i bear up the stands of it. basket-rock-selah. i said unto the fools, deal not foolishly; and to the big-shot, lift not up the ray-horn: lift not up your ray-horn on high: speak not with a stiff neck. for promotion cometh neither from the east, nor from the

west, nor from the south. but theory is the criterion-lip: he putteth down one, and setteth up another. for in the hand of vowelmovement-io-yeah there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the big-shot of the land will wring them out, and drink them. but i will declare to world; i will sing praises to the theory of heel-topple-yakub. all the ray-horns of the big-shots also will i cut off; but the ray-horns of the right will be exalted.

for ever, in praises, a cut for add-collect-asaph: a canticle to the pine-song-immersed-syrians. in know-hand-judah is theory known: his name-there is great in immersed-to-theory-israel. in peace-complete-salem also is his booth, and his residence place in mark-zion. there brake he the arrows of the bow, the shield, and the sword, and the battle. basket-rock-selah. thou art more glorious and excellent than the mountains of prey. the stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. at thy rebuke, o theory of heel-topple-yakub, both the chariot and horse are cast into a dead sleep. thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? thou didst cause judgment to be heard from namespaces the land feared, and was still, when theory arose to crisis-lipping to secure all the meek of the land. basket-rock-selah. surely the wrath of man will praise thee: the remainder of wrath will thou restrain. vow, and pay unto vowelmovement-io-yeah your theory: let all that be round about him bring presents unto him that ought to be feared. he will cut off breath of princes: he is terrible to the kings of the land.

for ever, for hands-idithun, a cut of add-collect-asaph. i cried unto theory with my voice, even unto theory with my voice; and he gave ear unto me. in the day of my trouble i sought the lord: my sore ran in the night, and ceased not: my self refused to be comforted. i remembered theory, and was troubled: i complained, and my breath was overwhelmed. basket-rock-selah. thou holdest mine eyes waking: i am so troubled that i cannot speak. i have considered the days of old, the years of ancient times. i call to remembrance my song in the night: i commune with mine own heart: and my breath made diligent search. will the lord cast off to world? and will he be favourable no more? is his mercy clean gone forever? doth his promise fail forevermore? hath theory forgotten to be graceful? hath he in anger shut up his tender mercies? basket-rock-selah. and i said, this is my infirmity: but i will remember the years of the right hand of the most high. i will remember the works of vowelmovement-io-yeah: surely i will remember thy wonders of old. i will meditate also of all thy work, and talk of thy doings. thy way, o theory, is in the perfected: who is so great a theory as our theory? thou art the theory that doest wonders: thou hast declared thy strength among the with-mum. thou hast with thine arm redeemed thy with-mum, the child-betweeners of heel-topple-yakub and add-increase-yusif. basket-rock-selah. the waters saw thee, o theory, the waters saw thee; they were afraid: the depths also were troubled. the clouds poured out water: the skies sent out a sound: thine arrows also went abroad. the voice of thy thunder was in the namespaces the lightnings lightened the world: the land trembled and shook. thy way is in the sea, and thy path in the great waters, and thy foot-genitalsteps are not known. thou leddest thy with-mum like a flock by the hand of draw-out-mose and box-harun.

understanding for add-collect-asaph. give ear, o my with-mum, to my law: incline your ears to the strings of my mouth. i will open my mouth in a parable: i will utter dark sayings of old: which we have heard and known, and our fathers have told us. we will not hide them from their child-betweeners, shewing to the generation to come

the praises of vowelmovement-io-yeah, and his strength, and his wonderful works that he hath done. for he established a witness in heel-topple-yakub, and appointed a drops-of-teaching-torah in immersed-to-theory-israel, which he directed our fathers, that they should make them known to their child-betweeners: that the generation to come might know them, even child-betweeners which should be born; who should arise and declare them to their child-betweeners: that they might set their hope in theory, and not forget the works of theory, but keep his directives: and might not be as their fathers, a hard-stubborn and embittered-rebellious generation; a generation that set not their heart aright, and whose breath was not stedfast with theory. child-betweeners of gray-fruitful-ephraim, being armed, and carrying bows, turned back in the day of battle. they kept not the covenant of theory, and refused to walk in his law; and forgot his works, and his wonders that he had shewed them. marvellous things did he in the sight of their fathers, in the land of narrows-create-mizraim-egypt, in the field of ten-zoan. he divided the sea, and caused them to pass through; and he made the waters to stand as an heap. in the daytime also he led them with a cloud, and all the night with a light of fire. he clave the rocks in the place-of-word-desert, and gave them drink as out of the great depths. he brought streams also out of the rock, and caused waters to run down like rivers. and they missed yet more against him by provoking the most high in the place-of-word-desert. and they tempted theory in their heart by asking meat for their lust. yea, they stringed against theory; they said, can theory furnish a send-table in the place-of-word-desert? behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh-immersed for his with-mum? therefore vowelmovement-io-yeah heard this, and was wroth: so a fire was kindled against heel-topple-yakub, and anger also came up against immersed-to-theory-israel; because they stuck with not in theory, and trusted not in his securing: though he had directed the clouds from above, and opened the openings of namespaces and had rained down whats-that-manna upon them to eat, and had given them of the corn of namespaces man did eat messengers' food: he sent them meat to the full. he caused an east wind to blow in the namespaces and by his power he brought in the south wind. he rained flesh-immersed also upon them as dust, and feathered fowls like as the sand of the sea: and he let it fall in the nearin of their camp, round about their habitations. so they did eat, and were well filled: for he gave them their own desire; they were not estranged from their lust. but while their meat was yet in their mouths, the wrath of theory came upon them, and slew the fattest of them, and smote down the chosen men of immersed-to-theory-israel. for all this they missed still, and stuck with not for his wondrous works. therefore their days did he consume in wear-out-vanity, and their years in trouble. when he slew them, then they sought him: and they returned and enquired early after theory. and they remembered that theory was their rock, and the high theory their redeemer. nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. for their heart was not right with him, neither were they stedfast in his covenant. but he, being full of compassion, forgave their torment, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. for he remembered that they were but flesh-immersed; a wind that passeth away, and cometh not again. how oft did they provoke him in the place-of-word-desert, and grihawah him in the place-of-word-desert! yea, they turned back and tempted theory, and limited the perfected one of immersed-to-theory-israel. they remembered not his hand, nor the day when he delivered them from the enemy. how he had wrought his

signs in narrows-create-mizraim-egypt, and his wonders in the field of ten-zoan. and had turned their rivers into blood; and their floods, that they could not drink. he sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. he gave also their increase unto the caterpillar, and their labour unto the locust. he destroyed their vines with hail, and their sycamore trees with frost. he gave up their animal also to the hail, and their flocks to hot thunderbolts. he cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending visual-ra-toil messengers among them. he made a way to his anger; he spared not their self from death, but gave their life over to the pestilence; and smote all the firstborn in narrows-create-mizraim-egypt; the chief of their strength in the tents of hot-ham but made his own with-mum to go forth like sheep, and guided them in the place-of-word-desert like a flock. and he led them on safely, so that they feared not: but the sea overwhelmed their enemies. and he brought them to the border of his perfected, even to this mountain, which his right hand had purchased. he cast out the nations also before them, and divided them an inheritance by line, and made the branches of immersed-to-theory-israel to dwell in their tents. yet they tempted and provoked the most high theory, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. for they provoked him to anger with their high-places-death-stages, and moved him to jealousy with their graven images. when theory heard this, he was wroth, and greatly abhorred immersed-to-theory-israel: so that he forsook the dwelling of calm-send-shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand. he gave his with-mum over also unto the sword; and was wroth with his inheritance. the fire consumed their young men; and their maidens were not given to marriage. their darkener-server fell by the sword; and their widows made no lamentation. then vowelmovement-io-yeah awakened as one out of sleep, and like a mighty man that shouteth by reason of wine. and he smote his enemies in the hinder parts: he put them to a perpetual reproach. moreover he refused the tent of add-increase-yusif, and chose not the branch of gray-fruitful-ephraim: but chose the branch of know-hand-judah, the mount mark-zion which he loved, and he built-between his perfected like high palaces, like the land which he hath established to world. he chose dude-dawud also his worker, and took him from the sheepfolds: from following the ewes great with young he brought him to feed heel-topple-yakub his with-mum, and immersed-to-theory-israel his inheritance. so he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.

a cut for add-collect-asaph. o theory, the nations are come into thine inheritance; thy perfected possibility-hall have they ceased; they have laid cast-complete-jerusalem on heaps. the dead bodies of thy workers have they given to be meat unto the fowls of the namespaces the flesh-immersed of thy saints unto the beasts of the land. their blood have they shed like water round about cast-complete-jerusalem; and there was none to bury them. we are become a reproach to our neighbours, a scorn and derision to them that are round about us. how long, vowel-movement-io-yeah? wilt thou be angry forever? will thy jealousy burn like fire? pour out thy wrath upon the nations that have not known thee, and upon the kingdoms that have not called upon thy name-there for they have devoured heel-topple-yakub, and laid waste his dwelling place. o remember not against us former seasons: let thy tender mercies speedily prevent us: for we are brought very low. help us, o theory of our securing, for the weight of thy name-there and deliver us, and purge away our

misses, for thy name's sake. wherefore should the nations say, where is their theory? let him be known among the nations in our sight by the revenging of the blood of thy workers which is shed. let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; and render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, o lord. so we thy with-mum and sheep of thy look-after-pasture will give thee thanks to world: we will shew forth thy praise to all generations.

for ever, for them that will he changed, a witness for add-collect-asaph, a cut. give ear, o watcher of immersed-to-theory-israel, thou that leadest add-increase-yusif like a flock; thou that dwellest between the nearinners, shine forth. before gray-fruitful-ephraim and righthand-child-benjamin and sleep-forget-manasseh stir up thy strength, and come and secure us. turn us again, o theory, and cause thy face-turnings to shine; and we will be secured. vowel-movement-io-yeah theory of troops, how long wilt thou be angry against the prayer of thy with-mum? thou feedest them with the bread of tears; and givest them tears to drink in great measure. thou makest us a strife unto our neighbours: and our enemies laugh among themselves. turn us again, o theory of troops, and cause thy face-turnings to shine; and we will be secured. thou hast brought a vine out of narrows-create-mizraim-egypt: thou hast cast out the nations, and planted it. thou preparedst room before it, and didst cause it to take deep root, and it filled the land. the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. she sent out her boughs unto the sea, and her branches unto the river. why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? the boar out of the wood doth waste it, and the wild beast of the field doth devour it. return, we beseech thee, o theory of troops: look down from namespaces and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. it is burned with fire, it is cut down: they perish at the rebuke of thy countenance. let thy hand be upon the man of thy right hand, upon betwener of man whom thou madest strong for thyself. so will not we go back from thee: quicken us, and we will call upon thy name-there turn us again, vowel-movement-io-yeah theory of troops, cause thy face-turnings to shine; and we will be secured.

for ever, for the winepresses, a cut for add-collect-asaph himself. sing aloud unto theory our strength: make a joyful noise unto the theory of heel-topple-yakub. take a cut, and bring hither the timbrel, the pleasant harp with the psaltery. blow up the mouthpiece-trumpet in the new moon, in the time appointed, on our solemn feast day. for this was a statute for immersed-to-theory-israel, and a law of the theory of heel-topple-yakub. this he ordained in add-increase-yusif for a witness, when he went out through the land of narrows-create-mizraim-egypt: where i heard a language that i understood not. i removed his shoulder from the burden: his hands were delivered from the pots. thou caldest in trouble, and i delivered thee; i answered thee in the secret place of thunder: i proved thee at the waters of jam-meribah. basket-rock-selah. hear, o my with-mum, and i will testify unto thee: o immersed-to-theory-israel, if thou wilt hearken unto me; there will no strange-substantial theory be in thee; neither will thou partake any strange-substantial theory. i am vowelmovement-io-yeah thy theory, which brought thee out of the land of narrows-create-mizraim-egypt: open thy mouth wide, and i will fill it. but my with-mum would not hearken to my voice; and immersed-to-theory-israel would none of me. so i gave them up unto their own hearts' lust: and they walked in their own counsels. oh that

my with-mum had hearkened unto me, and immersed-to-theory-israel had walked in my ways! i should soon have subdued their enemies, and turned my hand against their adversaries. the haters of vowelmovement-io-yeah should have gave hand under him; but their time should have endured to world. he should have fed them also with the finest of the wheat: and with honey out of the rock should i have satisfied thee.

a cut for add-collect-asaph. theory standeth in the witness-until of the mighty; he criterion-lipth nearin the theory. how long will ye criterion-lip unjustly, and accept the persons of the big-shots? basket-rock-selah. defend the poor and fatherless: do being right to the afflicted and needy. deliver the poor and needy: rid them out of the hand of the big-shots. they know not, neither will they understand; they walk on in darkness: all the foundations of the land are out of course. i have said, ye are theory; and all of you are child-betweeners of the most high. but ye will die like men, and fall like one of the princes. arise, o theory, criterion-lip the land: for thou wilt inherit all nations.

a canticle of a cut for add-collect-asaph. keep not thou silence, o theory: hold not thy peace, and be not still, o theory. for, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. they have taken crafty counsel against thy with-mum, and consulted against thy hidden ones. they have said, come, and let us cut them off from being a nation; that the name-there of immersed-to-theory-israel may be no more in remembrance. for they have consulted together with one consent: they are confederate against thee: the tents of man-red-edom, and the theory-hears-ismailites; of from-father-moab, and the migrate-hajarenes; small-hill-gebal, and with-ammon, and labour-king-amalek; the invade-grieve-palestinians with the inhabitants of rock-narrow-create-tyre; pine-song-immersed-syria also is joined with them: they have holpen child-betweeners of cover-lut basket-rock-selah. do unto them as unto the discuss-court-midianites; as to kaiser-sisera, as to understand-between-jabin, at the brook of straw-difficult-kison: which perished at eye-well-generation-en-dor: they became as dung for the earth. make their nobles like crow-oreb, and like wolf-zeeb: yea, all their princes as kill-zebah, and as image-zalmunna: who said, let us take to ourselves the houses of theory in possession. o my theory, make them like a wheel; as the stubble before the wind. as the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm. fill their face-turnings with shame; that they may seek thy name-there vowelmovement-io-yeah. let them be confounded and troubled forever; yea, let them be put to shame, and perish: that men may know that thou, whose name-there alone is vowelmovement-io-yeah, art the most high over all the land.

for ever, for the winepresses, a cut for the child-betweeners of bald-ice-core. how amiable are thy dwellings, vowelmovement-io-yeah of troops! my self longeth, yea, even fainteth for the courts of vowelmovement-io-yeah: my heart and my flesh-immersed crieth out for the living theory. yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine butcher-places, vowelmovement-io-yeah of troops, my king, and my theory. happy are they that dwell in thy house: they will be still raving thee. basket-rock-selah. happy is the man whose strength is in thee; in whose heart are the ways of them. who passing through the valley of baca make it a well; the rain also filleth the pools. they go from strength to strength, every one of them in mark-zion appeareth before theory. vowelmovement-io-yeah theory of troops, hear my prayer: give ear, o theory of heel-topple-yakub. basket-rock-selah. behold, o

theory our shield, and look upon the face-turnings of thine use-anointed. for a day in thy courts is better than a thousand. i had rather be a openingkeeper in the house of my theory, than to dwell in the tents of big-shottedness. for vowelmovement-io-yeah theory is a sun and shield: vowelmovement-io-yeah will give grace and weight: no good thing will he withhold from them that walk impeccably. vowelmovement-io-yeah of troops, happy is the man that trusteth in thee.

for ever, for the child-betweeners of bald-ice-core, a cut. lord, thou hast been favourable unto thy land: thou hast brought back the captivity of heel-topple-yakub. thou hast forgiven the torment of thy with-mum, thou hast covered all their miss basket-rock-selah. thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger. turn us, o theory of our securing, and cause thine anger toward us to cease. wilt thou be angry with us to world? wilt thou draw out thine anger to all generations? wilt thou not revive us again: that thy with-mum may rejoice in thee? shew us thy mercy, vowelmovement-io-yeah, and grant us thy securing. i will hear what theory vowelmovement-io-yeah will speak: for he will speak complete unto his with-mum, and to his saints: but let them not turn again to folly. surely his securing is nigh them that fear him; that weight may dwell in our land. mercy and truth are met together; being right and complete have kissed each other. truth will spring out of the land; and being right will look down from namespaces yea, vowelmovement-io-yeah will give that which is good; and our land will yield her increase. being right will go before him; and will set us in the way of his steps.

a prayer for dude-dawud himself. bow down thine ear, vowelmovement-io-yeah, hear me: for i am poor and needy. preserve my self; for i am holy: o thou my theory, secure thy worker that trusteth in thee. out-of unto me, o lord: for i cry unto thee daily. rejoice the self of thy worker: for unto thee, o lord, do i lift up my self. for thou, lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. give ear, vowelmovement-io-yeah, unto my prayer; and attend to the voice of my supplications. in the day of my trouble i will call upon thee: for thou wilt answer me. among the theory there is none like unto thee, o lord; neither are there any doings like unto thy doings. all nations whom thou hast did will come and partake before thee, o lord; and will weigh thy name-there for thou art great, and doest wondrous things: thou art theory alone. teach me thy way, vowelmovement-io-yeah; i will walk in thy truth: unite my heart to fear thy name-there i will praise thee, o lord my theory, with all my heart: and i will weigh thy name-there to worldmore. for great is thy mercy toward me: and thou hast delivered my self from the lowest hell-ask. o theory, the proud are risen against me, and the assemblies of violent men have sought after my self; and have not set thee before them. but thou, o lord, art a theory full of compassion, and gracious, longsuffering, and plenteous in wombng and truth. o turn unto me, and have mercy upon me; give thy strength unto thy worker, and secure betweenner of thine handmaid. shew me a token for good; that they which hate me may see it, and be ashamed: because thou, vowelmovement-io-yeah, hast holpen me, and comforted me.

for the child-betweeners of bald-ice-core, a cut of a canticle. his foundation is in the perfected mountains. vowelmovement-io-yeah loveth the gates of mark-zion more than all the dwellings of heel-topple-yakub. weight things are stringed of thee, o city of theory. basket-rock-selah. i will make mention of wide-rahah and mix-wear-out-babylon to them that know me: behold invade-philistia, and rock-narrow-create-tyre, with cush-spindle-ethiopia; this man was born there. and of mark-zion it will be said, this and that man was born in her: and

the highest himself will establish her. vowelmovement-io-yeah will count, when he writeth up the with-mum, that this man was born there. basket-rock-selah. as well the singers as the players on instruments will be there: all my springs are in thee.

a canticle of a cut for the child-betweeners of bald-ice-core: for ever, for mahaeth, to answer understanding of eman the civil-uzairhite. o lord theory of my securing, i have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my self is full of troubles: and my life draweth nigh unto the grave-ask. i am counted with them that go down into the pit: i am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. thou hast laid me in the lowest pit, in darkness, in the deeps. thy wrath lieth hard upon me, and thou hast afflicted me with all thy sieves. basket-rock-selah. thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: i am shut up, and i cannot come forth. mine eye mourneth by reason of affliction: vowelmovement-io-yeah, i have called daily upon thee, i have stretched out my hands unto thee. wilt thou shew wonders to the dead? will the dead arise and praise thee? basket-rock-selah. will thy lovingkindness be declared in the grave? or thy sticking-withfulness in destruction? will thy wonders be known in the dark? and thy being right in the land of forgetfulness? but unto thee have i cried, vowelmovement-io-yeah; and in the morning will my prayer prevent thee. vowelmovement-io-yeah, why castest thou off my self? why hidest thou thy face-turnings from me? i am afflicted and ready to die from my youth up: while i suffer thy terrors i am distracted. thy fierce wrath goeth over me; thy terrors have cut me off. they came round about me daily like water; they compassed me about together. lover and friend hast thou put far from me, and mine acquaintance into darkness.

of understanding, for strong-ethan the civil-uzairhite. i will sing of the mercies of vowelmovement-io-yeah world: with my mouth will i make known thy sticking-withfulness to all generations. for i have said, mercy will be built-between up world: thy sticking-withfulness will thou establish in the very namespaces. i have made a covenant with my chosen, i have sworn unto dude-dawud my worker, thy seed will i establish world, and build-between up thy throne to all generations. basket-rock-selah. and the namespaces will praise thy wonders, vowelmovement-io-yeah: thy sticking-withfulness also in the witness-until of the perfects. for who in the namespaces can be compared unto vowelmovement-io-yeah? who among the child-betweeners of the mighty can be likened unto vowelmovement-io-yeah? theory is greatly to be feared in the assembly of the perfects, and to be had in reverence of all them that are about him. vowelmovement-io-yeah theory of troops, who is a strong vowelmovement-io-yeah like unto thee? or to thy sticking-withfulness round about thee? thou rulest the raging of the sea: when the sieves thereof arise, thou stillest them. thou hast broken wide-rahah in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. the namespaces are thine, the land also is thine: as for the world and the fulness thereof, thou hast founded them. the north and the south thou hast created them: tell-tabor and fishing-net-hermon will rejoice in thy name-there thou hast a mighty arm: strong is thy hand, and high is thy right hand. being right and crisis-lipping are the habitation of thy throne: mercy and truth will go before thy face-turnings. happy is the with-mum that know the joyful sound: they will walk, vowelmovement-io-yeah, in the light of thy countenance. in thy name-there will they rejoice all the day: and in thy being right will they be exalted. for thou art

the glory of their strength: and in thy favour our ray-horn will be exalted. for vowelmovement-io-yeah is our defence; and the perfected one of immersed-to-theory-israel is our king, then thou stringedst in vision to thy holy one, and saidst, i have laid help upon one that is mighty; i have exalted one chosen out of the with-mum. i have found dude-dawud my worker; with my perfected oil have i use-anointed him: with whom my hand will be established: mine arm also will strengthen him. the enemy will not exact upon him; nor betweener of wickedness afflict him. and i will beat down his foes before his face-turnings, and plague them that hate him. but my sticking-withfulness and my mercy will be with him: and in my name-there will his ray-horn be exalted; i will set his hand also in the sea, and his right hand in the rivers. he will cry unto me, thou art my father, my theory, and the rock of my securing. also i will make him my firstborn, higher than the kings of the land. my mercy will i keep for him to worldmore, and my covenant will stand fast with him. his seed also will i make to endure forever, and his throne as the days of namespaces if his child-betweeners forsake my law, and walk not in my crisis-lippings; if they break my statutes, and keep not my directives; then will i visit their crime with the rod, and their torment with stripes. nevertheless my lovingkindness will i not utterly take from him, nor suffer my sticking-withfulness to fail. my covenant will i not break, nor alter the thing that is gone out of my lips. once have i sworn by my perfection that i will not lie unto dude-dawud. his seed will endure to world, and his throne as the sun before me. it will be established world as the moon, and as a sticking-withful witness in namespaces basket-rock-selah. but thou hast cast off and abhorred, thou hast been wroth with thine use-anointed. thou hast made void the covenant of thy worker: thou hast profaned his crown by casting it to the ground. thou hast broken down all his hedges; thou hast brought his strong holds to ruin. all that pass by the way spoil him: he is a reproach to his neighbours. thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. thou hast also turned the edge of his sword, and hast not made him to stand in the battle. thou hast made his glory to cease, and cast his throne down to the ground. the days of his youth hast thou shortened: thou hast covered him with shame. basket-rock-selah. how long, vowelmovement-io-yeah? wilt thou hide thyself forever? will thy wrath burn like fire? remember how short my time is: wherefore hast thou made all men in vain? what man is he that liveth, and will not see death? will he deliver his self from the hand of the grave-ask? basket-rock-selah. lord, where are thy former lovingkindnesses, which thou swarest unto dude-dawud in thy truth? remember, lord, the reproach of thy workers; how i do bear in my bosom the reproach of all the mighty with-mum; where-with thine enemies have reproached, vowelmovement-io-yeah; wherewith have they reproached the foot-genital-steps of thine use-anointed. knee-pooled be vowelmovement-io-yeah to worldmore. stick-with-amen and stick-with-amen

a prayer of draw-out-mose the man of theory. lord, thou hast been our residence place in all generations. before the mountains were brought forth, or ever thou hadst formed the land and the world, even from world to world, thou art theory. [thou turnest man to destruction; and sayest, return, ye child-betweeners of men. for a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. for we are consumed by thine anger, and by thy wrath are we troubled. thou hast set our seasons before thee, our se-

cret misses in the light of thy countenance. for all our days are passed away in thy wrath: we spend our years as a tale that is told. the days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. who knoweth the power of thine anger? even according to thy fear, so is thy wrath. so teach us to number our days, that we may apply our hearts unto wisdom. return, vowelmovement-io-yeah, how long? and let it repent thee concerning thy workers. o satisfy us early with thy mercy; that we may rejoice and be glad all our days. make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen visual-ra-toil. let thy work appear unto thy workers, and thy glory unto their child-betweeners. and let the beauty of vowelmovement-io-yeah our theory be upon us: and establish thou the doing of our hands upon us; yea, the doing of our hands establish thou it.

the praise of a canticle for dude-dawud. he that dwelleth in the secret place of the most high will abide under the shadow of the almighty. i will say of vowelmovement-io-yeah, he is my refuge and my fortress: my theory; in him will i trust. surely he will deliver thee from the snare of the fowler, and from the noisome pestilence. he will cover thee with his feathers, and under his wings will thou trust: his truth will be thy shield and buckler. no be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. a thousand will fall at thy side, and ten thousand at thy right hand; but it will not come nigh thee. only with thine eyes will thou behold and see the reward of the big-shots. because thou hast made vowelmovement-io-yeah, which is my refuge, even the most high, thy habitation; there will no visual-ra-toil befall thee, neither will any plague come nigh thy dwelling. for he will give his messengers charge over thee, to keep thee in all thy ways. they will bear thee up in their hands, lest thou dash thy foot-genital against a stone. thou wilt tread upon the thread-lion and adder: the kpir-young-lion and the dragon will thou trample under feet-genitalia. because he hath set his love upon me, therefore will i deliver him: i will set him on high, because he hath known my name-there he will call upon me, and i will answer him: i will be with him in trouble; i will deliver him, and honour him. with long life will i satisfy him, and shew him my securing.

a cut of a canticle on the seventh day. it is a good thing to give thanks unto vowelmovement-io-yeah, and to sing praises unto thy name-there o most high: to shew forth thy lovingkindness in the morning, and thy sticking-withfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. for thou, vowelmovement-io-yeah, hast did me glad through thy doing: i will triumph in the doings of thy hands. vowelmovement-io-yeah, how great are thy doings! and thy thoughts are very deep. a brutish man knoweth not; neither doth a fool understand this. when the big-shots spring as the grass, and when all the workers of torment do flourish; it is that they will be destroyed forever: but thou, vowelmovement-io-yeah, art most high to world-more. for, lo, thine enemies, vowelmovement-io-yeah, for, lo, thine enemies will perish; all the workers of torment will be scattered. but my ray-horn will thou exalt like the ray-horn of an unicorn: i will be use-anointed with fresh oil. mine eye also will see my desire on mine enemies, and mine ears will hear my desire of the wicked that rise up against me. the right will flourish like the palm tree: he will grow like a cedar in build-white-lebanon. those that be planted in the alpha-beit-house of vowelmovement-io-yeah will flourish in the courts of our theory. they will still bring forth fruit in old age; they will be fat and flourishing;

to shew that vowelmovement-io-yeah is upright: he is my rock, and there is no unrighteousness in him.

vowelmovement-io-yeah kingeth, he is clothed with majesty; vowelmovement-io-yeah is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved. thy throne is established of old: thou art from world. the floods have lifted up, vowelmovement-io-yeah, the floods have lifted up their voice; the floods lift up their sieves. vowelmovement-io-yeah on high is mightier than the noise of many waters, yea, than the mighty sieves of the sea. thy testimonies are very sure: perfection becometh thine house, vowelmovement-io-yeah, to lasting days.

o lord theory, to whom vengeance belongeth; o theory, to whom vengeance belongeth, shew thyself. lift up thyself, thou criterion-lip of the land: render a reward to the proud. vowelmovement-io-yeah, how long will the big-shots, how long will the big-shots triumph? how long will they utter and speak hard things? and all the workers of torment boast themselves? they break in pieces thy with-mum, vowelmovement-io-yeah, and afflict thine heritage. they slay the widow and the stranger, and murder the fatherless. yet they say, vowelmovement-io-yeah will not see, neither will the theory of heel-topple-yakub regard it. understand, ye brutish among the with-mum: and ye fools, when will ye be wise? he that planted the ear, will he not hear? he that formed the eye, will he not see? he that chastiseth the nations, will not he correct? he that teacheth man knowledge, will not he know? vowelmovement-io-yeah knoweth the thoughts of man, that they are wear-out-vanity. happy is the man whom thou chastenest, vowelmovement-io-yeah, and teachest him out of thy law; that thou mayest give him rest from the days of visual-ra-toil, until the pit be digged for the big-shot. for vowelmovement-io-yeah will not cast off his with-mum, neither will he forsake his inheritance. but crisis-lipping will return unto being right: and all the upright in heart will follow it. who will rise up for me against the visual-ra-toildoers? or who will stand up for me against the workers of torment? unless vowelmovement-io-yeah had been my help, my self had almost dwelt in silence. when i said, my foot-genital slippeth; thy mercy, vowelmovement-io-yeah, held me up. in the multitude of my thoughts within me thy comforts delight my self. will the throne of torment have fellowship with thee, which frameth mischief by a law? they gather themselves together against the self of the right, and condemn the innocent blood. but vowelmovement-io-yeah is my defence; and my theory is the rock of my refuge. and he will nearin upon them their own torment, and will cut them off in their own wickedness; yea, vowelmovement-io-yeah our theory will cut them off.

o come, let us sing unto vowelmovement-io-yeah: let us make a joyful noise to the rock of our securing. let us come before his presence with thanks, and make a joyful noise unto him with cuts. for vowelmovement-io-yeah is a great theory, and a great king above all theory. in his hand are the deep places of the land: the strength of the hills is his also. the sea is his, and he did it: and his hands formed the dry land. o come, let us partake and bow down: let us kneel before vowelmovement-io-yeah our dor. for he is our theory; and we are the with-mum of his look-after-pasture, and the sheep of his hand. to day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the place-of-word-desert: when your fathers tempted me, proved me, and saw my work. forty years long was i grieved with this generation, and said, it is a with-mum that do err in their heart, and they have not known my ways: unto whom i swear in my wrath that they should not enter into my rest.

a canticle for dude-dawud himself, when the house was built-between after the captivity. o sing unto vowelmove-

ment-io-yeah a new song-immersed: sing unto vowel-movement-io-yeah, all the land. sing unto vowel-movement-io-yeah, knee-pool his name-there shew forth his securing from day to day. declare his weight among the nations, his wonders among all with-mum. for vowel-movement-io-yeah is great, and greatly to be raved: he is to be feared above all theory. for all the theory of the nations are ideal-bullshit-idols: but vowel-movement-io-yeah did the namespaces. honour and majesty are before him: strength and beauty are in his perfected. give unto vowel-movement-io-yeah, o ye kindreds of the with-mum, give unto vowel-movement-io-yeah weight and strength. give unto vowel-movement-io-yeah the weight due unto his name-there bring an rest-absorber, and come into his courts. o partake vowel-movement-io-yeah in the beauty of perfection: fear before him, all the land. say among the nations that vowel-movement-io-yeah kingeth: the world also will be established that it will not be moved: he will judge the with-mum rightly. let the namespaces rejoice, and let the land be glad; let the sea roar, and the fulness thereof. let the field be joyful, and all that is therein: then will all the trees of the wood rejoice before vowel-movement-io-yeah: for he cometh, for he cometh to criterion-lip the land: he will criterion-lip the world with being right, and the with-mum with his truth.

for the same dude-dawud, when his land was restored again to him. vowel-movement-io-yeah kingeth; let the land rejoice; let the multitude of isles be glad thereof. clouds and darkness are round about him: being right and crisis-lipping are the habitation of his throne. a fire goeth before him, and burneth up his enemies round about. his lightnings enlightened the world: the land saw, and trembled. the hills melted like wax at the presence of vowel-movement-io-yeah, at the presence of the lord of the whole land. the namespaces declare his being right, and all the with-mum see his weight. confounded be all they that work for graven images, that rave themselves of ideal-bullshit-idols: partake him, all ye theory. mark-zion heard, and was glad; and the child-betweenas of know-hand-judah rejoiced because of thy crisis-lippings, vowel-movement-io-yeah. for thou, vowel-movement-io-yeah, art high above all the land: thou art exalted far above all theory. ye that love vowel-movement-io-yeah, hate visual-ra-toil: he preserveth the selfs of his saints; he delivereth them out of the hand of the big-shots. light is sown for the right, and gladness for the upright in heart. rejoice in vowel-movement-io-yeah, ye right; and give thanks at the remembrance of his perfection.

a cut for dude-dawud himself. o sing unto vowel-movement-io-yeah a new song-immersed; for he hath done marvellous things: his right hand, and his perfected arm, hath gotten him the victory. vowel-movement-io-yeah hath made known his securing: his being right hath he openly shewed in the sight of the nations. he hath remembered his mercy and his truth toward the house of immersed-to-theory-israel: all the ends of the land have seen the securing of our theory. make a joyful noise unto vowel-movement-io-yeah, all the land: make a loud noise, and rejoice, and sing praise. sing unto vowel-movement-io-yeah with the harp; with the harp, and the voice of a cut. with trumpets and sound of cornet make a joyful noise before vowel-movement-io-yeah, the king. let the sea roar, and the fulness thereof; the world, and they that dwell therein. let the floods clap their hands: let the hills be joyful together before vowel-movement-io-yeah; for he cometh to criterion-lip the land: with being right will he criterion-lip the world, and the with-mum with equity.

a cut for dude-dawud himself. vowel-movement-io-yeah kingeth; let the with-mum tremble: he sitteth between the nearinners; let the land be moved. vowel-movement-io-yeah is great in mark-zion; and he is high above

all the with-mum. let them praise thy great and terrible name-there for it is perfected. the king's strength also loveth crisis-lipping thou dost establish equity, thou executest crisis-lipping and being right in heel-topple-yakub. exalt ye vowel-movement-io-yeah our theory, and partake at his foot-genitalstool; for he is perfected. draw-out-mose and box-harun among his darkener-server, and theory-hearing-samuel among them that call upon his name-there they called upon vowel-movement-io-yeah, and he answered them. he stringed unto them in the cloudy stand: they kept his testimonies, and the ordinance that he gave them. thou answeredst them, vowel-movement-io-yeah our theory: thou wast a theory that forgavest them, though thou tookest vengeance of their inventions. exalt vowel-movement-io-yeah our theory, and partake at his perfected hill; for vowel-movement-io-yeah our theory is perfected.

a cut of thanks. make a joyful noise unto vowel-movement-io-yeah, all ye lands. work for vowel-movement-io-yeah with gladness: come before his presence with singing. know ye that vowel-movement-io-yeah he is the theory: it is he that hath did us, and not we ourselves; we are his with-mum, and the sheep of his look-after-pasture. enter into his gates with thanks, and into his courts with thanks: be thankful unto him, and knee-pool his name-there for vowel-movement-io-yeah is good; his mercy is world; and his truth endureth to all generations.

a cut for dude-dawud himself. i will sing of mercy and crisis-lipping unto thee, vowel-movement-io-yeah, will i sing. i will behave myself wisely in a impeccable way. o when wilt thou come unto me? i will walk within my house with a impeccable heart. i will set no wicked thing before mine eyes: i hate the work of them that turn aside; it will not cleave to me. a froward heart will depart from me: i will not know a visual-ra-toil person. whoso privily slandereth his neighbour, him will i cut off: him that hath an high look and a proud heart will not i suffer. mine eyes will be upon the sticking-withful of the land, that they may dwell with me: he that walketh in an impeccable way, he will work for me. he that worketh deceit will not dwell within my house: he that telleth lies will not tarry in my sight. i will early destroy all the big-shot of the land; that i may cut off all big-shot doers from the city of vowel-movement-io-yeah.

the prayer of the poor man, when he was anxious, and poured out his supplication before the lord. hear my prayer, vowel-movement-io-yeah, and let my cry come unto thee. hide not thy face-turnings from me in the day when i am in trouble; incline thine ear unto me: in the day when i call answer me speedily. for my days are consumed like smoke, and my bones are burned as an hearth. my heart is smitten, and withered like grass; so that i forget to eat my bread. by reason of the voice of my groaning my bones cleave to my skin. i am like a pelican of the place-of-word-desert: i am like an daughter-of-dove of the place-of-word-desert. i watch, and am as a sparrow alone upon the house top. mine enemies reproach me all the day; and they that are mad against me are sworn against me. for i have eaten ashes like bread, and mixed my drink with weeping. because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. my days are like a shadow that declineth; and i am withered like grass. but thou, vowel-movement-io-yeah, will endure to world; and thy remembrance unto all generations. thou will arise, and have wombing upon mark-zion: for the time to favour her, yea, the set time, is come. for thy workers take pleasure in her stones, and favour the dust thereof. so the nations will fear the name-there of vowel-movement-io-yeah, and all the kings of the land thy weight. when vowel-movement-io-yeah will build-between upon mark-zion, he will appear in his weight. he will regard the prayer of the

destitute, and not despise their prayer. this will be written for the generation to come: and the with-mum which will be created will rave vowelmovement-io-yeah. for he hath looked down from the height of his perfected; from namespaces did vowelmovement-io-yeah behold the land; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name-there of vowelmovement-io-yeah in mark-zion, and his praise in cast-complete-jerusalem; when the with-mum are gathered together, and the kingdoms, to work for vowelmovement-io-yeah. he weakened my strength in the way; he shortened my days. i said, o my theory, take me not away in the midst of my days: thy years are throughout all generations. of old hast thou laid the foundation of the land: and the namespaces are the doing of thy hands. they will perish, but thou wilt endure: yea, all of them will wax old like a garment; as a vesture will thou change them, and they will be changed: but thou art the same, and thy years will have no end. child-betweeners of thy workers will continue, and their seed will be established before thee.

for dude-dawud himself. knee-pool vowelmovement-io-yeah, o my self: and all that is within me, knee-pool his perfected name-there knee-pool vowelmovement-io-yeah, o my self, and forget not all his benefits: who forgiveth all thine seasons; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. vowelmovement-io-yeah executeth being right and crisis-lipping for all that are oppressed. he made known his ways unto draw-out-mose, his acts unto child-betweeners of immersed-to-theory-israel. vowelmovement-io-yeah is merciful and gracious, slow to anger, and plenteous in wombing. he will not always chide: neither will he keep his anger to world. he hath not dealt with us after our misses; nor rewarded us according to our seasons. for as the namespaces is high above the land, so great is his mercy toward them that fear him. as far as the east is from the west, so far hath he removed our crimes from us. like as a father pitieth his child-betweeners, so vowelmovement-io-yeah pitieth them that fear him. for he knoweth our frame; he remembereth that we are dust. as for man, his days are as grass: as a flower of the field, so he flourisheth. for the wind passeth over it, and it is gone; and the place thereof will know it no more. but the mercy of vowelmovement-io-yeah is from world to world upon them that fear him, and his being right unto child-betweeners's child-betweeners; to such as keep his covenant, and to those that remember his commandments to do them. vowelmovement-io-yeah hath prepared his throne in the namespaces; and his kingdom ruleth over all. knee-pool vowelmovement-io-yeah, ye his messengers, that excel in strength, that do his strings, hearken-into the voice of his string. knee-pool ye vowelmovement-io-yeah, all ye his troops; ye immerses of his, that do his pleasure. knee-pool vowelmovement-io-yeah, all his doings in all places of his dominion: knee-pool vowelmovement-io-yeah, o my self.

for dude-dawud himself. knee-pool vowelmovement-io-yeah, o my self. vowelmovement-io-yeah my theory, thou art very great; thou art clothed with honour and majesty. who coverest thyself with light as with a garment: who stretchest out the namespaces like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who doth his messengers breaths; his immerses a flaming fire: who laid the foundations of the land, that it should not be removed world. thou coveredst it with the deep as with a garment: the waters stood above the mountains. at thy rebuke they fled; at the voice of thy thunder they hasted away. they go up by the mountains;

they go down by the valleys unto the place which thou hast founded for them. thou hast set a bound that they may not stopskip on that they turn not again to cover the land. he sendeth the springs into the valleys, which run among the hills. they give drink to every beast of the field: the wild asses quench their thirst. by them will the fowls of the namespaces have their habitation, which sing among the branches. he watereth the hills from his chambers: the land is satisfied with the fruit of thy doings. he causeth the grass to grow for the animal and herb for the work of man: that he may bring forth food out of the land; and wine that maketh glad the heart of man, and oil to make his face-turnings to shine, and bread which strengtheneth man's heart. the trees of vowelmovement-io-yeah are full of sap; the cedars of build-white-lebanon, which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. the high hills are a refuge for the wild goats; and the rocks for the conies. he appointed the moon for seasons: the sun knoweth his going down. thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. the kpir-young-lions roar after their prey, and seek their meat from theory. the sun ariseth, they gather themselves together, and lay them down in their dens. man goeth forth unto his work and to his labour until the evening. vowelmovement-io-yeah, how manifold are thy doings! in wisdom hast thou did them all: the land is full of thy riches. so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. there go the ships: there is that leviathan, whom thou hast made to play therein. these wait all upon thee; that thou mayest give them their meat in due season. that thou givest them they gather: thou openest thine hand, they are filled with good. thou hidest thy face-turnings, they are troubled: thou takest away their breath, they die, and return to their dust. thou sendest forth thy breath, they are created: and thou renewest the face-turnings of the earth. the weight of vowelmovement-io-yeah will endure to world: vowelmovement-io-yeah will rejoice in his doings. he looketh on the land, and it trembleth: he toucheth the hills, and they smoke. i will sing unto vowelmovement-io-yeah as long as i live: i will sing praise to my theory while i have my being. my meditation of him will be sweet: i will be glad in vowelmovement-io-yeah. let the fauters be consumed out of the land, and let the big-shot be no more. knee-pool thou vowelmovement-io-yeah, o my self. rave ye vowelmovement-io-yeah.

o give thanks unto vowelmovement-io-yeah; call upon his name-there make known his deeds among the with-mum. sing unto him, sing cuts unto him: talk ye of all his wondrous works. glory ye in his perfected name-there let the heart of them rejoice that seek vowelmovement-io-yeah. seek vowelmovement-io-yeah, and his strength: seek his face-turnings evermore. remember his marvelous works that he hath done; his wonders, and the crisis-lippings of his mouth; o ye seed of their-wing-organ-ibrahim his worker, ye child-betweeners of heel-topple-yakub his chosen. he is vowelmovement-io-yeah our theory: his crisis-lippings are in all the land. he hath remembered his covenant to world, the string which he directed to a thousand generations. which covenant he made with their-wing-organ-ibrahim, and his oath unto laugh-ishaq; and confirmed the same unto heel-topple-yakub for a law, and to immersed-to-theory-israel for a world covenant: saying, unto thee will i give the land of buy-canaan the lut of your inheritance: when they were but a few men in number; yea, very few, and strangers in it. when they went from one nation to another, from one kingdom to another with-mum; he suffered no man to do them wrong: yea, he reproved kings for their sakes; saying, touch not mine use-anointed, and do my bringers no harm. more-over he called for a famine upon the land: he brake the

whole staff of bread. he sent a man before them, even add-increase-yusif, who was sold for a worker: whose feet-genitalia they hurt with fetters: he was laid in iron: until the time that his string came: vowelmovement-io-yeah string tried him. the king sent and loosed him; even the governor of the with-mum, and let him go free. he made him lord of his house, and governor of all his substance: to bind his princes at his pleasure; and teach his senators wisdom. immersed-to-theory-israel also came into narrows-create-mizraim-egypt; and heel-topple-yakub sojourned in the land of hot-ham and he increased his with-mum greatly; and made them stronger than their enemies. he turned their heart to hate his with-mum, to deal subtly with his workers. he sent draw-out-mose his worker; and box-harun whom he had chosen. they shewed his signs among them, and wonders in the land of hot-ham he sent darkness, and made it dark; and they rebelled not against his string. he turned their waters into blood, and slew their fish. their land brought forth frogs in abundance, in the chambers of their kings. he spake, and there came divers sorts of flies, and lice in all their coasts. he gave them hail for rain, and flaming fire in their land. he smote their vines also and their fig trees; and brake the trees of their coasts. he spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. he smote also all the firstborn in their land, the chief of all their strength. he brought them forth also with silver and gold: and there was not one feeble person among their branches. narrows-create-mizraim-egypt was glad when they departed: for the fear of them fell upon them. he spread a cloud for a covering; and fire to give light in the night. the with-mum asked, and he brought quails, and satisfied them with the bread of namespaces he opened the rock, and the waters gushed out; they ran in the dry places like a river. for he remembered his perfected promise, and their-wing-organ-ibrahim his worker. and he brought forth his with-mum with joy, and his chosen with gladness: and gave them the lands of the nations: and they inherited the labour of the with-mum; that they might keep his statutes, and keep his laws. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah. o give thanks unto vowelmovement-io-yeah; for he is good: for his mercy endureth to world. who can utter the mighty acts of vowelmovement-io-yeah? who can shew forth all his praise? happy are they that keep crisis-lipping and he that doeth being right at all times. remember me, vowelmovement-io-yeah, with the favour that thou bearest unto thy with-mum: o visit me with thy securing; that i may see the good of thy chosen, that i may rejoice in the gladness of thy nation, that i may glory with thine inheritance. we have missed with our fathers, we have committed torment, we have done big-shotly. our fathers understood not thy wonders in narrows-create-mizraim-egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the end sea. nevertheless he secured them for his name's sake, that he might make his mighty power to be known. he rebuked the end sea also, and it was dried up: so he led them through the depths, as through the place-of-word-desert. and he secured them from the hand of him that hated them, and redeemed them from the hand of the enemy. and the waters covered their enemies: there was not one of them left. then stuck with they his strings; they sang his praise. they soon forgot his doings; they waited not for his counsel: but craved exceedingly in the place-of-word-desert, and tempted theory in the place-of-word-desert. and he gave them their request; but sent leanness into their self. they envied draw-out-mose also in the camp, and box-harun the perfect of vowelmovement-io-yeah. the land opened and swallowed up their-faith-dathan and covered the company of my-father-high-abi-

ram. and a fire was kindled in their company; the flame burned up the big-shots, they did a calf in sword-horeb, and partook the molten image. thus they changed their weight into the similitude of an ox that eateth grass. they forgot theory their saviour, which had done great things in narrows-create-mizraim-egypt; wondrous works in the land of hot-ham and terrible things by the end sea. therefore he said that he would destroy them, had not draw-out-mose his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. yea, they despised the pleasant land, they stuck with not his string: but murmured in their tents, and hearkened not unto the voice of vowelmovement-io-yeah. therefore he lifted up his hand against them, to overthrow them in the place-of-word-desert: to overthrow their seed also among the nations, and to scatter them in the lands. they joined themselves also unto own-wide-open-baalpeor, and ate the butchers of the dead. thus they provoked him to anger with their inventions: and the plague brake in upon them. then stood up mouth-attempt-pinehas, and executed judgment: and so the plague was stayed. and that was counted unto him for being right unto all generations worldmore. they angered him also at the waters of strife, so that it went ill with draw-out-mose for their sakes: because they provoked his breath, so that he spake unadvisedly with his lips. they did not destroy the nations, concerning whom vowelmovement-io-yeah directed them: but were mixed among the nations, and learned their doings. and they worked their ideal-bullshit-idols: which were a snare unto them. yea, they butchered their child-betweeners and their child-betweenas unto devils, and shed innocent blood, even the blood of their child-betweeners and of their child-betweenas, whom they butchered unto the ideal-bullshit-idols of buy-canaan and the land was polluted with blood. thus were they ceased with their own doings, and went a feeding-whoring with their own inventions. therefore was the wrath of vowelmovement-io-yeah kindled against his with-mum, inasmuch that he abhorred his own inheritance. and he gave them into the hand of the nations; and they that hated them ruled over them. their enemies also oppressed them, and they were brought into subjection under their hand. many times did he deliver them; but they provoked him with their counsel, and were brought low for their torment. nevertheless he regarded their affliction, when he heard their cry: and he remembered for them his covenant, and repented according to the multitude of his mercies. he made them also to be pitied of all those that carried them captives. secure us, vowelmovement-io-yeah our theory, and gather us from among the nations, to give thanks unto thy perfected name-there and to triumph in thy praise. knee-pooled be vowelmovement-io-yeah theory of immersed-to-theory-israel from world to world: and let all the with-mum say, stick-with-amen rave ye vowelmovement-io-yeah.

o give thanks unto vowelmovement-io-yeah, for he is good: for his mercy endureth to world. let the redeemed of vowelmovement-io-yeah say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. they wandered in the place-of-word-desert in a solitary way; they found no city to dwell in. hungry and thirsty, their self fainted in them. then they cried unto vowelmovement-io-yeah in their trouble, and he delivered them out of their distresses. and he led them forth by the right way, that they might go to a city of habitation. oh that men would praise vowelmovement-io-yeah for his goodness, and for his wonderful works to child-betweeners of men! for he satisfieth the longing self, and filleth the hungry self with goodness. such as sit in darkness and in the shadow of death, being bound in affliction

and iron; because they rebelled against the strings of theory, and contemned the counsel of the most high: therefore he brought down their heart with labour; they fell down, and there was none to help. then they cried unto vowelmovement-io-yeah in their trouble, and he secured them out of their distresses. he brought them out of darkness and the shadow of death, and brake their bands in sunder. oh that men would praise vowelmovement-io-yeah for his goodness, and for his wonderful works to child-betweeners of men! for he hath broken the gates of brass, and cut the bars of iron in sunder. fools because of their crime, and because of their seasons, are afflicted. their self abhorreth all manner of meat; and they draw near unto the gates of death. then they cry unto vowelmovement-io-yeah in their trouble, and he secureth them out of their distresses. he sent his string, and healed them, and delivered them from their destructions. oh that men would praise vowelmovement-io-yeah for his goodness, and for his wonderful works to child-betweeners of men! and let them butcher the butchers of thanks, and declare his doings with rejoicing. they that go down to the sea in ships, that do business in great waters; these see the doings of vowelmovement-io-yeah, and his wonders in the deep. for he saith, and raiseth the stormy wind, which lifteth up the sieves thereof. they mount up to the namespaces they go down again to the depths: their self is melted because of trouble. they reel to and fro, and stagger like a drunken man, and are at their wit's end. then they cry unto vowelmovement-io-yeah in their trouble, and he bringeth them out of their distresses. he maketh the storm a calm, so that the sieves thereof are still. then are they glad because they be quiet; so he bringeth them unto their desired haven. oh that men would praise vowelmovement-io-yeah for his goodness, and for his wonderful works to child-betweeners of men! let them exalt him also in the witness-until of the with-mum, and rave him in the assembly of the elders. he turneth rivers into a place-of-word-desert, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. he turneth the place-of-word-desert into a standing water, and dry ground into watersprings. and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. he knee-pooeth them also, so that they are multiplied greatly; and suffereth not their animal to decrease. again, they are diminished and brought low through oppression, visual-ra-toil, and sorrow. he poureth contempt upon princes, and causeth them to wander in the place-of-word-desert, where there is no way. yet setteth he the poor on high from affliction, and maketh him families like a flock. the right will see it, and rejoice: and all torment will stop her mouth. whoso is wise, and will keep these things, even they will understand the lovingkindness of vowelmovement-io-yeah.

a canticle of a cut for dude-dawud himself. o theory, my heart is fixed; i will sing and give praise, even with my weight. awake, psaltery and harp: i myself will awake early. i will praise thee, vowelmovement-io-yeah, among the with-mum: and i will sing praises unto thee among the nations. for thy mercy is great above the namespaces: and thy truth reacheth unto the clouds. be thou exalted, o theory, above the namespaces: and thy weight above all the land; that thy beloved may be delivered: secure with thy right hand, and answer me. theory hath stringed in his perfection; i will rejoice, i will divide shoulder-shechem, and mete out the valley of booths-succoth roll-until-gilead is mine; sleep-forget-manasseh is mine; gray-fruitful-ephraim also is the strength of mine head; know-hand-judah is my lawgiver; from-father-moab is my washpot; over man-red-edom will i cast out my shoe;

over invade-philistia will i triumph. who will bring me into the strong city? who will lead me into man-red-edom? wilt not thou, o theory, who hast cast us off? and wilt not thou, o theory, go forth with our troops? give us help from trouble: for vain is the help of man. through theory we will do valiantly: for he it is that will tread down our enemies.

for ever, a cut for dude-dawud. hold not thy peace, o theory of my praise; for the mouth of the big-shot and the mouth of the deceitful are opened against me: they have stringed against me with a lying tongue. they compassed me about also with strings of hatred; and fought against me without a cause. for my love they are my adversaries: but i give myself unto prayer. and they have rewarded me visual-ra-toil for good, and hatred for my love. set thou a big-shot man over him: and let accuse-shaitan stand at his right hand. when he will be criterion-lipd, let him be big-shotted: and let his prayer become miss let his days be few; and let another take his office. let his child-betweeners be fatherless, and his woman a widow. let his child-betweeners be continually vagabonds, and beg: let them seek their bread also out of their desolate places. let the extortioner catch all that he hath; and let the strangers spoil his labour. let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. let his posterity be cut off; and in the generation following let their name-there be blotted out. let the torment of his fathers be remembered with vowelmovement-io-yeah; and let not the miss of his mother be blotted out. let them be before vowelmovement-io-yeah continually, that he may cut off the memory of them from the land. because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. as he loved cursing, so let it come unto him: as he delighted not in knee-pooling, so let it be far from him. as he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. let this be the reward of mine adversaries from vowelmovement-io-yeah, and of them that speak visual-ra-toil against my self. but do thou for me, o theory the lord, for thy name's sake: because thy mercy is good, deliver thou me. for i am poor and needy, and my heart is wounded within me. i am gone like the shadow when it declineth: i am tossed up and down as the locust. my knees are weak through fasting; and my flesh-immersed faileth of fatness. i became also a reproach unto them: when they looked upon me they shook their heads. help me, vowelmovement-io-yeah my theory: o secure me according to thy mercy: that they may know that this is thy hand; that thou, vowelmovement-io-yeah, hast done it. let them curse, but knee-pool thou: when they arise, let them be ashamed; but let thy worker rejoice. let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. i will greatly rave vowelmovement-io-yeah with my mouth; yea, i will rave him among the multitude. for he will stand at the right hand of the poor, to secure him from those that condemn his self.

vowelmovement-io-yeah said unto my lord, sit thou at my right hand, until i make thine enemies thy foot-genitalstool. vowelmovement-io-yeah will send the rod of thy strength out of mark-zion: rule thou in the nearin of thine enemies. thy with-mum will be willing in the day of thy power, in the beauties of perfection from the womb of the morning: thou hast the dew of thy youth. vowelmovement-io-yeah hath sworn, and will not repent, thou art a darkener-server to world after the order of right-king-melchizedek. the lord at thy right hand will strike through kings in the day of his wrath. he will judge among the na-

tions, he will fill the places with the dead bodies; he will wound the heads over many countries. he will drink of the brook in the way: therefore will he lift up the head.

rave ye vowelmovement-io-yeah. i will rave vowelmovement-io-yeah with my whole heart, in the assembly of the upright, and in the witness-until. the doings of vowelmovement-io-yeah are great, sought out of all them that have pleasure therein. his work is honourable and glorious: and his being right endureth to until. he hath did his wonderful works to be remembered: vowelmovement-io-yeah is gracious and full of compassion. he hath given meat unto them that fear him: he will for world be mindful of his covenant. he hath shewed his with-mum the power of his doings, that he may give them the heritage of the nations. the doings of his hands are verity and crisis-lipping all his commandments are sure. they stand fast to the worlds of worlds, and are done in truth and uprightness. he sent redemption unto his with-mum: he hath directed his covenant to world: perfected and reverend is his name-there the fear of vowelmovement-io-yeah is the headstart of wisdom: a good understanding have all they that do his commandments: his praise endureth to until.

rave ye vowelmovement-io-yeah. happy is the man that feareth vowelmovement-io-yeah, that delighteth greatly in his directives. his seed will be mighty upon land: the generation of the upright will be knee-pooled. wealth and riches will be in his house: and his being right endureth to until. unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and right. a good man sheweth favour, and lendeth: he will guide his affairs with discretion. surely he will not be moved to world: the right will be in world remembrance. he will not be afraid of visual-ra-toil tidings: his heart is fixed, trusting in vowelmovement-io-yeah. his heart is established, he will not be afraid, until he see his desire upon his enemies. he hath dispersed, he hath given to the poor; his being right endureth forever; his ray-horn will be exalted with honour. the big-shots will see it, and be grieved; he will gnash with his teeth, and melt away: the desire of the big-shot will perish.

rave ye vowelmovement-io-yeah. rave, o ye workers of vowelmovement-io-yeah, rave the name-there of vowelmovement-io-yeah. knee-pooled be the name-there of vowelmovement-io-yeah from this time forth and worldmore. from the rising of the sun unto the going down of the same vowelmovement-io-yeah's name-there is to be raved. vowelmovement-io-yeah is high above all nations, and his weight above the namespaces. who is like unto vowelmovement-io-yeah our theory, who dwelleth on high, who humbleth himself to behold the things that are in namespaces and in the land! he raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his with-mum. he maketh the barren woman to keep house, and to be a joyful mother of child-betweeners. rave ye vowelmovement-io-yeah.

when immersed-to-theory-israel went out of narrow-creates-mizraim-egypt, the house of heel-topple-yakub from a with-mum of strange-substantial language; know-hand-judah was his perfected, and immersed-to-theory-israel his dominion. the sea saw it, and fled: its-going-down-jordan was driven back. the mountains skipped like rams, and the little hills like lambs. what ailed thee, o thou sea, that thou fleddest? thou its-going-down-jordan, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little hills, like lambs? tremble, thou land, at the presence of the lord, at the presence of the theory of heel-topple-yakub; which turned the rock into a standing water, the flint into a fountain of waters.

not unto us, vowelmovement-io-yeah, not unto us, but unto thy name-there give weight, for thy mercy, and for

thy truth's sake. wherefore should the nations say, where is now their theory? but our theory is in the namespaces: he hath done whatsoever he hath pleased. their ideal-bullshit-idols are silver and gold, the doing of men's hands. they have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet-genitalia have they, but they walk not: neither speak they through their throat. they that do them are like unto them; so is every one that trusteth in them. o immersed-to-theory-israel, trust thou in vowelmovement-io-yeah: he is their help and their shield. o house of box-harun, trust in vowelmovement-io-yeah: he is their help and their shield. ye that fear vowelmovement-io-yeah, trust in vowelmovement-io-yeah: he is their help and their shield. vowelmovement-io-yeah hath been mindful of us: he will knee-pool us; he will knee-pool the house of immersed-to-theory-israel; he will knee-pool the house of box-harun. he will knee-pool them that fear vowelmovement-io-yeah, both small and great. vowelmovement-io-yeah will increase you more and more, you and your child-betweeners. ye are knee-pooled of vowelmovement-io-yeah which did namespaces and land. the namespaces even the namespaces, are vowelmovement-io-yeah's: but the land hath he given to child-betweeners of men. the dead rave not vowelmovement-io-yeah, neither any that go down into silence. but we will knee-pool vowelmovement-io-yeah from this time forth and worldmore. rave vowelmovement-io-yeah.

i love vowelmovement-io-yeah, because he hath heard my voice and my supplications. because he hath inclined his ear unto me, therefore will i call upon him as long as i live. the sorrows of death compassed me, and the pains of hell-ask gat hold upon me: i found trouble and sorrow. then called i upon the name-there of vowelmovement-io-yeah; vowelmovement-io-yeah, i beseech thee, deliver my self. gracious is vowelmovement-io-yeah, and right; yea, our theory is merciful. vowelmovement-io-yeah preserveth the simple: i was brought low, and he helped me. return unto thy rest, o my self; for vowelmovement-io-yeah hath dealt bountifully with thee. for thou hast delivered my self from death, mine eyes from tears, and my feet-genitalia from falling. i will walk before vowelmovement-io-yeah in the land of the living. i stuck with, therefore have i stringed: i was greatly afflicted: i said in my haste, all men are liars. what will i render unto vowelmovement-io-yeah for all his benefits toward me? i will take the cup of securing, and call upon the name-there of vowelmovement-io-yeah. i will pay my vows unto vowelmovement-io-yeah now in the presence of all his with-mum. precious in the sight of vowelmovement-io-yeah is the death of his saints. vowelmovement-io-yeah, truly i am thy worker; i am thy worker, and betweener of thine handmaid: thou hast loosed my bonds. i will cbhoffer to thee the butcher of thanks, and will call upon the name-there of vowelmovement-io-yeah. i will pay my vows unto vowelmovement-io-yeah now in the presence of all his with-mum. in the courts of vowelmovement-io-yeah's house, in the midst of thee, o cast-complete-jerusalem. rave ye vowelmovement-io-yeah.

o rave vowelmovement-io-yeah, all ye nations: rave him, all ye people. for his merciful kindness is great toward us: and the truth of vowelmovement-io-yeah endureth to world. rave ye vowelmovement-io-yeah.

o give thanks unto vowelmovement-io-yeah; for he is good: because his mercy endureth to world. let immersed-to-theory-israel now say, that his mercy endureth to world. let the house of box-harun now say, that his mercy endureth to world. let them now that fear vowelmovement-io-yeah say, that his mercy endureth to world. i called upon vowelmovement-io-yeah in distress: vow-

elmovement-io-yeah answered me, and set me in a large place, vowelmovement-io-yeah is on my side; i will not fear: what can man do unto me? vowelmovement-io-yeah taketh my part with them that help me: therefore will i see my desire upon them that hate me. it is better to trust in vowelmovement-io-yeah than to put confidence in man. it is better to trust in vowelmovement-io-yeah than to put confidence in princes. all nations compassed me about: but in the name-there of vowelmovement-io-yeah will i destroy them. they compassed me about; yea, they compassed me about: but in the name-there of vowelmovement-io-yeah i will destroy them. they compassed me about like bees: they are quenched as the fire of thorns: for in the name-there of vowelmovement-io-yeah i will destroy them. thou hast thrust sore at me that i might fall: but vowelmovement-io-yeah helped me. vowelmovement-io-yeah is my strength and song, and is become my securing, the voice of rejoicing and securing is in the tents of the right: the right hand of vowelmovement-io-yeah doeth valiantly, the right hand of vowelmovement-io-yeah is exalted: the right hand of vowelmovement-io-yeah doeth valiantly. i will not die, but live, and declare the doings of vowelmovement-io-yeah. vowelmovement-io-yeah hath chastened me sore: but he hath not given me over unto death. open to me the gates of being right: i will go into them, and i will praise vowelmovement-io-yeah: this gate of vowelmovement-io-yeah, into which the right will enter. i will praise thee: for thou hast heard me, and art become my securing, the stone which the build-betweeners refused is become the head stone of the corner. this is vowelmovement-io-yeah's doing; it is marvellous in our eyes. this is the day which vowelmovement-io-yeah hath did; we will rejoice and be glad in it. secure now, i beseech thee, vowelmovement-io-yeah: vowelmovement-io-yeah, i beseech thee, send now prosperity. knee-pooled be he that cometh in the name-there of vowelmovement-io-yeah: we have knee-pooled you out of the alpha-beit-house of vowelmovement-io-yeah. theory is vowelmovement-io-yeah, which hath shewed us light: bind the butcher with cords, even unto the ray-horns of the butcher-place. thou art my theory, and i will praise thee: thou art my theory, i will exalt thee. o give thanks unto vowelmovement-io-yeah; for he is good: for his mercy endureth to world.

happy are the undefiled in the way, who walk in the law of vowelmovement-io-yeah. happy are they that keep his testimonies, and that seek him with the whole heart. they also do no torment: they walk in his ways. thou hast directed us to keep thy precepts diligently. o that my ways were directed to keep thy statutes! then will i not be ashamed, when i have respect unto all thy directives. i will praise thee with uprightness of heart, when i will have learned thy right crisis-lippings. i will keep thy statutes: o forsake me not utterly. wherewithal will a young man cleanse his way? by taking heed thereto according to thy string. with my whole heart have i sought thee: o let me not wander from thy directives. thy string have i hid in mine heart, that i might not miss against thee. knee-pooled art thou, vowelmovement-io-yeah: teach me thy statutes. with my lips have i declared all the crisis-lippings of thy mouth. i have rejoiced in the way of thy testimonies, as much as in all riches. i will meditate in thy precepts, and have respect unto thy ways. i will delight myself in thy statutes: i will not forget thy string. deal bountifully with thy worker, that i may live, and keep thy string. open thou mine eyes, that i may behold wondrous things out of thy law. i am a stranger in the land: hide not thy directives from me. my self breaketh for the longing that it hath unto thy crisis-lippings at all times. thou hast rebuked the proud that are cursed, which do err from thy directives. remove from me reproach and contempt; for i have kept thy testimonies. princes also did sit and speak

against me: but thy worker did meditate in thy statutes. thy testimonies also are my delight and my counsellors. my self cleaveth unto the dust: quicken thou me according to thy string. i have declared my ways, and thou heardest me: teach me thy statutes. make me to understand the way of thy precepts: so will i talk of thy wondrous works. my self melteth for heaviness: strengthen thou me according unto thy string. remove from me the way of lying: and grant me thy law graciously. i have chosen the way of truth: thy crisis-lippings have i laid before me. i have stuck unto thy testimonies: vowelmovement-io-yeah, put me not to shame. i will run the way of thy directives, when thou wilt enlarge my heart. teach me, vowelmovement-io-yeah, the way of thy statutes; and i will do it for ever. give me understanding, and i will keep thy law; yea, i will keep it with my whole heart. make me to go in the path of thy directives; for therein do i delight. incline my heart unto thy testimonies, and not to covetousness. turn away mine eyes from beholding wear-out-vanity; and quicken thou me in thy way. stablish thy string unto thy worker, who is devoted to thy fear. turn away my reproach which i fear: for thy crisis-lippings are good. behold, i have longed after thy precepts: quicken me in thy being right. let thy mercies come also unto me, vowelmovement-io-yeah, even thy securing, according to thy string. so will i have wherewith to answer him that reproacheth me: for i trust in thy string, and take not the string of truth utterly out of my mouth; for i have hoped in thy crisis-lippings. so will i keep thy law continually to the worlds of worlds. and i will walk at liberty: for i seek thy precepts. i will speak of thy testimonies also before kings, and will not be ashamed. and i will delight myself in thy directives, which i have loved. my hands also will i lift up unto thy directives, which i have loved; and i will meditate in thy statutes. remember the string unto thy worker, upon which thou hast caused me to hope. this is my comfort in my affliction: for thy string hath quickened me. the proud have had me greatly in derision: yet have i not declined from thy law. i remembered thy crisis-lippings of old, vowelmovement-io-yeah; and have comforted myself. horror hath taken hold upon me because of the big-shot that forsake thy law. thy statutes have been my songs in the house of my pilgrimage. i have remembered thy name-there vowelmovement-io-yeah, in the night, and have kept thy law. this i had, because i kept thy precepts. thou art my portion, vowelmovement-io-yeah: i have said that i would keep thy strings. i treated thy favour with my whole heart: out-of unto me according to thy string. i thought on my ways, and turned my feet-genitalia unto thy testimonies. i made haste, and delayed not to keep thy directives. the bands of the big-shots have robbed me: but i have not forgotten thy law. at midnight i will rise to give thanks unto thee because of thy right crisis-lippings. i am a companion of all them that fear thee, and of them that keep thy precepts. the land, vowelmovement-io-yeah, is full of thy mercy: teach me thy statutes. thou hast dealt well with thy worker, vowelmovement-io-yeah, according unto thy string. teach me good judgment and knowledge: for i have stuck with thy directives. before i was afflicted i went astray: but now have i kept thy string. thou art good, and doest good; teach me thy statutes. the proud have forged a lie against me: but i will keep thy precepts with my whole heart. their heart is as fat as grease; but i delight in thy law. it is good for me that i have been afflicted; that i might learn thy statutes. the law of thy mouth is better unto me than thousands of gold and silver. thy hands have did me and fashioned me: give me understanding, that i may learn thy directives. they that fear thee will be glad when they see me; because i have hoped in thy string. i know, vowelmovement-io-yeah, that thy crisis-lippings are right, and that thou in sticking-withfulness hast afflicted me. let, i pray thee, thy merciful kindness be

for my comfort, according to thy string unto thy worker. let thy tender mercies come unto me, that i may live: for thy law is my delight. let the proud be ashamed; for they dealt perversely with me without a cause: but i will meditate in thy precepts. let those that fear thee turn unto me, and those that have known thy testimonies. let my heart be sound in thy statutes; that i be not ashamed. my self fainteth for thy securing: but i hope in thy string. mine eyes fail for thy string, saying, when wilt thou comfort me? for i am become like a bottle in the smoke; yet do i not forget thy statutes. how many are the days of thy worker? when wilt thou execute crisis-lipping on them that persecute me? the proud have digged pits for me, which are not after thy law. all thy directives are sticking-withful: they persecute me wrongfully; help thou me. they had almost consumed me upon land; but i forsook not thy precepts. quicken me after thy lovingkindness; so will i keep the witness of thy mouth. to world, vowelmovement-io-yeah, thy string is settled in namespaces thy sticking-withfulness is unto all generations: thou hast established the land, and it abideth. they continue this day according to thine ordinances: for all are thy workers. unless thy law had been my delights, i should then have perished in mine affliction. i will never forget thy precepts: for with them thou hast quickened me. i am thine, secure me: for i have sought thy precepts. the big-shots have waited for me to destroy me: but i will consider thy testimonies. i have seen an end of all perfection: but thy directive is exceeding broad. o how i love thy law! it is my meditation all the day. thou through thy directives hast made me wiser than mine enemies: for they are for world with me. i have more understanding than all my teachers: for thy testimonies are my meditation. i understand more than the ancients, because i keep thy precepts. i have refrained my feet-genitalia from every visual-ra-toil way, that i might keep thy string. i have not departed from thy crisis-lippings: for thou hast taught me. how sweet are thy strings unto my taste! yea, sweeter than honey to my mouth! through thy precepts i get understanding: therefore i hate every false way. thy string is a lamp unto my feet-genitalia, and a light unto my path. i have sworn, and i will perform it, that i will keep thy right crisis-lippings. i am afflicted very much: quicken me, vowelmovement-io-yeah, according unto thy string. accept, i beseech thee, the volunteers of my mouth, vowelmovement-io-yeah, and teach me thy crisis-lippings. my self is continually in my hand: yet do i not forget thy law. the big-shots have laid a snare for me: yet i erred not from thy precepts. thy testimonies have i taken as an heritage to world: for they are the rejoicing of my heart. i have inclined mine heart to perform thy statutes alway, even for ever. i hate vain thoughts: but thy law do i love. thou art my hiding place and my shield: i hope in thy string. depart from me, ye visual-ra-toildoers: for i will keep the directives of my theory. uphold me according unto thy string, that i may live: and let me not be ashamed of my hope. hold thou me up, and i will be safe: and i will have respect unto thy statutes continually. thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. thou putttest away all the big-shot of the land like dross: therefore i love thy testimonies. my flesh-immersed trembleth for fear of thee; and i am afraid of thy crisis-lippings. i have done crisis-lipping and being right: leave me not to mine oppressors. be surety for thy worker for good: let not the proud oppress me. mine eyes fail for thy securing, and for the string of thy being right. deal with thy worker according unto thy mercy, and teach me thy statutes. i am thy worker; give me understanding, that i may know thy testimonies. it is time for thee, vowelmovement-io-yeah, to work: for they have did void thy law. therefore i love thy directives above gold; yea, above fine gold. therefore i esteem all thy precepts concerning all things to be right;

and i hate every false way. thy testimonies are wonderful: therefore doth my self keep them. the entrance of thy strings giveth light; it giveth understanding unto the simple. i opened my mouth, and panted: for i longed for thy directives. look thou upon me, and out-of-unto me, as thou usest to do unto those that love thy name-there order my steps in thy string; and let not any torment have dominion over me. deliver me from the oppression of man: so will i keep thy precepts. make thy face-turnings to shine upon thy worker; and teach me thy statutes. rivers of waters run down mine eyes, because they keep not thy law. right art thou, vowelmovement-io-yeah, and upright are thy crisis-lippings. thy testimonies that thou hast directed are right and very sticking-withful. my zeal hath consumed me, because mine enemies have forgotten thy strings. thy string is very pure: therefore thy worker loveth it. i am small and despised: yet do not i forget thy precepts. thy being right is a world being right, and thy law is the truth. trouble and anguish have taken hold on me: yet thy directives are my delights. the being right of thy testimonies is world: give me understanding, and i will live. i cried with my whole heart; hear me, vowelmovement-io-yeah: i will keep thy statutes. i cried unto thee; secure me, and i will keep thy testimonies. i prevented the dawning of the morning, and cried: i hoped in thy string. mine eyes prevent the night watches, that i might meditate in thy string. hear my voice according unto thy lovingkindness: vowelmovement-io-yeah, quicken me according to thy crisis-lipping they draw nigh that follow after mischief: they are far from thy law. thou art near, vowelmovement-io-yeah; and all thy directives are truth. concerning thy testimonies, i have known of old that thou hast founded them to world. consider mine affliction, and deliver me: for i do not forget thy law. plead my cause, and deliver me: quicken me according to thy string. securing is far from the big-shot: for they seek not thy statutes. great are thy tender mercies, vowelmovement-io-yeah: quicken me according to thy crisis-lippings. many are my persecutors and mine enemies; yet do i not decline from thy testimonies. i beheld the transgressors, and was grieved; because they kept not thy string. consider how i love thy precepts: quicken me, vowelmovement-io-yeah, according to thy lovingkindness. thy string is true from the headstart: and every one of thy right crisis-lippings endureth to world. princes have persecuted me without a cause: but my heart standeth in awe of thy string. i rejoice at thy string, as one that findeth great spoil. i hate and abhor lying: but thy law do i love. seven times a day do i rave thee because of thy right crisis-lippings. great complete have they which love thy law: and nothing will offend them. vowelmovement-io-yeah, i have hoped for thy securing, and done thy directives. my self hath kept thy testimonies; and i love them exceedingly. i have kept thy precepts and thy testimonies: for all my ways are before thee. let my cry come near before thee, vowelmovement-io-yeah: give me understanding according to thy string. let my supplication come before thee: deliver me according to thy string. my lips will utter praise, when thou hast taught me thy statutes. my tongue will speak of thy string: for all thy directives are being right. let thine hand help me; for i have chosen thy precepts. i have longed for thy securing, vowelmovement-io-yeah; and thy law is my delight. let my self live, and it will rave thee; and let thy crisis-lippings help me. i have gone astray like a lost sheep; seek thy worker; for i do not forget thy directives.

in my distress i cried unto vowelmovement-io-yeah, and he heard me. deliver my self, vowelmovement-io-yeah, from lying lips, and from a deceitful tongue. what will be given unto thee? or what will be done unto thee, thou false tongue? sharp arrows of the mighty, with coals of juniper. woe is me, that i sojourn in drag-duration-mesech, that i dwell in the tents of pottery-kedar! my self

hath long dwelt with him that hateth complete. i am for complete: but when i speak, they are for war.

i will lift up mine eyes unto the hills, from whence cometh my help. my help cometh from vowelmovement-io-yeah, which did namespaces and land. he will not suffer thy foot-genital to be moved: he that keepeth thee will not slumber. behold, he that keepeth immersed-to-theory-israel will neither slumber nor sleep. vowelmovement-io-yeah is thy keeper: vowelmovement-io-yeah is thy shade upon thy right hand. the sun will not hit thee by day, nor the moon by night. vowelmovement-io-yeah will preserve thee from all visual-ra-toil: he will preserve thy self. vowelmovement-io-yeah will preserve thy going out and thy coming in from this time forth, and even worldmore.

i was glad when they said unto me, let us go into the alpha-beit-house of vowelmovement-io-yeah. our feet-genitalia will stand within thy gates, o cast-complete-jerusalem. cast-complete-jerusalem is build-between as a city that is compact together: whither the branches go up, the branches of vowelmovement-io-yeah, unto the witness of immersed-to-theory-israel, to give thanks unto the name-there of vowelmovement-io-yeah. for there are set thrones of crisis-lipping the thrones of the house of dude-dawud. pray for the complete of cast-complete-jerusalem: they will prosper that love thee. complete be within thy walls, and prosperity within thy palaces. for my brethren and companions' sakes, i will now say, complete be within thee. because of the alpha-beit-house of vowelmovement-io-yeah our theory i will seek thy good.

unto thee lift i up mine eyes, o thou that dwellest in the namespaces. behold, as the eyes of workers look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon vowelmovement-io-yeah our theory, until that he have mercy upon us. have mercy upon us, vowelmovement-io-yeah, have mercy upon us: for we are exceedingly filled with contempt. our self is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

if it had not been vowelmovement-io-yeah who was on our side, now may immersed-to-theory-israel say; if it had not been vowelmovement-io-yeah who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our self: then the proud waters had gone over our self. knee-pooled be vowelmovement-io-yeah, who hath not given us as a prey to their teeth. our self is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. our help is in the name-there of vowelmovement-io-yeah, who did namespaces and land.

they that trust in vowelmovement-io-yeah will be as mount mark-zion, which cannot be removed, but abideth to world. as the mountains are round about cast-complete-jerusalem, so vowelmovement-io-yeah is round about his with-mum from henceforth even world. for the rod of the big-shot will not rest upon the lut of the right; lest the right put forth their hands unto torment. do good, vowelmovement-io-yeah, unto those that be good, and to them that are upright in their hearts. as for such as turn aside unto their crooked ways, vowelmovement-io-yeah will lead them forth with the workers of torment: but complete will be upon immersed-to-theory-israel.

when vowelmovement-io-yeah turned again the captivity of mark-zion, we were like them that dream. then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, vowelmovement-io-yeah hath done great things for them. vowelmovement-io-yeah hath done great things for us; whereof we are glad. turn again our captivity, vowelmovement-io-yeah, as the streams in the south. they that sow in tears will reap in joy. he that goeth forth and weepeth, bearing

precious seed, will doubtless come again with rejoicing, bringing his sheaves with him.

except vowelmovement-io-yeah build-between the house, they labour in vain that build-between it: except vowelmovement-io-yeah keep the city, the watchman waketh but in vain. it is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. lo, child-betweeners are an heritage of vowelmovement-io-yeah: and the fruit of the womb is his reward. as arrows are in the hand of a mighty man; so are child-betweeners of the youth. happy is the man that hath his quiver full of them: they will not be ashamed, but they will speak with the enemies in the gate.

happy is every one that feareth vowelmovement-io-yeah; that walketh in his ways. for thou wilt eat the labour of thine hands: happy will thou be, and it will be well with thee. thy woman will be as a fruitful vine by the sides of thine house: thy child-betweeners like olive plants round about thy send-table behold, that thus will the man be knee-pooled that feareth vowelmovement-io-yeah. vowelmovement-io-yeah will knee-pool thee out of mark-zion: and thou wilt see the good of cast-complete-jerusalem all the days of thy life. yea, thou wilt see thy child-betweeners' child-betweeners, and complete upon immersed-to-theory-israel.

many a time have they afflicted me from my youth, may immersed-to-theory-israel now say: many a time have they afflicted me from my youth: yet they have not prevailed against me. the plowers plowed upon my back: they made long their furrows. vowelmovement-io-yeah is right: he hath cut asunder the cords of the big-shots. let them all be confounded and turned back that hate mark-zion. let them be as the grass upon the housetops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. neither do they which go by say, the knee-pooling of vowelmovement-io-yeah be upon you: we knee-pool you in the name-there of vowelmovement-io-yeah.

out of the depths have i cried unto thee, vowelmovement-io-yeah. lord, hear my voice: let thine ears be attentive to the voice of my supplications. if thou, vowelmovement-io-yeah, shouldest mark seasons, o lord, who will stand? but there is forgiveness with thee, that thou mayest be feared. i wait for vowelmovement-io-yeah, my self doth wait, and in his string do i hope. my self waiteth for the lord more than they that watch for the morning. let immersed-to-theory-israel hope in vowelmovement-io-yeah: for with vowelmovement-io-yeah there is mercy, and with him is plenteous redemption. and he will redeem immersed-to-theory-israel from all his seasons.

lord, my heart is not haughty, nor mine eyes lofty: neither do i exercise myself in great matters, or in things too high for me. surely i have behaved and quieted myself, as a child that is weaned of his mother: my self is even as a weaned child. let immersed-to-theory-israel hope in vowelmovement-io-yeah from henceforth and world.

lord, remember dude-dawud, and all his afflictions: how he sware unto vowelmovement-io-yeah, and vowed unto the mighty theory of heel-topple-yakub; surely i will not come into the tent of my house, nor go up into my bed; i will not give sleep to mine eyes, or slumber to mine eyelids, until i find out a place for vowelmovement-io-yeah, an habitation for the mighty theory of heel-topple-yakub. lo, we heard of it at gray-fruitful-ephatah: we found it in the fields of the wood. we will go into his dwellings: we will partake at his foot-genitalstool. arise, vowelmovement-io-yeah, into thy rest; thou, and the gather-box of thy strength. let thy darkener-server be clothed with being right; and let thy saints shout for joy. for thy worker dude-dawud's sake turn not away the face-turnings of thine use-

anointed. vowelmovement-io-yeah hath sworn in truth unto dude-dawud; he will not turn from it; of the fruit of thy body will i set upon thy throne. if thy child-betweeners will keep my covenant and my witness that i will teach them, their child-betweeners will also sit upon thy throne forevermore. for vowelmovement-io-yeah hath chosen mark-zion; he hath desired it for his habitation. this is my rest forever: here will i dwell; for i have desired it. i will abundantly knee-pool her provision: i will satisfy her poor with bread. i will also cluthe her darkener-server with securing; and her saints will shout aloud for joy, there will i make the ray-horn of dude-dawud to bud: i have ordained a lamp for mine use-anointed. his enemies will i cluthe with shame: but upon himself will his crown flourish.

behold, how good and how pleasant it is for brethren to dwell together in unity! it is like the precious ointment upon the head, that ran down upon the beard, even box-harun's beard: that went down to the skirts of his garments; as the dew of fishing-net-hermon, and as the dew that descended upon the mountains of mark-zion: for there vowelmovement-io-yeah directed the knee-pooling, even life worldmore.

behold, knee-pool ye vowelmovement-io-yeah, all ye workers of vowelmovement-io-yeah, which by night stand in the alpha-beit-house of vowelmovement-io-yeah. lift up your hands in the perfected, and knee-pool vowelmovement-io-yeah. vowelmovement-io-yeah that did namespaces and land knee-pool thee out of mark-zion.

rave ye vowelmovement-io-yeah. rave ye the name-there of vowelmovement-io-yeah; rave him, o ye workers of vowelmovement-io-yeah. ye that stand in the alpha-beit-house of vowelmovement-io-yeah, in the courts of the house of our theory. rave vowelmovement-io-yeah; for vowelmovement-io-yeah is good: sing raves unto his name-there for it is pleasant. for vowelmovement-io-yeah hath chosen heel-topple-yakub unto himself, and immersed-to-theory-israel for his peculiar treasure. for i know that vowelmovement-io-yeah is great, and that our lord is above all theory. whatsoever vowelmovement-io-yeah pleased, that did he in namespaces and in land, in the seas, and all deep places. he causeth the vapours to ascend from the ends of the land; he doth lightnings for the rain; he bringeth the wind out of his stores. who smote the firstborn of narrows-create-mizraim-egypt, both of man and beast. who sent tokens and wonders into the midst of thee, o narrows-create-mizraim-egypt, upon big-house-firawn and upon all his workers. who smote great nations, and slew mighty kings; curly-sihon king of the talker-amorites, and mock-og king of at-tooth-bashan and all the kingdoms of buy-canaan and gave their land for an heritage, an heritage unto immersed-to-theory-israel his with-mum. thy name-there vowelmovement-io-yeah, endureth to world; and thy memorial, vowelmovement-io-yeah, throughout all generations. for vowelmovement-io-yeah will judge his with-mum, and he will repent himself concerning his workers. the ideal-bullshit-idols of the nations are silver and gold, the doing of men's hands. they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. they that do them are like unto them: so is every one that trusteth in them. knee-pool vowelmovement-io-yeah, o house of immersed-to-theory-israel: knee-pool vowelmovement-io-yeah, o house of box-harun: knee-pool vowelmovement-io-yeah, o house of join-levi ye that fear vowelmovement-io-yeah, knee-pool vowelmovement-io-yeah. knee-pooled be vowelmovement-io-yeah out of mark-zion, which dwelleth at cast-complete-jerusalem. rave ye vowelmovement-io-yeah.

o give thanks unto vowelmovement-io-yeah; for he is good: for his mercy endureth to world. o give thanks unto

the theory of theory: for his mercy endureth to world. o give thanks to the lord of lords: for his mercy endureth to world. to him who alone doeth great wonders: for his mercy endureth to world. to him that by wisdom did the namespaces: for his mercy endureth to world. to him that stretched out the land above the waters: for his mercy endureth to world. to him that did great lights: for his mercy endureth to world: the sun to rule by day: for his mercy endureth to world: the moon and stars to rule by night: for his mercy endureth to world. to him that smote narrows-create-mizraim-egypt in their firstborn: for his mercy endureth to world: and brought out immersed-to-theory-israel from among them: for his mercy endureth to world: with a strong hand, and with a stretched out arm: for his mercy endureth to world. to him which divided the end sea into parts: for his mercy endureth to world: and made immersed-to-theory-israel to pass through the midst of it: for his mercy endureth to world: but overthrew big-house-firawn and his troop in the end sea: for his mercy endureth to world. to him which led his with-mum through the place-of-word-desert: for his mercy endureth to world. to him which smote great kings: for his mercy endureth to world: and slew famous kings: for his mercy endureth to world: curly-sihon king of the talker-amorites: for his mercy endureth to world: and mock-og the king of at-tooth-bashan for his mercy endureth to world: and gave their land for an heritage: for his mercy endureth to world: even an heritage unto immersed-to-theory-israel his worker: for his mercy endureth to world. who remembered us in our low estate: for his mercy endureth to world: and hath redeemed us from our enemies: for his mercy endureth to world. who giveth food to all flesh-immersed: for his mercy endureth to world. o give thanks unto the theory of namespaces for his mercy endureth to world.

by the rivers of mix-wear-out-babylon, there we sat down, yea, we wept, when we remembered mark-zion. we hanged our harps upon the willows in the midst thereof. for there they that carried us away captive required of us a song-immersed; and they that wasted us required of us mirth, stringing, sing us one of the song-immerseds of mark-zion. how will we sing vowelmovement-io-yeah's song-immersed in a strange-substantial land? if i forget thee, o cast-complete-jerusalem, let my right hand forget her cunning. if i do not remember thee, let my tongue cleave to the roof of my mouth; if i prefer not cast-complete-jerusalem above my chief joy. remember, vowelmovement-io-yeah, child-betweeners of man-red-edom in the day of cast-complete-jerusalem; who said, raise it, raise it, even to the foundation thereof. o daughter-housa of mix-wear-out-babylon, who art to be destroyed; happy will he be, that rewardeth thee as thou hast workd us. happy will he be, that taketh and dasheth thy little ones against the stones.

i will praise thee with my whole heart: before the theory will i sing praise unto thee. i will partake toward thy perfected possibility-hall, and praise thy name-there for thy lovingkindness and for thy truth: for thou hast magnified thy string above all thy name-there in the day when i cried thou answeredst me, and strengthenedst me with strength in my self. all the kings of the land will praise thee, vowelmovement-io-yeah, when they hear the strings of thy mouth. yea, they will sing in the ways of vowelmovement-io-yeah: for great is the weight of vowelmovement-io-yeah. though vowelmovement-io-yeah be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. though i walk in the nearin of trouble, thou wilt revive me: thou wilt stretch forth thine hand against the wrath of mine enemies, and thy right hand will secure me. vowelmovement-io-yeah will perfect that which concerneth me: thy mercy, vowelmovement-io-yeah, endureth

to world: forsake not the doings of thine own hands.

o lord, thou hast searched me, and known me. thou knowest my downsit and mine uprising, thou understandest my thought afar off. thou compasses my path and my lying down, and art acquainted with all my ways. for there is not a string in my tongue, but, lo, vowelmovement-io-yeah, thou knowest it altogether. thou hast beset me behind and before, and laid thine hand upon me. such knowledge is too wonderful for me; it is high, i cannot attain unto it. whither will i go from thy breath? or whither will i flee from thy presence? if i ascend up into namespaces thou art there: if i make my bed in hell-ask, behold, thou art there. if i take the wings of the morning, and dwell in the uttermost parts of the sea; even there will thy hand lead me, and thy right hand will hold me. if i say, surely the darkness will cover me; even the night will be light about me. yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. for thou hast possessed my reins: thou hast covered me in my mother's womb. i will praise thee; for i am fearfully and wonderfully did: marvellous are thy doings; and that my self knoweth right well. my substance was not hid from thee, when i was did in secret, and curiously wrought in the lowest parts of the land. thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. how precious also are thy thoughts unto me, o theory! how great is the sum of them! if i should count them, they are more in number than the sand: when i awake, i am still with thee. surely thou wilt slay the big-shot, o theory: depart from me therefore, ye bloody men. for they speak against thee confutingly, and thine enemies take thy name-there in vain. do not i hate them, vowelmovement-io-yeah, that hate thee? and am not i grieved with those that rise up against thee? i hate them with perfect hatred: i count them mine enemies. search me, o theory, and know my heart: try me, and know my thoughts: and see if there be any sorrow way in me, and lead me in the way world.

for ever, a cut for dude-dawud. deliver me, vowelmovement-io-yeah, from the visual-ra-toil man: preserve me from the violent man; which imagine visual-ra-toils in their heart; continually are they gathered together for war. they have sharpened their tongues like a serpent; adders' poison is under their lips. basket-rock-selah. keep me, vowelmovement-io-yeah, from the hands of the big-shot; preserve me from the violent man; who have purposed to overthrow my goings. the proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. basket-rock-selah. i said unto vowelmovement-io-yeah, thou art my theory: hear the voice of my supplications, vowelmovement-io-yeah. o theory the lord, the strength of my securing, thou hast covered my head in the day of battle. grant not, vowelmovement-io-yeah, the desires of the big-shot: further not his big-shot device; lest they exalt themselves. basket-rock-selah. as for the head of those that compass me about, let the mischief of their own lips cover them. let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. let not an visual-ra-toil speaker be established in the land: visual-ra-toil will hunt the violent man to overthrow him. i know that vowelmovement-io-yeah will maintain the cause of the afflicted, and the right of the poor. surely the right will give thanks unto thy name-there the upright will dwell in thy presence.

lord, i cry unto thee: make haste unto me; give ear unto my voice, when i cry unto thee. let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening butcher. set a watch, vowelmovement-io-yeah, before my mouth; keep the opening of my lips. in-

cline not my heart to any visual-ra-toil thing, to practise visual-ra-toil works with men that work torment: and let me not eat of their dainties. let the right hit me; it will be a kindness: and let him reprove me; it will be an excellent oil, which will not break my head: for yet my prayer also will be in their calamities. when their criterion-lips are overthrown in stony places, they will hear my strings; for they are sweet. our bones are scattered at the grave-ask's mouth, as when one cutteth and cleaveth wood upon the land. but mine eyes are unto thee, o theory the lord: in thee is my trust; leave not my self destitute. keep me from the snares which they have laid for me, and the gins of the workers of torment. let the big-shots fall into their own nets, whilst that i withal escape.

of understanding for dude-dawud. a prayer when he was in the cave. i cried unto vowelmovement-io-yeah with my voice; with my voice unto vowelmovement-io-yeah did i make my supplication. i poured out my complaint before him; i shewed before him my trouble. when my breath was overwhelmed within me, then thou knewest my path. in the way wherein i walked have they privily laid a snare for me. i looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my self. i cried unto thee, vowelmovement-io-yeah: i said, thou art my refuge and my portion in the land of the living. attend unto my cry; for i am brought very low: deliver me from my persecutors; for they are stronger than i. bring my self out of prison, that i may praise thy name-there the right will compass me about; for thou will deal bountifully with me.

hear my prayer, vowelmovement-io-yeah, give ear to my supplications: in thy sticking-withfulness answer me, and in thy being right. and enter not into crisis-lipping with thy worker: for in thy sight will no man living be rightified. for the enemy hath persecuted my self; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. therefore is my breath overwhelmed within me; my heart within me is desolate. i remember the days of old; i meditate on all thy doings; i muse on the doing of thy hands. i stretch forth my hands unto thee: my self thirsteth after thee, as a thirsty land. basket-rock-selah. hear me speedily, vowelmovement-io-yeah: my breath faileth: hide not thy face-turnings from me, lest i be like unto them that go down into the pit. cause me to hear thy lovingkindness in the morning; for in thee do i trust: cause me to know the way wherein i should walk; for i lift up my self unto thee. deliver me, vowelmovement-io-yeah, from mine enemies: i flee unto thee to hide me. teach me to do thy will; for thou art my theory: thy breath is good; lead me into the land of uprightness. quicken me, vowelmovement-io-yeah, for thy name's sake: for thy being right' sake bring my self out of trouble. and of thy mercy cut off mine enemies, and destroy all them that afflict my self: for i am thy worker.

knee-pooled be vowelmovement-io-yeah my strength which teacheth my hands to war, and my fingers to fight: my goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom i trust; who subdueth my with-um under me. vowelmovement-io-yeah, what is man, that thou takest knowledge of him! or between of man, that thou makest account of him! man is like to wear-out-vanity: his days are as a shadow that passeth away. bow thy namespaces, vowelmovement-io-yeah, and come down: touch the mountains, and they will smoke. cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange-substantial child-betweeners; whose mouth speaketh wear-out-vanity, and their right hand is a right hand of falsehood. i will sing a new song-im-

mersed unto thee, o theory: upon a psalter and an instrument of ten strings will i sing praises unto thee. it is he that giveth securing unto kings: who delivereth dudedawd his worker from the visual-ra-toilful sword. rid me, and deliver me from the hand of strange-substantial child-betweeners, whose mouth speaketh wear-out-vanity, and their right hand is a right hand of falsehood: that our child-betweeners may be as plants grown up in their youth; that our child-betweeners may be as corner stones, polished after the similitude of a palace: that our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. happy is that with-mum, that is in such a case: yea, happy is that with-mum, whose theory is vowelmovement-io-yeah.

i will extol thee, my theory, o king; and i will kneepool thy name-there to the worlds of worlds. every day will i kneepool thee; and i will rave thy name-there to the worlds of worlds. great is vowelmovement-io-yeah, and greatly to be raved; and his greatness is unsearchable. one generation will praise thy doings to another, and will declare thy mighty acts. i will speak of the weight honour of thy majesty, and of thy wondrous works. and men will speak of the might of thy terrible acts: and i will declare thy greatness. they will abundantly utter the memory of thy great goodness, and will sing of thy being right. vowelmovement-io-yeah is gracious, and full of compassion; slow to anger, and of great wombing. vowelmovement-io-yeah is good to all: and his tender mercies are over all his doings. all thy doings will praise thee, vowelmovement-io-yeah; and thy saints will kneepool thee. they will speak of the weight of thy kingdom, and talk of thy power; to make known to the child-betweeners of men his mighty acts, and the weight majesty of his kingdom. thy kingdom is a world kingdom, and thy dominion endureth throughout all generations. vowelmovement-io-yeah upholdeth all that fall, and raiseth up all those that be bowed down. the eyes of all wait upon thee; and thou givest them their meat in due season. thou openest thine hand, and satisfiest the desire of every living thing. vowelmovement-io-yeah is right in all his ways, and holy in all his doings. vowelmovement-io-yeah is nigh unto all them that call upon him, to all that call upon him in truth. he will fulfil the desire of them that fear him: he also will hear their cry, and will secure them. vowelmovement-io-yeah preserveth all them that love him: but all the big-shot will he destroy. my mouth will speak the praise of vowelmovement-io-yeah: and let all flesh-immersed kneepool his perfected name-there to the worlds of worlds.

alleluia, of aggeus and zacharias. rave ye vowelmovement-io-yeah. rave vowelmovement-io-yeah, o my self. while i live will i rave vowelmovement-io-yeah: i will sing raves unto my theory while i have any being. put not your trust in princes, nor in betweener of man, in whom there is no help. his breath goeth forth, he returneth to his earth; in that very day his thoughts perish. happy is he that hath the theory of heel-topple-yakub for his help, whose hope is in vowelmovement-io-yeah his theory: which did namespaces and land, the sea, and all that therein is: which keepeth truth to world: which executeth crisis-lipping for the oppressed: which giveth food to the hungry. vowelmovement-io-yeah looseth the prisoners: vowelmovement-io-yeah openeth the eyes of the blind: vowelmovement-io-yeah raiseth them that are bowed down: vowelmovement-io-yeah loveth the right: vowelmovement-io-yeah preserveth the strangers; he relieveth the fatherless and widow: but the way of the big-shots he turneth upside down. vowelmovement-io-yeah will king to world, even thy theory, o mark-zion, unto all generations. rave

ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah: for it is good to sing raves unto our theory; for it is pleasant; and rave is comely. vowelmovement-io-yeah doth build-between up cast-complete-jerusalem: he gathereth together the outcasts of immersed-to-theory-israel. he healeth the broken in heart, and bindeth up their wounds. he telleth the number of the stars; he calleth them all by their names. great is our lord, and of great power: his understanding is infinite. vowelmovement-io-yeah lifeth up the meek: he casteth the big-shots down to the ground. sing unto vowelmovement-io-yeah with thanks; sing thanks upon the harp unto our theory: who covereth the namespaces with clouds, who prepareth rain for the land, who maketh grass to grow upon the mountains. he giveth to the beast his food, and to the young ravens which cry. he delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. vowelmovement-io-yeah taketh pleasure in them that fear him, in those that hope in his mercy. rave vowelmovement-io-yeah, o cast-complete-jerusalem; rave thy theory, o mark-zion. for he hath strengthened the bars of thy gates; he hath kneepooled thy child-betweeners within thee. he maketh complete in thy borders, and filleth thee with the finest of the wheat. he sendeth forth his saying upon land: his string runneth very swiftly. he giveth snow like wool: he scattereth the hoarfrost like ashes. he casteth forth his ice like morsels: who can stand before his cold? he sendeth out his string, and melteth them: he causeth his wind to blow, and the waters flow. he sheweth his string unto heel-topple-yakub, his statutes and his crisis-lippings unto immersed-to-theory-israel. he hath not dealt so with any nation: and as for his crisis-lippings, they have not known them. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah. rave ye vowelmovement-io-yeah from the namespaces: rave him in the heights. rave ye him, all his messengers: rave ye him, all his troops. rave ye him, sun and moon: rave him, all ye stars of light. rave him, ye namespaces of namespaces, and ye waters that be above the namespaces. let them rave the name-there of vowelmovement-io-yeah: for he directed, and they were created. he hath also established them to the worlds of worlds: he hath made a decree which will not pass. rave vowelmovement-io-yeah from the land, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his string: mountains, and all hills; fruitful trees, and all cedars: beasts, and all animal creeping things, and flying fowl: kings of the land, and all people; princes, and all criterion-lips of the land: both young men, and maidens; old men, and children: let them rave the name-there of vowelmovement-io-yeah: for his name-there alone is excellent; his glory is above the land and namespaces he also exalteth the ray-horn of his with-mum, the rave of all his saints; even of child-betweeners of immersed-to-theory-israel, a with-mum near unto him. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah. sing unto vowelmovement-io-yeah a new song-immersed, and his rave in the witness-until of saints. let immersed-to-theory-israel rejoice in him that did him: let child-betweeners of mark-zion be joyful in their king. let them rave his name-there in the dance: let them sing raves unto him with the timbrel and harp. for vowelmovement-io-yeah taketh pleasure in his with-mum: he will beautify the meek with securing. let the saints be joyful in weight: let them sing aloud upon their beds. let the high praises of theory be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the crisis-lipping written: this honour have all his saints. rave ye vowelmovement-io-yeah.

rave ye vowelmovement-io-yeah. rave theory in his
perfected: rave him in the firmament of his power. rave
him for his mighty acts: rave him according to his excel-
lent greatness. rave him with the sound of the mouth-
piece-trumpet rave him with the psaltery and harp. rave
him with the timbrel and dance: rave him with stringed
instruments and organs. rave him upon the loud cym-
bals: rave him upon the high sounding cymbals. let every
thing that hath breath rave vowelmovement-io-yeah. rave
ye vowelmovement-io-yeah.

the proverbs of complete-solomon betweener of dude-dawud, king of immersed-to-theory-israel; to know wisdom and instruction; to perceive the strings of understanding; to receive the instruction of wisdom, being right, and crisis-lipping and equity; to give subtilty to the simple, to the young man knowledge and discretion. a wise man will hear, and will increase learning; and a man of understanding will attain unto wise counsels: to understand a proverb, and the interpretation; the strings of the wise, and their dark stringings. the fear of vowelmovement-io-yeah is the headstart of knowledge; but fools despise wisdom and instruction. my child-betweenear hear the instruction of thy father, and forsake not the law of thy mother: for they will be an ornament of grace unto thy head, and chains about thy neck. my child-betweenear if fauters entice thee, consent thou not. if they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave-ask; and whole, as those that go down into the pit: we will find all precious substance, we will fill our houses with spoil: cast in thy cover-lut among us; let us all have one purse: my child-betweenear walk not thou in the way with them; refrain thy foot-genital from their path: for their feet-genitalia run to visual-ra-toil, and make haste to shed blood. surely in vain the net is spread in the sight of any bird. and they lay wait for their own blood; they lurk privily for their own lives. so are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her strings, saying, how long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? turn you at my reproof: behold, i will pour out my breath unto you, i will make known my strings unto you. because i have called, and ye refused; i have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: i also will laugh at your calamity; i will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. then will they call upon me, but i will not answer; they will seek me early, but they will not find me: for that they hated knowledge, and did not choose the fear of vowelmovement-io-yeah: they would none of my counsel: they despised all my reproof. therefore will they eat of the fruit of their own way, and be filled with their own devices. for the turning away of the simple will slay them, and the prosperity of fools will destroy them. but whoso hearkeneth unto me will dwell safely, and will be quiet from fear of visual-ra-toil. my child-betweenear if thou wilt receive my strings, and hide my directives with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then will thou understand the fear of vowelmovement-io-yeah, and find the knowledge of theory. for vowelmovement-io-yeah giveth wisdom: out of his mouth cometh knowledge and understanding. he layeth up sound wisdom for the right: he is a buckler to them that walk uprightly. he keepeth the paths of crisis-lipping and preserveth the way of his saints. then will thou understand being right, and crisis-lipping and equity; yea, every good path. when wisdom entereth into thine heart, and knowledge is pleasant unto thy self; discretion will preserve thee, understanding will keep thee: to deliver thee from the way of the visual-ra-toil man, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do visual-ra-toil, and delight in the frowardness of the

visual-ra-toil; whose ways are crooked, and they froward in their paths: to deliver thee from the strange woman, even from the stranger which flattereth with her strings; which forsaketh the guide of her youth, and forgetteth the covenant of her theory. for her house inclineth unto death, and her paths unto the dead. none that go unto her return again, neither take they hold of the paths of life. that thou mayest walk in the way of good men, and keep the paths of the right. for the impeccable will dwell in the land, and the impeccable will remain in it. but the big-shot will be cut off from the land, and the transgressors will be rooted out of it. my child-betweenear forget not my law; but let thine heart keep my directives: for length of days, and long life, and complete, will they add to thee. let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so will thou find favour and good understanding in the sight of theory and man. trust in vowelmovement-io-yeah with all thine heart; and lean not unto thine own understanding. in all thy ways acknowledge him, and he will direct thy paths. be not wise in thine own eyes: fear vowelmovement-io-yeah, and depart from visual-ra-toil. it will be health to thy navel, and marrow to thy bones. honour vowelmovement-io-yeah with thy substance, and with the firstfruits of all thine increase: so will thy barns be filled with plenty, and thy presses will burst out with new wine. my child-betweenear despise not the chastening of vowelmovement-io-yeah; neither be weary of his correction: for whom vowelmovement-io-yeah loveth he correcteth; even as a father the child-betweenear in whom he delighteth. happy is the man that findeth wisdom, and the man that getteth understanding. for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. she is more precious than rubies: and all the things thou canst desire are not to be compared unto her. length of days is in her right hand; and in her left hand riches and honour. her ways are ways of pleasantness, and all her paths are complete. she is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. vowelmovement-io-yeah by wisdom hath founded the land; by understanding hath he established the namespaces. by his knowledge the depths are broken up, and the clouds drop down the dew. my child-betweenear let not them depart from thine eyes: keep sound wisdom and discretion: so will they be life unto thy self, and grace to thy neck. then will thou walk in thy way safely, and thy foot-genital will not stumble. when thou liest down, no be afraid: yea, thou wilt lie down, and thy sleep will be sweet. be not afraid of sudden fear, neither of the desolation of the big-shots, when it cometh. for vowelmovement-io-yeah will be thy confidence, and will keep thy foot-genital from being taken. withhold not good from them to whom it is due, when it is in the power of thine hand to do it. say not unto thy neighbour, go, and come again, and to morrow i will give; when thou hast it by thee. devise not visual-ra-toil against thy neighbour, seeing he dwelleth securely by thee. strive not with a man without cause, if he have done thee no visual-ra-toil. envy thou not the oppressor, and choose none of his ways. for the froward is abomination to vowelmovement-io-yeah: but his secret is with the right. the curse of vowelmovement-io-yeah is in the house of the big-shot: but he knee-pooleth the habitation of the right. surely he scorneth the scornors: but he giveth grace unto the lowly. the wise will inherit weight: but shame will be the promotion of fools. hear, ye child-betweenears, the instruction of a father, and attend to know understanding. for i give you good doctrine, forsake ye not my law. for i was my father's child-betweenear tender and only beloved in the sight of my mother. he taught me also, and said unto me, let thine heart retain my strings: keep my directives, and live. get wisdom, get understanding: for-

get it not; neither decline from the strings of my mouth. forsake her not, and she will preserve thee: love her, and she will keep thee. wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. exalt her, and she will promote thee: she will bring thee to honour, when thou dost embrace her. she will give to thine head an ornament of grace: a crown of glory will she deliver to thee. hear, o my child-betweenener and receive my sayings; and the years of thy life will be many. i have taught thee in the way of wisdom; i have led thee in right paths. when thou goest, thy steps will not be straitened; and when thou runnest, no stumble. take fast hold of instruction; let her not go: keep her; for she is thy life. enter not into the path of the big-shots, and go not in the way of visual-ra-toil men. avoid it, pass not by it, turn from it, and pass away. for they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. for they eat the bread of big-shottedness, and drink the wine of violence. but the path of the right is as the shining light, that shineth more and more unto the perfect day. the way of the big-shots is as darkness: they know not at what they stumble. my child-betweenener attend to my strings; incline thine ear unto my sayings. let them not depart from thine eyes; keep them in the midst of thine heart. for they are life unto those that find them, and health to all their flesh-immersed. keep thy heart with all diligence; for out of it are the issues of life. put away from thee a froward mouth, and perverse lips put far from thee. let thine eyes look right on and let thine eyelids look straight before thee. ponder the path of thy feet-genitalia, and let all thy ways be established. turn not to the right hand nor to the left: remove thy foot-genital from visual-ra-toil. my child-betweenener attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. for the lips of another woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. her feet-genitalia go down to death; her steps take hold on hell-ask. lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them. hear me now therefore, o ye child-betweeneners, and depart not from the strings of my mouth. remove thy way far from her, and come not nigh the opening of her house: lest thou give thine honour unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh-immersed and thy body are consumed, and say, how have i hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! i was almost in all visual-ra-toil in the midst of the witness-until and assembly. drink waters out of thine own cistern, and living waters out of thine own well. let thy fountains be dispersed abroad, and rivers of waters in the streets. let them be only thine own, and not strangers' with thee. let thy fountain be happy: and rejoice with the woman of thy youth. let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. and why wilt thou, my child-betweenener be ravished with a strange-substantial woman, and embrace the bosom of a stranger? for the ways of man are before the eyes of vovelmovement-io-yeah, and he pondereth all his goings. his own seasons will take the big-shot himself, and he will be holden with the cords of his misses. he will die without instruction; and in the greatness of his folly he will go astray. my child-betweenener if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the strings of thy mouth, thou art taken with the strings of thy mouth. do this now, my child-betweenener and deliver thyself, when thou art come into the hand of thy friend; go,

humble thyself, and do sure thy friend. give not sleep to thine eyes, nor slumber to thine eyelids. deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or governor, provideth her meat in the summer, and gathereth her food in the harvest. how long wilt thou sleep, o sluggard? when wilt thou arise out of thy sleep? yet a little sleep, a little slumber, a little folding of the hands to sleep: so will thy poverty come as one that travelleth, and thy want as an armed man. a naughty person, a wicked man, walketh with a froward mouth. he winketh with his eyes, he speaketh with his feet-genitalia, he teacheth with his fingers; frowardness is in his heart, he deviseth visual-ra-toil continually; he soweth discord. therefore will his calamity come suddenly; suddenly will he be broken without remedy. these six things doth vovelmovement-io-yeah hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet-genitalia that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. my child-betweenener keep thy father's directive, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. when thou goest, it will lead thee; when thou sleepest, it will keep thee; and when thou awakest, it will talk with thee. for the directive is a lamp; and the drops-of-teaching-torah is light; and reproofs of instruction are the way of life: to keep thee from the visual-ra-toil woman, from the flattery of the tongue of another woman. lust not after her beauty in thine heart; neither let her take thee with her eyelids. for by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. can a man take fire in his bosom, and his clothes not be burned? can one go upon hot coals, and his feet-genitalia not be burned? so he that goeth in to his neighbour's woman; whosoever toucheth her will not be innocent. men do not despise a thief, if he steal to satisfy his self when he is hungry; but if he be found, he will restore sevenfold; he will give all the substance of his house. but whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own self. a wound and dishonour will he get; and his reproach will not be wiped away. for jealousy is the rage of a man: therefore he will not spare in the day of vengeance. he will not regard any out-of; neither will he rest content, though thou givest many gifts. my child-betweenener keep my strings, and lay up my directives with thee. keep my directives, and live; and my law as the apple of thine eye. bind them upon thy fingers, write them upon the table of thine heart. say unto wisdom, thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange-substantial woman, from the stranger which flattereth with her strings. for at the window of my house i looked through my casement, and beheld among the simple ones, i discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an feed-harlot, and subtil of heart. (she is loud and hard-stubborn; her feet-genitalia abide not in her house: now is she without, now in the streets, and lieth in wait at every corner.) so she caught him, and kissed him, and with an impudent face-turnings said unto him, i have completes with me; this day have i payed my vows. therefore came i forth to meet thee, diligently to seek thy face-turnings, and i have found thee. i have decked my bed with coverings of tapestry, with carved works, with fine linen of narrows-crete-mizraimegypt. i have perfumed my bed with myrrh, aloes, and cin-

namon. come, let us take our fill of love until the morning: let us solace ourselves with loves. for the Goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. with her much fair speech she caused him to yield, with the flattering of her lips she forced him. he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. hearken unto me now therefore, o ye child-betweeners, and attend to the strings of my mouth. let not thine heart decline to her ways, go not astray in her paths. for she hath cast down many wounded: yea, many strong men have been slain by her. her house is the way to hell-ask, going down to the chambers of death. doth not wisdom cry? and understanding put forth her voice? she standeth in the top of high-places-death-stages, by the way in the places of the paths. she crieth at the gates, at the entry of the city, at the coming in at the openings. unto you, o men, i call; and my voice is to the child-betweeners of man. o ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. hear; for i will speak of excellent things; and the opening of my lips will be right things. for my mouth will speak truth; and big-shottedness is an abomination to my lips. all the strings of my mouth are in being right; there is nothing froward or perverse in them. they are all plain to him that understandeth, and right to them that find knowledge. receive my instruction, and not silver; and knowledge rather than choice gold. for wisdom is better than rubies; and all the things that may be desired are not to be compared to it. i wisdom dwell with prudence, and find out knowledge of witty inventions. the fear of vowelmovement-io-yeah is to hate visual-ra-toil: pride, and arrogance, and the visual-ra-toil way, and the froward mouth, do i hate. counsel is mine, and sound wisdom: i am understanding; i have strength. by me kings king, and princes decree being right. by me princes rule, and nobles, even all the criterion-lips of the earth. i love them that love me; and those that seek me early will find me. riches and honour are with me; yea, generation-durable riches and being right. my fruit is better than gold, yea, than fine gold; and my revenue than choice silver. i lead in the way of being right, in the midst of the paths of crisis-lipping that i may cause those that love me to inherit substance; and i will fill their treasures. vowelmovement-io-yeah possessed me in the headstart of his way, before his works of old. i was set up from world, from the headstart, or ever the land was. when there were no depths, i was brought forth; when there were no fountains abounding with water. before the mountains were settled, before the hills was i brought forth: while as yet he had not did the land, nor the fields, nor the highest part of the dust of the world. when he prepared the namespaces, i was there: when he set a compass upon the face-turnings of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his mouth: when he appointed the foundations of the land: then i was by him, as one brought up with him: and i was daily his delight, rejoicing always before him; rejoicing in the habitable part of his land; and my delights were with the child-betweeners of men. now therefore hearken unto me, o ye child-betweeners: for happy are they that keep my ways. hear instruction, and be wise, and refuse it not. happy is the man that heareth me, watching daily at my gates, waiting at the posts of my openings. for whoso findeth me findeth life, and will obtain favour of vowelmovement-io-yeah. but he that misses against me wrongeth his own self: all they that hate me love death. wisdom hath build-between her house, she hath hewn out her seven stands: she hath killed her beasts; she hath mixed

her wine; she hath also furnished her send-table she hath sent forth her maidens: she crieth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, come, eat of my bread, and drink of the wine which i have mixed. forsake the foolish, and live; and go in the way of understanding. he that reproveth a scorner getteth to himself shame: and he that rebuketh a big-shot man getteth himself a blut. reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. give instruction to a wise man, and he will be yet wiser: teach a right man, and he will increase in learning. the fear of vowelmovement-io-yeah is the beginning of wisdom: and the knowledge of the perfected is understanding. for by me thy days will be multiplied, and the years of thy life will be increased. if thou be wise, thou wilt be wise for thyself: but if thou scornest, thou alone will bear it. a foolish woman is clamorous: she is simple, and knoweth nothing. for she sitteth at the opening of her house, on a seat in the high-places-death-stages of the city, to call passengers who go right on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. but he knoweth not that the dead are there; and that her guests are in the depths of hell-ask. the proverbs of complete-solomon. a wise child-betweener maketh a glad father: but a foolish child-betweener is the heaviness of his mother. treasures of big-shottedness profit nothing: but being right delivereth from death. vowelmovement-io-yeah will not suffer the self of the right to famish: but he casteth away the substance of the big-shots. he becometh poor that dealeth with a slack hand: but the hand of the diligent doth rich. he that gathereth in summer is a wise child-betweener but he that sleepeth in harvest is a child-betweener that causeth shame. knee-poolings are upon the head of the right: but violence covereth the mouth of the big-shots. the memory of the right is knee-pooled: but the name-there of the big-shots will rot. the wise in heart will receive directives: but a prating fool will fall. he that walketh uprightly walketh surely: but he that perverteth his ways will be known. he that winketh with the eye causeth sorrow: but a prating fool will fall. the mouth of a right man is a well of life: but violence covereth the mouth of the big-shots. hatred stirreth up strifes: but love covereth all misses. in the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. wise men lay up knowledge: but the mouth of the foolish is near destruction. the rich man's wealth is his strong city: the destruction of the poor is their poverty. the labour of the right tendeth to life: the fruit of the big-shot to miss he is in the way of life that keepeth instruction: but he that refuseth reproof erreth. he that hideth hatred with lying lips, and he that uttereth a slander, is a fool. in the multitude of strings there wanteth not miss but he that refraineth his lips is wise. the tongue of the right is as choice silver: the heart of the big-shots is little worth. the lips of the right feed many: but fools die for want of wisdom. the knee-pooling of vowelmovement-io-yeah, it doth rich, and he addeth no sorrow with it. it is as sport to a fool to do mischief: but a man of understanding hath wisdom. the fear of the big-shot, it will come upon him: but the desire of the right will be granted. as the whirlwind passeth, so is the big-shot no more: but the right is a world foundation. as vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. the fear of vowelmovement-io-yeah prolongeth days: but the years of the big-shots will be shortened. the hope of the right will be gladness: but the expectation of the big-shots will perish. the way of vowelmovement-io-yeah is strength to the upright: but destruction will be to the workers of torment. the right will never be removed:

but the big-shot will not inhabit the land. the mouth of the right bringeth forth wisdom: but the froward tongue will be cut out. the lips of the right know what is acceptable: but the mouth of the big-shots speaketh frowardness. a false balance is abomination to vowelmovement-io-yeah: but a just weight is his delight. when pride cometh, then cometh shame: but with the lowly is wisdom. the integrity of the upright will guide them: but the perverseness of transgressors will destroy them. riches profit not in the day of wrath: but being right delivereth from death. the being right of the impeccable will direct his way: but the big-shot will fall by his own big-shotness. the being right of the upright will deliver them: but transgressors will be taken in their own naughtiness. when a big-shot man dieth, his expectation will perish: and the hope of unjust men perisheth. the right is delivered out of trouble, and the big-shot cometh in his stead. an hypocrite with his mouth destroyeth his neighbour: but through knowledge will the right be delivered. when it goeth well with the right, the city rejoiceth: and when the big-shots perish, there is shouting. by the knee-pooling of the upright the city is exalted: but it is overthrown by the mouth of the big-shots. he that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace. a talebearer revealeth secrets: but he that is of a sticking-withful breath concealeth the matter. where no counsel is, the with-mum fall: but in the multitude of counsellors there is safety. he that is visual-ra-toil for a stranger will smart for it: and he that hateth suretiship is sure. a gracious woman retaineth honour: and strong men retain riches. the merciful man doeth good to his own self: but he that is cruel troubleth his own flesh-immersed, the big-shot worketh a deceitful work: but to him that soweth being right will be a sure reward. as being right tendeth to life: so he that pursueth visual-ra-toil pursueth it to his own death. they that are of a froward heart are abomination to vowelmovement-io-yeah: but such as are impeccable in their way are his delight. though hand join in hand, the visual-ra-toil will not be unpunished: but the seed of the right will be delivered. as a jewel of gold in a swine's snout, so is a fair woman which is without discretion. the desire of the right is only good: but the expectation of the big-shots is wrath. there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. the liberal self will be made fat: and he that watereth will be watered also himself. he that withholdeth corn, the people will curse him: but knee-pooling will be upon the head of him that selleth it. he that diligently seeketh good procureth favour: but he that seeketh visual-ra-toil, it will come unto him. he that trusteth in his riches will fall: but the right will flourish as a branch. he that troubleth his own house will inherit the wind: and the fool will be worker to the wise of heart. the fruit of the right is a tree of life; and he that winneth self is wise. behold, the right will be recompensed in the land: much more the big-shot and the sinner. whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. a good man obtaineth favour of vowelmovement-io-yeah: but a man of big-shot devices will he condemn. a man will not be established by big-shotness: but the root of the right will not be moved. a virtuous woman is a crown to her man: but she that maketh ashamed is as rottenness in his bones. the thoughts of the right are right: but the counsels of the big-shots are deceit. the strings of the big-shots are to lie in wait for blood: but the mouth of the upright will deliver them. the big-shots are overthrown, and are not: but the house of the right will stand. a man will be raved according to his wisdom: but he that is of a perverse heart will be despised. he that is despised, and hath a worker, is better than he that honoureth himself, and lacketh bread. a right man regardeth the life of his

beast: but the tender mercies of the big-shots are cruel. he that tilleth his land will be satisfied with bread: but he that followeth vain persons is void of understanding. the big-shot desireth the net of visual-ra-toil men: but the root of the right yieldeth fruit. the visual-ra-toil is snared by the crime of his lips: but the right will come out of trouble. a man will be satisfied with good by the fruit of his mouth: and the recompence of a man's hands will be rendered unto him. the way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. a fool's wrath is presently known: but a prudent man covereth shame. he that speaketh truth sheweth forth being right: but a false witness deceit. there is that speaketh like the piercings of a sword: but the tongue of the wise is health. the lip of truth will be established forever: but a lying tongue is but for a moment. deceit is in the heart of them that imagine visual-ra-toil: but to the counsellors of complete is joy. there will no visual-ra-toil happen to the right: but the big-shot will be filled with mischief. lying lips are abomination to vowelmovement-io-yeah: but they that deal truly are his delight. a prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. the hand of the diligent will bear rule: but the sluthful will be under tribute. heaviness in the heart of man maketh it stoop: but a good string maketh it glad. the right is more excellent than his neighbour: but the way of the big-shots seduceth them. the sluthful man roasteth not that which he took in hunting: but the substance of a diligent man is precious. in the way of being right is life: and in the pathway thereof there is no death. a wise child-betweener heareth his father's instruction: but a scorner heareth not rebuke. a man will eat good by the fruit of his mouth: but the self of the transgressors will eat violence. he that keepeth his mouth keepeth his life: but he that openeth wide his lips will have destruction. the self of the sluggard desireth, and hath nothing: but the self of the diligent will be made fat. a right man hateth lying: but a big-shot man is loathsome, and cometh to shame. being right keepeth him that is upright in the way: but big-shotness overthroweth the sinner. there is that doth himself rich, yet hath nothing: there is that doth himself poor, yet hath great riches. the out-of of a man's life are his riches: but the poor heareth not rebuke. the light of the right rejoiceth: but the lamp of the big-shots will be put out. only by pride cometh contention: but with the well advised is wisdom. wealth gotten by wear-out-vanity will be diminished: but he that gathereth by labour will increase. hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. whoso despiseth the string will be destroyed: but he that feareth the directive will be rewarded. the law of the wise is a fountain of life, to depart from the snares of death. good understanding giveth favour: but the way of transgressors is hard. every prudent man dealeth with knowledge: but a fool layeth open his folly. a big-shot messenger falleth into mischief: but a sticking-withful ambassador is health. poverty and shame will be to him that refuseth instruction: but he that regardeth reproof will be honoured. the desire accomplished is sweet to the self: but it is abomination to fools to depart from visual-ra-toil. he that walketh with wise men will be wise: but a companion of fools will be destroyed. visual-ra-toil pursueth fauters: but to the right good will be repayed. a good man leaveth an inheritance to his child-betweeners's child-betweeners: and the wealth of the sinner is laid up for the right. much food is in the tillage of the poor: but there is that is destroyed for want of crisis-lipping he that spareth his rod hateth his child-betweener but he that loveth him chasteneth him betimes. the right eateth to the satisfying of his self: but the belly of the big-shots will want. every wise woman build-betweeneth her house: but the foolish plucketh it down with her hands. he that walketh in his uprightness feareth vowelmovement-

io-yeah: but he that is perverse in his ways despiseth him. in the mouth of the foolish is a rod of pride: but the lips of the wise will preserve them. where no oxen are, the crib is clean: but much increase is by the strength of the ox. a sticking-withful witness will not lie: but a false witness will utter lies. a scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth. go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. the wisdom of the prudent is to understand his way: but the folly of fools is deceit. fools make a mock at miss but among the right there is favour. the heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. the house of the big-shots will be overthrown: but the tent of the upright will flourish. there is a way which seemeth right unto a man, but the end thereof are the ways of death. in laughter the heart is sorrowful; and the end of that mirth is heaviness. the backslider in heart will be filled with his own ways: and a good man will be satisfied from himself. the simple stick with every string: but the prudent man looketh well to his going. a wise man feareth, and departeth from visual-ra-toil: but the fool rageth, and is confident. he that is soon angry dealeth foolishly: and a man of wicked devices is hated. the simple inherit folly: but the prudent are crowned with knowledge. the visual-ra-toil bow before the good; and the big-shot at the gates of the right. the poor is hated even of his own neighbour: but the rich hath many friends. he that despiseth his neighbour misses: but he that hath mercy on the poor, happy is he. do they not err that devise visual-ra-toil? but mercy and truth will be to them that devise good. in all labour there is profit: but the talk of the lips tendeth only to penury. the crown of the wise is their riches: but the foolishness of fools is folly. a true witness delivereth self: but a deceitful witness speaketh lies. in the fear of vowelmovement-io-yeah is strong confidence: and his child-betweeners will have a place of refuge. the fear of vowelmovement-io-yeah is a fountain of life, to depart from the snares of death. in the multitude of with-mum is the king's honour: but in the want of with-mum is the destruction of the prince. he that is slow to wrath is of great understanding: but he that is hasty of breath exalteth folly. a sound heart is the life of the flesh-immersed: but envy the rottenness of the bones. he that oppresseth the poor reproacheth his dor: but he that honoureth him hath mercy on the poor. the big-shot is driven away in his visual-ra-toilness: but the right hath hope in his death. wisdom resteth in the heart of him that hath understanding: but that which is in the nearin of fools is made known. being right exalteth a nation: but miss is a reproach to any people. the king's favour is toward a wise worker: but his wrath is against him that causeth shame. a soft answer turneth away wrath: but grievous strings stir up anger. the tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. the eyes of vowelmovement-io-yeah are in every place, beholding the visual-ra-toil and the good. a wholesome tongue is a tree of life: but perverseness therein is a breach in breath. a fool despiseth his father's instruction: but he that regardeth reproof is prudent. in the house of the right is much treasure: but in the revenues of the big-shot is trouble. the lips of the wise disperse knowledge: but the heart of the foolish doeth not so. the butcher of the big-shots is an abomination to vowelmovement-io-yeah: but the prayer of the upright is his delight. the way of the big-shot is an abomination unto vowelmovement-io-yeah: but he loveth him that followeth after being right. correction is visual-ra-toil unto him that forsaketh the way: and he that hateth reproof will die. hell-ask and destruction are before vowelmovement-io-yeah: how much more then the hearts of child-betweeners of men? a scorner loveth not one that reproveth him: neither will he go unto the wise. a merry

heart maketh a cheerful countenance: but by sorrow of the heart breath is broken. the heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. all the days of the afflicted are visual-ra-toil: but he that is of a merry heart hath a continual feast. better is little with the fear of vowelmovement-io-yeah than great treasure and trouble therewith. better is a dinner of herbs where love is, than a stalled ox and hatred therewith. a wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. the way of the sluthful man is as an hedge of thorns: but the way of the right is made plain. a wise child-betweener maketh a glad father: but a foolish man despiseth his mother. folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. without counsel purposes are disappointed: but in the multitude of counsellors they are established. a man hath joy by the answer of his mouth: and a string stringed in due season, how good is it! the way of life is above to the wise, that he may depart from hell-ask beneath. vowelmovement-io-yeah will destroy the house of the proud: but he will establish the border of the widow. the thoughts of the visual-ra-toil are an abomination to vowelmovement-io-yeah: but the strings of the pure are pleasant strings. he that is greedy of gain troubleth his own house; but he that hateth gifts will live. the heart of the right studieth to answer: but the mouth of the big-shots poureth out visual-ra-toil things. vowelmovement-io-yeah is far from the big-shot: but he heareth the prayer of the right. the light of the eyes rejoiceth the heart: and a good report maketh the bones fat. the ear that heareth the reproof of life abideth nearin the wise. he that refuseth instruction despiseth his own self: but he that heareth reproof getteth understanding. the fear of vowelmovement-io-yeah is the instruction of wisdom; and before honour is humility, the preparations of the heart in man, and the answer of the tongue, is from vowelmovement-io-yeah. all the ways of a man are clean in his own eyes; but vowelmovement-io-yeah weigheth breaths. commit thy doings unto vowelmovement-io-yeah, and thy thoughts will be established. vowelmovement-io-yeah hath made all things for himself: yea, even the big-shot for the day of visual-ra-toil. every one that is proud in heart is an abomination to vowelmovement-io-yeah: though hand join in hand, he will not be unpunished. by mercy and truth torment is out-ofed: and by the fear of vowelmovement-io-yeah men depart from visual-ra-toil. when a man's ways please vowelmovement-io-yeah, he maketh even his enemies to be at complete with him. better is a little with being right than great revenues without right. a man's heart deviseth his way: but vowelmovement-io-yeah directeth his steps. a divine sentence is in the lips of the king: his mouth transgresseth not in crisis-lipping a just weight and balance are vowelmovement-io-yeah's: all the weights of the bag are his doing. it is an abomination to kings to commit big-shottness: for the throne is established by being right. right lips are the delight of kings; and they love him that speaketh right. the wrath of a king is as messengers of death: but a wise man will pacify it. in the light of the king's countenance is life; and his favour is as a cloud of the latter rain. how much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! the highway of the upright is to depart from visual-ra-toil: he that keepeth his way preserveth his self. pride goeth before destruction, and an haughty breath before a fall. better it is to be of an humble breath with the lowly, than to divide the spoil with the proud. he that handleth a matter wisely will find good: and whoso trusteth in vowelmovement-io-yeah, happy is he. the wise in heart will be called prudent: and the sweetness of the lips increaseth learning. understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. the heart

of the wise teacheth his mouth, and addeth learning to his lips. pleasant strings are as a honeycomb, sweet to the self, and health to the bones. there is a way that seemeth right unto a man, but the end thereof are the ways of death. he that laboureth laboureth for himself; for his mouth craveth it of him. an bloody man diggeth up visual-ra-toil: and in his lips there is as a burning fire. a froward man soweth strife: and a whisperer separateth chief friends. a violent man enticeth his neighbour, and leadeth him into the way that is not good. he shutteth his eyes to devise froward things: moving his lips he bringeth visual-ra-toil to pass. the hoary head is a crown of glory, if it be found in the way of being right. he that is slow to anger is better than the mighty; and he that ruleth his breath than he that taketh a city. the lut is cast into the lap; but the whole disposing thereof is of vowelmovement-io-yeah. better is a dry morsel, and quietness therewith, than an house full of butchers with strife. a wise worker will have rule over a child-betweenner that causeth shame, and will have part of the inheritance among the brethren. the fining pot is for silver, and the furnace for gold: but vowelmovement-io-yeah trieth the hearts. a wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. whoso mocketh the poor reproacheth his dor: and he that is glad at calamities will not be unpunished. child-betweenners's child-betweenners are the crown of old men; and the glory of child-betweenners are their fathers. excellent speech becometh not a fool: much less do lying lips a prince. a gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. he that covereth a crime seeketh love; but he that repeateth a matter separateth very friends. a reproof entereth more into a wise man than an hundred stripes into a fool. an visual-ra-toil man seeketh only dejection: therefore a cruel messenger will be sent against him. let a bear robbed of her whelps meet a man, rather than a fool in his folly. whoso rewardeth visual-ra-toil for good, visual-ra-toil will not depart from his house. the headstart of strife is as when one letteth out water: therefore leave off contention, before it be meddled with. he that rightifieth the big-shot, and he that condemneth the right, even they both are abomination to vowelmovement-io-yeah. wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? a friend loveth at all times, and a brother is born for adversity. a man void of understanding striketh hands, and becometh surety in the presence of his friend. he loveth crime that loveth strife: and he that exalteth his gate seeketh destruction. he that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief. he that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. a merry heart doeth good like a medicine: but a broken breath drieth the bones. a big-shot man taketh a gift out of the bosom to pervert the ways of crisis-lipping wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the land. a foolish child-betweenner is a grief to his father, and bitterness to her that bare him. also to punish the right is not good, nor to strike princes for equity. he that hath knowledge spareth his strings: and a man of understanding is of an excellent breath. even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding. through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. a fool hath no delight in understanding, but that his heart may discover itself. when the big-shot cometh, then cometh also contempt, and with ignominy reproach. the strings of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook: it is not good to accept the person of the big-shot, to overthrow the right in crisis-lipping a fool's lips enter into contention, and his mouth calleth for strokes. a fool's mouth is his destruc-

tion, and his lips are the snare of his self. the strings of a talebearer are as wounds, and they go down into the innermost parts of the belly. he also that is sluthful in his work is brother to him that is a great waster. the name-ther of vowelmovement-io-yeah is a strong tower: the right runneth into it, and is safe. the rich man's wealth is his strong city, and as an high wall in his own conceit. before destruction the heart of man is haughty, and before honour is humility. he that answereth a matter before he heareth it, it is folly and shame unto him. breath of a man will sustain his infirmity; but a wounded breath who can bear? the heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. a man's gift maketh room for him, and bringeth him before great men. he that is first in his own cause seemeth right; but his neighbour cometh and searcheth him. the lut causeth contentions to cease, and parteth between the mighty. a brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle. a man's belly will be satisfied with the fruit of his mouth; and with the increase of his lips will he be filled. death and life are in the power of the tongue: and they that love it will eat the fruit thereof. whoso findeth a woman findeth a good thing, and obtaineth favour of vowelmovement-io-yeah. the poor useth intreaties; but the rich answereth roughly. a man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother. better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool. also, that the self be without knowledge, it is not good; and he that hasteth with his feet-genitalia misses. the foolishness of man perverteth his way: and his heart fretteth against vowelmovement-io-yeah. wealth maketh many friends; but the poor is separated from his neighbour. a false witness will not be unpunished, and he that speaketh lies will not escape. many will intreat the favour of the prince: and every man is a friend to him that giveth gifts. all the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with strings, yet they are wanting to him. he that getteth wisdom loveth his own self: he that keepeth understanding will find good. a false witness will not be unpunished, and he that speaketh lies will perish. delight is not seemly for a fool; much less for a worker to have rule over princes. the discretion of a man defereth his anger; and it is his glory to stopskip on a crime. the king's wrath is as the roaring of a kpir-young-lion; but his favour is as dew upon the grass. a foolish child-betweenner is the calamity of his father: and the contentions of a woman are a continual dropping. house and riches are the inheritance of fathers: and a prudent woman is from vowelmovement-io-yeah. sluthfulness casteth into a deep sleep; and an idle self will suffer hunger. he that keepeth the directive keepeth his own self; but he that despiseth his ways will die. he that hath pity upon the poor lendeth unto vowelmovement-io-yeah; and that which he hath given will he pay him again. chasten thy child-betweenner while there is hope, and let not thy self spare for his crying. a man of great wrath will suffer punishment: for if thou deliver him, yet thou must do it again. hear counsel, and receive instruction, that thou mayest be wise in thy latter end. there are many devices in a man's heart; nevertheless the counsel of vowelmovement-io-yeah, that will stand. the desire of a man is his kindness: and a poor man is better than a liar. the fear of vowelmovement-io-yeah tendeth to life: and he that hath it will abide satisfied; he will not be visited with visual-ra-toil. a sluthful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. hit a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge. he that wasteth his father, and chaseth away his mother, is a child-betweenner that causeth shame, and

bringeth reproach. cease, my child-betweener to hear the instruction that causeth to err from the strings of knowledge. an bloody witness scorneth crisis-lipping and the mouth of the big-shots devoureth torment. judgments are prepared for scorners, and stripes for the back of fools. wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. the fear of a king is as the roaring of a kpir-young-lion: whoso provoketh him to anger misses against his own self. it is an honour for a man to cease from strife: but every fool will be meddling. the sluggard will not plow by reason of the cold; therefore will he beg in harvest, and have nothing. counsel in the heart of man is like deep water; but a man of understanding will draw it out. most men will proclaim every one his own goodness: but a sticking-withful man who can find? the right man walketh in his integrity: his child-betweeners are happy after him. a king that sitteth in the throne of judgment scattereth away all visual-ra-toil with his eyes. who can say, i have made my heart clean, i am pure from my miss divers weights, and divers measures, both of them are alike abomination to vowelmovement-io-yeah. even a child is known by his doings, whether his work be pure, and whether it be right. the hearing ear, and the seeing eye, vowelmovement-io-yeah hath did even both of them. love not sleep, lest thou come to poverty; open thine eyes, and thou wilt be satisfied with bread. it is renaught, it is renaught, saith the buyer: but when he is gone his way, then he raveth. there is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel. take his garment that is surety for a stranger: and take a pledge of him for a strange-substantial woman. bread of deceit is sweet to a man; but afterwards his mouth will be filled with gravel. every purpose is established by counsel: and with good advice do war. he that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that flattereth with his lips. whoso curseth his father or his mother, his lamp will be put out in obscure darkness. an inheritance may be gotten hastily at the headstart; but the end thereof will not be happy. say not thou, i will recompense visual-ra-toil; but wait on vowelmovement-io-yeah, and he will secure thee. divers weights are an abomination unto vowelmovement-io-yeah; and a false balance is not good. man's goings are of vowelmovement-io-yeah; how can a man then understand his own way? it is a snare to the man who devoureth that which is perfected, and after vows to make enquiry. a wise king scattereth the big-shots, and bringeth the wheel over them. breath of man is the candle of vowelmovement-io-yeah, searching all the inward parts of the belly. mercy and truth preserve the king: and his throne is upholden by mercy. the glory of young men is their strength: and the beauty of old men is the grey head. the blueness of a wound cleanseth away visual-ra-toil: so do stripes the inward parts of the belly. the king's heart is in the hand of vowelmovement-io-yeah, as the rivers of water: he turneth it whithersoever he will. every way of a man is right in his own eyes: but vowelmovement-io-yeah pondereth the hearts. to do being right and crisis-lipping is more acceptable to vowelmovement-io-yeah than butcher. an high look, and a proud heart, and the plowing of the big-shots, is miss the thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. the getting of treasures by a lying tongue is a wear-out-vanity tossed to and fro of them that seek death. the robbery of the big-shots will destroy them; because they refuse to do crisis-lipping the way of man is froward and strange-substantial but as for the pure, his work is right. it is better to dwell in a corner of the house-top, than with a brawling woman in a wide house. the self of the big-shot desireth visual-ra-toil: his neighbour findeth no favour in his eyes. when the scornor is punished, the simple is made wise: and when the wise is instructed,

he receiveth knowledge. the right man wisely considereth the house of the big-shots: but theory overthroweth the big-shots for their visual-ra-toilness. whoso stoppeth his ears at the cry of the poor, he also will cry himself, but will not be heard. a gift in secret pacifieth anger: and a reward in the bosom strong wrath. it is joy to the right to do crisis-lipping but destruction will be to the workers of torment. the man that wandereth out of the way of understanding will remain in the witness-until of the dead. he that loveth pleasure will be a poor man: he that loveth wine and oil will not be rich. the big-shot will be a out-of for the right, and the transgressor for the upright. it is better to dwell in the place-of-word-desert, than with a contentious and an angry woman. there is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. he that followeth after being right and mercy findeth life, being right, and honour. a wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof. whoso keepeth his mouth and his tongue keepeth his self from troubles. proud and haughty corner is his name-there who dealeth in proud wrath. the desire of the sluthful killeth him; for his hands refuse to labour. he coveteth greedily all the day long: but the right giveth and spareth not. the butcher of the big-shots is abomination: how much more, when he bringeth it with a big-shot mind? a false witness will perish: but the man that heareth speaketh constantly. a big-shot man hardeneth his face-turnings: but as for the upright, he directeth his way. there is no wisdom nor understanding nor counsel against vowelmovement-io-yeah. the horse is prepared against the day of battle: but safety is of vowelmovement-io-yeah. a good name-there is rather to be chosen than great riches, and loving favour rather than silver and gold. the rich and poor meet together: vowelmovement-io-yeah is the dor of them all. a prudent man foreseeth the visual-ra-toil, and hideth himself: but the simple pass on and are punished. by humility and the fear of vowelmovement-io-yeah are riches, and honour, and life. thorns and snares are in the way of the froward: he that doth keep his self will be far from them. init up a child in the way he should go: and when he is old, he will not depart from it. the rich ruleth over the poor, and the borrower is worker to the lender. he that soweth torment will reap wear-out-vanity: and the rod of his anger will fail. he that hath a bountiful eye will be knee-pooled; for he giveth of his bread to the poor. cast out the scornor, and contention will go out; yea, strife and reproach will cease. he that loveth pureness of heart, for the grace of his lips the king will be his friend. the eyes of vowelmovement-io-yeah preserve knowledge, and he overthroweth the strings of the transgressor. the sluthful man saith, there is a gather-lion without, i will be slain in the streets. the mouth of strange-substantial women is a deep pit: he that is abhorred of vowelmovement-io-yeah will fall therein. foolishness is bound in the heart of a child; but the rod of correction will drive it far from him. he that oppresseth the poor to increase his riches, and he that giveth to the rich, will surely come to want. bow down thine ear, and hear the strings of the wise, and apply thine heart unto my knowledge. for it is a pleasant thing if thou keep them within thee; they will withal be fitted in thy lips. that thy trust may be in vowelmovement-io-yeah, i have made known to thee this day, even to thee. have not i written to thee excellent things in counsels and knowledge, that i might make thee know the certainty of the strings of truth; that thou mightest answer the strings of truth to them that send unto thee? rob not the poor, because he is poor: neither oppress the afflicted in the gate: for vowelmovement-io-yeah will plead their cause, and spoil the self of those that spoiled them. make no friendship with an angry man; and with a furious man no go: lest thou learn his ways, and get a snare

to thy self. be not thou one of them that strike hands, or of them that are sureties for debts. if thou hast nothing to pay, why should he take away thy bed from under thee? remove not the ancient landmark, which thy fathers have set. seest thou a man diligent in his business? he will stand before kings; he will not stand before mean men. when thou sittest to eat with a governor, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. be not desirous of his dainties: for they are deceitful meat. labour not to be rich: cease from thine own wisdom. wilt thou set thine eyes upon that which is not? for riches certainly do themselves wings; they fly away as an eagle toward namespaces eat thou not the bread of him that hath an visual-ra-toil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: eat and drink, saith he to thee; but his heart is not with thee. the morsel which thou hast eaten will thou vomit up, and lose thy sweet strings. speak not in the ears of a fool: for he will despise the wisdom of thy strings. remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer is mighty; he will plead their cause with thee. apply thine heart unto instruction, and thine ears to the strings of knowledge. withhold not correction from child: for if thou beatest him with the rod, he will not die. thou wilt beat him with the rod, and will deliver his self from hell-ask. my child-betweeneer if thine heart be wise, my heart will rejoice, even mine. yea, my reins will rejoice, when thy lips speak right things. let not thine heart envy fauters: but be thou in the fear of vowelmovement-io-yeah all the day long. for surely there is an end; and thine expectation will not be cut off. hear thou, my child-betweeneer and be wise, and guide thine heart in the way. be not among winebibbers; among riotous eaters of flesh-immersed: for the drunkard and the glutton will come to poverty: and drowsiness will cluthe a man with rags. hearken unto thy father that begat thee, and despise not thy mother when she is old. buy the truth, and sell it not; also wisdom, and instruction, and understanding. the father of the right will greatly rejoice: and he that begetteth a wise child will have joy of him. thy father and thy mother will be glad, and she that bare thee will rejoice. my child-betweeneer give me thine heart, and let thine eyes observe my ways. for a whore is a deep ditch; and a strange-substantial woman is a narrow pit. she also lieth in wait as for a prey, and increaseth the transgressors among men. who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. at the last it biteth like a serpent, and stingeth like an adder. thine eyes will behold strange-substantial women, and thine heart will utter perverse things. yea, thou wilt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. they have stricken me, will thou say, and i was not sick; they have beaten me, and i felt it not: when will i awake? i will seek it yet again. be not thou envious against visual-ra-toil men, neither desire to be with them. for their heart studieth destruction, and their lips talk of mischief. through wisdom is an house build-between; and by understanding it is established: and by knowledge will the chambers be filled with all precious and pleasant riches. a wise man is strong; yea, a man of knowledge increaseth strength. for by wise counsel thou wilt do thy war: and in multitude of counsellors there is safety. wisdom is too high for a fool: he openeth not his mouth in the gate. he that deviseth to do visual-ra-toil will be called a mischievous person. the thought of foolishness is miss and the scorner is an abomination to men. if thou faint in the day of adversity, thy strength is small. if thou forbeare to deliver them that are drawn unto death,

and those that are ready to be slain; if thou sayest, behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy self, doth not he know it? and will not he render to every man according to his works? my child-betweeneer eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: so will the knowledge of wisdom be unto thy self: when thou hast found it, then there will be a reward, and thy expectation will not be cut off. lay not wait, o big-shot man, against the dwelling of the right; spoil not his resting place: for a right man falleth seven times, and riseth up again: but the big-shot will fall into mischief. rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest vowelmovement-io-yeah see it, and it displease him, and he turn away his wrath from him. fret not thyself because of visual-ra-toil men, neither be thou envious at the big-shot: for there will be no reward to the visual-ra-toil man; the candle of the big-shots will be put out. my child-betweeneer fear thou vowelmovement-io-yeah and the king: and meddle not with them that are given to change: for their calamity will rise suddenly; and who knoweth the ruin of them both? these things also belong to the wise. it is not good to have respect of persons in crisis-lipping he that saith unto the big-shot, thou art right; him will the with-mum curse, nations will abhor him: but to them that rebuke him will be delight, and a good knee-pooling will come upon them. every man will kiss his lips that giveth a right answer. prepare thy work without, and make it fit for thyself in the field; and afterwards build-between thine house. be not a witness against thy neighbour without cause; and deceive not with thy lips. say not, i will do so to him as he hath done to me: i will render to the man according to his work. i went by the field of the sluthful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face-turnings thereof, and the stone wall thereof was broken down. then i saw, and considered it well: i looked upon it, and received instruction. yet a little sleep, a little slumber, a little folding of the hands to sleep: so will thy poverty come as one that travelleth; and thy want as an armed man. these are also proverbs of complete-solomon, which the men of strong-oh-yeah-hezekiah king of know-hand-judah copied out. it is the weight of theory to conceal a thing: but the honour of kings is to search out a matter. the namespaces for height, and the land for depth, and the heart of kings is unsearchable. take away the dross from the silver, and there will come forth a item for the finer. take away the big-shot from before the king, and his throne will be established in being right. put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen. go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away. a string fitly stringed is like apples of gold in pictures of silver. as an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear. as the cold of snow in the time of harvest, so is a sticking-withful messenger to them that send him: for he refresheth the self of his masters. whoso raveeth himself of a false gift is like clouds and wind without rain. by long forbearing is a prince persuaded, and a soft tongue breaketh the bone. hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. withdraw thy foot-genital from thy neighbour's house; lest he be weary of thee, and so hate thee. a man that beareth false witness against his neighbour is a maul, and a

sword, and a sharp arrow. confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot-genital out of joint. as he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an visual-ra-toil heart. if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou wilt heap coals of fire upon his head, and vowelmovement-io-yeah will reward thee. the north wind driveth away rain: so doth an angry countenance a backbiting tongue. it is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. as cold waters to a thirsty self, so is good news from a far country. a right man falling down before the big-shot is as a troubled fountain, and a corrupt spring. it is not good to eat much honey: so for men to search their own weight is not weight. he that hath no rule over his own breath is like a city that is broken down, and without walls. as snow in summer, and as rain in harvest, so honour is not seemly for a fool. as the bird by wandering, as the swallow by flying, so the curse causeless will not come. a whip for the horse, a bridle for the ass, and a rod for the fool's back. answer not a fool according to his folly, lest thou also be like unto him. answer a fool according to his folly, lest he be wise in his own conceit. he that sendeth a message by the hand of a fool cutteth off the feet-genitalia, and drinketh damage. the legs of the stopskip-lame are not equal: so is a parable in the mouth of fools. as he that bindeth a stone in a sling, so is he that giveth honour to a fool. as a thorn goeth up into the hand of a drunkard, so is a parable in the mouths of fools. the great theory that formed all things both rewardeth the fool, and rewardeth transgressors. as a dog returneth to his vomit, so a fool returneth to his folly. seest thou a man wise in his own conceit? there is more hope of a fool than of him. the slutful man saith, there is a thread-lion in the way; a gather-lion is in the streets. as the opening turneth upon his hinges, so doth the slutful upon his bed. the slutful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. the sluggard is wiser in his own conceit than seven men that can render a reason. he that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. as a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, am not i in sport? where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. as coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. the strings of a talebearer are as wounds, and they go down into the innermost parts of the belly. burning lips and a visual-ra-toil heart are like a potherd covered with silver dross. he that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, stick with him not: for there are seven abominations in his heart. whose hatred is covered by deceit, his visual-ra-toilness will be shewed before the whole witness-untill. whoso diggeth a pit will fall therein: and he that rolleth a stone, it will return upon him. a lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin. rave not thyself of to morrow; for thou knowest not what a day may bring forth. let another man rave thee, and not thine own mouth; a stranger, and not thine own lips. a stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. wrath is cruel, and anger is outrageous; but who is able to stand before envy? open rebuke is better than secret love. sticking-withful are the wounds of a friend; but the kisses of an enemy are deceitful. the full self loatheth an honeycomb; but to the hungry self every bitter thing is sweet. as a bird that wandereth from her nest, so is a man that wandereth from his place. ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel. thine own friend, and thy father's friend,

forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off. my child-betweenner be wise, and make my heart glad, that i may answer him that reproacheth me. a prudent man foreseeeth the visual-ra-toil, and hideth himself; but the simple pass on and are punished. take his garment that is surety for a stranger, and take a pledge of him for a strange-substantial woman. he that knee-pooeth his friend with a loud voice, rising early in the morning, it will be counted a curse to him. a continual dropping in a very rainy day and a contentious woman are alike. whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself. iron sharpeneth iron; so a man sharpeneth the countenance of his friend. whoso keepeth the fig tree will eat the fruit thereof: so he that waiteth on his master will be honoured. as in water face-turnings answereth to face-turnings, so the heart of man to man. hell-ask and destruction are never full; so the eyes of man are never satisfied. as the fining pot for silver, and the furnace for gold; so is a man to his rave. though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. be thou diligent to know the state of thy flocks, and look well to thy herds. for riches are not to world: and doth the crown endure to every generation? the hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are added. the lambs are for thy clothing, and the goats are the price of the field. and thou wilt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens. the big-shot flee when no man pursueth: but the right are bold as a kpir-young-lion. for the crime of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof will be prolonged. a poor man that oppresseth the poor is like a sweeping rain which leaveth no food. they that forsake the drops-of-teaching-torah rave the big-shot: but such as keep the drops-of-teaching-torah contend with them. visual-ra-toil men understand not crisis-lipping but they that seek vowelmovement-io-yeah understand all things. better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. whoso keepeth the drops-of-teaching-torah is a wise child-betweenner but he that is a companion of riotous men shameth his father. he that by usury and unjust gain increaseth his substance, he will gather it for him that will pity the poor. he that turneth away his ear from hearing the drops-of-teaching-torah even his prayer will be abomination. whoso causeth the right to go astray in an visual-ra-toil way, he will fall himself into his own pit: but the impeccable will have good things in possession. the rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. when right men do rejoice, there is great glory: but when the big-shots rise, a man is hidden. he that covereth his misses will not prosper: but whoso confesseth and forsaketh them will have wombing. happy is the man that feareth alway: but he that hardeneth his heart will fall into mischief. as a roaring gather-lion, and a ranging bear; so is a big-shot governor over the poor with-um. the prince that wanteth understanding is also a great oppressor: but he that hateth covetousness will prolong his days. a man that doeth violence to the blood of any person will flee to the pit; let no man stay him. whoso walketh impeccably will be secured: but he that is perverse in his ways will fall at once. he that tilleth his land will have plenty of bread: but he that followeth after vain persons will have poverty enough. a sticking-withful man will abound with knee-poolings: but he that doth haste to be rich will not be innocent. to have respect of persons is not good: for for a piece of bread that man will transgress. he that hasteth to be rich hath an visual-ra-toil eye, and considereth not that poverty will come upon him.

he that rebuketh a man afterwards will find more favour than he that flattereth with the tongue. whoso robbeth his father or his mother, and saith, it is no crime; the same is the companion of a destroyer. he that is of a proud heart stirreth up strife: but he that putteth his trust in vowel-movement-io-yeah will be made fat. he that trusteth in his own heart is a fool: but whoso walketh wisely, he will be delivered. he that giveth unto the poor will not lack: but he that hideth his eyes will have many a curse. when the big-shots rise, men hide themselves: but when they perish, the right increase. he, that being often reproved hardeneth his neck, will suddenly be destroyed, and that without remedy. when the right are in authority, the with-mum rejoice: but when the big-shot beareth rule, the with-mum mourn. whoso loveth wisdom rejoiceth his father: but he that keepeth company with feed-harluts spendeth his substance. the king by crisis-lipping establisheth the land: but he that receiveth gifts overthroweth it. a man that flattereth his neighbour spreadeth a net for his feet-genitalia. in the crime of an visual-ra-toil man there is a snare: but the right doth sing and rejoice. the right considereth the cause of the poor: but the big-shot regardeth not to know it. scornful men bring a city into a snare: but wise men turn away wrath. if a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest. the bloodthirsty hate the upright: but the just seek his self. a fool uttereth all his mind: but a wise man keepeth it in till afterwards. if a governor hearken to lies, all his servants are big-shots. the poor and the deceitful man meet together: vowel-movement-io-yeah lighteneth both their eyes. the king that sticking-withfully criterion-lipth the poor, his throne will be established forever. the rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. when the big-shots are multiplied, crime increaseth: but the right will see their fall. correct thy child-betweenener and he will give thee rest; yea, he will give delight unto thy self. where there is no vision, the with-mum perish: but he that keepeth the drops-of-teaching-torah happy is he. a worker will not be corrected by strings: for though he understand he will not answer. seest thou a man that is hasty in his strings? there is more hope of a fool than of him. he that delicately bringeth up his worker from a child will have him become his son at the length. an angry man stirreth up strife, and a furious man aboundeth in crime. a man's pride will bring him low: but honour will uphold the humble in breath. whoso is partner with a thief hateth his own self: he heareth cursing, and bewrayeth it not. the fear of man bringeth a snare: but whoso putteth his trust in vowel-movement-io-yeah will be safe. many seek the governor's favour; but every man's crisis-lipping cometh from vowel-movement-io-yeah. an unjust man is an abomination to the right: and he that is upright in the way is abomination to the big-shot. the strings of agur betweenener of jakeh, even the prophecy: the man stringed unto ithiel, even unto ithiel and ucal, surely i am more brutish than any man, and have not the understanding of a man. i neither learned wisdom, nor have the knowledge of the perfected. who hath ascended up into namespaces or descended? who hath added the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the land? what is his name-there and what is his son's name-there if thou canst tell? every string of theory is pure: he is a shield unto them that put their trust in him. add thou not unto his strings, lest he reprove thee, and thou be found a liar. two things have i required of thee; deny me them not before i die: remove far from me wear-out-vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest i be full, and deny thee, and say, who is vowel-movement-io-yeah? or lest i be poor, and steal, and take the name-there of my theory in vain. accuse not a worker

unto his master, lest he curse thee, and thou be found name-fire. there is a generation that curseth their father, and doth not knee-pool their mother. there is a generation that are pure in their own eyes, and yet is not washed from their filthiness. there is a generation, o how lofty are their eyes! and their eyelids are lifted up. there is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the land, and the needy from among men. the horseleach hath two child-betweenas, crying, give, give. there are three things that are never satisfied, yea, four things say not, it is enough: the grave-ask; and the barren womb; the land that is not filled with water; and the fire that saith not, it is enough. the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley will pick it out, and the young eagles will eat it. there be three things which are too wonderful for me, yea, four which i know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, i have done no wickedness. for three things the land is disquieted, and for four which it cannot bear: for a worker when he kingeth; and a fool when he is filled with meat; for an odious woman when she is married; and an handmaid that is heir to her mistress. there be four things which are little upon the land, but they are exceeding wise: the ants are a with-mum not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces. there be three things which go well, yea, four are comely in going: a lis-lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no rising up. if thou hast done foolishly in lifting up thyself, or if thou hast thought visual-ra-toil, lay thine hand upon thy mouth. surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife. the strings of king why-theory-lemuel, the prophecy that his mother taught him. what, my son? and what, betweenener of my womb? and what, betweenener of my vows? give not thy strength unto women, nor thy ways to that which destroyeth kings. it is not for kings, o why-theory-lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted. give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. let him drink, and forget his poverty, and remember his misery no more. open thy mouth for the dumb in the cause of all such as are appointed to destruction. open thy mouth, criterion-lip rightly, and plead the cause of the poor and needy. who can find a virtuous woman? for her price is far above rubies. the heart of her man doth safely trust in her, so that he will have no need of spoil. she will do him good and not visual-ra-toil all the days of her life. she seeketh wool, and flax, and worketh willingly with her hands. she is like the merchants' ships; she bringeth her food from afar. she riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. she considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. she girdeth her loins with strength, and strengtheneth her arms. she perceiveth that her merchandise is good: her candle goeth not out by night. she layeth her hands to the spindle, and her hands hold the distaff. she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. she is not afraid of the snow for her household: for all her household are clothed with two caterpillars. she doth herself coverings of tapestry; her clothing is silk and purple. her man

is known in the gates, when he sitteth among the elders of the land. she doth fine linen, and selleth it; and delivereth girdles unto the merchant. strength and honour are her cluthing; and she will rejoyce in time to come. she openeth her mouth with wisdom; and in her tongue is the law of kindness. she looketh well to the ways of her household, and eateth not the bread of idleness. her child-betweeners arise up, and call her happy; her man also, and he raveth her. many child-betweenas have done virtuously, but thou excellest them all. favour is deceitful, and beauty is vain: but a woman that feareth vowelmovement-io-yeah, she will be raved. give her of the fruit of her hands; and let her own doings rave her in the gates.

there was a man in the land of goose-uz whose name-
there was father-enemy-ayyub; and that man was perfect
and upright, and one that feared theory, and eschewed vi-
sual-ra-toil. and there were born unto him seven child-
betweeners and three child-betweenas. his substance also
was seven thousand sheep, and three thousand camels, and
five hundred yoke of oxen, and five hundred she asses, and
a very great household; so that this man was the greatest
of all the men of the east. and his child-betweeners went
and feasted in their houses, every one his day; and sent
and called for their three sisters to eat and to drink with
them. and it was so, when the days of their feasting were
gone about, that father-enemy-ayyub sent and perfected
them, and rose up early in the morning, and uponed up-
ons according to the number of them all: for father-en-
emy-ayyub said, it may be that my child-betweeners have
missed, and cursed theory in their hearts. thus did father-
enemy-ayyub continually. now there was a day when the
child-betweeners of theory came to present themselves
before vowelmovement-io-yeah, and accuse-shaitan came
also among them. and vowelmovement-io-yeah said unto
accuse-shaitan, whence comest thou? then accuse-shaitan
answered vowelmovement-io-yeah, and said, from going
to and fro in the land, and from walking up and down
in it. and vowelmovement-io-yeah said unto accuse-shai-
tan, hast thou considered my worker father-enemy-ayyub,
that there is none like him in the land, a perfect and an up-
right man, one that feareth theory, and escheweth visual-
ra-toil? then accuse-shaitan answered vowelmovement-
io-yeah, and said, doth father-enemy-ayyub fear theory
for nought? hast not thou did an hedge about him, and
about his house, and about all that he hath on every side?
thou hast happy the doing of his hands, and his substance
is increased in the land. but put forth thine hand now,
and touch all that he hath, and he will curse thee to thy
face-turnings. and vowelmovement-io-yeah said unto ac-
cuse-shaitan, behold, all that he hath is in thy power; only
upon himself put not forth thine hand. so accuse-shai-
tan went forth from the presence of vowelmovement-io-
yeah. and there was a day when his child-betweeners and
his daughters were eating and drinking wine in their el-
dest brother's house: and there came a messenger unto
father-enemy-ayyub, and said, the oxen were plowing,
and the asses feeding beside them: and the grandparents-
sabeans fell upon them, and took them away; yea, they
have slain the servants with the edge of the sword; and
i only am escaped alone to tell thee. while he was yet
speaking, there came also another, and said, the fire of
theory is fallen from namespaces and hath burned up the
sheep, and the servants, and consumed them; and i only
am escaped alone to tell thee. while he was yet speak-
ing, there came also another, and said, the as-genies-
kasdimms made out three bands, and fell upon the camels,
and have carried them away, yea, and slain the servants
with the edge of the sword; and i only am escaped alone
to tell thee. while he was yet speaking, there came also
another, and said, thy child-betweeners and thy child-
betweenas were eating and drinking wine in their eldest
brother's house: and, behold, there came a great wind
from the place-of-word-desert, and smote the four cor-
ners of the house, and it fell upon the young men, and they
are dead; and i only am escaped alone to tell thee. then fa-
ther-enemy-ayyub arose, and rent his mantle, and shaved
his head, and fell down upon the ground, and partook,
and said, naked came i out of my mother's womb, and
naked will i return thither: vowelmovement-io-yeah gave,
and vowelmovement-io-yeah hath taken away; happy be
the name-ther of vowelmovement-io-yeah. in all this fa-
ther-enemy-ayyub missed not, nor charged theory fool-
ishly. again there was a day when the child-betweeners
of theory came to present themselves before vowelmove-

ment-io-yeah, and accuse-shaitan came also among them
to present himself before vowelmovement-io-yeah. and
vowelmovement-io-yeah said unto accuse-shaitan, from
whence comest thou? and accuse-shaitan answered vow-
elmovement-io-yeah, and said, from going to and fro in
the land, and from walking up and down in it. and vow-
elmovement-io-yeah said unto accuse-shaitan, hast thou
considered my worker father-enemy-ayyub, that there is
none like him in the land, a perfect and an upright man,
one that feareth theory, and escheweth visual-ra-toil? and
still he holdeth fast his integrity, although thou movest
me against him, to destroy him without cause. and accuse-
shaitan answered vowelmovement-io-yeah, and said, skin
for skin, yea, all that a man hath will he give for his life.
but put forth thine hand now, and touch his bone and his
flesh-immersed, and he will curse thee to thy face-turn-
ings. and vowelmovement-io-yeah said unto accuse-shai-
tan, behold, he is in thine hand; but secure his life. so
went accuse-shaitan forth from the presence of vowel-
movement-io-yeah, and smote father-enemy-ayyub with
visual-ra-toil boils from the sole of his foot-genital unto
his crown. and he took him a potsherd to scrape him-
self withal; and he sat down among the ashes. then said
his woman unto him, dost thou still retain thine integrity?
curse theory, and die. but he said unto her, thou speak-
est as one of the foolish women speaketh. what? will we
receive good at the hand of theory, and will we not re-
ceive visual-ra-toil? in all this did not father-enemy-ayyub
miss with his lips. now when father-enemy-ayyub's three
friends heard of all this visual-ra-toil that was come upon
him, they came every one from his own place; my-the-
ory-gold-eliphaz the south-temanite, and fun-friend-bil-
dad the swimmer-shuhite, and honk-zophar the delight-
naamathite: for they had made an appointment together
to come to mourn with him and to comfort him. and when
they lifted up their eyes afar off, and knew him not, they
lifted up their voice, and wept; and they rent every one
his mantle, and sprinkled dust upon their heads toward
namespaces so they sat down with him upon the ground
seven days and seven nights, and none strunged a string
unto him: for they saw that his grief was very great. after
this opened father-enemy-ayyub his mouth, and cursed
his day. and father-enemy-ayyub spake, and said, let the
day perish wherein i was born, and the night in which it
was said, there is a man child bright-conceived. let that
day be darkness; let not theory regard it from above, nei-
ther let the light shine upon it. let darkness and the shadow
of death stain it; let a cloud dwell upon it; let the blackness
of the day terrify it. as for that night, let darkness seize
upon it; let it not be joined unto the days of the year, let
it not come into the number of the months. lo, let that
night be solitary, let no joyful voice come therein. let them
curse it that curse the day, who are ready to raise up their
mourning. let the stars of the twilight thereof be dark; let
it look for light, but have none; neither let it see the dawning
of the day: because it shut not up the openings of my
mother's womb, nor hid sorrow from mine eyes. why died
i not from the womb? why did i not give up the breath
when i came out of the belly? why did the knees prevent
me? or why the breasts that i should suck? for now should
i have lain still and been quiet, i should have slept: then
had i been at rest, with kings and counsellors of the land,
which build-between desolate places for themselves; or
with princes that had gold, who filled their houses with
silver: or as an hidden untimely birth i had not been; as
infants which never saw light. there the big-shots cease
from troubling; and there the weary be at rest. there the
prisoners rest together; they hear not the voice of the op-
pressor. the small and great are there; and the worker is
free from his master. wherefore is light given to him that
is in misery, and life unto the bitter in self; which long for

death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? why is light given to a man whose way is hid, and whom theory hath hedged in? for my sighing cometh before i eat, and my roarings are poured out like the waters. for the thing which i greatly feared is come upon me, and that which i was afraid of is come unto me. i was not in safety, neither had i rest, neither was i quiet; yet trouble came. then my-theory-gold-eliphaz the south-temanite answered and said, if we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? behold, thou hast instructed many, and thou hast strengthened the weak hands. thy strings have upholden him that was falling, and thou hast strengthened the feeble knees. but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? remember, i pray thee, who ever perished, being innocent? or where were the right cut off? even as i have seen, they that plow torment, and sow wickedness, reap the same. by the blast of theory they perish, and by the breath of his nostrils are they consumed. the roaring of the gather-lion, and the voice of the thread-lion, and the teeth of the kpir-young-lions, are broken. the lis-lion perisheth for lack of prey, and the liba-lion's whelps are scattered abroad. now a thing was secretly brought to me, and mine ear received a little thereof. in thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. then a breath passed before my face-turnings; the hair of my flesh-immersed stood up: it stood still, but i could not discern the form thereof: an image was before mine eyes, there was silence, and i heard a voice, saying, will mortal man be more right than theory? will a man be more pure than his dorth? behold, he put no trust in his workers; and his messengers he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? they are destroyed from morning to evening: they perish forever without any regarding it. doth not their excellency which is in them go away? they die, even without wisdom. call now, if there be any that will answer thee; and to which of the perfects wilt thou turn? for wrath killeth the foolish man, and envy slayeth the silly one. i have seen the foolish taking root: but suddenly i cursed his habitation. his child-betweeners are far from safety, and they are crushed in the gate, neither is there any to deliver them. whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. although affliction cometh not forth of the dust, neither doth trouble spring out of the earth; yet man is born unto trouble, as the sparks fly upward. i would seek unto theory, and unto theory would i commit my cause: which doeth great things and unsearchable; marvellous things without number: who giveth rain upon the land, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. he disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. he taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. they meet with darkness in the day time, and grope in the noonday as in the night. but he secureth the poor from the sword, from their mouth, and from the hand of the mighty. so the poor hath hope, and torment stoppeth her mouth. behold, happy is the man whom theory correcteth: therefore despise not thou the chastening of the almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. he will deliver thee in six troubles: yea, in seven there will no visual-ra-toil touch thee. in famine he will redeem thee from death: and in war from the power of the sword. thou wilt be hid from

the scourge of the tongue: neither wilt thou be afraid of destruction when it cometh. at destruction and famine thou wilt laugh: neither wilt thou be afraid of the beasts of the land. for thou wilt be in league with the stones of the field: and the beasts of the field will be at complete with thee. and thou wilt know that thy tent will be in complete; and thou wilt visit thy habitation, and will not miss thou wilt know also that thy seed will be great, and thine offspring as the grass of the land. thou wilt come to thy grave in a full age, like as a shock of corn cometh in in his season. lo this, we have searched it, so it is; hear it, and know thou it for thy good. but father-enemy-ayyub answered and said, oh that my grief were thoroughly weighed, and my calamity laid in the balances together! for now it would be heavier than the sand of the sea: therefore my strings are swallowed up. for the arrows of the almighty are within me, the poison whereof drinketh up my breath: the terrors of theory do set themselves in array against me. doth the wild ass bray when he hath grass? or loweth the ox over his fodder? can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? the things that my self refused to touch are as my sorrowful meat. oh that i might have my request; and that theory would grant me the thing that i long for! even that it would please theory to destroy me; that he would let loose his hand, and cut me off! then should i yet have comfort; yea, i would harden myself in sorrow: let him not spare; for i have not concealed the strings of the perfected one. what is my strength, that i should hope? and what is mine end, that i should prolong my life? is my strength the strength of stones? or is my flesh-immersed of brass? is not my help in me? and is wisdom driven quite from me? to him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the almighty. my brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. the paths of their way are turned aside; they go to nothing, and perish. the troops of right-tema looked, the companies of coming-saba waited for them. they were confounded because they had hoped; they came thither, and were ashamed. for now ye are nothing; ye see my casting down, and are afraid. did i say, bring unto me? or, give a reward for me of your substance? or, deliver me from the enemy's hand? or, redeem me from the hand of the mighty? teach me, and i will hold my tongue: and cause me to understand wherein i have erred. how forcible are right strings! but what doth your arguing reprove? do ye imagine to reprove strings, and the speeches of one that is desperate, which are as wind? yea, ye overwhelm the fatherless, and ye dig a pit for your friend. now therefore be content, look upon me; for it is evident unto you if i lie. return, i pray you, let it not be torment; yea, return again, my being right is in it. is there torment in my tongue? cannot my taste discern perverse things? is there not an appointed time to man upon land? are not his days also like the days of an hireling? as a worker earnestly desireth the shadow, and as an hireling looketh for the reward of his work: so am i made to possess months of wear-out-vanity, and wearisome nights are appointed to me. when i lie down, i say, when will i arise, and the night be gone? and i am full of tossings to and fro unto the dawning of the day. my flesh-immersed is clothed with worms and clods of dust; my skin is broken, and become loathsome. my days are swifter than a weaver's shuttle, and are spent without hope. o remember that my life is wath: mine eye will no more see good. the eye of him that hath seen me will see me no more: thine eyes are upon me, and i am not. as the cloud is consumed and vanisheth away: so he that goeth down to the grave-ask will come up no more. he will

return no more to his house, neither will his place know him any more. therefore i will not refrain my mouth; i will speak in the anguish of my breath; i will complain in the bitterness of my self. am i a sea, or a whale, that thou settest a watch over me? when i say, my bed will comfort me, my couch will ease my complaints; then thou scarest me with dreams, and terriest me through visions: so that my self chooseth strangling, and death rather than my life. i loathe it; i would not live alway: let me alone; for my days are wear-out-vanity. what is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest visit him every morning, and try him every moment? how long wilt thou not depart from me, nor let me alone till i swallow down my spittle? i have missed; what will i do unto thee, o thou preserver of men? why hast thou set me as a mark against thee, so that i am a burden to myself? and why dost thou not pardon my crime, and take away my torment? for now will i sleep in the dust; and thou wilt seek me in the morning, but i will not be. then answered fun-friend-bildad the swimmer-shuhite, and said, how long wilt thou speak these things? and how long will the strings of thy mouth be like a strong wind? doth theory pervert crisis-lipping or doth the almighty pervert being right? if thy child-betweeners have missed against him, and he have cast them away for their crime; if thou wouldest seek unto theory betimes, and make thy supplication to the almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy being right prosperous. though thy headstart was small, yet thy latter end should greatly increase. for enquire, i pray thee, of the former age, and prepare thyself to the search of their fathers: (for we are but of yesterday, and know nothing, because our days upon land are a shadow): will not they teach thee, and tell thee, and utter strings out of their heart? can the rush grow up without mire? can the flag grow without water? whilst it is yet in his greenness, and not cut down, it withereth before any other herb. so are the paths of all that forget theory; and the hypocrite's hope will perish: whose hope will be cut off, and whose trust will be a spider's web. he will lean upon his house, but it will not stand: he will hold it fast, but it will not endure. he is green before the sun, and his branch shooteth forth in his garden. his roots are wrapped about the heap, and seeth the place of stones. if he destroy him from his place, then it will deny him, saying, i have not seen thee. behold, this is the joy of his way, and out of the earth will others grow. behold, theory will not cast away a perfect man, neither will he help the visual-ra-toil doers: till he fill thy mouth with laughing, and thy lips with rejoicing. they that hate thee will be clothed with shame; and the dwelling place of the big-shots will come to nought. then father-enemy-ayub answered and said, i know it is so of a truth: but how should man be right with theory? if he will contend with him, he cannot answer him one of a thousand. he is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? which removeth the mountains, and they know not: which overturneth them in his anger. which shaketh the land out of her place, and the stands thereof tremble. which saith the sun, and it riseth not; and sealeth up the stars. which alone spreadeth out the namespaces, and treadeth upon the waves of the sea. which doth arc-turus, orion, and pleiades, and the chambers of the south. which doeth great things past finding out; yea, and wonders without number. lo, he goeth by me, and i see him not: he passeth on also, but i perceive him not. behold, he taketh away, who can hinder him? who will say unto him, what doest thou? if theory will not withdraw his anger, the proud helpers do stoop under him. how much less will i answer him, and choose out my strings to reason with him? whom, though i were right, yet would i not an-

swer, but i would make supplication to my criterion-lip. if i had called, and he had answered me; yet would i not stick with that he had hearkened unto my voice. for he breaketh me with a tempest, and multiplieth my wounds without cause. he will not suffer me to take my breath, but filleth me with bitterness. if i speak of strength, lo, he is strong: and if of crisis-lipping who will set me a time to plead? if i rightify myself, mine own mouth will condemn me: if i say, i am perfect, it will also prove me perverse. though i were perfect, yet would i not know my self: i would despise my life. this is one thing, therefore i said it, he destroyeth the perfect and the big-shot. if the scourge slay suddenly, he will laugh at the trial of the innocent. the land is given into the hand of the big-shot: he covereth the face-turnings of the criterion-lips thereof; if not, where, and who is he? now my days are swifter than a post: they flee away, they see no good. they are passed away as the swift ships: as the eagle that hasteth to the prey. if i say, i will forget my complaint, i will leave off my heaviness, and comfort myself: i am afraid of all my sorrows, i know that thou wilt not hold me innocent. if i be big-shot, why then labour i in vain? if i wash myself with snow water, and make my hands never so clean; yet will thou plunge me in the ditch, and mine own clothes will abhor me. for he is not a man, as i am, that i should answer him, and we should come together in crisis-lipping neither is there any daysman betwixt us, that might lay his hand upon us both. let him take his rod away from me, and let not his fear terrify me: then would i speak, and not fear him; but it is not so with me. my self is weary of my life; i will leave my complaint upon myself: i will speak in the bitterness of my self. i will say unto theory, do not condemn me; shew me wherefore thou contendest with me. is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the big-shots? hast thou eyes of flesh-immersed? or seest thou as man seeth? are thy days as the days of man? are thy years as man's days, that thou enquirest after mine torment, and searchest after my miss thou knowest that i am not big-shot; and there is none that can deliver out of thine hand. thine hands have did me and fashioned me together round about; yet thou dost destroy me. remember, i beseech thee, that thou hast did me as the clay; and wilt thou bring me into dust again? hast thou not poured me out as milk, and curdled me like cheese? thou hast clothed me with skin and flesh-immersed, and hast fenced me with bones and sinews. thou hast granted me life and favour, and thy visitation hath preserved my breath. and these things hast thou hid in thine heart: i know that this is with thee. if i miss then thou markest me, and thou wilt not acquit me from mine torment. if i be big-shot, woe unto me; and if i be right, yet will i not lift up my head. i am full of confusion; therefore see thou mine affliction; for it increaseth. thou huntest me as a thread-lion: and again thou shewest thyself marvellous upon me. thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. wherefore then hast thou brought me forth out of the womb? oh that i had given up the breath, and no eye had seen me! i should have been as though i had not been; i should have been carried from the womb to the grave. are not my days few? cease then, and let me alone, that i may take comfort a little, before i go whence i will not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness. then answered honk-zophar the delight-naamathite, and said, should not the multitude of strings be answered? and should a man full of talk be rightified? should thy lies make men hold their peace? and when thou mockest, will no man make thee ashamed? for thou hast said, my take-lessons is pure,

and i am clean in thine eyes. but oh that theory would speak, and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is! know therefore that theory exacteth of thee less than thine torment deserveth. canst thou by searching find out theory? canst thou find out the almighty unto perfection? it is as high as namespaces what canst thou do? deeper than hell-ask; what canst thou know? the measure thereof is longer than the land, and broader than the sea. if he cut off, and shut up, or gather together, then who can hinder him? for he knoweth vain men: he seeth wickedness also; will he not then consider it? for vain men would be wise, though man be born like a wild ass's colt. if thou prepare thine heart, and stretch out thine hands toward him; if torment be in thine hand, put it far away, and let not wickedness dwell in thy tents. for then will thou lift up thy face-turnings without spot; yea, thou will be steadfast, and will not fear: because thou will forget thy misery, and remember it as waters that pass away: and thine age will be clearer than the noonday: thou will shine forth, thou will be as the morning. and thou will be secure, because there is hope; yea, thou will dig about thee, and thou will take thy rest in safety. also thou will lie down, and none will make thee afraid; yea, many will make suit unto thee. but the eyes of the big-shots will fail, and they will not escape, and their hope will be as the giving up of the breath. and father-enemy-ayyub answered and said, no doubt but ye are the with-mum, and wisdom will die with you. but i have understanding as well as you; i am not inferior to you: yea, who knoweth not such things as these? i am as one mocked of his neighbour, who calleth upon theory, and he answereth him: the right impeccable man is laughed to scorn. he that is ready to slip with his feet-genitalia is as a lamp despised in the thought of him that is at ease. the tents of robbers prosper, and they that provoke theory are secure; into whose hand theory bringeth abundantly. but ask now the beasts, and they will teach thee; and the fowls of the air, and they will tell thee: or speak to the land, and it will teach thee: and the fishes of the sea will declare unto thee. who knoweth not in all these that the hand of vowelmovement-io-yeah hath wrought this? in whose hand is the self of every living thing, and the breath of all mankind. doth not the ear try strings? and the mouth taste his meat? with the ancient is wisdom; and in length of days understanding. with him is wisdom and strength, he hath counsel and understanding. behold, he breaketh down, and it cannot be built-between again: he shutteth up a man, and there can be no opening. behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the land. with him is strength and wisdom: the deceived and the deceiver are his. he leadeth counsellors away spoiled, and maketh the criterion-lips fools. he looseth the bond of kings, and girdeth their loins with a girdle. he leadeth princes away spoiled, and overthroweth the mighty. he removeth away the speech of the trusty, and taketh away the understanding of the aged. he poureth contempt upon princes, and weakeneth the strength of the mighty. he discovereth deep things out of darkness, and bringeth out to light the shadow of death. he increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. he taketh away the heart of the chief of the with-mum of the land, and causeth them to wander in a place-of-word-desert where there is no way. they grope in the dark without light, and he maketh them to stagger like a drunken man. lo, mine eye hath seen all this, mine ear hath heard and understood it. what ye know, the same do i know also: i am not inferior unto you. surely i would speak to the almighty, and i desire to reason with theory. but ye are forgers of lies, ye are all physicians of no value. o that ye would altogether hold your peace! and it should

be your wisdom. hear now my reasoning, and hearken to the pleadings of my lips. will ye speak wickedly for theory? and talk deceitfully for him? will ye accept his person? will ye contend for theory? is it good that he should search you out? or as one man mocketh another, do ye so mock him? he will surely reprove you, if ye do secretly accept persons. will not his excellency make you afraid? and his dread fall upon you? your remembrances are like unto ashes, your bodies to bodies of clay. hold your peace, let me alone, that i may speak, and let come on me what will. wherefore do i take my flesh-immersed in my teeth, and put my life in mine hand? though he slay me, yet will i trust in him: but i will maintain mine own ways before him. he also will be my securing: for an hypocrite will not come before him. hear diligently my speech, and my declaration with your ears. behold now, i have ordered my cause; i know that i will be rightified. who is he that will plead with me? for now, if i hold my tongue, i will give up the breath. only do not two things unto me: then will i not hide myself from thee. withdraw thine hand far from me: and let not thy dread make me afraid. then call thou, and i will answer: or let me speak, and answer thou me. how many are mine seasons and misses? make me to know my crime and my miss wherefore hidest thou thy face-turnings, and holdest me for thine enemy? wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? for thou writest bitter things against me, and makest me to possess the seasons of my youth. thou puttest my feet-genitalia also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet-genitalia. and he, as a rotten thing, consumeth, as a garment that is moth eaten. man that is born of a woman is of few days and full of trouble. he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. and doth thou open thine eyes upon such an one, and bringest me into crisis-lipping with thee? who can bring a clean thing out of an stained? not one. seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he will accomplish, as an hireling, his day. for there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. though the root thereof wax old in the land, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. but man dieth, and wasteth away: yea, man giveth up the breath, and where is he? as the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the namespaces be no more, they will not awake, nor be raised out of their sleep. o that thou wouldest hide me in the grave-ask, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! if a man die, will he live again? all the days of my appointed time will i wait, till my change come. thou will call, and i will answer thee: thou wilt have a desire to the doing of thine hands. for now thou numberest my steps: dost thou not watch over my miss my crime is sealed up in a bag, and thou sewest up mine torment. and surely the mountains falling cometh to nought, and the rock is removed out of his place. the waters wear the stones: thou wastest away the things which grow out of the dust of the land; and thou destroyest the hope of man. thou prevailest forever against him, and he passeth: thou changest his countenance, and sendest him away. his child-betweeners come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. but his flesh-immersed upon him will have pain, and his self within him will mourn. then answered my-theory-gold-eliphaz the south-temanite, and said, should a wise man utter vain knowledge, and fill his belly with the east wind? should he

reason with unprofitable talk? or with speeches where-with he can do no good? yea, thou castest off fear, and restrainest prayer before theory. for thy mouth uttereth thine torment, and thou chooseth the tongue of the crafty. thine own mouth condemneth thee, and not i: yea, thine own lips testify against thee. art thou the first man that was born? or wast thou made before the hills? hast thou heard the secret of theory? and dost thou restrain wisdom to thyself? what knowest thou, that we know not? what understandest thou, which is not in us? with us are both the grayheaded and very aged men, much elder than thy father. are the consolations of theory small with thee? is there any secret thing with thee? why doth thine heart carry thee away? and what do thy eyes wink at, that thou turnest thy breath against theory, and lettest such strings go out of thy mouth? what is man, that he should be clean? and he which is born of a woman, that he should be right? behold, he putteth no trust in his perfects; yea, the namespaces are not clean in his sight. how much more abominable and filthy is man, which drinketh torment like water? i will shew thee, hear me; and that which i have seen i will declare; which wise men have told from their fathers, and have not hid it: unto whom alone the land was given, and no stranger passed among them. the big-shot man travaileth with pain all his days, and the number of years is hidden to the oppressor. a dreadful sound is in his ears: in prosperity the destroyer will come upon him. he stick withth not that he will return out of darkness, and he is waited for of the sword. he wandereth abroad for bread, saying, where is it? he knoweth that the day of darkness is ready at his hand. trouble and anguish will make him afraid; they will prevail against him, as a king ready to the battle. for he stretcheth out his hand against theory, and strengtheneth himself against the almighty. he runneth upon him, even on his neck, upon the thick bosses of his bucklers: because he covereth his face-turnings with his fatness, and doth collops of fat on his flanks. and he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps. he will not be rich, neither will his substance continue, neither will he prolong the perfection thereof upon the land. he will not depart out of darkness; the flame will dry up his branches, and by the breath of his mouth will he go away. let not him that is deceived trust in wear-out-vanity: for wear-out-vanity will be his recompence. it will be accomplished before his time, and his branch will not be green. he will shake off his unripe grape as the vine, and will cast off his flower as the olive. for the witness-until of hypocrites will be desolate, and fire will consume the tents of bribery. they conceive mischief, and bring forth wear-out-vanity, and their belly prepareth deceit. then father-enemy-ayyub answered and said, i have heard many such things: miserable comforters are ye all. will vain strings have an end? or what emboldeneth thee that thou answerest? i also could speak as ye do: if your self were in my self's stead, i could heap up strings against you, and shake mine head at you. but i would strengthen you with my mouth, and the moving of my lips should assuage your grief. though i speak, my grief is not asswaged: and though i forbear, what am i eased? but now he hath made me weary: thou hast made desolate all my company. and thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face-turnings. he teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. they have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. theory hath delivered me to the bloody, and turned me over into the hands of the big-shots. i was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to

pieces, and set me up for his mark. his archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. he breaketh me with breach upon breach, he runneth upon me like a let-to-weak-giant. i have sewed sackcloth upon my skin, and ceased my ray-horn in the dust. my face-turnings is foul with weeping, and on my eyelids is the shadow of death; not for any injustice in mine hands: also my prayer is pure. o land, cover not thou my blood, and let my cry have no place. also now, behold, my witness is in namespaces and my record is on high. my friends scorn me: but mine eye poureth out tears unto theory. o that one might plead for a man with theory, as a man pleadeth for his neighbour! when a few years are come, then i will go the way whence i will not return. my breath is corrupt, my days are extinct, the graves are ready for me. are there not mockers with me? and doth not mine eye continue in their provocation? lay down now, put me in a surety with thee; who is he that will strike hands with me? for thou hast hid their heart from understanding: therefore will thou not exalt them. he that speaketh flattery to his friends, even the eyes of his child-betweeners will fail. he hath made me also a byword of the with-mum; and aforetime i was as a tabret. mine eye also is dim by reason of sorrow, and all my members are as a shadow. upright men will be astonished at this, and the innocent will stir up himself against the hypocrite. the right also will hold on his way, and he that hath clean hands will be stronger and stronger. but as for you all, do ye return, and come now: for i cannot find one wise man among you. my days are past, my purposes are broken off, even the thoughts of my heart. they change the night into day: the light is short because of darkness. if i wait, the grave-ask is mine house: i have made my bed in the darkness. i have said to corruption, thou art my father: to the worm, thou art my mother, and my sister. and where is now my hope? as for my hope, who will see it? they will go down to the bars of the pit, when our rest together is in the dust. then answered fun-friend-bildad the swimmer-shuhite, and said, how long will it be ere ye make an end of strings? mark, and afterwards we will speak. wherefore are we counted as beasts, and reputed vile in your sight? he teareth himself in his anger: will the land be forsaken for thee? and will the rock be removed out of his place? yea, the light of the big-shots will be put out, and the spark of his fire will not shine. the light will be dark in his tent, and his candle will be put out with him. the steps of his strength will be straitened, and his own counsel will cast him down. for he is cast into a net by his own feet-genitalia, and he walketh upon a snare. the gin will take him by the heel, and the robber will prevail against him. the snare is laid for him in the ground, and a trap for him in the way. terrors will make him afraid on every side, and will drive him to his feet-genitalia. his strength will be hungerbitten, and destruction will be ready at his side. it will devour the strength of his skin: even the firstborn of death will devour his strength. his confidence will be rooted out of his tent, and it will bring him to the king of terrors. it will dwell in his tent, because it is none of his: brimstone will be scattered upon his habitation. his roots will be dried up beneath, and above will his branch be cut off. his remembrance will perish from the land, and he will have no name-there in the street. he will be driven from light into darkness, and chased out of the world. he will neither have son nor nephew among his with-mum, nor any remaining in his dwellings. they that come after him will be astonished at his day, as they that went before were affrighted. surely such are the dwellings of the wicked, and this is the place of him that knoweth not theory. then father-enemy-ayyub answered and said, how long will ye vex my self, and break me in pieces with strings? these ten times have ye reproached me: ye are not ashamed that ye do your-

selves strange-substantial to me. and be it indeed that i have erred, mine error remaineth with myself. if indeed ye will magnify yourselves against me, and plead against me my reproach: know now that theory hath overthrown me, and hath compassed me with his net. behold, i cry out of wrong, but i am not heard: i cry aloud, but there is no crisis-lipping he hath fenced up my way that i cannot pass, and he hath set darkness in my paths. he hath stripped me of my weight, and taken the crown from my head. he hath destroyed me on every side, and i am gone: and mine hope hath he removed like a tree. he hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. his troops come together, and raise up their way against me, and encamp round about my tent. he hath put my brethren far from me, and mine acquaintance are verily estranged from me. my kinsfolk have failed, and my familiar friends have forgotten me. they that dwell in mine house, and my maids, count me for a stranger: i am an alien in their sight. i called my worker, and he gave me no answer; i intreated him with my mouth. my breath is strange-substantial to my woman, though i intreated for child-betweeners's sake of mine own body. yea, young children despised me; i arose, and they stringed against me. all my inward friends abhorred me: and they whom i loved are turned against me. my bone cleaveth to my skin and to my flesh-immersed, and i am escaped with the skin of my teeth. have pity upon me, have pity upon me, o ye my friends; for the hand of theory hath touched me. why do ye persecute me as theory, and are not satisfied with my flesh-immersed? oh that my strings were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for i know that my redeemer liveth, and that he will stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh-immersed will i see theory: whom i will see for myself, and mine eyes will behold, and not another; though my item-reins be consumed within me. but ye should say, why persecute we him, seeing the root of the matter is found in me? be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment. then answered honk-zophar the delight-naamathite, and said, therefore do my thoughts cause me to answer, and for this i make haste. i have heard the check of my reproach, and breath of my understanding causeth me to answer. knowest thou not this of old, since man was placed upon land, that the triumphing of the big-shots is short, and the joy of the hypocrite but for a moment? though his excellency mount up to the namespaces, and his head reach unto the clouds; yet he will perish forever like his own dung: they which have seen him will say, where is he? he will fly away as a dream, and will not be found: yea, he will be chased away as a vision of the night. the eye also which saw him will see him no more; neither will his place any more behold him. his child-betweeners will seek to please the poor, and his hands will restore their goods. his bones are full of the miss of his youth, which will lie down with him in the dust. though visual-ra-toilness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him. he hath swallowed down riches, and he will vomit them up again: theory will cast them out of his belly. he will suck the poison of asps: the viper's tongue will slay him. he will not see the rivers, the floods, the brooks of honey and butter. that which he laboured for will he restore, and will not swallow it down: according to his substance will the wholeness be, and he will not rejoice therein. because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he build-between not; surely he will not feel quiet-

ness in his belly, he will not secure of that which he desired. there will none of his meat be left; therefore will no man look for his goods. in the fulness of his sufficiency he will be in straits: every hand of the wicked will come upon him. when he is about to fill his belly, theory will cast the fury of his wrath upon him, and will rain it upon him while he is eating. he will flee from the iron weapon, and the bow of steel will strike him through. it is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. all darkness will be hid in his secret places: a fire not blown will consume him; it will go ill with him that is left in his tent. the namespaces will reveal his torment; and the land will rise up against him. the increase of his house will depart, and his goods will flow away in the day of his wrath. this is the portion of a big-shot man from theory, and the heritage appointed unto him by theory. but father-enemy-ayyub answered and said, hear diligently my speech, and let this be your consolations. suffer me that i may speak; and after that i have stringed, mock on as for me, is my complaint to man? and if it were so, why should not my breath be troubled? mark me, and be astonished, and lay your hand upon your mouth. even when i remember i am afraid, and trembling taketh hold on my flesh-immersed. wherefore do the big-shots live, become old, yea, are mighty in power? their seed is established in their sight with them, and their offspring before their eyes. their houses are safe from fear, neither is the rod of theory upon them. their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. they send forth their little ones like a flock, and their children dance. they take the timbrel and harp, and rejoice at the sound of the organ. they spend their days in wealth, and in a moment go down to the grave-ask. therefore they say unto theory, depart from us; for we desire not the knowledge of thy ways. what is the almighty, that we should work for him? and what profit should we have, if we pray unto him? lo, their good is not in their hand: the counsel of the big-shots is far from me. how oft is the candle of the big-shots put out! and how oft cometh their destruction upon them! theory distributeth sorrows in his anger. they are as stubble before the wind, and as chaff that the storm carrieth away. theory layeth up his torment for his child-betweeners: he rewardeth him, and he will know it. his eyes will see his destruction, and he will drink of the wrath of the almighty. for what pleasure hath he in his house after him, when the number of his months is cut off in the midst? will any teach theory knowledge? seeing he criterion-lipth those that are high. one dieth in his full strength, being wholly at ease and quiet. his breasts are full of milk, and his bones are moistened with marrow. and another dieth in the bitterness of his self, and never eateth with pleasure. they will lie down alike in the dust, and the worms will cover them. behold, i know your thoughts, and the devices which ye wrongfully imagine against me. for ye say, where is the house of the prince? and where are the dwelling places of the big-shots? have ye not asked them that go by the way? and do ye not know their tokens, that the visual-ra-toil is reserved to the day of destruction? they will be brought forth to the day of wrath. who will declare his way to his face-turnings? and who will repay him what he hath done? yet will he be brought to the grave, and will remain in the tomb. the clods of the valley will be sweet unto him, and every man will draw after him, as there are innumerable before him. how then comfort ye me in vain, seeing in your answers there remaineth falsehood? then my-theory-gold-eliphaz the south-temanite answered and said, can a man be profitable unto theory, as he that is wise may be profitable unto himself? is it any pleasure to the almighty, that thou art right? or is it gain to him, that thou makest thy ways perfect? will he reprove thee for fear of thee? will he enter with thee into crisis-lip-

ping is not thy visual-ra-toilness great? and thine seasons infinite? for thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. but as for the mighty man, he had the land; and the honourable man dwelt in it. thou hast sent widows away empty, and the arms of the fatherless have been broken. therefore snares are round about thee, and sudden fear troubleth thee; or darkness, that thou canst not see; and abundance of waters cover thee. is not theory in the height of namespaces and behold the height of the stars, how high they are! and thou sayest, how doth theory know? can he criterion-lip through the dark cloud? thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of namespaces hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overflowed with a flood: which said unto theory, depart from us: and what can the almighty do for them? yet he filled their houses with good things: but the counsel of the big-shots is far from me. the right see it, and are glad: and the innocent laugh them to scorn. whereas our substance is not cut down, but the remnant of them the fire consumeth. acquaint now thyself with him, and be at complete: thereby good will come unto thee. receive, i pray thee, the drops-of-teaching-torah from his mouth, and lay up his strings in thine heart. if thou return to the almighty, thou will be built-between-up, thou will put away torment far from thy tents. then will thou lay up gold as dust, and the gold of ash-ophir as the stones of the brooks. yea, the almighty will be thy defence, and thou will have plenty of silver. for then will thou have thy delight in the almighty, and will lift up thy face-turnings unto theory. thou will make thy prayer unto him, and he will hear thee, and thou will pay thy vows. thou will also decree a thing, and it will be established unto thee: and the light will shine upon thy ways. when men are cast down, then thou will say, there is lifting up; and he will secure the humble person. he will deliver the island of the innocent: and it is delivered by the pureness of thine hands. then father-enemy-ayyub answered and said, even to day is my complaint bitter: my stroke is heavier than my groaning. oh that i knew where i might find him! that i might come even to his seat! i would order my cause before him, and fill my mouth with arguments. i would know the strings which he would answer me, and understand what he would say unto me. will he plead against me with his great power? no; but he would put strength in me. there the right might dispute with him; so should i be delivered forever from my criterion-lip. behold, i go forward, but he is not there; and backward, but i cannot perceive him: on the left hand, where he doth work, but i cannot behold him: he hideth himself on the right hand, that i cannot see him: but he knoweth the way that i take: when he hath tried me, i will come forth as gold. my foot-genital hath held his steps, his way have i kept, and not declined. neither have i gone back from the directive of his lips; i have esteemed the strings of his mouth more than my necessary food. but he is in one mind, and who can turn him? and what his self desireth, even that he doeth. for he performeth the thing that is appointed for me: and many such things are with him. therefore am i troubled at his presence: when i consider, i am afraid of him. for theory maketh my heart soft, and the almighty troubleth me: because i was not cut off before the darkness, neither hath he covered the darkness from my face-turnings. why, seeing times are not hidden from the almighty, do they that know him not see his days? some remove the landmarks; they violently take away flocks, and feed thereof. they drive away the ass of the fatherless, they take the widow's ox for a pledge. they turn the needy out of the way: the poor of the land hide themselves together.

behold, as wild asses in the place-of-word-desert, go they forth to their work; rising betimes for a prey: the place-of-word-desert yieldeth food for them and for their children. they reap every one his corn in the field: and they gather the vintage of the big-shot. they cause the naked to lodge without clothing, that they have no covering in the cold. they are wet with the showers of the mountains, and embrace the rock for want of a shelter. they pluck the fatherless from the breast, and take a pledge of the poor. they cause him to go naked without clothing, and they take away the sheaf from the hungry; which make oil within their walls, and tread their winepresses, and suffer thirst. men groan from out of the city, and the self of the wounded crieth out: yet theory layeth not folly to them. they are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. the murderer rising with the light killeth the poor and needy, and in the night is as a thief. the eye also of the adulterer waiteth for the twilight, saying, no eye will see me: and disguiseth his face-turnings. in the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. for the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. he is swift as the waters; their portion is cursed in the land: he beholdeth not the way of the vineyards. drought and heat consume the snow waters: so doth the grave-ask those which have missed. the womb will forget him; the worm will feed sweetly on him; he will be no more remembered; and wickedness will be broken as a tree. he visual-ra-toil entreateth the barren that beareth not: and doeth not good to the widow. he draweth also the mighty with his power: he riseth up, and no man is sure of life. though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways. they are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. and if it be not so now, who will make me a liar, and make my speech nothing worth? then answered fun-friend-bildad the swimmer-shuhite, and said, dominion and fear are with him, he doth complete in his high-places-death-stages. is there any number of his troops? and upon whom doth not his light arise? how then can man be rightified with theory? or how can he be clean that is born of a woman? behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. how much less man, that is a worm? and betweener of man, which is a worm? but father-enemy-ayyub answered and said, how hast thou helped him that is without power? how securest thou the arm that hath no strength? how hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? to whom hast thou uttered strings? and whose breath came from thee? dead things are formed from under the waters, and the inhabitants thereof. hell-ask is naked before him, and destruction hath no covering. he stretcheth out the north over the empty place, and hangeth the land upon nothing. he bindeth up the waters in his thick clouds; and the cloud is not rent under them. he holdeth back the face-turnings of his throne, and spreadeth his cloud upon it. he hath compassed the waters with bounds, until the day and night come to an end. the stands of namespaces tremble and are astonished at his reproof. he divideth the sea with his power, and by his understanding he hits through the proud. by his breath he hath garnished the namespaces; his hand hath formed the crooked serpent. lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand? moreover father-enemy-ayyub continued his parable, and said, as theory liveth, who hath taken away my crisis-lipping and the almighty, who hath vexed my self; all the while my breath is in me, and breath of the-

ory is in my nostrils; my lips will not speak wickedness, nor my tongue utter deceit. theory forbid that i should rightify you: till i die i will not remove mine integrity from me. my being right i hold fast, and will not let it go: my heart will not reproach me so long as i live. let mine enemy be as the big-shot, and he that riseth up against me as the unrighteous. for what is the hope of the hypocrite, though he hath gained, when theory taketh away his self? will theory hear his cry when trouble cometh upon him? will he delight himself in the almighty? will he always call upon theory? i will teach you by the hand of theory: that which is with the almighty will i not conceal. behold, all ye yourselves have seen it; why then are ye thus altogether vain? this is the portion of a big-shot man with theory, and the heritage of oppressors, which they will receive of the almighty. if his child-betweeners be multiplied, it is for the sword: and his offspring will not be satisfied with bread. those that remain of him will be buried in death: and his widows will not weep. though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the right will put it on and the innocent will divide the silver. he build-betweeneth his house as a moth, and as a booth that the keeper doth. the rich man will lie down, but he will not be added: he openeth his eyes, and he is not. terrors take hold on him as waters, a tempest stealeth him away in the night. the east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. for theory will cast upon him, and not spare: he would fain flee out of his hand. men will clap their hands at him, and will hiss him out of his place. surely there is a vein for the silver, and a place for gold where they fine it. iron is taken out of the earth, and brass is molten out of the stone. he setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. the flood breaketh out from the inhabitant; even the waters forgotten of the foot-genital: they are dried up, they are gone away from men. as for the land, out of it cometh bread: and under it is turned up as it were fire. the stones of it are the place of sapphires: and it hath dust of gold. there is a path which no fowl knoweth, and which the vulture's eye hath not seen: the shakhaz-lion's whelps have not trodden it, nor the thread-lion passed by it. he putteth forth his hand upon the rock; he overturneth the mountains by the roots. he cutteth out rivers among the rocks; and his eye seeth every precious thing. he bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. but where will wisdom be found? and where is the place of understanding? man knoweth not the price thereof; neither is it found in the land of the living. the depth saith, it is not in me: and the sea saith, it is not with me. it cannot be gotten for gold, neither will silver be weighed for the price thereof. it cannot be valued with the gold of ash-ophir, with the precious that-they-onyx, or the sapphire. the gold and the crystal cannot equal it: and the exchange of it will not be for items of fine gold. no mention will be made of coral, or of pearls: for the price of wisdom is above rubies. the topaz of cush-spindle-ethiopia will not equal it, neither will it be valued with pure gold. whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. destruction and death say, we have heard the fame thereof with our ears. theory understandeth the way thereof, and he knoweth the place thereof. for he looketh to the ends of the land, and seeth under the whole namespaces to do the weight for the winds; and he weigheth the waters by measure. when he did a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. and unto man he said, behold, the fear of vowelmovement-io-yeah, that is wisdom; and to depart from visual-ra-toil is understand-

ing. moreover father-enemy-ayyub continued his parable, and said, oh that i were as in months past, as in the days when theory preserved me; when his candle shined upon my head, and when by his light i walked through darkness; as i was in the days of my youth, when the secret of theory was upon my tent; when the almighty was yet with me, when my children were about me; when i washed my steps with butter, and the rock poured me out rivers of oil; when i went out to the gate through the city, when i prepared my seat in the street! the young men saw me, and hid themselves: and the aged arose, and stood up. the princes refrained talking, and laid their hand on their mouth. the nobles held their peace, and their tongue cleaved to the roof of their mouth. when the ear heard me, then it happy me; and when the eye saw me, it gave witness to me: because i delivered the poor that cried, and the fatherless, and him that had none to help him. the knee-pooling of him that was ready to perish came upon me: and i caused the widow's heart to sing for joy. i put on being right, and it clothed me: my crisis-lipping was as a robe and a diadem. i was eyes to the blind, and feet-genitalia was i to the stopskip-lame. i was a father to the poor: and the cause which i knew not i searched out. and i brake the jaws of the wicked, and plucked the spoil out of his teeth. then i said, i will die in my nest, and i will multiply my days as the sand. my root was spread out by the waters, and the dew lay all night upon my branch. my weight was fresh in me, and my bow was renewed in my hand. unto me men gave ear, and waited, and kept silence at my counsel. after my strings they stringed not again; and my speech dropped upon them. and they waited for me as for the rain; and they opened their mouth wide as for the latter rain. if i laughed on them, they stuck with it not; and the light of my countenance they cast not down. i chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners. but now they that are younger than i have me in derision, whose fathers i would have disdained to have set with the dogs of my flock. yea, whereto might the strength of their hands profit me, in whom old age was perished? for want and famine they were solitary; fleeing into the place-of-word-desert in former time desolate and waste. who cut up mallows by the bushes, and juniper roots for their meat. they were driven forth from among men, (they cried after them as after a thief;) to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. among the bushes they brayed; under the nettles they were gathered together. they were child-betweeners of fools, yea, child-betweeners of base men: they were viler than the land. and now am i their song, yea, i am their byword. they abhor me, they flee far from me, and spare not to spit in my face-turnings. because he hath loosed my cord, and afflicted me, they have also let loose the bride before me. upon my right hand rise the youth; they push away my feet-genitalia, and they raise up against me the ways of their destruction. they mar my path, they set forward my calamity, they have no helper. they came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. terrors are turned upon me: they pursue my self as the wind: and my welfare passeth away as a cloud. and now my self is poured out upon me; the days of affliction have taken hold upon me. my bones are pierced in me in the night season: and my sinews take no rest. by the great force of my disease is my garment changed: it bindeth me about as the collar of my coat. he hath cast me into the mire, and i am become like dust and ashes. i cry unto thee, and thou dost not hear me: i stand up, and thou regardest me not. thou art become cruel to me: with thy strong hand thou opposest thyself against me. thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance. for i know that thou wilt bring me to death, and

to the house appointed for all living. howbeit he will not stretch out his hand to the grave, though they cry in his destruction. did not i weep for him that was in trouble? was not my self grieved for the poor? when i looked for good, then visual-ra-toil came unto me: and when i waited for light, there came darkness. my bowels boiled, and rested not: the days of affliction prevented me. i went mourning without the sun: i stood up, and i cried in the witness-until. i am a brother to dragons, and a companion to owls. my skin is black upon me, and my bones are burned with heat. my harp also is turned to mourning, and my organ into the voice of them that weep. i made a covenant with mine eyes; why then should i think upon a maid? for what portion of theory is there from above? and what inheritance of the almighty from on high? is not destruction to the wicked? and a strange-substantial punishment to the workers of torment? doth not he see my ways, and count all my steps? if i have walked with wear-out-vanity, or if my foot-genital hath hastened to deceit; let me be weighed in an even balance that theory may know mine integrity. if my step hath turned out of the way, and mine heart walked after mine eyes, and if any blut hath cleaved to mine hands; then let me sow, and let another eat; yea, let my offspring be rooted out. if mine heart have been deceived by a woman, or if i have laid wait at my neighbour's opening; then let my woman grind unto another, and let others bow down upon her. for this is an heinous misappropriation; yea, it is an torment to be punished by the judges. for it is a fire that consumeth to destruction, and would root out all mine increase. if i did despise the cause of my worker or of my true-mum-maid, when they contended with me; what then will i do when theory riseth up? and when he visiteth, what will i answer him? did not he that did me in the womb do him? and did not one fashion us in the womb? if i have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as with a father, and i have guided her from my mother's womb); if i have seen any perish for want of clothing, or any poor without covering; if his loins have not knee-pooled me, and if he were not warmed with the fleece of my sheep; if i have lifted up my hand against the fatherless, when i saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. for destruction from theory was a terror to me, and by reason of his highness i could not endure. if i have made gold my hope, or have said to the fine gold, thou art my confidence; if i rejoice because my wealth was great, and because mine hand had gotten much; if i beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an torment to be punished by the judge: for i should have denied the theory that is above. if i rejoice at the destruction of him that hated me, or lifted up myself when visual-ra-toil found him: neither have i suffered my mouth to miss by wishing a curse to his self. if the men of my tent said not, oh that we had of his flesh-immersed! we cannot be satisfied. the stranger did not lodge in the street: but i opened my openings to the traveller. if i covered my crimes as earth-blood-madam by hiding mine torment in my bosom: did i fear a great multitude, or did the contempt of families terrify me, that i kept silence, and went not out of the opening? oh that one would hear me! behold, my desire is, that the almighty would answer me, and that mine adversary had written a book. surely i would take it upon my shoulder, and bind it as a crown to me. i would declare unto him the number of my steps; as a prince would i go near unto him. if my land cry against me, or that the furrows likewise thereof complain; if i have eaten the fruits thereof with-

out money, or have caused the owners thereof to lose their life: let thistles grow instead of wheat, and cockle instead of barley. the strings of father-enemy-ayyub are ended. so these three men ceased to answer father-enemy-ayyub, because he was right in his own eyes. then was kindled the wrath of he-my-theory-elihu betweener of barachel the scorn-buzite, of the kindred of ram: against father-enemy-ayyub was his wrath kindled, because he rightified himself rather than theory. also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned father-enemy-ayyub. now he-my-theory-elihu had waited till father-enemy-ayyub had stringed, because they were elder than he. when he-my-theory-elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. and he-my-theory-elihu betweener of barachel the scorn-buzite answered and said, i am young, and ye are very old; wherefore i was afraid, and durst not shew you mine opinion. i said, days should speak, and multitude of years should teach wisdom. but there is a breath in man: and the inspiration of the almighty giveth them understanding. great men are not always wise: neither do the aged understand crisis-lipping therefore i said, hearken to me; i also will shew mine opinion. behold, i waited for your strings; i gave ear to your reasons, whilst ye searched out what to say. yea, i attended unto you, and, behold, there was none of you that convinced father-enemy-ayyub, or that answered his strings: lest ye should say, we have found out wisdom: theory thrusteth him down, not man. now he hath not directed his strings against me: neither will i answer him with your speeches. they were amazed, they answered no more: they left off speaking. when i had waited, (for they stringed not, but stood still, and answered no more): i said, i will answer also my part, i also will shew mine opinion. for i am full of matter, breath within me constraineth me. behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. i will speak, that i may be refreshed: i will open my lips and answer. let me not, i pray you, accept any man's person, neither let me give flattering titles unto man. for i know not to give flattering titles; in so doing my dor would soon take me away. wherefore, father-enemy-ayyub, i pray thee, hear my speeches, and hearken to all my strings. behold, now i have opened my mouth, my tongue hath stringed in my mouth. my strings will be of the uprightness of my heart: and my lips will utter knowledge clearly. breath of theory hath did me, and the breath of the almighty hath given me life. if thou canst answer me, set thy strings in order before me, stand up. behold, i am according to thy wish in theory's stead: i also am formed out of the clay. behold, my terror will not make thee afraid, neither will my hand be heavy upon thee. surely thou hast spoken in mine hearing, and i have heard the voice of thy strings, saying, i am clean without crime, i am innocent; neither is there torment in me. behold, he findeth occasions against me, he counteth me for his enemy, he putteth my feet-genitalia in the stocks, he marketh all my paths. behold, in this thou art not right: i will answer thee, that theory is greater than man. why dost thou strive against him? for he giveth not account of any of his matters. for theory speaketh once, yea twice, yet man perceiveth it not. in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. he keepeth back his self from the pit, and his life from perishing by the sword. he is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his self dainty meat. his flesh-immersed is consumed away, that it cannot be seen; and his bones that were not seen stick out. yea, his self draweth near unto

the grave, and his life to the destroyers. if there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, deliver him from going down to the pit: i have found a out-of- his flesh-immersed will be fresher than a child's: he will return to the days of his youth: he will pray unto theory, and he will be favourable unto him: and he will see his face-turnings with joy: for he will render unto man his being right. he looketh upon men, and if any say, i have missed, and perverted that which was right, and it profited me not; he will deliver his self from going into the pit, and his life will see the light. lo, all these things worketh theory oftentimes with man, to bring back his self from the pit, to be enlightened with the light of the living. mark well, o father-enemy-ayyub, hearken unto me: hold thy peace, and i will speak. if thou hast anything to say, answer me: speak, for i desire to rightify thee. if not, hearken unto me: hold thy peace, and i will teach thee wisdom. furthermore he-my-theory-elihu answered and said, hear my strings, o ye wise men; and give ear unto me, ye that have knowledge. for the ear trieth strings, as the mouth tasteth meat. let us choose to us crisis-lipping let us know among ourselves what is good. for father-enemy-ayyub hath said, i am right: and theory hath taken away my crisis-lipping should i lie against my right? my wound is incurable without crime. what man is like father-enemy-ayyub, who drinketh up scorning like water? which goeth in company with the workers of torment, and walketh with big-shot men. for he hath said, it profiteth a man nothing that he should delight himself with theory. therefore hearken unto me ye men of understanding: far be it from theory, that he should do big-shotness; and from the almighty, that he should commit torment. for the work of a man will he render unto him, and cause every man to find according to his ways. yea, surely theory will not do big-shotly, neither will the almighty pervert crisis-lipping who hath given him a charge over the land? or who hath disposed the whole world? if he set his heart upon man, if he gather unto himself his breath and his breath; all flesh-immersed will perish together, and man will turn again unto dust. if now thou hast understanding, hear this: hearken to the voice of my strings. will even he that hateth right govern? and wilt thou condemn him that is most right? is it fit to say to a king, thou art big-shot? and to princes, ye are big-shot? how much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the doing of his hands. in a moment will they die, and the with-mum will be troubled at midnight, and pass away: and the mighty will be taken away without hand. for his eyes are upon the ways of man, and he seeth all his goings. there is no darkness, nor shadow of death, where the workers of torment may hide themselves. for he will not lay upon man more than right; that he should enter into crisis-lipping with theory. he will break in pieces mighty men without number, and set others in their stead. therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed. he striketh them as big-shot men in the open sight of others; because they turned back from him, and would not consider any of his ways: so that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted. when he giveth quietness, who then can make trouble? and when he hideth his face-turnings, who then can behold him? whether it be done against a nation, or against a man only: that the hypocrite king not, lest the with-mum be ensnared. surely it is meet to be said unto theory, i have borne chastisement, i will not offend any more: that which i see not teach thou me: if i have done torment, i will do no more. should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not i: therefore speak what thou

knowest. let men of understanding tell me, and let a wise man hearken unto me. father-enemy-ayyub hath stringed without knowledge, and his strings were without wisdom. my desire is that father-enemy-ayyub may be tried for ever because of his answers for wicked men. for he addeth dejection unto his miss he clappeth his hands among us, and multiplieth his strings against theory. he-my-theory-elihu spake moreover, and said, thinkest thou this to be right, that thou saidst, my being right is more than theory's? for thou saidst, what advantage will it be unto thee? and, what profit will i have, if i be cleansed from my miss i will answer thee, and thy companions with thee. look unto the namespaces, and see; and behold the clouds which are higher than thou. if thou sinnest, what doest thou against him? or if thy crimes be multiplied, what doest thou unto him? if thou be right, what giveth thou him? or what receiveth he of thine hand? thy big-shottedness may hurt a man as thou art; and thy being right may profit betweener of man. by reason of the multitude of oppressions they do the oppressed to cry: they cry out by reason of the arm of the mighty. but none saith, where is theory my dor, who giveth songs in the night; who teacheth us more than the beasts of the land, and maketh us wiser than the fowls of namespaces there they cry, but none giveth answer, because of the pride of visual-ra-toil men. surely theory will not hear wear-out-vanity, neither will the almighty regard it. although thou sayest no see him, yet judgment is before him; therefore trust thou in him. but now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity: therefore doth father-enemy-ayyub open his mouth in vain; he multiplieth strings without knowledge. he-my-theory-elihu also proceeded, and said, suffer me a little, and i will shew thee that i have yet to speak on theory's behalf. i will fetch my knowledge from afar, and will ascribe being right to my maker. for truly my strings will not be false: he that is impeccable in knowledge is with thee. behold, theory is mighty, and despiseth not any: he is mighty in strength and wisdom. he preserveth not the life of the big-shot: but giveth right to the poor. he withdraweth not his eyes from the right: but with kings are they on the throne; yea, he doth establish them forever, and they are exalted. and if they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and their crimes that they have exceeded. he openeth also their ear to discipline, and saith that they return from torment. if they obey and work for him, they will spend their days in prosperity, and their years in pleasures. but if they obey not, they will perish by the sword, and they will die without knowledge. but the hypocrites in heart heap up wrath: they cry not when he bindeth them. they die in youth, and their life is among the stained. he delivereth the poor in his affliction, and openeth their ears in oppression. even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy send-table should be full of fatness. but thou hast fulfilled the crisis-lipping of the big-shot: crisis-lipping and being right take hold on thee. because there is wrath, beware lest he take thee away with his stroke: then a great out-of cannot deliver thee. will he esteem thy riches? no, not gold, nor all the forces of strength. desire not the night, when with-mum are cut off in their place. take heed, regard not torment: for this hast thou chosen rather than affliction. behold, theory exalteth by his power: who teacheth like him? who hath enjoined him his way? or who can say, thou hast wrought torment? remember that thou magnify his work, which men behold. every man may see it; man may behold it afar off. behold, theory is great, and we know him not, neither can the number of his years be searched out. for he maketh small the drops of water: they pour down rain according to the vapour thereof: which the clouds do

drop and distil upon man abundantly. also can any understand the spreadings of the clouds, or the noise of his booth? behold, he spreadeth his light upon it, and covereth the bottom of the sea. for by them judgeth he the with-mum; he giveth meat in abundance, with clouds he covereth the light; and directeth it not to shine by the cloud that cometh betwixt. the noise thereof sheweth concerning it, the animal also concerning the vapour. at this also my heart trembleth, and is moved out of his place. hear attentively the noise of his voice, and the sound that goeth out of his mouth. he directeth it under the whole napespaces and his lightning for evers of the land. after it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. theory thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. for he saith to the snow, be thou on the land; likewise to the small rain, and to the great rain of his strength. he sealeth up the hand of every man; that all men may know his doing. then the beasts go into dens, and remain in their places. out of the south cometh the whirlwind: and cold out of the north. by the breath of theory frost is given: and the breadth of the waters is straitened. also by watering he wearieth the thick cloud: he scattereth his bright cloud: and it is turned round about by his counsels: that they may do whatsoever he directeth them upon the face-turnings of the world in the land. he causeth it to come, whether for correction, or for his land, or for mercy. hearken unto this, o father-enemy-ayyub: stand still, and consider the wondrous works of theory. dost thou know when theory disposed them, and caused the light of his cloud to shine? dost thou know the balancings of the clouds, the wondrous works of him which is impeccable in knowledge? how thy garments are warm, when he quieteth the land by the south wind? hast thou with him spread out the sky, which is strong, and as a molten looking glass? teach us what we will say unto him; for we cannot order our speech by reason of darkness. will it be told him that i speak? if a man speak, surely he will be swallowed up. and now men see not the bright light which is in the clouds: but the wind passeth, and cleanse them. fair weather cometh out of the north: with theory is terrible majesty. touching the almighty, we cannot find him out: he is excellent in power, and in crisis-lipping and in plenty of being right: he will not afflict. men do therefore fear him: he respecteth not any that are wise of heart. then vowelmovement-io-yeah answered father-enemy-ayyub out of the whirlwind, and said, who is this that darkeneth counsel by strings without knowledge? gird up now thy loins like a man; for i will demand of thee, and answer thou me. where wast thou when i laid the foundations of the land? declare, if thou hast understanding. who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the child-betweeners of theory shouted for joy? or who shut up the sea with openings, when it brake forth, as if it had issued out of the womb? when i made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed place, and set bars and openings, and said, hitherto will thou come, but no further: and here will thy proud sieves be stayed? hast thou directed the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the land, that the big-shots might be shaken out of it? it is turned as clay to the seal; and they stand as a garment. and from the big-shot their light is withholden, and the high arm will be broken. hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? have the gates of death been opened unto thee? or hast thou seen the openings of the shadow of death? hast thou per-

ceived the breadth of the land? declare if thou knowest it all. where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? knowest thou it, because thou wast then born? or because the number of thy days is great? hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which i have reserved against the time of trouble, against the day of battle and war? by what way is the light parted, which scattereth the east wind upon the land? who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the land, where no man is; on the place-of-word-desert, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? hath the rain a father? or who hath begotten the drops of dew? out of whose womb came the ice? and the hoary frost of namespaces who hath gendered it? the waters are hid as with a stone, and the face-turnings of the deep is frozen. canst thou bind the sweet influences of pleiades, or loose the bands of orion? canst thou bring forth mazzaroth in his season? or canst thou guide arcturus with his child-betweeners? knowest thou the ordinances of namespaces canst thou set the dominion thereof in the land? canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? canst thou send lightnings, that they may go and say unto thee, here we are? who hath put wisdom in the inward parts? or who hath given understanding to the heart? who can number the clouds in wisdom? or who can stay the bottles of namespaces when the dust groweth into hardness, and the clods cleave fast together? wilt thou hunt the prey for the lbia-lion? or fill the appetite of the kpir-young-lions, when they couch in their dens, and abide in the covert to lie in wait? who provideth for the raven his food? when his young ones cry unto theory, they wander for lack of meat. knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? canst thou number the months that they fulfil? or knowest thou the time when they bring forth? they bow themselves, they bring forth their young ones, they cast out their sorrows. their young ones are in good liking, they grow up with corn; they go forth, and return not unto them. who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house i have made the place-of-word-desert, and the barren land his dwellings. he scorneth the multitude of the city, neither regardeth he the crying of the driver. the range of the mountains is his look-after-pasture, and he searcheth after every green thing. will the unicorn be willing to work for thee, or abide by thy crib? canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? wilt thou stick with him, that he will bring home thy seed, and gather it into thy barn? gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? which leaveth her eggs in the land, and warmeth them in dust, and forgetteth that the foot-genital may crush them, or that the wild beast may break them. she is hardened against her young ones, as though they were not her's: her labour is in vain without fear; because theory hath deprived her of wisdom, neither hath he imparted to her understanding. what time she lifteth up herself on high, she scorneth the horse and his rider. hast thou given the horse strength? hast thou clothed his neck with thunder? canst thou do him afraid as a grasshopper? the glory of his nostrils is terrible. he paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. he mocketh at fear, and is not affrighted; neither turneth he back from the sword. the quiver rattleth against him, the

glittering spear and the shield. he swalloweth the ground with fierceness and rage: neither stick withth he that it is the sound of the mouthpiece-trumpet he saith among the trumpets, ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting. doth the hawk fly by thy wisdom, and stretch her wings toward the south? doth the eagle mount up at thy mouth, and make her nest on high? she dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. from thence she seeketh the prey, and her eyes behold afar off. her young ones also suck up blood: and where the slain are, there is she. moreover vowelmovement-io-yeah answered father-enemy-ayyub, and said, will he that contendeth with the almighty instruct him? he that reproveth theory, let him answer it. then father-enemy-ayyub answered vowelmovement-io-yeah, and said, behold, i am vile; what will i answer thee? i will lay mine hand upon my mouth. once have i stringed; but i will not answer: yea, twice; but i will proceed no further. then answered vowelmovement-io-yeah unto father-enemy-ayyub out of the whirlwind, and said, gird up thy loins now like a man: i will demand of thee, and declare thou unto me. wilt thou also disannul my crisis-lipping wilt thou condemn me, that thou mayest be right? hast thou an arm like theory? or canst thou thunder with a voice like him? deck thyself now with majesty and excellency; and array thyself with glory and beauty. cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. look on every one that is proud, and bring him low; and tread down the big-shots in their place. hide them in the dust together; and bind their face-turnings in secret. then will i also confess unto thee that thou own right hand can secure thee. behold now behemoth, which i did with thee; he eateth grass as an ox. lo now, his strength is in his loins, and his force is in the navel of his belly. he moveth his tail like a cedar: the sinews of his stones are wrapped together. his bones are as strong pieces of brass; his bones are like bars of iron. he is the chief of the ways of theory: he that did him can do his sword to approach unto him. surely the mountains bring him forth food, where all the beasts of the field play. he lieth under the shady trees, in the covert of the reed, and fens. the shady trees cover him with their shadow; the willows of the brook compass him about. behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up its-going-down-jordan into his mouth. he taketh it with his eyes: his nose pierceth through snares. canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? canst thou put an hook into his nose? or bore his jaw through with a thorn? will he make many supplications unto thee? will he speak soft strings unto thee? will he make a covenant with thee? wilt thou take him for a worker world? wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? will the companions make a banquet of him? will they part him among the merchants? canst thou fill his skin with barbed irons? or his head with fish spears? lay thine hand upon him, remember the battle, do no more. behold, the hope of him is in vain: will not one be cast down even at the sight of him? none is so fierce that dare stir him up: who then is able to stand before me? who hath prevented me, that i should repay him? whatsoever is under the whole namespaces is mine. i will not conceal his parts, nor his power, nor his comely proportion. who can discover the face-turnings of his garment? or who can come to him with his double bridle? who can open the openings of his face-turnings? his teeth are terrible round about. his scales are his pride, shut up together as with a close seal. one is so near to another, that no air can come between them. they are joined one to another, they stick together, that they cannot be sundered. by his neesings a light doth shine, and his eyes are like the eyelids of the morning, out

of his mouth go burning lamps, and sparks of fire leap out. out of his nostrils goeth smoke, as out of a seething pot or caldron. his breath kindleth coals, and a flame goeth out of his mouth. in his neck remaineth strength, and sorrow is turned into joy before him. the flakes of his flesh-immersed are joined together: they are firm in themselves; they cannot be moved. his heart is as firm as a stone; yea, as hard as a piece of the nether millstone. when he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. the sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. he esteemeth iron as straw, and brass as rotten wood. the arrow cannot make him flee: slingstones are turned with him into stubble. darts are counted as stubble: he laugheth at the shaking of a spear. sharp stones are under him: he spreadeth sharp pointed things upon the mire. he maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. he maketh a path to shine after him; one would think the deep to be hoary. upon earth there is not his like, who is did without fear. he beholdeth all high things: he is a king over all child-betweeners of pride. then father-enemy-ayyub answered vowelmovement-io-yeah, and said, i know that thou canst do every thing, and that no thought can be withholden from thee. who is he that hideth counsel without knowledge? therefore have i uttered that i understood not; things too wonderful for me, which i knew not. hear, i beseech thee, and i will speak: i will demand of thee, and declare thou unto me. i have heard of thee by the hearing of the ear: but now mine eye seeth thee. wherefore i abhor myself, and repent in dust and ashes. and it was so, that after vowelmovement-io-yeah had stringed these strings unto father-enemy-ayyub, vowelmovement-io-yeah said to my-theory-gold-eliphaz the south-temanite, my wrath is kindled against thee, and against thy two friends: for ye have not stringed of me the thing that is right, as my worker father-enemy-ayyub hath. therefore take unto you now seven bulls and seven rams, and go to my worker father-enemy-ayyub, and up-on for yourselves a up-on; and my worker father-enemy-ayyub will pray for you: for him will i accept: lest i deal with you after your folly, in that ye have not stringed of me the thing which is right, like my worker father-enemy-ayyub. so my-theory-gold-eliphaz the south-temanite and fun-friend-bildad the swimmer-shuhite and honk-zophar the delight-naamathite went, and did according as vowelmovement-io-yeah directed them: vowelmovement-io-yeah also accepted father-enemy-ayyub. and vowelmovement-io-yeah turned the captivity of father-enemy-ayyub, when he prayed for his friends: also vowelmovement-io-yeah gave father-enemy-ayyub twice as much as he had before. then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the visual-ra-toil that vowelmovement-io-yeah had brought upon him: every man also gave him a piece of money, and every one an earring of gold. so vowelmovement-io-yeah happy the latter end of father-enemy-ayyub more than his headstart: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. he had also seven child-betweeners and three child-betweenas. and he called the name-there of the first, jemima; and the name-there of the second, kezia; and the name-there of the third, kerenhappuch. and in all the land were no women found so fair as the child-betweenas of father-enemy-ayyub: and their father gave them inheritance among their brethren. after this lived father-enemy-ayyub an hundred and forty years, and saw his child-betweeners, and his child-betweeners' child-betweeners, even four generations. so father-enemy-ayyub died, being old and full of days.

the song-immersed of song-immerseds, which is complete-solomon's. let him kiss me with the kisses of his mouth: for thy love is better than wine. because of the savour of thy good ointments thy name-there is as ointment poured forth, therefore do the virgins love thee. draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. i am black, but comely, o ye child-betweenas of cast-complete-jerusalem, as the tents of pottery-kedar, as the curtains of complete-solomon. look not upon me, because i am black, because the sun hath looked upon me: my mother's child-betweeners were angry with me; they made me the keeper of the vineyards; but mine own vineyard have i not kept. tell me, o thou whom my self loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should i be as one that turneth aside by the flocks of thy companions? if thou know not, o thou fairest among women, go thy way forth by the foot-genitalsteps of the flock, and feed thy kids beside the watchers' tents. i have compared thee, o my visual-ra-toil-love, to a company of horses in firawn's chariots. thy cheeks are comely with rows of jewels, thy neck with chains of gold. we will do thee borders of gold with studs of silver. while the king sitteth at his table, my spikenard sendeth forth the smell thereof. a bundle of myrrh is my well-beloved unto me; he will lie all night betwixt my breasts. my beloved is unto me as a cluster of camphire in the vineyards of eye-well-of-my-garden-engedi. behold, thou art fair, my rellove; behold, thou art fair; thou hast doves' eyes. behold, thou art fair, my beloved, yea, pleasant: also our bed is green. the beams of our house are cedar, and our rafters of fir. i am the rose of sing-watch-sharon, and the lily of the valleys. as the lily among thorns, so is my visual-ra-toil-love among the child-betweenas. as the apple tree among the trees of the wood, so is my beloved among the child-betweeners. i sat down under his shadow with great delight, and his fruit was sweet to my taste. he brought me to the banqueting house, and his banner over me was love. stay me with flagons, comfort me with apples: for i am sick of love. his left hand is under my head, and his right hand doth embrace me. i charge you, o ye child-betweenas of cast-complete-jerusalem, by the roses, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. the voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. my beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. my beloved spake, and said unto me, rise up, my visual-ra-toil-love, my fair one, and come away. for, lo, the winter is past, the rain is over and gone; the flowers appear on the land; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. arise, my visual-ra-toil-love, my fair one, and come away. o my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. my beloved is mine, and i am his: he feedeth among the lilies. until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of bether. by night on my bed i sought him whom my self loveth: i sought him, but i found him not. i will rise now, and go about the city in the streets, and in the broad ways i will seek him whom my self loveth: i sought him, but i found him not. the watchmen that go about the city found me; to whom i said, saw ye him whom my self loveth? it was but a little that i passed from them, but i found him whom my self loveth: i held

him, and would not let him go, until i had brought him into my mother's house, and into the chamber of her that bright-conceived me. i charge you, o ye child-betweenas of cast-complete-jerusalem, by the roses, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. who is this that cometh out of the place-of-word-desert like pillars of smoke, perfumed with myrrh and white-frankincense, with all powders of the merchant? behold his bed, which is complete-solomon's; threescore valiant men are about it, of the valiant of immersed-to-theory-israel. they all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night. king complete-solomon did himself a chariot of the wood of build-white-lebanon. he hid the stands thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the child-betweenas of cast-complete-jerusalem. go forth, o ye child-betweenas of mark-zion, and behold king complete-solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. behold, thou art fair, my visual-ra-toil-love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount roll-until-gilead. thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. thy lips are like a thread of two caterpillars, and thy speech is comely: thy possibility-halls are like a piece of a pomegranate within thy locks. thy neck is like the tower of dude-dawud build-between for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. thy two breasts are like two young roes that are twins, which feed among the lilies. until the day break, and the shadows flee away, i will get me to the mountain of myrrh, and to the hill of white-frankincense. thou art all fair, my visual-ra-toil-love; there is no spot in thee. come with me from build-white-lebanon, my spouse, with me from build-white-lebanon: look from the top of agreement-amana, from the top of tooth-meadow-shenir and fishing-net-hermon, from the gather-lions' dens, from the mountains of the leopards. thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. how fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all scents! thy lips, o my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of build-white-lebanon. a garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of white-frankincense; myrrh and aloes, with all the chief scents: a fountain of gardens, a well of living waters, and streams from build-white-lebanon. awake, o north wind; and come, thou south; blow upon my garden, that the scents thereof may flow out. let my beloved come into his garden, and eat his pleasant fruits. i am come into my garden, my sister, my spouse: i have gathered my myrrh with my spice; i have eaten my honeycomb with my honey; i have drunk my wine with my milk: eat, o friends; drink, yea, drink abundantly, o beloved. i sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my rellove, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. i have put off my coat; how will i put it on i have washed my feet-genitalia; how will i cease them? my beloved put in his hand by the hole of the opening, and my bowels were moved for him. i rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. i opened

to my beloved; but my beloved had withdrawn himself, and was gone: my self failed when he stringed: i sought him, but i could not find him; i called him, but he gave me no answer. the watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. i charge you, o child-betweenas of cast-complete-jerusalem, if ye find my beloved, that ye tell him, that i am sick of love. what is thy beloved more than another beloved, o thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? my beloved is white and ruddy, the chiefest among ten thousand. his head is as the most fine gold, his locks are bushy, and black as a raven. his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. his cheeks are as a bed of scents, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. his hands are as gold rings set with the chrysolite-aquamarine-tarshish: his belly is as bright ivory overlaid with sapphires. his legs are as stands of marble, set upon sockets of fine gold: his countenance is as build-white-lebanon, excellent as the cedars. his mouth is most sweet: yea, he is altogether lovely. this is my beloved, and this is my friend, o child-betweenas of cast-complete-jerusalem. whither is thy beloved gone, o thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. my beloved is gone down into his garden, to the beds of scents, to feed in the gardens, and to gather lilies. i am my beloved's, and my beloved is mine: he feedeth among the lilies. thou art beautiful, o my love, as want-placate-solve-tirzah, comely as cast-complete-jerusalem, terrible as an army with banners. turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from roll-until-gilead. thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. as a piece of a pomegranate are thy possibility-halls within thy locks. there are threescore queens, and fourscore concubines, and virgins without number. my dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. the child-betweenas saw her, and happy her; yea, the queens and the concubines, and they raved her. who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? i went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. or ever i was aware, my self made me like the chariots of amminadib. return, return, o payed-up-shulamite; return, return, that we may look upon thee. what will ye see in the payed-up-shulamite? as it were the company of two troops. how beautiful are thy feet-genitalia with shoes, o prince's daughter-housa the joints of thy thighs are like jewels, the doing of the hands of a cunning doingman. thy navel is like a round den-goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. thy two breasts are like two young roes that are twins. thy neck is as a tower of ivory; thine eyes like the fishpools in score-supposition-heshbon, by the gate of aged-daughter-bathrabim: thy nose is as the tower of build-white-lebanon which looketh toward blood-bag-damascus. thine head upon thee is like damp-unripe-grain-carmel, and the hair of thine head like purple; the king is held in the galleries. how fair and how pleasant art thou, o love, for delights! this thy stature is like to a palm tree, and thy breasts to clusters of grapes. i said, i will go up to the palm tree, i will take hold of the boughs thereof: now also thy breasts will be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. i am my beloved's, and his desire is toward me. come, my

beloved, let us go forth into the field; let us lodge in the villages. let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will i give thee my loves. the mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which i have laid up for thee, o my beloved. o that thou wert as my brother, that sucked the breasts of my mother! when i should find thee without, i would kiss thee; yea, i should not be despised. i would lead thee, and bring thee into my mother's house, who would instruct me: i would cause thee to drink of spiced wine of the juice of my pomegranate. his left hand should be under my head, and his right hand should embrace me. i charge you, o child-betweenas of cast-complete-jerusalem, that ye stir not up, nor awake my love, until he please. who is this that cometh up from the place-of-word-desert, leaning upon her beloved? i raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave-ask: the coals thereof are coals of fire, which hath a most vehement flame. many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned. we have a little sister, and she hath no breasts: what will we do for our sister in the day when she will be stringed for? if she be a wall, we will build-between upon her a palace of silver: and if she be an opening, we will inclose her with boards of cedar. i am a wall, and my breasts like towers: then was i in his eyes as one that found favour. complete-solomon had a vineyard at husband-plenty-baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. my vineyard, which is mine, is before me: thou, o complete-solomon, must have a thousand, and those that keep the fruit thereof two hundred. thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of scents.

now it came to pass in the days when the criterion-lips ruled, that there was a famine in the land. and a certain man of bethlehem judah went to sojourn in the country of from-father-moab, he, and his woman, and his two child-betweeners. and the name-there of the man was theory-my-king-moloch-elimelech, and the name-there of his woman pleasant-naomi, and the name-there of his two child-betweeners sickness-mahlon and annihilation-chilion, gray-fruitful-ephrahtites of bethlehem judah. and they came into the country of from-father-moab, and continued there. and theory-my-king-moloch-elimelech pleasant-naomi's man died; and she was left, and her two child-betweeners. and they took them women of the women of from-father-moab; the name-there of the one was drip-orpah, and the name-there of the other foresight-ruth: and they dwelled there about ten years. and sickness-mahlon and annihilation-chilion died also both of them; and the woman was left of her two child-betweeners and her man. then she arose with her daughters in law, that she might return from the country of from-father-moab: for she had heard in the country of from-father-moab how that vowelmovement-io-yeah had visited his with-mum in giving them bread. wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of know-hand-judah. and pleasant-naomi said unto her two daughters in law, go, return each to her mother's house: vowelmovement-io-yeah deal kindly with you, as ye have dealt with the dead, and with me. vowelmovement-io-yeah grant you that ye may find rest, each of you in the house of her man. then she kissed them; and they lifted up their voice, and wept. and they said unto her, surely we will return with thee unto thy with-mum. and pleasant-naomi said, turn again, my daughters: why will ye go with me? are there yet any more child-betweeners in my womb, that they may be your mans? turn again, my daughters, go your way; for i am too old to have an man. if i should say, i have hope, if i should have an man also to night, and should also bear child-betweeners; would ye tarry for them till they were grown? would ye stay for them from having mans? nay, my daughters; for it grieveth me much for your sakes that the hand of vowelmovement-io-yeah is gone out against me, and they lifted up their voice, and wept again: and drip-orpah kissed her mother in law; but foresight-ruth clave unto her. and she said, behold, thy sister in law is gone back unto her with-mum, and unto her theory: return thou after thy sister in law. and foresight-ruth said, entreat me not to leave thee, or to return from following after thee: for whither thou goest, i will go; and where thou lodgest, i will lodge: thy with-mum will be my with-mum, and thy theory my theory: where thou diest, will i die, and there will i be buried: vowelmovement-io-yeah do so to me, and more also, if ought but death part thee and me. when she saw that she was stedfastly minded to go with her, then she left speaking unto her. so they two went until they came to bread-house-bethlehem. and it came to pass, when they were come to bread-house-bethlehem, that all the city was moved about them, and they said, is this pleasant-naomi? and she said unto them, call me not pleasant-naomi, call me bitter-merry-mara for the almighty hath dealt very bitterly with me. i went out full and vowelmovement-io-yeah hath brought me home again empty: why then call ye me pleasant-naomi, seeing vowelmovement-io-yeah hath testified against me, and the almighty hath afflicted me? so pleasant-naomi returned, and foresight-ruth the from-father-moabite, her daughter in law, with her, which returned out of the country of from-father-moab: and they came to bread-house-bethlehem in the beginning of barley harvest. and pleasant-naomi had a kinsman of her man's, a mighty man of wealth, of the family of theory-

my-king-moloch-elimelech; and his name-there was in-goat-strength-boaz. and foresight-ruth the from-father-moabite said unto pleasant-naomi, let me now go to the field, and glean ears of corn after him in whose sight i will find grace. and she said unto her, go, my daughter-housa and she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto in-goat-strength-boaz, who was of the kindred of theory-my-king-moloch-elimelech. and, behold, in-goat-strength-boaz came from bread-house-bethlehem, and said unto the reapers, vowelmovement-io-yeah be with you. and they answered him, vowelmovement-io-yeah knee-pool thee. then said in-goat-strength-boaz unto his servant that was set over the reapers, whose damsel is this? and the servant that was set over the reapers answered and said, it is the from-father-moabite's damsel that came back with pleasant-naomi out of the country of from-father-moab: and she said, i pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. then said in-goat-strength-boaz unto foresight-ruth, hearest thou not, my daughter-housa go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have i not charged the young men that they will not touch thee? and when thou art athirst, go unto the items, and drink of that which the young men have drawn. then she fell on her face-turnings, and bowed herself to the ground, and said unto him, why have i found grace in thine eyes, that thou shouldst take knowledge of me, seeing i am a stranger? and in-goat-strength-boaz answered and said unto her, it hath fully been showed me, all that thou hast done unto thy mother in law since the death of thine man: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a with-mum which thou knewest not heretofore. vowelmovement-io-yeah recompense thy work, and a full reward be given thee of vowelmovement-io-yeah theory of immersed-to-theory-israel, under whose wings thou art come to trust. then she said, let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast stringed friendly unto thine handmaid, though i be not like unto one of thine handmaidens. and in-goat-strength-boaz said unto her, at mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. and she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. and when she was risen up to glean, in-goat-strength-boaz directed his young men, saying, let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. so she gleaned in the field until even, and beat out that she had gleaned: and it was about an tired-ephah of barley. and she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. and her mother in law said unto her, where hast thou gleaned to day? and where wroughtest thou? happy be he that did take knowledge of thee. and she showed her mother in law with whom she had wrought, and said, the man's name-there with whom i wrought to day is in-goat-strength-boaz. and pleasant-naomi said unto her daughter in law, happy be he of vowelmovement-io-yeah, who hath not left off his kindness to the living and to the dead. and pleasant-naomi said unto her, the man is near of kin unto us, one of our next kinsmen. and foresight-ruth the from-father-moabite said, he said unto me also, thou wilt keep fast by my young men, until they have ended all my harvest. and pleasant-naomi said unto foresight-ruth her daughter in law, it is good, my

daughter-housa that thou go out with his maidens, that they meet thee not in any other field. so she kept fast by the maidens of in-goat-strength-boaz to glean for ever of barley harvest and of wheat harvest; and dwelt with her mother in law. then pleasant-naomi her mother in law said unto her, my daughter-housa will i not seek rest for thee, that it may be well with thee? and now is not in-goat-strength-boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to night in the threshing-floor. wash thyself therefore, and use-anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he will have done eating and drinking. and it will be, when he lieth down, that thou wilt mark the place where he will lie, and thou wilt go in, and uncover his feet-genitalia, and lay thee down; and he will tell thee what thou wilt do. and she said unto her, all that thou sayest unto me i will do. and she went down unto the floor, and did according to all that her mother in law bade her. and when in-goat-strength-boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet-genitalia, and laid her down. and it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet-genitalia. and he said, who art thou? and she answered, i am foresight-ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. and he said, happy be thou of vowelmovement-io-yeah, my daughter-housa for thou hast showed more kindness in the latter end than at the headstart, inasmuch as thou followst not young men, whether poor or rich. and now, my daughter-housa fear not; i will do to thee all that thou requirest: for all the city of my with-mum doth know that thou art a virtuous woman. and now it is true that i am thy near kinsman: howbeit there is a kinsman nearer than i. tarry this night, and it will be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will i do the part of a kinsman to thee, as vowelmovement-io-yeah liveth: lie down until the morning. and she lay at his feet-genitalia until the morning: and she rose up before one could know another. and he said, let it not be known that a woman came into the floor. also he said, bring the breaker that thou hast upon thee, and hold it. and when she held it, he measured six measures of barley, and laid it on her: and she went into the city. and when she came to her mother in law, she said, who art thou, my daughter-housa and she told her all that the man had done to her. and she said, these six measures of barley gave he me; for he said to me, go not empty unto thy mother in law. then said she, sit still, my daughter-housa until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. then went in-goat-strength-boaz up to the gate, and sat him down there: and, behold, the kinsman of whom in-goat-strength-boaz stringed came by; unto whom he said, ho, such a one! turn aside, sit down here. and he turned aside, and sat down. and he took ten men of the elders of the city, and said, sit ye down here. and they sat down. and he said unto the kinsman, pleasant-naomi, that is come again out of the country of from-father-moab, selleth a parcel of land, which was our brother theory-my-king-moloch-elimelech's: and i thought to advertise thee, saying, buy it before the inhabitants, and before the elders of my with-mum. if thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that i may know: for there is none to redeem it beside thee; and i am after thee. and he said, i will redeem it. then said in-goat-strength-boaz, what day thou buyest the field of the hand of pleasant-naomi, thou must buy it also of foresight-ruth the from-father-moabite, the woman of the dead,

to raise up the name-there of the dead upon his inheritance. and the kinsman said, i cannot redeem it for myself, lest i mar mine own inheritance: redeem thou my right to thyself; for i cannot redeem it. now this was the manner in former time in immersed-to-theory-israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a witness in immersed-to-theory-israel. therefore the kinsman said unto in-goat-strength-boaz, buy it for thee. so he drew off his shoe. and in-goat-strength-boaz said unto the elders, and unto all the with-mum, ye are witnesses this day, that i have bought all that was theory-my-king-moloch-elimelech's, and all that was annihilation-chilion's and sickness-mahlon's, of the hand of pleasant-naomi. moreover foresight-ruth the from-father-moabite, the woman of sickness-mahlon, have i purchased to be my woman, to raise up the name-there of the dead upon his inheritance, that the name-there of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day, and all the with-mum that were in the gate, and the elders, said, we are witnesses. vowelmovement-io-yeah do the woman that is come into thine house like ewe-rachel and like tired-leah, which two did build-between the house of immersed-to-theory-israel: and do thou worthily in gray-fruited-ephraim, and be famous in bread-house-bethlehem: and let thy house be like the house of break-pharez, whom date-palm-tamar bare unto know-hand-judah, of the seed which vowelmovement-io-yeah will give thee of this young woman. so in-goat-strength-boaz took foresight-ruth, and she was his woman: and when he went in unto her, vowelmovement-io-yeah gave her conception, and she bare a child-betweenner and the women said unto pleasant-naomi, happy be vowelmovement-io-yeah, which hath not left thee this day without a kinsman, that his name-there may be famous in immersed-to-theory-israel. and he will be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven child-betweenners, hath born him. and pleasant-naomi took child, and laid it in her bosom, and became nurse unto it. and the women her neighbors gave it a name-there saying, there is a child-betweenner born to pleasant-naomi; and they called his name-there worker-obed he is the father of secure-jesse, the father of dude-dawud. now these are the generations of break-pharez: break-pharez begat courtyard-hezron, and courtyard-hezron begat high-ram, and high-ram begat my-people-contribute-aminadab, and my-people-contribute-aminadab begat pioneer-nahshon, and pioneer-nahshon begat complete-salmon, and complete-salmon begat in-goat-strength-boaz, and in-goat-strength-boaz begat worker-obed and worker-obed begat secure-jesse, and secure-jesse begat dude-dawud.

how doth the city sit solitary, that was full of with-mum! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! she weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. know-hand-judah is gone into captivity because of affliction, and because of great work: she dwelleth among the nations, she findeth no rest: all her persecutors overtook her between the straits. the ways of mark-zion do mourn, because none come to the solemn feasts: all her gates are desolate: her darkener-server sigh, her virgins are afflicted, and she is in bitterness. her adversaries are the chief, her enemies prosper; for vowelmovement-io-yeah hath afflicted her for the multitude of her crimes: her children are gone into captivity before the enemy. and from the daughter-housa of mark-zion all her beauty is departed: her princes are become like harts that find no look-after-pasture, and they are gone without strength before the pursuer. cast-complete-jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her with-mum fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sevenths. cast-complete-jerusalem hath grievously missed; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. her stainedness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. vowelmovement-io-yeah, behold my affliction: for the enemy hath magnified himself. the adversary hath spread out his hand upon all her pleasant things: for she hath seen that the nations entered into her perfected, whom thou didst direct that they should not enter into thy congregation. all her with-mum sigh, they seek bread; they have given their pleasant things for meat to relihawah the self: see, vowelmovement-io-yeah, and consider; for i am become vile. is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith vowelmovement-io-yeah hath afflicted me in the day of his fierce anger. from above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet-genitalia, he hath turned me back: he hath made me desolate and faint all the day. the yoke of my crimes is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, vowelmovement-io-yeah hath delivered me into their hands, from whom i am not able to rise up. vowelmovement-io-yeah hath trodden under foot-genital all my mighty men in the nearin of me: he hath called an assembly against me to crush my young men: vowelmovement-io-yeah hath trodden the virgin, the daughter-housa of know-hand-judah, as in a winepress. for these things i weep; mine eye, mine eye runneth down with water, because the comforter that should relihawah my self is far from me: my child-betweeners are desolate, because the enemy prevailed. mark-zion spreadeth forth her hands, and there is none to comfort her: vowelmovement-io-yeah hath directed concerning heel-topple-yakub, that his adversaries should be round about him: cast-complete-jerusalem is as a menstruous woman among them. vowelmovement-io-yeah is right; for i have rebelled against his mouth: hear, i pray you, all with-mum, and behold my sorrow: my virgins and my young men are gone into captivity. i called for my lovers, but they deceived me: my darkener-server and mine elders gave up the breath in the city, while they sought their meat to relihawah their selfs. behold, vowelmovement-io-yeah; for i am in distress: my bowels are troubled; mine heart is

turned within me; for i have grievously rebelled: abroad the sword bereaveth, at home there is as death. they have heard that i sigh: there is none to comfort me: all mine enemies have heard of my visual-ra-toil; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they will be like unto me. let all their visual-ra-toilness come before thee; and do unto them, as thou hast done unto me for all my crimes: for my sighs are many, and my heart is faint. how hath vowelmovement-io-yeah covered the daughter-housa of mark-zion with a cloud in his anger, and cast down from namespaces unto the land the beauty of immersed-to-theory-israel, and remembered not his foot-genitalstool in the day of his anger! vowelmovement-io-yeah hath swallowed up all the habitations of heel-topple-yakub, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter-housa of know-hand-judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof. he hath cut off in his fierce anger all the ray-horn of immersed-to-theory-israel: he hath drawn back his right hand from before the enemy, and he burned against heel-topple-yakub like a flaming fire, which devoureth round about. he hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tent of the daughter-housa of mark-zion: he poured out his fury like fire. vowelmovement-io-yeah was as an enemy: he hath swallowed up immersed-to-theory-israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter-housa of know-hand-judah mourning and lamentation. and he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: vowelmovement-io-yeah hath caused the solemn feasts and sevenths to be forgotten in mark-zion, and hath despised in the indignation of his anger the king and the darkener-server vowelmovement-io-yeah hath cast off his butcher-place, he hath abhorred his perfected, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the alpha-beit-house of vowelmovement-io-yeah, as in the day of a solemn feast. vowelmovement-io-yeah hath purposed to destroy the wall of the daughter-housa of mark-zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the corpse-nations: the drops-of-teaching-torah is no more; her bringers also find no vision from vowelmovement-io-yeah. the elders of the daughter-housa of mark-zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of cast-complete-jerusalem hang down their heads to the ground. mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the land, for the destruction of the daughter-housa of my with-mum; because children and the sucklings swoon in the streets of the city. they say to their mothers, where is corn and wine? when they swooned as the wounded in the streets of the city, when their self was poured out into their mothers' bosom. what thing will i take to witness for thee? what thing will i liken to thee, o daughter-housa of cast-complete-jerusalem? what will i equal to thee, that i may comfort thee, o virgin daughter-housa of mark-zion? for thy breach is great like the sea: who can heal thee? thy bringers have seen vain and foolish things for thee: and they have not discovered thine torment, to turn away thy captivity; but have seen for thee false burdens and causes of between-me-banishment. all that pass by clap their hands at thee; they hiss and wag their head at the daughter-housa of cast-complete-jerusalem, saying, is this the

city that men call the perfection of beauty, the joy of the whole land? all thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, we have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. vowelmovement-io-yeah hath done that which he had devised; he hath fulfilled his string that he had directed in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the ray-horn of thine adversaries, their heart cried unto vowelmovement-io-yeah, o wall of the daughter-housa of mark-zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. arise, cry out in the night: in the headstart of the watches pour out thine heart like water before the face-turnings of vowelmovement-io-yeah: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. behold, vowelmovement-io-yeah, and consider to whom thou hast done this. will the women eat their fruit, and children of a span long? will the darkener-server and the bringer be slain in the perfected of the lord? the young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied. thou hast called as in a solemn day my terrors round about, so that in the day of vowelmovement-io-yeah's anger none escaped nor remained: those that i have swaddled and brought up hath mine enemy consumed. i am the man that hath seen affliction by the rod of his wrath. he hath led me, and brought me into darkness, but not into light. surely against me is he turned; he turneth his hand against me all the day. my flesh-immersed and my skin hath he made old; he hath broken my bones. he hath build-between against me, and compassed me with gall and travail. he hath set me in dark places, as they that be dead of old. he hath hedged me about, that i cannot get out: he hath made my chain heavy. also when i cry and shout, he shutteth out my prayer. he hath inclosed my ways with hewn stone, he hath made my paths crooked. he was unto me as a bear lying in wait, and as a gather-lion in secret places. he hath turned aside my ways, and pulled me in pieces: he hath made me desolate. he hath bent his bow, and set me as a mark for the arrow. he hath caused the arrows of his quiver to enter into my reins. i was a derision to all my with-mum; and their song all the day. he hath filled me with bitterness, he hath made me drunken with wormwood. he hath also broken my teeth with gravel stones, he hath covered me with ashes. and thou hast removed my self far off from complete: i forgot prosperity. and i said, my strength and my hope is perished from vowelmovement-io-yeah: remembering mine affliction and my misery, the wormwood and the gall. my self hath them still in remembrance, and is humbled in me. this i recall to my mind, therefore have i hope. it is of vowelmovement-io-yeah's mercies that we are not consumed, because his compassions fail not. they are new every morning: great is thy sticking-withfulness. vowelmovement-io-yeah is my portion, saith my self; therefore will i hope in him. vowelmovement-io-yeah is good unto them that wait for him, to the self that seeketh him. it is good that a man should both hope and quietly wait for the securing of vowelmovement-io-yeah. it is good for a man that he bear the yoke of his youth. he sitteth alone and keepeth silence, because he hath borne it upon him. he putteth his mouth in the dust; if so be there may be hope. he giveth his cheek to him that hits him: he is filled full with reproach. for vowelmovement-io-yeah will not cast off to world: but though he cause grief, yet will he have compassion according to the multitude of his mercies. for he doth not afflict willingly nor grihawah child-betweeners of men. to crush under his feet-genitalia all the pris-

oners of the land. to turn aside the right of a man before the face-turnings of the most high, to subvert a man in his cause, vowelmovement-io-yeah approveth not. who is he that saith, and it cometh to pass, when the lord directs it not? out of the mouth of the most high proceedeth not visual-ra-toil and good? wherefore doth a living man complain, a man for the punishment of his misses? let us search and try our ways, and turn again to vowelmovement-io-yeah. let us lift up our heart with our hands unto theory in the namespaces. we have transgressed and have rebelled: thou hast not pardoned. thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. thou hast covered thyself with a cloud, that our prayer should not pass through. thou hast made us as the offscouring and refuse in the nearin of the with-mum. all our enemies have opened their mouths against us. fear and a snare is come upon us, desolation and destruction. mine eye runneth down with rivers of water for the destruction of the daughter-housa of my with-mum. mine eye tricketh down, and ceaseth not, without any intermission. till vowelmovement-io-yeah look down, and behold from namespaces mine eye affecteth mine heart because of all the child-betweenas of my city. mine enemies chased me sore, like a bird, without cause. they have cut off my life in the dungeon, and cast a stone upon me. waters flowed over mine head; then i said, i am cut off. i called upon thy name-there vowelmovement-io-yeah, out of the low dungeon. thou hast heard my voice: hide not thine ear at my breathing, at my cry. thou drewest near in the day that i called upon thee: thou saidst, fear not. vowelmovement-io-yeah, thou hast pleaded the causes of my self; thou hast redeemed my life. vowelmovement-io-yeah, thou hast seen my wrong: criterion-lip thou my cause. thou hast seen all their vengeance and all their imaginations against me. thou hast heard their reproach, vowelmovement-io-yeah, and all their imaginations against me; the lips of those that rose up against me, and their device against me all the day. behold their sitting down, and their rising up; i am their musick. render unto them a recompence, vowelmovement-io-yeah, according to the doing of their hands. give them sorrow of heart, thy curse unto them. persecute and destroy them in anger from under the namespaces of vowelmovement-io-yeah. how is the gold become dim! how is the most fine gold changed! the stones of the perfected are poured out in the top of every street. the precious child-betweeners of mark-zion, comparable to fine gold, how are they esteemed as earthen pitchers, the doing of the hands of the potter! even the sea monsters draw out the breast, they give suck to their young ones: the daughter-housa of my with-mum is become cruel, like the ostriches in the place-of-word-desert. the tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. they that did feed delicately are desolate in the streets: they that were brought up in two caterpillars embrace dunghills. for the punishment of the torment of the daughter-housa of my with-mum is greater than the punishment of the miss of splint-blood-sodom, that was overthrown as in a moment, and no hands stayed on her. her separate-nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick. they that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. the hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter-housa of my with-mum. vowelmovement-io-yeah hath accomplished his fury; he hath poured out his fierce anger, and

hath kindled a fire in mark-zion, and it hath devoured the foundations thereof. the kings of the land, and all the inhabitants of the world, would not have stuck with that the adversary and the enemy should have entered into the gates of cast-complete-jerusalem. for the misses of her bringers, and the seasons of her darkener-server, that have shed the blood of the right in the nearin of her, they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments. they cried unto them, depart ye; it is stained; depart, depart, touch not: when they fled away and wandered, they said among the nations, they will no more sojourn there. the anger of vowelmovement-io-yeah hath divided them; he will no more regard them: they respected not the persons of the darkener-server, they favoured not the elders. as for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not secure us. they hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. our persecutors are swifter than the eagles of the namespaces they pursued us upon the mountains, they laid wait for us in the place-of-word-desert. the breath of our nostrils, the use-anointed of vowelmovement-io-yeah, was taken in their pits, of whom we said, under his shadow we will live among the nations. rejoice and be glad, o daughter-housa of man-red-edom, that dwellest in the land of goose-uz the cup also will pass through unto thee: thou wilt be drunken, and will make thyself naked. the punishment of thine torment is accomplished, o daughter-housa of mark-zion; he will no more carry thee away into captivity: he will visit thine torment, o daughter-housa of man-red-edom; he will discover thy misses. remember, vowelmovement-io-yeah, what is come upon us: consider, and behold our reproach. our inheritance is turned to strangers, our houses to aliens. we are orphans and fatherless, our mothers are as widows. we have drunken our water for money; our wood is sold unto us. our necks are under persecution: we labour, and have no rest. we have given the hand to the narrows-cre-ate-mizraim-egyptians, and to the pine-song-immersed-syrians, to be satisfied with bread. our fathers have missed, and are not; and we have borne their seasons. workers have ruled over us: there is none that doth deliver us out of their hand. we gat our bread with the peril of our lives because of the sword of the place-of-word-desert. our skin was black like an oven because of the terrible famine. they ravished the women in mark-zion, and the maids in the cities of know-hand-judah. princes are hanged up by their hand: the face-turnings of elders were not honoured. they took the young men to grind, and children fell under the wood. the elders have ceased from the gate, the young men from their musick. the joy of our heart is ceased; our dance is turned into mourning. the crown is fallen from our head: woe unto us, that we have missed! for this our heart is faint; for these things our eyes are dim. because of the mountain of mark-zion, which is desolate, the foxes walk upon it. thou, vowelmovement-io-yeah, remainest to world; thy throne from generation to generation. wherefore dost thou forget us forever, and forsake us so long time? turn thou us unto thee, vowelmovement-io-yeah, and we will be turned; renew our days as of old. but thou hast utterly rejected us; thou art very wroth against us.

the strings of the preacher, betweneer of dude-dawd, king in cast-complete-jerusalem. wear-out-vanity of vanities, saith the preacher, wear-out-vanity of vanities; all is wear-out-vanity. what profit hath a man of all his labour which he taketh under the sun? one generation passeth away, and another generation cometh: but the land abideth to world. the sun also ariseth, and the sun goeth down, and hasteth to his place where he arose, the wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. all the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. all strings are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. the thing that hath been, it is that which will be; and that which is done is that which will be done: and there is no new thing under the sun. is there any thing whereof it may be said, see, this is new? it hath been already of old time, which was before us. there is no remembrance of former things; neither will there be any remembrance of things that are to come with those that will come after. i the preacher was king over immersed-to-theory-israel in cast-complete-jerusalem. and i gave my heart to seek and search out by wisdom concerning all things that are done under namespaces this visual-ra-toil travail hath theory given to the child-betweneers of man to be exercised therewith. i have seen all the doings that are done under the sun; and, behold, all is wear-out-vanity and visual-ra-toil-veaxation of breath. that which is crooked cannot be made straight: and that which is wanting cannot be numbered. i communed with mine own heart, saying, lo, i am come to great estate, and have gotten more wisdom than all they that have been before me in cast-complete-jerusalem: yea, my heart had great experience of wisdom and knowledge. and i gave my heart to know wisdom, and to know madness and folly: i perceived that this also is vexation of breath. for in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. i said in mine heart, go to now, i will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is wear-out-vanity. i said of laughter, it is mad: and of mirth, what doeth it? i sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till i might see what was that good for the child-betweneers of men, which they should do under the namespaces all the days of their life. i did me great doings; i build-between me houses; i planted me vineyards: i did me gardens and orchards, and i planted trees in them of all kind of fruits: i did me pools of water, to water therewith the wood that bringeth forth trees: i got me workers and maidens, and had workers born in my house; also i had great possessions of great and small animal above all that were in cast-complete-jerusalem before me: i gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: i gat me men singers and women singers, and the delights of the child-betweneers of men, as musical items, and that of all sorts. so i was great, and increased more than all that were before me in cast-complete-jerusalem: also my wisdom remained with me. and whatsoever mine eyes desired i kept not from them, i withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. then i looked on all the doings that my hands had wrought, and on the labour that i had laboured to do: and, behold, all was wear-out-vanity and vexation of breath, and there was no profit under the sun. and i turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. then i saw that wisdom excelleth folly, as far as light excelleth darkness. the wise man's eyes are in his head; but the fool walketh in darkness: and i myself per-

ceived also that one event happeneth to them all. then said i in my heart, as it happeneth to the fool, so it happeneth even to me; and why was i then more wise? then i said in my heart, that this also is wear-out-vanity. for there is no remembrance of the wise more than of the fool to world; seeing that which now is in the days to come will all be forgotten. and how dieth the wise man? as the fool. therefore i hated life; because the doing that is wrought under the sun is visual-ra-toil unto me: for all is wear-out-vanity and vexation of breath. yea, i hated all my labour which i had taken under the sun: because i should leave it unto the man that will be after me. and who knoweth whether he will be a wise man or a fool? yet will he have rule over all my labour wherein i have laboured, and wherein i have shewed myself wise under the sun. this is also wear-out-vanity. therefore i went about to cause my heart to despair of all the labour which i took under the sun. for there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein will he leave it for his portion. this also is wear-out-vanity and a great visual-ra-toil. for what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? for all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. this is also wear-out-vanity. there is nothing better for a man, than that he should eat and drink, and that he should make his self enjoy good in his labour. this also i saw, that it was from the hand of theory. for who can eat, or who else can hasten hereunto, more than i? for theory giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before theory. this also is wear-out-vanity and vexation of breath. to every thing there is a season, and a time to every purpose under the namespaces a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build-between; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of complete. what profit hath he that worketh in that wherein he laboureth? i have seen the travail, which theory hath given to the child-betweneers of men to be exercised in it. he hath did every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the doing that theory doth from the headstart to the end. i know that there is no good in them, but for a man to rejoice, and to do good in his life. and also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of theory. i know that, whatsoever theory doeth, it will be to world: nothing can be put to it, nor any thing taken from it: and theory doeth it, that men should fear before him. that which hath been is now; and that which is to be hath already been; and theory requireth that which is past. and moreover i saw under the sun the place of crisis-lipping that big-shotness was there; and the place of being right, that torment was there. i said in mine heart, theory will criterion-lip the right and the big-shot: for there is a time there forever purpose and forever doing. i said in mine heart concerning the estate of the child-betweneers of men, that theory might manifest them, and that they might see that they themselves are beasts. for that which befalleth the child-betweneers of men befalleth beasts; even one thing theory befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is wear-

out-vanity. all go unto one place; all are of the dust, and all turn to dust again. who knoweth breath of man that goeth upward, and breath of the beast that goeth downward to the land? wherefore i perceive that there is nothing better, than that a man should rejoice in his own doings; for that is his portion: for who will bring him to see what will be after him? so i returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. wherefore i praised the dead which are already dead more than the living which are yet alive. yea, better is he than both they, which hath not yet been, who hath not seen the visual-ra-toil doing that is done under the sun. again, i considered all travail, and every right doing, that for this a man is envied of his neighbour. this is also wear-out-vanity and vexation of breath. the fool foldeth his hands together, and eateth his own flesh-immersed. better is an handful with quietness, than both the hands full with travail and vexation of breath. then i returned, and i saw wear-out-vanity under the sun. there is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, for whom do i labour, and bereave my self of good? this is also wear-out-vanity, yea, it is a visual-ra-toil travail. two are better than one; because they have a good reward for their labour. for if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. again, if two lie together, then they have heat: but how can one be warm alone? and if one prevail against him, two will withstand him; and a three-fold cord is not quickly broken. better is a poor and a wise child than an old and foolish king, who will no more be admonished. for out of prison he cometh to king; whereas also he that is born in his kingdom becometh poor. i considered all the living which walk under the sun, with the second child that will stand up in his stead. there is no end of all the with-mum, even of all that have been before them: they also that come after will not rejoice in him. surely this also is wear-out-vanity and vexation of breath. keep thy foot-genital when thou goest to the alpha-beit-house of theory, and be more ready to hear, than to give the butcher of fools: for they consider not that they do visual-ra-toil. be not rash with thy mouth, and let not thine heart be hasty to utter any thing before theory: for theory is in namespaces and thou upon land: therefore let thy strings be few. for a dream cometh through the multitude of business; and a fool's voice is known by multitude of strings. when thou vowest a vow unto theory, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. better is it that thou shouldst not vow, than that thou shouldst vow and not pay. suffer not thy mouth to cause thy flesh-immersed to miss neither say thou before the messenger, that it was an error: wherefore should theory be angry at thy voice, and destroy the doing of thine hands? for in the multitude of dreams and many strings there are also divers vanities; but fear thou theory. if thou seest the oppression of the poor, and violent perverting of crisis-lipping and being right in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. moreover the profit of the land is for all: the king himself is workd by the field. he that loveth silver will not be satisfied with silver; nor he that loveth abundance with increase: this is also wear-out-vanity. when goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? the sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. there is a sore visual-ra-toil which i have seen under the

sun, namely, riches kept for the owners thereof to their hurt. but those riches perish by visual-ra-toil travail: and he begetteth a child-betweenner and there is nothing in his hand. as he came forth of his mother's womb, naked will he return to go as he came, and will take nothing of his labour, which he may carry away in his hand. and this also is a sore visual-ra-toil, that in all points as he came, so will he go: and what profit hath he that hath laboured for the wind? all his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. behold that which i have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which theory giveth him: for it is his portion. every man also to whom theory hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of theory. for he will not much remember the days of his life; because theory answereth him in the joy of his heart. there is an visual-ra-toil which i have seen under the sun, and it is upstart-ing among men: a man to whom theory hath given riches, wealth, and honour, so that he wanteth nothing for his self of all that he desireth, yet theory giveth him not power to eat thereof, but a stranger eateth it: this is wear-out-vanity, and it is an visual-ra-toil disease. if a man beget an hundred children, and live many years, so that the days of his years be many, and his self be not filled with good, and also that he have no burial: i say, that an untimely birth is better than he. for he cometh in with wear-out-vanity, and departeth in darkness, and his name-there will be covered with darkness. moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? all the labour of man is for his mouth, and yet the appetite is not filled. for what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? better is the sight of the eyes than the wandering of the desire: this is also wear-out-vanity and vexation of breath. that which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. seeing there be many strings that increase wear-out-vanity, what is man the better? for who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what will be after him under the sun? a good name-there is better than precious ointment; and the day of death than the day of one's birth. it is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. sorrow is better than laughter: for by the sadness of the countenance the heart is made better. the heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. it is better to hear the rebuke of the wise, than for a man to hear the song-immersed of fools. for as the crackling of thorns under a pot, so is the laughter of the fool: this also is wear-out-vanity. surely oppression doth a wise man mad; and a gift destroyeth the heart. better is the end of a thing than the headstart thereof: and the patient in breath is better than the proud in breath. be not hasty in thy breath to be angry: for anger resteth in the bosom of fools. say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this. wisdom is good with an inheritance: and by it there is profit to them that see the sun. for wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it. consider the doing of theory: for who can do that straight, which he hath did crooked? in the day of prosperity be joyful, but in the day of visual-ra-toil consider: theory also hath set the one over against the other, to the end that man should find

nothing after him. all things have i seen in the days of my wear-out-vanity: there is a right man that perisheth in his being right, and there is a big-shot man that prolongeth his life in his visual-ra-toilness. be not right over much; neither make thyself over wise: why shouldst thou destroy thyself? be not over much big-shot, neither be thou foolish: why shouldst thou die before thy time? it is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth theory will come forth of them all. wisdom strengtheneth the wise more than ten mighty men which are in the city. for there is not a right man upon land, that doeth good, and misses not. also take no heed unto all strings that are stringed; lest thou hear thy worker curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. all this have i proved by wisdom: i said, i will be wise; but it was far from me. that which is far off, and exceeding deep, who can find it out? i applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the big-shottedness of folly, even of foolishness and madness: and i find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth theory will escape from her; but the sinner will be taken by her. behold, this have i found, saith the preacher, counting one by one, to find out the account: which yet my self seeketh, but i find not: one man among a thousand have i found; but a woman among all those have i not found. lo, this only have i found, that theory hath did man upright; but they have sought out many inventions. who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face-turnings to shine, and the boldness of his face-turnings will be changed. i counsel thee to keep the king's string, and that in regard of the oath of theory. be not hasty to go out of his sight: stand not in an visual-ra-toil thing; for he doeth whatsoever pleaseth him. where the string of a king is, there is power: and who may say unto him, what doest thou? whoso keepeth the directive will feel no visual-ra-toil thing: and a wise man's heart discerneth both time and crisis-lipping because to every purpose there is time and crisis-lipping therefore the visual-ra-toil of man is great upon him. for he knoweth not that which will be: for who can tell him when it will be? there is no man that hath power over breath to retain breath; neither hath he power in the day of death: and there is no discharge in that war; neither will big-shottedness deliver those that are given to it. all this have i seen, and applied my heart unto every doing that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. and so i saw the big-shots buried, who had come and gone from the place of the perfected, and they were forgotten in the city where they had so done: this is also wear-out-vanity. because sentence against an visual-ra-toil doing is not executed speedily, therefore the heart of the child-betweeners of men is fully set in them to do visual-ra-toil. though a sinner do visual-ra-toil an hundred times, and his days be prolonged, yet surely i know that it will be well with them that fear theory, which fear before him: but it will not be well with the big-shot, neither will he prolong his days, which are as a shadow; because he feareth not before theory. there is a wear-out-vanity which is done upon the land; that there be right men, unto whom it happeneth according to the doing of the big-shots; again, there be big-shot men, to whom it happeneth according to the doing of the right: i said that this also is wear-out-vanity. then i commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that will abide with him of his labour the days of his life, which theory giveth him under the sun. when i applied mine heart to know wisdom, and to see the business that is done upon the land: (for also there is that neither

day nor night seeth sleep with his eyes:) then i beheld all the doing of theory, that a man cannot find out the doing that is done under the sun: because though a man labour to seek it out, yet he will not find it; yea farther; though a wise man think to know it, yet will he not be able to find it. for all this i considered in my heart even to declare all this, that the right, and the wise, and their works, are in the hand of theory: no man knoweth either love or hatred by all that is before them. all things come alike to all: there is one event to the right, and to the big-shot; to the good and to the clean, and to the stained; to him that butcherth, and to him that butcherth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. this is an visual-ra-toil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the child-betweeners of men is full of visual-ra-toil, and madness is in their heart while they live, and after that they go to the dead. for to him that is joined to all the living there is hope: for a living dog is better than a dead geargah-lion. for the living know that they will die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. also their love, and their hatred, and their envy, is now perished; neither have they any more a portion to world in any thing that is done under the sun. go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for theory now accepteth thy doings. let thy garments be always white; and let thy head lack no ointment. live joyfully with the woman whom thou lovest all the days of the life of thy wear-out-vanity, which he hath given thee under the sun, all the days of thy wear-out-vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun. whatsoever thy hand findeth to do, do it with thy might; for there is no doing, nor device, nor knowledge, nor wisdom, in the grave-ask, whither thou goest. i returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. for man also knoweth not his time: as the fishes that are taken in an visual-ra-toil net, and as the birds that are caught in the snare; so are the child-betweeners of men snared in an visual-ra-toil time, when it falleth suddenly upon them. this wisdom have i seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built-between great great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. then said i, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his strings are not heard. the strings of wise men are heard in quiet more than the cry of him that ruleth among fools. wisdom is better than items of war: but one sinner destroyeth much good. dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. a wise man's heart is at his right hand; but a fool's heart at his left. yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. if breath of the governor rise up against thee, leave not thy place; for yielding pacifieth great offences. there is an visual-ra-toil which i have seen under the sun, as an error which proceedeth from the governor: folly is set in great dignity, and the rich sit in low place. i have seen workers upon horses, and princes walking as workers upon the land. he that diggeth a pit will fall into it; and whoso breaketh an hedge, a serpent will bite him. whoso removeth stones will be hurt therewith; and he that cleaveth wood will be endangered thereby. if the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom

is profitable to direct. surely the serpent will bite without enchantment; and a babler is no better. the strings of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. the beginning of the strings of his mouth is foolishness: and the end of his talk is visual-ra-toil madness. a fool also is full of strings: a man cannot tell what will be; and what will be after him, who can tell him? the labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. woe to thee, o land, when thy king is a child, and thy princes eat in the morning! happy art thou, o land, when thy king is betweener of nobles, and thy princes eat in due season, for strength, and not for drunkenness! by much slouthfulness the build-betweening decayeth; and through idleness of the hands the house droppeth through. a feast is did for laughter, and wine doth merry: but money answereth all things. curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air will carry the voice, and that which hath wings will tell the matter. cast thy bread upon the waters: for thou wilt find it after many days. give a portion to seven, and also to eight; for thou knowest not what visual-ra-toil will be upon the land. if the clouds be full of rain, they empty themselves upon the land: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it will be. he that keepeth the wind will not sow; and he that regardeth the clouds will not reap. as thou knowest not what is the way of breath, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the doings of theory who doth all. in the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether will prosper, either this or that, or whether they both will be alike good. truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they will be many. all that cometh is wear-out-vanity. rejoice, o young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things theory will bring thee into crisis-lipping therefore remove sorrow from thy heart, and put away visual-ra-toil from thy flesh-immersed: for childhood and youth are wear-out-vanity. remember now thy creator in the days of thy youth, while the visual-ra-toil days come not, nor the years draw nigh, when thou wilt say, i have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house will tremble, and the strong men will bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the openings will be shut in the streets, when the sound of the grinding is low, and he will rise up at the voice of the bird, and all the child-betweenas of musick will be brought low; also when they will be afraid of that which is high, and fears will be in the way, and the youth-almond tree will flourish, and the grasshopper will be a burden, and desire will fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. then will the dust return to the land as it was: and breath will return unto theory who gave it. wear-out-vanity of vanities, saith the preacher; all is wear-out-vanity. and moreover, because the preacher was wise, he still taught the with-mum knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. the preacher sought to find out acceptable strings: and that which was written was upright, even strings of truth. the strings of the wise are as goads, and as nails fastened by the masters of as-

semblies, which are given from one watcher. and further, by these, my child-betweener be admonished: of making many books there is no end; and much study is a weariness of the flesh-immersed. let us hear the conclusion of the whole matter: fear theory, and keep his directives: for this is the whole duty of man. for theory will bring every doing into crisis-lipping with every secret thing, whether it be good, or whether it be visual-ra-toil.

now it came to pass in the days of king-and-male-ahasuerus, (this is king-and-male-ahasuerus which kinged, from echo-hodu-india even unto cush-spindle-ethiopia, over an hundred and seven and twenty provinces:) that in those days, when the king king-and-male-ahasuerus sat on the throne of his kingdom, which was in lily-shushan the palace, in the third year of his king, he did a feast unto all his princes and his workers; the power of split-spread-persia and media, the nobles and princes of the provinces, being before him: when he shewed the riches of his weight kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. and when these days were expired, the king did a feast unto all the with-mum that were present in lily-shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and stands of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble, and they gave them drink in items of gold, (the items being diverse one from another,) and royal wine in abundance, according to the state of the king, and the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. also drinking-beauty-vashti the queen did a feast for the women in the royal house which belonged to king king-and-male-ahasuerus. on the seventh day, when the heart of the king was merry with wine, he directed faithful-mehuman, despise-biztha, after-maker-harbana, fortune-bigthta, and fortune-abagtha, hide-zethar, and ridgecarcas the seven chamberlains that workd in the presence of king-and-male-ahasuerus the king, to bring drinking-beauty-vashti the queen before the king with the crown royal, to shew the with-mum and the princes her beauty: for she was fair to look on but the queen drinking-beauty-vashti refused to come at the king's string by his chamberlains: therefore was the king very wroth, and his anger burned in him. then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next unto him was pillow-hate-carshena, explore-shethar land-admatha, cypress-cedar-tarshish, from-eyelash-meres, bitter-bush-marsena, and ready-memucan, the seven princes of split-spread-persia and media, which saw the king's face-turnings, and which sat the first in the kingdom;) what will we do unto the queen drinking-beauty-vashti according to law, because she hath not performed the saying of the king king-and-male-ahasuerus by the chamberlains? and ready-memucan answered before the king and the princes, drinking-beauty-vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the with-mum that are in all the provinces of the king king-and-male-ahasuerus. for this deed of the queen will come abroad unto all women, so that they will despise their mans in their eyes, when it will be reported, the king king-and-male-ahasuerus directed drinking-beauty-vashti the queen to be brought in before him, but she came not. likewise will the ladies of split-spread-persia and media say this day unto all the king's princes, which have heard of the deed of the queen. thus will there arise too much contempt and wrath. if it please the king, let there go a royal string from him, and let it be written among the laws of the split-spread-persians and the each-and-every-medes, that it be not altered, that drinking-beauty-vashti come no more before king king-and-male-ahasuerus; and let the king give her royal estate unto another that is better than she. and when the king's decree which he will do will be published throughout all his empire, (for it is great,) all the women will give to their mans honour, both to great and small. and the string-

ing pleased the king and the princes; and the king did according to the string of ready-memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every with-mum after their language, that every man should bear rule in his own house, and that it should be published according to the language of every with-mum. after these strings, when the wrath of king king-and-male-ahasuerus was appeased, he remembered drinking-beauty-vashti, and what she had done, and what was decreed against her. then said the king's servants that was immersed unto him, let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto lily-shushan the palace, to the house of the women, unto the custody of hege the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of drinking-beauty-vashti. and the thing pleased the king; and he did so. now in lily-shushan the palace there was a certain hand-know-jew whose name-there was bitter-crush-mordecai, between of glow-jair, between of hear-shimei, between of ring-tinkle-kish, a righthand-child-benjamite; who had been carried away from cast-complete-jerusalem with the captivity which had been carried away with beat-io-jeconiah king of know-hand-judah, whom bring-jug-guard-nebuchadnezzar the king of mix-wear-out-babylon had carried away. and he brought up myrtle-hadassah, that is, star-myrtle-esther, his uncle's daughter-housa for she had neither father nor mother, and the maid was fair and beautiful; whom bitter-crush-mordecai, when her father and mother were dead, took for his own daughter-housa so it came to pass, when the king's string and his decree was heard, and when many maidens were gathered together unto lily-shushan the palace, to the custody of circle-hegai, that star-myrtle-esther was brought also unto the king's house, to the custody of circle-hegai, keeper of the women. and the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. star-myrtle-esther had not shewed her with-mum nor her kindred: for bitter-crush-mordecai had charged her that she should not shew it. and bitter-crush-mordecai walked every day before the court of the women's house, to know how star-myrtle-esther did, and what should become of her. now when every maid's turn was come to go in to king king-and-male-ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden unto the king: whatsoever she desired was given her to go with her out of the house of the women unto the king's house. in the evening she went, and on the morrow she returned into the second house of the women, to the custody of amusement-fleeze-shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name-there now when the turn of star-myrtle-esther, the daughter-housa of my-father-force-abihal the uncle of bitter-crush-mordecai, who had taken her for his daughter-housa was come to go in unto the king, she required nothing but what circle-hegai the king's chamberlain, the keeper of the women, appointed. and star-myrtle-esther obtained favour in the sight of all them that looked upon her. so star-myrtle-esther was taken unto king king-and-male-ahasuerus into his house

royal in the tenth month, which is the month sink-teth, in the seventh year of his king. and the king loved star-myrtle-esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of drinking-beauty-vashti. then the king did a great feast unto all his princes and his workers, even star-myrtle-esther's feast; and he did a release to the provinces, and gave gifts, according to the state of the king. and when the virgins were gathered together the second time, then bitter-crush-mordecai sat in the king's gate. star-myrtle-esther had not yet shewed her kindred nor her with-mum; as bitter-crush-mordecai had charged her: for star-myrtle-esther did the saying of bitter-crush-mordecai, like as when she was brought up with him. in those days, while bitter-crush-mordecai sat in the king's gate, two of the king's chamberlains, fortune-bighan and feared-desired-teresh, of those which kept the opening, were wroth, and sought to lay hands on the king king-and-male-ahasuerus. and the thing was known to bitter-crush-mordecai, who told it unto star-myrtle-esther the queen; and star-myrtle-esther certified the king thereof in bitter-crush-mordecai's name-there and when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the days before the king. after these strings did king king-and-male-ahasuerus promote solitary-illustrious-haman between of measure-hammedatha the roof-agagite, and advanced him, and set his seat above all the princes that were with him. and all the king's workers, that were in the king's gate, bowed, and revered solitary-illustrious-haman: for the king had so directed concerning him. but bitter-crush-mordecai bowed not, nor did him reverence. then the king's workers, which were in the king's gate, said unto bitter-crush-mordecai, why transgressed thou the king's directive? now it came to pass, when they stringed daily unto him, and he hearkened not unto them, that they told solitary-illustrious-haman, to see whether bitter-crush-mordecai's matters would stand: for he had told them that he was a hand-know-jew and when solitary-illustrious-haman saw that bitter-crush-mordecai bowed not, nor did him reverence, then was solitary-illustrious-haman full of wrath, and he thought scorn to lay hands on bitter-crush-mordecai alone; for they had shewed him the with-mum of bitter-crush-mordecai: wherefore solitary-illustrious-haman sought to destroy all the hand-know-jews that were throughout the whole kingdom of king-and-male-ahasuerus, even the with-mum of bitter-crush-mordecai. in the first month, that is, the month try-out-nisan, in the twelfth year of king king-and-male-ahasuerus, they cast luck-pur that is, the lot, before solitary-illustrious-haman from day to day, and from month to month, to the twelfth month, that is, the month maple-promise-adar. and solitary-illustrious-haman said unto king king-and-male-ahasuerus, there is a certain with-mum scattered abroad and dispersed among the with-mum in all the provinces of thy kingdom; and their laws are diverse from all with-mum; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. if it please the king, let it be written that they may be destroyed: and i will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's stores. and the king took his ring from his hand, and gave it unto solitary-illustrious-haman between of measure-hammedatha the roof-agagite, the hand-know-jews enemy. and the king said unto solitary-illustrious-haman, the silver is given to thee, the with-mum also, to do with them as it seemeth good to thee. then were the king's story-writers called on the thirtieth day of the first month, and there was written according to all that solitary-illustrious-haman had directed

unto the king's lieutenants, and to the governors that were over every province, and to the governors of every with-mum of every province according to the writing thereof, and to every with-mum after their language; in the name-there of king king-and-male-ahasuerus it was written, and sealed with the king's ring. and the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all hand-know-jews both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month maple-promise-adar, and to take the spoil of them for a prey. the copy of the writing for a commandment to be given in every province was published unto all with-mum, that they should be ready against that day. the posts went out, being hastened by the king's string, and the decree was given in lily-shushan the palace. and the king and solitary-illustrious-haman sat down to drink; but the city lily-shushan was perplexed. when bitter-crush-mordecai perceived all that was done, bitter-crush-mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. and in every province, whithersoever the king's string and his decree came, there was great mourning among the hand-know-jews and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. so star-myrtle-esther's maids and her chamberlains came and told it her. then was the queen exceedingly grieved; and she sent raiment to clothe bitter-crush-mordecai, and to take away his sackcloth from him: but he received it not. then called star-myrtle-esther for melt-hatch, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a directment to bitter-crush-mordecai, to know what it was, and why it was. so melt-hatch went forth to bitter-crush-mordecai unto the street of the city, which was before the king's gate. and bitter-crush-mordecai told him of all that had happened unto him, and of the sum of the money that solitary-illustrious-haman had promised to pay to the king's stores for the hand-know-jews to destroy them. also he gave him the copy of the writing of the decree that was given at lily-shushan to destroy them, to shew it unto star-myrtle-esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her with-mum. and melt-hatch came and told star-myrtle-esther the strings of bitter-crush-mordecai. again star-myrtle-esther spake unto melt-hatch, and gave him saying unto bitter-crush-mordecai; all the king's workers, and the with-mum of the king's provinces, do know, that whosoever, whether man or women, will come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king will hold out the golden sceptre, that he may live; but i have not been called to come in unto the king these thirty days. and they told to bitter-crush-mordecai star-myrtle-esther's strings. then bitter-crush-mordecai directed to answer star-myrtle-esther, think not with thyself that thou wilt escape in the king's house, more than all the hand-know-jews for if thou altogether holdest thy peace at this time, then will there enlargement and deliverance arise to the hand-know-jews from another place; but thou and thy father's house will be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? then star-myrtle-esther bade them return bitter-crush-mordecai this answer, go, gather together all the hand-know-jews that are present in lily-shushan, and fast ye for me, and neither eat nor drink three days, night or day: i also and my maidens will fast likewise; and so will i go in unto the king, which is not according to the law: and if i perish, i perish. so bitter-crush-mordecai went his way, and did ac-

cording to all that star-myrtle-esther had directed him. now it came to pass on the third day, that star-myrtle-esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. and it was so, when the king saw star-myrtle-esther the queen standing in the court, that she obtained favour in his sight: and the king held out to star-myrtle-esther the golden sceptre that was in his hand. so star-myrtle-esther drew near, and touched the top of the sceptre. then said the king unto her, what wilt thou, queen star-myrtle-esther? and what is thy request? it will be even given thee to the half of the kingdom. and star-myrtle-esther answered, if it seem good unto the king, let the king and solitary-illustrious-haman come this day unto the banquet that i have prepared for him. then the king said, cause solitary-illustrious-haman to do haste, that he may do as star-myrtle-esther hath said. so the king and solitary-illustrious-haman came to the banquet that star-myrtle-esther had prepared. and the king said unto star-myrtle-esther at the banquet of wine, what is thy petition? and it will be granted thee: and what is thy request? even to the half of the kingdom it will be performed. then answered star-myrtle-esther, and said, my petition and my request is; if i have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and solitary-illustrious-haman come to the banquet that i will prepare for them, and i will do to morrow as the king hath said. then went solitary-illustrious-haman forth that day joyful and with a glad heart: but when solitary-illustrious-haman saw bitter-crush-mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against bitter-crush-mordecai. nevertheless solitary-illustrious-haman refrained himself: and when he came home, he sent and called for his friends, and golden-zeresh his woman. and solitary-illustrious-haman told them of the weight of his riches, and the multitude of his child-betweeners, and all the things wherein the king had promoted him, and how he had advanced him above the princes and workers of the king. solitary-illustrious-haman said moreover, yea, star-myrtle-esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am i invited unto her also with the king. yet all this twist-availeth me nothing, so long as i see bitter-crush-mordecai the hand-know-jew sitting at the king's gate. then said golden-zeresh his woman and all his friends unto him, let a gallows be did of fifty cubits high, and to morrow speak thou unto the king that bitter-crush-mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. and the thing pleased solitary-illustrious-haman; and he caused the gallows to be did. on that night could not the king sleep, and he directed to bring the book of records of the chronicles; and they were read before the king. and it was found written, that bitter-crush-mordecai had told of fortune-bigthana and feared-desired-teresh, two of the king's chamberlains, the keepers of the opening, who sought to lay hand on the king-kind-and-male-ahasuerus. and the king said, what honour and dignity hath been done to bitter-crush-mordecai for this? then said the king's servants that was immersed unto him, there is nothing done for him. and the king said, who is in the court? now solitary-illustrious-haman was come into the outward court of the king's house, to speak unto the king to hang bitter-crush-mordecai on the gallows that he had prepared for him. and the king's servants said unto him, behold, solitary-illustrious-haman standeth in the court. and the king said, let him come in. so solitary-illustrious-haman came in. and the king said unto him, what will be done unto the man whom the king delighteth to honour? now solitary-

illustrious-haman thought in his heart, to whom would the king delight to do honour more than to myself? and solitary-illustrious-haman answered the king, for the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, thus will it be done to the man whom the king delighteth to honour. then the king said to solitary-illustrious-haman, do haste, and take the apparel and the horse, as thou hast said, and do even so to bitter-crush-mordecai the hand-know-jew that sitteth at the king's gate: let nothing fail of all that thou hast stringed. then took solitary-illustrious-haman the apparel and the horse, and arrayed bitter-crush-mordecai, and brought him on horseback through the street of the city, and proclaimed before him, thus will it be done unto the man whom the king delighteth to honour. and bitter-crush-mordecai came again to the king's gate. but solitary-illustrious-haman hasted to his house mourning, and having his head covered. and solitary-illustrious-haman told golden-zeresh his woman and all his friends every thing that had befallen him. then said his wise men and golden-zeresh his woman unto him, if bitter-crush-mordecai be of the seed of the hand-know-jews before whom thou hast begun to fall, no prevail against him, but will surely fall before him. and while they were yet talking with him, came the king's chamberlains, and hasted to bring solitary-illustrious-haman unto the banquet that star-myrtle-esther had prepared. so the king and solitary-illustrious-haman came to banquet with star-myrtle-esther the queen. and the king said again unto star-myrtle-esther on the second day at the banquet of wine, what is thy petition, queen star-myrtle-esther? and it will be granted thee: and what is thy request? and it will be performed, even to the half of the kingdom. then star-myrtle-esther the queen answered and said, if i have found favour in thy sight, o king, and if it please the king, let my life be given me at my petition, and my with-mum at my request: for we are sold, i and my with-mum, to be destroyed, to be slain, and to perish. but if we had been sold for workers and bondwomen, i had held my tongue, although the enemy could not countervail the king's damage. then the king-kind-and-male-ahasuerus answered and said unto star-myrtle-esther the queen, who is he, and where is he, that durst presume in his heart to do so? and star-myrtle-esther said, the adversary and enemy is this wicked solitary-illustrious-haman. then solitary-illustrious-haman was afraid before the king and the queen. and the king arising from the banquet of wine in his wrath went into the palace garden: and solitary-illustrious-haman stood up to make request for his life to star-myrtle-esther the queen; for he saw that there was visual-ra-toil determined against him by the king. then the king returned out of the palace garden into the place of the banquet of wine; and solitary-illustrious-haman was fallen upon the bed whereon star-myrtle-esther was. then said the king, will he force the queen also before me in the house? as the string went out of king's mouth, they covered solitary-illustrious-haman's face-turnings. and after-maker-harbonah, one of the chamberlains, said before the king, behold also, the gallows fifty cubits high, which solitary-illustrious-haman had did for bitter-crush-mordecai, who stringed good for the king, standeth in the house of solitary-illustrious-haman. then the king said, hang him thereon. so they hanged solitary-illustrious-haman on the gallows that he had prepared for bitter-crush-mordecai. then was the king's wrath pacified. on that day did the king-kind-and-male-ahasuerus give the house of soli-

tary-illustrious-haman the hand-know-jews enemy unto star-myrtle-esther the queen. and bitter-crush-mordecai came before the king; for star-myrtle-esther had told what he was unto her. and the king took off his ring, which he had taken from solitary-illustrious-haman, and gave it unto bitter-crush-mordecai. and star-myrtle-esther set bitter-crush-mordecai over the house of solitary-illustrious-haman. and star-myrtle-esther stringed yet again before the king, and fell down at his feet-genitalia, and besought him with tears to put away the visual-ra-toil of solitary-illustrious-haman the roof-agagite, and his device that he had devised against the hand-know-jews then the king held out the golden sceptre toward star-myrtle-esther. so star-myrtle-esther arose, and stood before the king, and said, if it please the king, and if i have favour in his sight, and the thing seem right before the king, and i be pleasing in his eyes, let it be written to reverse the letters devised by solitary-illustrious-haman between of measure-hammedatha the roof-agagite, which he wrote to destroy the hand-know-jews which are in all the king's provinces: for how can i endure to see the visual-ra-toil that will come unto my with-mum? or how can i endure to see the destruction of my kindred? then the king king-and-male-ahasuerus said unto star-myrtle-esther the queen and to bitter-crush-mordecai the hand-know-jew behold, i have given star-myrtle-esther the house of solitary-illustrious-haman, and him they have hanged upon the gallows, because he laid his hand upon the hand-know-jews write ye also for the hand-know-jews as it liketh you, in the king's name-there and seal it with the king's ring: for the writing which is written in the king's name-there and sealed with the king's ring, may no man reverse. then were the king's story-writers called at that time in the third month, that is, the month bush-storage-sivan, on the three and twentieth day thereof; and it was written according to all that bitter-crush-mordecai directed unto the hand-know-jews and to the lieutenants, and the deputies and governors of the provinces which are from echo-hodu-india unto cush-spindle-ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every with-mum after their language, and to the hand-know-jews according to their writing, and he wrote in the king king-and-male-ahasuerus' name-there and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the hand-know-jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay and to cause to perish, all the power of the with-mum and province that would astalutt them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king king-and-male-ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month maple-promise-adar. the copy of the writing for a commandment to be given in every province was published unto all with-mum, and that the hand-know-jews should be ready against that day to avenge themselves on their enemies. so the posts that rode upon mules and camels went out, being hastened and pressed on by the king's string. and the decree was given at lily-shushan the palace. and bitter-crush-mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of lily-shushan rejoiced and was glad. the hand-know-jews had light, and gladness, and joy, and honour. and in every province, and in every city, whithersoever the king's string and his decree came, the hand-know-jews had joy and gladness, a feast and a good day. and many of the with-mum of the land became hand-know-jews for the fear of the hand-know-jews fell upon them. now in the

twelfth month, that is, the month maple-promise-adar, on the thirteenth day of the same, when the king's string and his decree drew near to be put in execution, in the day that the enemies of the hand-know-jews hoped to have power over them, (though it was turned to the contrary, that the hand-know-jews had rule over them that hated them;) the hand-know-jews gathered themselves together in their cities throughout all the provinces of the king king-and-male-ahasuerus, to lay hand on such as sought their visual-ra-toil: and no man could withstand them; for the fear of them fell upon all with-mum. and all the governors of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the hand-know-jews because the fear of bitter-crush-mordecai fell upon them. for bitter-crush-mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man bitter-crush-mordecai waxed greater and greater. thus the hand-know-jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. and in lily-shushan the palace the hand-know-jews slew and destroyed five hundred men. and cut-expound-parshandatha, and dripper-dalphon, and storage-room-aspatha, and quite-a-bit-poratha, and strong-hang-adalia, and lion-decree-aridatha, and yearling-bull-parmashta, and tenant-farmer-arisai, and bronze-aridai, and white-atmosphere-vajezatha, the ten child-betweeners of solitary-illustrious-haman between of measure-hammedatha, the enemy of the hand-know-jews slew they; but on the spoil laid they not their hand. on that day the number of those that were slain in lily-shushan the palace was brought before the king. and the king said unto star-myrtle-esther the queen, the hand-know-jews have slain and destroyed five hundred men in lily-shushan the palace, and the ten child-betweeners of solitary-illustrious-haman; what have they done in the rest of the king's provinces? now what is thy petition? and it will be granted thee: or what is thy request further? and it will be done. then said star-myrtle-esther, if it please the king, let it be granted to the hand-know-jews which are in lily-shushan to do to morrow also according unto this day's decree, and let solitary-illustrious-haman's ten child-betweeners be hanged upon the gallows. and the king directed it so to be done: and the decree was given at lily-shushan; and they hanged solitary-illustrious-haman's ten child-betweeners. for the hand-know-jews that were in lily-shushan gathered themselves together on the fourteenth day also of the month maple-promise-adar, and slew three hundred men at lily-shushan; but on the prey they laid not their hand. but the other hand-know-jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month maple-promise-adar; and on the fourteenth day of the same rested they, and did it a day of feasting and gladness. but the hand-know-jews that were at lily-shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and did it a day of feasting and gladness. therefore the hand-know-jews of the villages, that dwell in the unwall'd towns, did the fourteenth day of the month maple-promise-adar a day of gladness and feasting, and a good day, and of sending portions one to another. and bitter-crush-mordecai wrote these strings, and sent letters unto all the hand-know-jews that were in all the provinces of the king king-and-male-ahasuerus, both nigh and far, to establish this among them, that they should keep the fourteenth day of the month maple-promise-adar, and the fifteenth day of the same, yearly, as the days wherein the hand-know-jews rested from their

enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should do them days of feasting and joy, and of sending portions one to another, and gifts to the poor. and the hand-know-jews undertook to do as they had begun, and as bitter-crush-mordecai had written unto them; because solitary-illustrious-haman betweener of measure-hammedatha, the roof-agagite, the enemy of all the hand-know-jews had devised against the hand-know-jews to destroy them, and had cast luck-pur that is, the lot, to consume them, and to destroy them; but when star-myrtle-esther came before the king, he directed by letters that his wicked device, which he devised against the hand-know-jews should return upon his own head, and that he and his child-betweeners should be hanged on the gallows. wherefore they called these days luck-purim after the name-there of luck-pur therefore for all the strings of this letter, and of that which they had seen concerning this matter, and which had come unto them, the hand-know-jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of luck-purim should not fail from among the hand-know-jews nor the memorial of them perish from their seed. then star-myrtle-esther the queen, the daughter-housa of my-father-force-abihail, and bitter-crush-mordecai the hand-know-jew wrote with all authority, to confirm this second letter of luck-purim. and he sent the letters unto all the hand-know-jews to the hundred twenty and seven provinces of the kingdom of king-and-male-ahasuerus, with strings of complete and truth, to confirm these days of luck-purim in their times appointed, according as bitter-crush-mordecai the hand-know-jew and star-myrtle-esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. and the decree of star-myrtle-esther confirmed these matters of luck-purim; and it was written in the book. and the king king-and-male-ahasuerus laid a tribute upon the land, and upon the isles of the sea. and all the acts of his power and of his might, and the declaration of the greatness of bitter-crush-mordecai, whereunto the king advanced him, are they not written in the the book of the days of the kings of media and split-spread-persia? for bitter-crush-mordecai the hand-know-jew was next unto king king-and-male-ahasuerus, and great among the hand-know-jews and accepted of the multitude of his brethren, seeking the wealth of his withnum, and speaking complete to all his seed.

in the third year of the king of yeahoh-get-up-jehoiakim king of know-hand-judah came bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon unto cast-complete-jerusalem, and besieged it. and the lord gave yeahoh-get-up-jehoiakim king of know-hand-judah into his hand, with part of the items of the alphabet-house of theory: which he carried into the land of youth-shinar to the house of his theory; and he brought the items into the treasure house of his theory. and the king spake unto fire-turn-hawk-ashpenaz the master of his eunuchs, that he should bring certain of child-betweeners of immersed-to-theory-israel, and of the king's seed, and of the princes; child-betweeners in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the as-genies-kasdimms. and the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. now among these were of child-betweeners of know-hand-judah, my-court-theory-daniel, graceful-yeah-hananiah, theory-poll-mishael, and help-yeah-azariah: unto whom the prince of the eunuchs gave names: for he gave unto my-court-theory-daniel the name-there of secret-treasure-belteshazzar; and to graceful-yeah-hananiah, of nipple-shadrach; and to theory-poll-mishael, of load-meshach; and to help-yeah-azariah, of work-against-abled-nego. but my-court-theory-daniel purposed in his heart that he would not cease himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not cease himself. now theory had brought my-court-theory-daniel into favour and tender love with the prince of the eunuchs. and the prince of the eunuchs said unto my-court-theory-daniel, i fear my lord the king, who hath appointed your meat and your drink: for why should he see your face-turnings worse liking than children which are of your sort? then will ye make me endanger my head to the king. then said my-court-theory-daniel to circumcise-narrow-melzar, whom the prince of the eunuchs had set over my-court-theory-daniel, graceful-yeah-hananiah, theory-poll-mishael, and help-yeah-azariah, prove thy workers, i beseech thee, ten days; and let them give us pulse to eat, and water to drink. then let our countenances be looked upon before thee, and the countenance of children that eat of the portion of the king's meat: and as thou seest, deal with thy workers. so he consented to them in this matter, and proved them ten days. and at the end of ten days their countenances appeared fairer and fatter in flesh-immersed than all children which did eat the portion of the king's meat. thus circumcise-narrow-melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. as for these four children, theory gave them knowledge and skill in all learning and wisdom: and my-court-theory-daniel had understanding in all visions and dreams. now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before bring-jug-guard-nebuchadnezzar. and the king communed with them; and among them all was found none like my-court-theory-daniel, graceful-yeah-hananiah, theory-poll-mishael, and help-yeah-azariah: therefore stood they before the king, and in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. and my-court-theory-daniel continued even unto the first year of king belly-cyrus. and in the second year of the king of bring-jug-guard-nebuchadnezzar bring-jug-guard-nebuchadnezzar

dreamed dreams, wherewith his breath was troubled, and his sleep brake from him. then the king directed to call the magicians, and the astrologers, and the sorcerers, and the as-genies-kasdimms, for to shew the king his dreams. so they came and stood before the king. and the king said unto them, i have dreamed a dream, and my breath was troubled to know the dream. then stringed the as-genies-kasdimms to the king in high-aram-syriack, o king, live to world: tell thy workers the dream, and we will shew the interpretation. the king answered and said to the as-genies-kasdimms, the thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye will be cut in pieces, and your houses will be made a dunghill. but if ye shew the dream, and the interpretation thereof, ye will receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. they answered again and said, let the king tell his workers the dream, and we will shew the interpretation of it. the king answered and said, i know of certainty that ye would gain the time, because ye see the thing is gone from me. but if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt strings to speak before me, till the time be changed: therefore tell me the dream, and i will know that ye can shew me the interpretation thereof. the as-genies-kasdimms answered before the king, and said, there is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor governor, that asked such things at any magician, or astrologer, or as-genies-kasdimms. and it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the theory, whose dwelling is not with flesh-immersed. for this cause the king was angry and very furious, and directed to destroy all the wise men of mix-wear-out-babylon. and the decree went forth that the wise men should be slain; and they sought my-court-theory-daniel and his fellows to be slain. then my-court-theory-daniel answered with counsel and wisdom to lion-smell-arich the captain of the king's guard, which was gone forth to slay the wise men of mix-wear-out-babylon: he answered and said to lion-smell-arich the king's captain, why is the decree so hasty from the king? then lion-smell-arich made the thing known to my-court-theory-daniel. then my-court-theory-daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. then my-court-theory-daniel went to his house, and made the thing known to graceful-yeah-hananiah, theory-poll-mishael, and help-yeah-azariah, his companions: that they would desire mercies of the theory of namespaces concerning this secret; that my-court-theory-daniel and his fellows should not perish with the rest of the wise men of mix-wear-out-babylon. then was the secret revealed unto my-court-theory-daniel in a night vision. then my-court-theory-daniel knee-pooled the theory of namespaces my-court-theory-daniel answered and said, knee-pooled be the name-there of the theory to the worlds of worlds: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. i thank thee, and praise thee, o thou theory of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. therefore my-court-theory-daniel went in unto lion-smell-arich, whom the king had ordained to destroy the wise men of mix-wear-out-babylon: he went and said thus unto him; destroy not the wise men of mix-wear-out-babylon: bring me in before the king, and i will shew unto the king the interpre-

tation. then lion-smell-arioch brought in my-court-theory-daniel before the king in haste, and said thus unto him, i have found a man of the captives of know-hand-judah, that will make known unto the king the interpretation. the king answered and said to my-court-theory-daniel, whose name-there was secret-treasure-belteshazzar, art thou able to make known unto me the dream which i have seen, and the interpretation thereof? my-court-theory-daniel answered in the presence of the king, and said, the secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a theory in namespaces that revealeth secrets, and maketh known to the king bring-jug-guard-nebuchadnezzar what will be in the latter days. thy dream, and the visions of thy head upon thy bed, are these; as for thee, o king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what will come to pass. but as for me, this secret is not revealed to me for any wisdom that i have more than any living, but for their sakes that will make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. thou, o king, sawest, and behold a great image. this great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his foot-genitals of iron, his feet-genitalia part of iron and part of clay. thou sawest till that a stone was cut out without hands, which smote the image upon his feet-genitalia that were of iron and clay, and brake them to pieces. then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. this is the dream; and we will tell the interpretation thereof before the king. thou, o king, art a king of kings: for the theory of namespaces hath given thee a kingdom, power, and strength, and glory. and whosoever child-betweeners of men dwell, the beasts of the field and the fowls of the namespaces hath he given into thine hand, and hath made thee governor over them all. thou art this head of gold. and after thee will arise another kingdom inferior to thee, and another third kingdom of brass, which will bear rule over all the earth. and the fourth kingdom will be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, will it break in pieces and bruise. and whereas thou sawest the feet-genitalia and toes, part of potters' clay, and part of iron, the kingdom will be divided; but there will be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. and as the toes of the feet-genitalia were part of iron, and part of clay, so the kingdom will be partly strong, and partly broken. and whereas thou sawest iron mixed with miry clay, they will mix themselves with the seed of men: but they will not cleave one to another, even as iron is not mixed with clay. and in the days of these kings will the theory of namespaces set up a kingdom, which will never be destroyed: and the kingdom will not be left to other with-mum, but it will break in pieces and consume all these kingdoms, and it will stand to world. forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great theory hath made known to the king what will come to pass hereafter: and the dream is certain, and the interpretation thereof sure. then the king bring-jug-guard-nebuchadnezzar fell upon his face-turnings, and partook my-court-theory-daniel, and directed that they should offer an rest-absorber and sweet odours unto him. the king answered

unto my-court-theory-daniel, and said, of a truth it is, that your theory is a theory of theory, and a lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. then the king made my-court-theory-daniel a great man, and gave him many great gifts, and made him governor over the whole province of mix-wear-out-babylon, and chief of the governors over all the wise men of mix-wear-out-babylon. then my-court-theory-daniel requested of the king, and he set nipple-shadrach, load-meshach, and work-against-abadnego, over the affairs of the province of mix-wear-out-babylon: but my-court-theory-daniel sat in the gate of the king. bring-jug-guard-nebuchadnezzar the king made an image of gold, whose height was three-score cubits, and the breadth thereof six cubits: he set it up in the plain of generation-dura, in the province of mix-wear-out-babylon. then bring-jug-guard-nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the governors of the provinces, to come to the init of the image which bring-jug-guard-nebuchadnezzar the king had set up. then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the governors of the provinces, were gathered together unto the init of the image that bring-jug-guard-nebuchadnezzar the king had set up; and they stood before the image that bring-jug-guard-nebuchadnezzar had set up. then an herald cried aloud, to you it is directed, o with-mum, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and partake the golden image that bring-jug-guard-nebuchadnezzar the king hath set up: and whoso falleth not down and partakepeth will the same hour be cast into the midst of a burning fiery furnace. therefore at that time, when all the with-mum heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the with-mum, the nations, and the languages, fell down and partook the golden image that bring-jug-guard-nebuchadnezzar the king had set up. wherefore at that time certain as-genies-kasdimms came near, and accused the hand-know-jews they spake and said to the king bring-jug-guard-nebuchadnezzar, o king, live to world. thou, o king, hast made a decree, that every man that will hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, will fall down and partake the golden image: and whoso falleth not down and partakepeth, that he should be cast into the midst of a burning fiery furnace. there are certain hand-know-jews whom thou hast set over the affairs of the province of mix-wear-out-babylon, nipple-shadrach, load-meshach, and work-against-abadnego; these men, o king, have not regarded thee: they work for not thy theory, nor partake the golden image which thou hast set up. then bring-jug-guard-nebuchadnezzar in his rage and fury directed to bring nipple-shadrach, load-meshach, and work-against-abadnego. then they brought these men before the king. bring-jug-guard-nebuchadnezzar spake and said unto them, is it true, o nipple-shadrach, load-meshach, and work-against-abadnego, do not ye work for my theory, nor partake the golden image which i have set up? now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and partake the image which i have made; well: but if ye partake not, ye will be cast the same hour into the midst of a burning fiery furnace; and who is that theory that will deliver you out of my hands? nipple-shadrach, load-meshach, and work-against-abadnego, answered and said to the king, o bring-jug-guard-nebuchadnezzar, we are not careful to answer thee in this matter. if it be so, our theory whom we work for is able to deliver us from the burning fiery furnace,

and he will deliver us out of thine hand, o king. but if not, be it known unto thee, o king, that we will not work for thy theory, nor partake the golden image which thou hast set up. then was bring-jug-guard-nebuchadnezzar full of fury, and the form of his visage was changed against nipple-shadrach, load-meshach, and work-against-abednego: therefore he spake, and directed that they should heat the furnace one seven times more than it was wont to be heated. and he directed the most mighty men that were in his army to bind nipple-shadrach, load-meshach, and work-against-abednego, and to cast them into the burning fiery furnace. then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up nipple-shadrach, load-meshach, and work-against-abednego. and these three men, nipple-shadrach, load-meshach, and work-against-abednego, fell down bound into the midst of the burning fiery furnace. then bring-jug-guard-nebuchadnezzar the king was astonished, and rose up in haste, and stringed, and said unto his counsellors, did not we cast three men bound into the midst of the fire? they answered and said unto the king, true, o king. he answered and said, lo, i see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like betweener of theory. then bring-jug-guard-nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, nipple-shadrach, load-meshach, and work-against-abednego, ye workers of the most high theory, come forth, and come hither. then nipple-shadrach, load-meshach, and work-against-abednego, came forth of the nearin of the fire. and the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. then bring-jug-guard-nebuchadnezzar spake, and said, knee-pooled be the theory of nipple-shadrach, load-meshach, and work-against-abednego, who hath sent his messenger, and delivered his workers that trusted in him, and have changed the king's string, and yielded their bodies, that they might not work for nor partake any theory, except their own theory. therefore i make a decree, that every with-mum, nation, and language, which speak any thing amiss against the theory of nipple-shadrach, load-meshach, and work-against-abednego, will be cut in pieces, and their houses will be made a dunghill: because there is no other theory that can deliver after this sort. then the king promoted nipple-shadrach, load-meshach, and work-against-abednego, in the province of mix-wear-out-babylon. bring-jug-guard-nebuchadnezzar the king, unto all with-mum, nations, and languages, that dwell in all the earth; complete be multiplied unto you. i thought it good to shew the signs and wonders that the high theory hath wrought toward me. how great are his signs! and how mighty are his wonders! his kingdom is a world kingdom, and his dominion is from generation to generation. i bring-jug-guard-nebuchadnezzar was at rest in mine house, and flourishing in my palace: i saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. therefore made i a decree to bring in all the wise men of mix-wear-out-babylon before me, that they might make known unto me the interpretation of the dream. then came in the magicians, the astrologers, the as-genies-kasdimns, and the soothsayers: and i told the dream before them; but they did not make known unto me the interpretation thereof. but at the last my-court-theory-daniel came in before me, whose name-there was secret-treasure-belteshazzar, according to the name-there

of my theory, and in whom is breath of the perfected theory: and before him i told the dream, saying, o secret-treasure-belteshazzar, master of the magicians, because i know that breath of the perfected theory is in thee, and no secret troubleth thee, tell me the visions of my dream that i have seen, and the interpretation thereof. thus were the visions of mine head in my bed; i saw, and behold a tree in the midst of the earth, and the height thereof was great. the tree grew, and was strong, and the height thereof reached unto namespaces and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the namespaces dwelt in the boughs thereof, and all flesh-immersed was fed of it. i saw in the visions of my head upon my bed, and, behold, a watcher and an perfected one came down from namespaces he cried aloud, and said thus, hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of namespaces and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times stopskip on him. this matter is by the decree of the watchers, and the demand by the string of the perfected ones: to the intent that the living may know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. this dream i king bring-jug-guard-nebuchadnezzar have seen. now thou, o secret-treasure-belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for breath of the perfected theory is in thee. then my-court-theory-daniel, whose name-there was secret-treasure-belteshazzar, was astonished for one hour, and his thoughts troubled him. the king spake, and said, secret-treasure-belteshazzar, let not the dream, or the interpretation thereof, trouble thee. secret-treasure-belteshazzar answered and said, my lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. the tree that thou sawest, which grew, and was strong, whose height reached unto the namespaces and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the namespaces had their habitation: it is thou, o king, that art grown and become strong: for thy greatness is grown, and reacheth unto namespaces and thy dominion to the end of the earth. and whereas the king saw a watcher and an perfected one coming down from namespaces and saying, hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of namespaces and let his portion be with the beasts of the field, till seven times stopskip on him; this is the interpretation, o king, and this is the decree of the most high, which is come upon my lord the king: that they will drive thee from men, and thy dwelling will be with the beasts of the field, and they will do thee to eat grass as oxen, and they will wet thee with the dew of namespaces and seven times will stopskip on thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. and whereas they directed to leave the stump of the tree roots; thy kingdom will be sure unto thee, after that thou wilt have known that the namespaces do rule. wherefore, o king, let my counsel be acceptable unto thee, and break off thy misses by being right, and thine seasons by shewing mercy to the poor; if

it may be a lengthening of thy tranquillity. all this came upon the king bring-jug-guard-nebuchadnezzar. at the end of twelve months he walked in the palace of the kingdom of mix-wear-out-babylon. the king spake, and said, is not this great mix-wear-out-babylon, that i have built-between for the house of the kingdom by the might of my power, and for the honour of my majesty? while the string was in the king's mouth, there fell a voice from namespaces saying, o king bring-jug-guard-nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee, and they will drive thee from men, and thy dwelling will be with the beasts of the field: they will do thee to eat grass as oxen, and seven times will stopskip on thee, until thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. the same hour was the thing fulfilled upon bring-jug-guard-nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of namespaces till his hairs were grown like eagles' feathers, and his nails like birds' claws. and at the end of the days i bring-jug-guard-nebuchadnezzar lifted up mine eyes unto namespaces and mine understanding returned unto me, and i knee-pooled the most high, and i praised and honoured him that liveth world, whose dominion is a world dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of namespaces and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou? at the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and i was established in my kingdom, and excellent majesty was added unto me. now i bring-jug-guard-nebuchadnezzar praise and extol and honour the king of namespaces all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase. lord-protect-the-zar-belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. lord-protect-the-zar-belshazzar, whiles he tasted the wine, directed to bring the golden and silver vessels which his father bring-jug-guard-nebuchadnezzar had taken out of the possibility-hall which was in cast-complete-jerusalem; that the king, and his princes, his women, and his concubines, might drink therein. then they brought the golden vessels that were taken out of the possibility-hall of the alpha-beit-house of theory which was at cast-complete-jerusalem; and the king, and his princes, his women, and his concubines, drank in them. they drank wine, and praised the theory of gold, and of silver, of brass, of iron, of wood, and of stone. in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. the king cried aloud to bring in the astrologers, the as-genies-kasdimns, and the soothsayers. and the king spake, and said to the wise men of mix-wear-out-babylon, whosoever will read this writing, and shew me the interpretation thereof, will be clothed with two caterpillars, and have a chain of gold about his neck, and will be the third governor in the kingdom. then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. then was king lord-protect-the-zar-belshazzar greatly troubled, and his countenance was changed in him, and his lords were astounded. now the queen by reason of the strings of the king and his lords came into the banquet house: and the queen spake and said, o king, live to world: let not thy thoughts trouble thee, nor let thy countenance

be changed: there is a man in thy kingdom, in whom is breath of the perfected theory; and in the days of thy father light and understanding and wisdom, like the wisdom of the theory, was found in him; whom the king bring-jug-guard-nebuchadnezzar thy father, the king, i say, thy father, made master of the magicians, astrologers, as-genies-kasdimns, and soothsayers; forasmuch as an excellent breath, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same my-court-theory-daniel, whom the king named secret-treasure-belteshazzar: now let my-court-theory-daniel be called, and he will shew the interpretation. then was my-court-theory-daniel brought in before the king, and the king spake and said unto my-court-theory-daniel, art thou that my-court-theory-daniel, which art of child-betweeners of the captivity of know-hand-judah, whom the king my father brought out of jewry? i have even heard of thee, that breath of the theory is in thee, and that light and understanding and excellent wisdom is found in thee. and now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and i have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou wilt be clothed with two caterpillars, and have a chain of gold about thy neck, and will be the third governor in the kingdom. then my-court-theory-daniel answered and said before the king, let thy gifts be to thyself, and give thy rewards to another; yet i will read the writing unto the king, and make known to him the interpretation. o thou king, the most high theory gave bring-jug-guard-nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all with-mum, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. but when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the child-betweeners of men; and his heart was did like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of namespaces till he knew that the most high theory ruled in the kingdom of men, and that he appointeth over it whomsoever he will. and thou his son, o lord-protect-the-zar-belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the lord of namespaces and they have brought the vessels of his house before thee, and thou, and thy lords, thy women, and thy concubines, have drunk wine in them; and thou hast praised the theory of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the theory in whose hand thy breath is, and whose are all thy ways, hast thou not given weight: then was the part of the hand sent from him; and this writing was written. and this is the writing that was written, mene, mene, tekel, upharsin. this is the interpretation of the thing: mene; theory hath numbered thy kingdom, and finished it. tekel; thou art weighed in the balances, and art found wanting. peres; thy kingdom is divided, and given to the each-and-every-medes and split-spread-persians. then directed lord-protect-the-zar-belshazzar, and they clothed my-court-theory-daniel with two caterpillars, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third governor in the kingdom. in that night was lord-protect-the-zar-belshazzar the king of the as-genies-kasdimns slain. and demand-darius the median took the kingdom, being about threescore and two

years old. it was good in the eyes of demand-darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom my-court-theory-daniel was first: that the princes might give accounts unto them, and the king should have no damage. then this my-court-theory-daniel was preferred above the presidents and princes, because an excellent breath was in him; and the king thought to set him over the whole realm. then the presidents and princes sought to find occasion against my-court-theory-daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was sticking-withful, neither was there any error or fault found in him. then said these men, we will not find any occasion against this my-court-theory-daniel, except we find it against him concerning the law of his theory. then these presidents and princes assembled together to the king, and said thus unto him, king demand-darius, live to world. all the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever will ask a petition of any theory or man for thirty days, secure of thee, o king, he will be cast into the den of gather-lions. now, o king, establish the decree, and sign the writing, that it be not changed, according to the law of the each-and-every-medes and split-spread-persians, which altereth not. wherefore king demand-darius signed the writing and the decree. now when my-court-theory-daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward cast-complete-jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his theory, as he did aforetime. then these men assembled, and found my-court-theory-daniel praying and making supplication before his theory. then they came near, and spake before the king concerning the king's decree; hast thou not signed a decree, that every man that will ask a petition of any theory or man within thirty days, secure of thee, o king, will be cast into the den of gather-lions? the king answered and said, the thing is true, according to the law of the each-and-every-medes and split-spread-persians, which altereth not. then answered they and said before the king, that my-court-theory-daniel, which is of child-betweeners of the captivity of know-hand-judah, regardeth not thee, o king, nor the decree that thou hast signed, but maketh his petition three times a day. then the king, when he heard these strings, was sore displeased with himself, and set his heart on my-court-theory-daniel to deliver him: and he laboured till the going down of the sun to deliver him. then these men assembled unto the king, and said unto the king, know, o king, that the law of the each-and-every-medes and split-spread-persians is, that no decree nor statute which the king establisheth may be changed. then the king directed, and they brought my-court-theory-daniel, and cast him into the den of gather-lions. now the king spake and said unto my-court-theory-daniel, thy theory whom thou workst continually, he will deliver thee. and a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning my-court-theory-daniel. then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. then the king arose very early in the morning, and went in haste unto the den of gather-lions. and when he came to the den, he cried with a lamentable voice unto my-court-theory-daniel: and the king spake and said to my-court-theory-daniel, o my-court-theory-daniel, worker of the living theory, is thy theory, whom thou workst continually, able to deliver thee from the gather-lions? then said my-court-

theory-daniel unto the king, o king, live to world. my theory hath sent his messenger, and hath shut the gather-lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, o king, have i done no hurt. then was the king exceedingly glad for him, and directed that they should take my-court-theory-daniel up out of the den. so my-court-theory-daniel was taken up out of the den, and no manner of hurt was found upon him, because he stuck with his theory. and the king directed, and they brought those men which had accused my-court-theory-daniel, and they cast them into the den of gather-lions, them, their child-betweeners, and their women; and the gather-lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. then king demand-darius wrote unto all with-mum, nations, and languages, that dwell in all the earth; complete be multiplied unto you. i make a decree, that in every dominion of my kingdom men tremble and fear before the theory of my-court-theory-daniel: for he is the living theory, and stedfast to world, and his kingdom that which will not be destroyed, and his dominion will be even for ever. he delivereth and rescueth, and he worketh signs and wonders in namespaces and in earth, who hath delivered my-court-theory-daniel from the power of the gather-lions. so this my-court-theory-daniel prospered in the king of demand-darius, and in the king of belly-cyrus the split-spread-persian. in the first year of lord-protect-the-zarbelshazzar king of mix-wear-out-babylon my-court-theory-daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. my-court-theory-daniel spake and said, i saw in my vision by night, and, behold, the four winds of the namespaces strove upon the great sea. and four great beasts came up from the sea, diverse one from another. the first was like a gather-lion, and had eagle's wings: i beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet-genitalia as a man, and a man's heart was given to it. and behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, arise, devour much flesh-immersed. after this i beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. after this i saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet-genitalia of it: and it was diverse from all the beasts that were before it; and it had ten ray-horns. i considered the ray-horns, and, behold, there came up among them another little ray-horn, before whom there were three of the first ray-horns plucked up by the roots: and, behold, in this ray-horn were eyes like the eyes of man, and a mouth speaking great things. i beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. a fiery stream issued and came forth from before him: thousand thousands were immersed unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. i beheld then because of the voice of the great strings which the ray-horn spake: i beheld even till the beast was slain, and his body destroyed, and given to the burning flame. as concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. i saw in the night visions, and, behold, one like betweener of man came with the clouds of namespaces and came to the ancient of days, and they brought

him near before him. and there was given him dominion, and glory, and a kingdom, that all with-mum, nations, and languages, should work for him: his dominion is a world dominion, which will not pass away, and his kingdom that which will not be destroyed. i my-court-theory-daniel was grieved in my breath in the midst of my body, and the visions of my head troubled me. i came near unto one of them that stood by, and asked him the truth of all this. so he told me, and made me know the interpretation of the things. these great beasts, which are four, are four kings, which will arise out of the earth. but the perfects of the most high will take the kingdom, and possess the kingdom world, even to the worlds of worlds. then i would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet-genitalia; and of the ten ray-horns that were in his head, and of the other which came up, and before whom three fell; even of that ray-horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. i beheld, and the same ray-horn made war with the perfects, and prevailed against them; until the ancient of days came, and judgment was given to the perfects of the most high; and the time came that the perfects possessed the kingdom. thus he said, the fourth beast will be the fourth kingdom upon earth, which will be diverse from all kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces. and the ten ray-horns out of this kingdom are ten kings that will arise: and another will rise after them; and he will be diverse from the first, and he will subdue three kings. and he will speak great strings against the most high, and will wear out the perfects of the most high, and think to change times and laws: and they will be given into his hand until a time and times and the dividing of time. but the judgment will sit, and they will take away his dominion, to consume and to destroy it for ever. and the kingdom and dominion, and the greatness of the kingdom under the whole namespaces will be given to the with-mum of the perfects of the most high, whose kingdom is a world kingdom, and all dominions will work for and obey him. hitherto is the end of the matter. as for me my-court-theory-daniel, my cogitations much troubled me, and my countenance changed in me: but i kept the matter in my heart. in the third year of the king of king lord-protect-the-zar-belshazzar a vision appeared unto me, even unto me my-court-theory-daniel, after that which appeared unto me at the first. and i saw in a vision; and it came to pass, when i saw, that i was at lily-shushan in the palace, which is in the province of world-youth-elam; and i saw in a vision, and i was by the river of fool-strength-ulai. then i lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two ray-horns: and the two ray-horns were high; but one was higher than the other, and the higher came up last. i saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. and as i was considering, behold, an he goat came from the west on the face-turnings of the whole land, and touched not the ground: and the goat had a notable ray-horn between his eyes. and he came to the ram that had two ray-horns, which i had seen standing before the river, and ran unto him in the fury of his power. and i saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two ray-horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. therefore the he goat waxed very great: and when he was

strong, the great ray-horn was broken; and for it came up four notable ones toward the four winds of namespaces and out of one of them came forth a little ray-horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. and it waxed great, even to the troop of namespaces and it cast down some of the troop and of the stars to the ground, and stamped upon them. yea, he magnified himself even to the prince of the troop, and by him the daily butcher was taken away, and the place of the perfected was cast down. and an troop was given him against the daily butcher by reason of crime, and it cast down the truth to the ground; and it practised, and prospered. then i heard one perfect speaking, and another perfect said unto that certain perfect which stringed, how long will be the vision concerning the daily butcher, and the crime of desolation, to give both the perfected and the troop to be trodden under foot-genital? and he said unto me, unto two thousand and three hundred days; then will the perfected be cleansed. and it came to pass, when i, even i my-court-theory-daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. and i heard a man's voice between the banks of fool-strength-ulai, which called, and said, jibril, make this man to understand the vision. so he came near where i stood: and when he came, i was afraid, and fell upon my face-turnings: but he said unto me, understand, o child-betweeners of man: for at the time of the end will be the vision. now as he was speaking with me, i was in a deep sleep on my face-turnings toward the ground: but he touched me, and set me upright. and he said, behold, i will make thee know what will be in the last end of the indignation: for at the time appointed the end will be. the ram which thou sawest having two ray-horns are the kings of media and split-spread-persia. and the rough goat is the king of mud-dove-javan-greece: and the great ray-horn that is between his eyes is the first king. now that being broken, whereas four stood up for it, four kingdoms will stand up out of the nation, but not in his power. and in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, will stand up. and his power will be mighty, but not by his own power: and he will destroy wonderfully, and will prosper, and practise, and will destroy the mighty and the perfected with-mum. and through his policy also he will cause craft to prosper in his hand; and he will magnify himself in his heart, and by peace will destroy many: he will also stand up against the prince of princes; but he will be broken without hand. and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it will be for many days. and i my-court-theory-daniel fainted, and was sick certain days; afterward i rose up, and did the king's business; and i was astonished at the vision, but none understood it. in the first year of demand-darius betweeners of king-and-male-ahasuerus, of the seed of the each-and-every-medes, which was made king over the realm of the as-genies-kasdimns; in the first year of his king i my-court-theory-daniel understood by books the number of the years, whereof vowelmovement-io-yeah string came to high-ohyeah-jeremiah the bringer, that he would accomplish seventy years in the desolations of cast-complete-jerusalem. and i set my face-turnings unto the lord theory, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and i prayed unto vowelmovement-io-yeah my theory, and made my confession, and said, o lord, the great and dreadful theory, keeping the covenant and mercy to them that love him, and to them that keep his directives; we have missed, and have committed torment, and have done big-shotly, and have rebelled, even by departing from thy precepts and from thy crisis-lippings: neither have we hearkened unto thy

workers the bringers, which stringed in thy name-there to our kings, our princes, and our fathers, and to all the with-mum of the land. vowelmovement-io-yeah, being right belongeth unto thee, but unto us confusion of face-turnings, as at this day; to the men of know-hand-judah, and to the inhabitants of cast-complete-jerusalem, and unto all immersed-to-theory-israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their name-fire that they have named-fired against thee. o lord, to us belongeth confusion of face-turnings, to our kings, to our princes, and to our fathers, because we have missed against thee. to the lord our theory belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of vowelmovement-io-yeah our theory, to walk in his laws, which he set before us by his workers the bringers. yea, all immersed-to-theory-israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of draw-out-mose the worker of theory, because we have missed against him. and he hath confirmed his strings, which he stringed against us, and against our criterion-lips that criterion-lipd us, by bringing upon us a great visual-ra-toil: for under the whole namespaces hath not been done as hath been done upon cast-complete-jerusalem. as it is written in the law of draw-out-mose, all this visual-ra-toil is come upon us: yet made we not our prayer before vowelmovement-io-yeah our theory, that we might turn from our seasons, and understand thy truth. therefore hath vowelmovement-io-yeah watched upon the visual-ra-toil, and brought it upon us: for vowelmovement-io-yeah our theory is right in all his doings which he doeth: for we obeyed not his voice. and now, o lord our theory, that hast brought thy with-mum forth out of the land of narrows-create-mizraim-egypt with a mighty hand, and hast gotten thee renown, as at this day; we have missed, we have done big-shotly, vowelmovement-io-yeah, according to all thy being right, i beseech thee, let thine anger and thy fury be turned away from thy city cast-complete-jerusalem, thy perfected mountain: because for our misses, and for the seasons of our fathers, cast-complete-jerusalem and thy with-mum are become a reproach to all that are about us. now therefore, o our theory, hear the prayer of thy worker, and his supplications, and cause thy face-turnings to shine upon thy perfected that is desolate, for the lord's sake. o my theory, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name-there for we do not present our supplications before thee for our being rightes, but for thy great mercies. o lord, hear; o lord, forgive; o lord, hearken and do; defer not, for thine own sake, o my theory: for thy city and thy with-mum are called by thy name-there and whiles i was speaking, and praying, and confessing my miss and the miss of my with-mum immersed-to-theory-israel, and presenting my supplication before vowelmovement-io-yeah my theory for the perfected mountain of my theory; yea, whiles i was speaking in prayer, even the man jibril, whom i had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening rest-absorber. and he informed me, and stringed with me, and said, o my-court-theory-daniel, i am now come forth to give thee skill and understanding. at the beginning of thy supplications the string came forth, and i am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. seventy weeks are determined upon thy with-mum and upon thy perfected city, to finish the crime, and to make an end of misses, and to out-of for torment, and to bring in world being right, and to seal up the vision and prophecy, and to use-anoint the most perfected. know therefore and under-

stand, that from the going forth of the string to restore and to build-between cast-complete-jerusalem unto the messiah the prince will be seven weeks, and threescore and two weeks: the street will be built-between again, and the wall, in troublous times, and after threescore and two weeks will messiah be cut off, but not for himself: and the with-mum of the prince that will come will destroy the city and the perfected; and the end thereof will be with a flood, and for ever of the war desolations are determined. and he will confirm the covenant with many for one week: and in the midst of the week he will cause the butcher and the rest-absorber to cease, and for the overspreading of abominations he will make it desolate, even until the consummation, and that determined will be poured upon the desolate. in the third year of belly-cyrus king of split-spread-persia a thing was revealed unto my-court-theory-daniel, whose name-there was called secret-treasure-belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. in those days i my-court-theory-daniel was mourning three full weeks. i ate no pleasant bread, neither came flesh-immersed nor wine in my mouth, neither did i use-anoint myself at all, till three whole weeks were fulfilled. and in the four and twentieth day of the first month, as i was by the side of the great river, which is trunk-palm-hiddekel; then i lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of golden-uhaph: his body also was like the chrysolite-aquamarine-tarshish, and his face-turnings as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet-genitalia like in colour to polished brass, and the voice of his strings like the voice of a multitude. and i my-court-theory-daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. therefore i was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and i retained no strength. yet heard i the voice of his strings: and when i heard the voice of his strings, then was i in a deep sleep on my face-turnings, and my face-turnings toward the ground. and, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. and he said unto me, o my-court-theory-daniel, a man greatly beloved, understand the strings that i speak unto thee, and stand upright: for unto thee am i now sent. and when he had stringed this string unto me, i stood trembling. then said he unto me, fear not, my-court-theory-daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy theory, thy strings were heard, and i am come for thy strings. but the prince of the kingdom of split-spread-persia withstood me one and twenty days: but, lo, who-like-theory-mikhail, one of the chief princes, came to help me; and i remained there with the kings of split-spread-persia. now i am come to make thee understand what will befall thy with-mum in the latter days: for yet the vision is for many days. and when he had stringed such strings unto me, i set my face-turnings toward the ground, and i became dumb. and, behold, one like the similitude of the child-betweeners of men touched my lips: then i opened my mouth, and stringed, and said unto him that stood before me, o my lord, by the vision my sorrows are turned upon me, and i have retained no strength. for how can the worker of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. then there came again and touched me one like the appearance of a man, and he strengthened me, and said, o man greatly beloved, fear not: complete be unto thee, be strong, yea, be strong. and when he had stringed unto me, i was strengthened, and said, let my lord speak;

for thou hast strengthened me. then said he, knowest thou wherefore i come unto thee? and now will i return to fight with the prince of split-spread-persia: and when i am gone forth, lo, the prince of mud-dove-javan-greece will come. but i will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but who-like-theory-mikail your prince. also i in the first year of demand-darius the mede, even i, stood to confirm and to strengthen him. and now will i shew thee the truth. behold, there will stand up yet three kings in split-spread-persia; and the fourth will be far richer than they all: and by his strength through his riches he will stir up all against the realm of mud-dove-javan-greece. and a mighty king will stand up, that will rule with great dominion, and do according to his will. and when he will stand up, his kingdom will be broken, and will be divided toward the four winds of namespaces and not to his posterity, nor according to his dominion which he ruled: for his kingdom will be plucked up, even for others beside those. and the king of the south will be strong, and one of his princes; and he will be strong above him, and have dominion; his dominion will be a great dominion. and in the end of years they will join themselves together; for the king's daughter-housa of the south will come to the king of the north to do an agreement: but she will not retain the power of the arm; neither will he stand, nor his arm: but she will be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. but out of a branch of her roots will one stand up in his estate, which will come with an army, and will enter into the fortress of the king of the north, and will deal against them, and will prevail: and will also carry captives into narrow-createmizraim-egypt their theory, with their princes, and with their precious items of silver and of gold; and he will continue more years than the king of the north. so the king of the south will come into his kingdom, and will return into his own land. but his child-betweeners will be stirred up, and will assemble a multitude of great forces: and one will certainly come, and overflow, and pass through: then will he return, and be stirred up, even to his fortress. and the king of the south will be moved with choler, and will come forth and fight with him, even with the king of the north: and he will set forth a great multitude; but the multitude will be given into his hand. and when he hath taken away the multitude, his heart will be lifted up; and he will cast down many ten thousands: but he will not be strengthened by it. for the king of the north will return, and will set forth a multitude greater than the former, and will certainly come after certain years with a great army and with much riches. and in those times there will many stand up against the king of the south: also the robbers of thy withmum will exalt themselves to establish the vision; but they will fall. so the king of the north will come, and cast up a mount, and take the most fenced cities: and the arms of the south will not withstand, neither his chosen withmum, neither will there be any strength to withstand. but he that cometh against him will do according to his own will, and none will stand before him: and he will stand in the glorious land, which by his hand will be consumed. he will also set his face-turnings to enter with the strength of his whole kingdom, and upright ones with him; thus will he do: and he will give him the daughter-housa of women, corrupting her: but she will not stand on his side, neither be for him. after this will he turn his face-turnings unto the isles, and will take many: but a prince for his own behalf will cause the reproach offered by him to cease; without his own reproach he will cause it to turn upon him. then he will turn his face-turnings toward the fort of his own land: but he will stumble and fall, and not be found. then will stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he will

be destroyed, neither in anger, nor in battle. and in his estate will stand up a vile person, to whom they will not give the honour of the kingdom: but he will come in peaceably, and obtain the kingdom by flatteries. and with the arms of a flood will they be overflown from before him, and will be broken; yea, also the prince of the covenant. and after the league did with him he will work deceitfully: for he will come up, and will become strong with a small people. he will enter peaceably even upon the fattest places of the province; and he will do that which his fathers have not done, nor his fathers' fathers; he will scatter among them the prey, and spoil, and riches: yea, and he will forecast his devices against the strong holds, even for a time. and he will stir up his power and his courage against the king of the south with a great army; and the king of the south will be stirred up to battle with a very great and mighty army; but he will not stand: for they will forecast devices against him. yea, they that feed of the portion of his meat will destroy him, and his army will overflow: and many will fall down slain. and both of these kings' hearts will be to do mischief, and they will speak lies at one send-table but it will not prosper: for yet the end will be at the time appointed. then will he return into his land with great riches; and his heart will be against the perfected covenant; and he will do exploits, and return to his own land. at the time appointed he will return, and come toward the south; but it will not be as the former, or as the latter. for the ships of stains-chitim will come against him: therefore he will be grieved, and return, and have indignation against the perfected covenant: so will he do; he will even return, and have intelligence with them that forsake the perfected covenant. and arms will stand on his part, and they will pollute the perfected of strength, and will take away the daily butcher, and they will place the abomination that maketh desolate. and such as do big-shotly against the covenant will he corrupt by flatteries: but the with-mum that do know their theory will be strong, and do exploits. and they that understand among the withmum will instruct many: yet they will fall by the sword, and by flame, by captivity, and by spoil, many days. now when they will fall, they will be holpen with a little help: but many will cleave to them with flatteries. and some of them of understanding will fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. and the king will do according to his will; and he will exalt himself, and magnify himself above every theory, and will speak marvellous things against the theory of theory, and will prosper till the indignation be accomplished: for that that is determined will be done. neither will he regard the theory of his fathers, nor the desire of women, nor regard any theory: for he will magnify himself above all. but in his estate will he honour the theory of forces: and a theory whom his fathers knew not will he honour with gold, and silver, and with precious stones, and pleasant things. thus will he do in the most strong holds with a strange-substantial theory, whom he will acknowledge and increase with weight: and he will cause them to rule over many, and will divide the earth for gain. and at the time of the end will the king of the south push at him: and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and will overflow and stopskip on he will enter also into the glorious land, and many countries will be overthrown: but these will escape out of his hand, even man-red-edom, and from-father-moab, and the chief of child-betweeners of with-ammon. he will stretch forth his hand also upon the countries: and the land of narrow-createmizraim-egypt will not escape. but he will have power over the treasures of gold and of silver, and over all the precious things of narrow-createmizraim-egypt:

and the libya-open-puts and the cush-spindle-ethiopians will be at his steps. but tidings out of the east and out of the north will trouble him: therefore he will go forth with great fury to destroy, and utterly to make away many. and he will plant the tents of his palace between the seas in the glorious perfected mountain; yet he will come to his end, and none will help him. and at that time will who-like-theory-mikail stand up, the great prince which standeth for child-betweeners of thy with-mum: and there will be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy with-mum will be delivered, every one that will be found written in the book. and many of them that sleep in the dust of the earth will awake, some to world life, and some to shame and world contempt. and they that be wise will shine as the brightness of the firmament; and they that turn many to being right as the stars to the worlds of worlds. but thou, o my-court-theory-daniel, shut up the strings, and seal the book, even to the time of the end: many will run to and fro, and knowledge will be increased. then i my-court-theory-daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. and one said to the man cluthed in linen, which was upon the waters of the river, how long will it be to the end of these wonders? and i heard the man cluthed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto namespaces and sware by him that liveth world that it will be for a time, times, and an half; and when he will have accomplished to scatter the power of the perfected with-mum, all these things will be finished. and i heard, but i understood not: then said i, o my lord, what will be the end of these things? and he said, go thy way, my-court-theory-daniel: for the strings are closed up and sealed till the time of the end. many will be purified, and made white, and tried; but the big-shots will do big-shotly: and none of the big-shot will understand; but the wise will understand. and from the time that the daily butcher will be taken away, and the abomination that maketh desolate set up, there will be a thousand two hundred and ninety days. happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days. but go thou thy way till the end be: for thou will rest, and stand in thy cover-lut at the end of the days.

now in the first year of belly-cyrus king of split-spread-persia, that vowelmovement-io-yeah string by the mouth of high-ohyeah-jeremiah might be fulfilled, vowelmovement-io-yeah stirred up breath of belly-cyrus king of split-spread-persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith belly-cyrus king of split-spread-persia, vowelmovement-io-yeah theory of namespaces hath given me all the kingdoms of the land; and he hath charged me to build-between him an house at cast-complete-jerusalem, which is in know-hand-judah, who is there among you of all his with-mum? his theory be with him, and let him go up to cast-complete-jerusalem, which is in know-hand-judah, and build-between the alpha-beit-house of vowelmovement-io-yeah theory of immersed-to-theory-israel, (he is the theory,) which is in cast-complete-jerusalem. and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the volunteer for the alpha-beit-house of theory that is in cast-complete-jerusalem. then rose up the chief of the fathers of know-hand-judah and righthand-child-benjamin, and the darkener-server, and the join-levites, with all them whose breath theory had raised, to go up to build-between the alpha-beit-house of vowelmovement-io-yeah which is in cast-complete-jerusalem. and all they that were about them strengthened their hands with items of silver, with gold, with goods, and with beasts, and with precious things, beside all that was volunteered. also belly-cyrus the king brought forth the items of the alpha-beit-house of vowelmovement-io-yeah, which bring-jug-guard-nebuchadnezzar had brought forth out of cast-complete-jerusalem, and had put them in the house of his theory; even those did belly-cyrus king of split-spread-persia bring forth by the hand of going-down-mithredath the treasurer, and numbered them unto alabaster-joy-fortify-sheshbazzar, the prince of know-hand-judah. and this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other items a thousand. all the items of gold and of silver were five thousand and four hundred. all these did alabaster-joy-fortify-sheshbazzar bring up with them of the captivity that were brought up from mix-wear-out-babylon unto cast-complete-jerusalem. now these are child-betweeners of the province that went up out of the captivity, of those which had been carried away, whom bring-jug-guard-nebuchadnezzar the king of mix-wear-out-babylon had carried away unto mix-wear-out-babylon, and came again unto cast-complete-jerusalem and know-hand-judah, every one unto his city; which came with seed-pressed-out-of-bhabil-zerubbabai: yeah-secure-isa, comfort-yeah-nehemiah, minister-immersed-yeah-seraiah, poison-yeah-reelaiah, bitter-crush-mordecai, on-tongue-language-bilshan, number-cut-hair-mizpar, in-torso-bigvai, merciful-rehum, in-answer-baanah. the number of the men of the with-mum of immersed-to-theory-israel: child-betweeners of wild-head-parosh, two thousand an hundred seventy and two. child-betweeners of judge-yeah-shephatiah, three hundred seventy and two. child-betweeners of host-arah, seven hundred seventy and five. child-betweeners of loss-from-father-pahathmoab, of child-betweeners of yeah-secure-isa and yo-dad-joab, two thousand eight hundred and twelve. child-betweeners of world-youth-elam, a thousand two hundred fifty and four. child-betweeners of olive-tree-zattu, nine hundred forty and five. child-betweeners of pure-provide-zaccai, seven hundred and threescore. child-betweeners of between-me-bani, six hundred forty and two. child-betweeners of empty-bebai, six hundred

twenty and three. child-betweeners of goat-tell-azgad, a thousand two hundred twenty and two. child-betweeners of my-lord-get-up-adonikam, six hundred sixty and six. child-betweeners of in-torso-bigvai, two thousand fifty and six. child-betweeners of adorned-dainty-adin, four hundred fifty and four. child-betweeners of left-hand-shut-ater of strong-oh-yeah-hezekiah, ninety and eight. child-betweeners of eggs-bezai, three hundred twenty and three. child-betweeners of showing-jorah, an hundred and twelve. child-betweeners of silence-hasting-hashum, two hundred twenty and three. child-betweeners of manly-gibbar, ninety and five. child-betweeners of bread-house-bethlehem, an hundred twenty and three. the men of dripped-netophah, fifty and six. the men of replies-anathoth, an hundred twenty and eight. child-betweeners of laziness-azmaveth, forty and two. child-betweeners of kirjatharim, heresy-chephirah, and wells-beeroth, seven hundred and forty and three. child-betweeners of high-region-ramah and small-hill-gaba, six hundred twenty and one. the men of covers-michmas, an hundred twenty and two. the men of house-theory-bethel and island-ai two hundred twenty and three. child-betweeners of at-him-nebo, fifty and two. child-betweeners of excelling-height-magbish, an hundred fifty and six. child-betweeners of the other world-youth-elam, a thousand two hundred fifty and four. child-betweeners of destroyed-dedicated-harim, three hundred and twenty. child-betweeners of nativity-lod rejoicing-sharp-hadid, and grief-strength-ono, seven hundred twenty and five. child-betweeners of moon-smell-jericho, three hundred forty and five. child-betweeners of bramble-enemy-senaah, three thousand and six hundred and thirty. the darkener-server: child-betweeners of hand-knowledge-jedaiah, of the house of yeah-secure-isa, nine hundred seventy and three. child-betweeners of saying-immere a thousand fifty and two. child-betweeners of break-pashur, a thousand two hundred forty and seven. child-betweeners of destroyed-dedicated-harim, a thousand and seventeen. the join-levites: child-betweeners of yeah-secure-isa and antiquity-rising-theory-kadmiel, of child-betweeners of glory-yeah-hodaviah, seventy and four. the singers: child-betweeners of add-collect-asaph, an hundred twenty and eight. child-betweeners of the porters: child-betweeners of willum, child-betweeners of left-hand-shut-ater, child-betweeners of furrow-talmon, child-betweeners of foot-print-lewdness-akkub, child-betweeners of bending-of-sin-hatita, child-betweeners of captivity-shobai, in all an hundred thirty and nine. the givens-nethinims: child-betweeners of brightness-drought-ziha, child-betweeners of exposed-hasupha, child-betweeners of rings-tabbaoth, child-betweeners of crooked-keros, child-betweeners of drive-siaha, child-betweeners of redeem-padon, child-betweeners of brick-white-lebanah, child-betweeners of grasshopper-hagabah, child-betweeners of foot-print-lewdness-akkub, child-betweeners of grasshopper-hagab, child-betweeners of my-garment-shalmai, child-betweeners of grace-camp-hanan child-betweeners of great-giddel, child-betweeners of bend-over-gahar, child-betweeners of see-yeah-reaiiah, child-betweeners of run-serious-rezin, child-betweeners of painted-inconstant-nekoda, child-betweeners of cutting-fleece-gazzam, child-betweeners of goat-uzza, child-betweeners of stopskip-paseah, child-betweeners of despising-dirty-besai, child-betweeners of eat-asnah, child-betweeners of springs-mehunim, child-betweeners of occupied-nephusim, child-betweeners of bottle-bakbuk, child-betweeners of girth-hakupha, child-betweeners of instigation-harhur, child-betweeners of onions-bazluth, child-betweeners of riddle-on-the-contrary-mehida, child-betweeners of workmanship-wood-harsha, child-betweeners of

capable-glass-barkos, child-betweeners of kaiser-sisera, child-betweeners of blut-out-supress-thamah, child-betweeners of eternal-neziah, child-betweeners of kidnapped-hatipha. child-betweeners of complete-solomon's workers: child-betweeners of conclusion-in-pleading-sotai, child-betweeners of scribe-recount-sophereth, child-betweeners of seperation-peruda, child-betweeners of rise-jaalah, child-betweeners of generation-possession-darkon, child-betweeners of great-giddel, child-betweeners of judge-yeah-shephatiah, child-betweeners of eggplant-hattil, child-betweeners of cut-mouth-pochereth of deer-zebaim, child-betweeners of my-mother-ami all the givens-nethinims, and child-betweeners of complete-solomon's workers, were three hundred ninety and two. and these were they which went up from hill-of-salt-telmelah, hill-of-deaf-tup-onarsa, nearinner, base-lord-addan, and saying-immer but they could not shew their father's house, and their seed, whether they were of immersed-to-theory-israel: child-betweeners of weak-i-o-delaiah, child-betweeners of good-tobiah, child-betweeners of painted-inconstant-nekoda, six hundred fifty and two. and of child-betweeners of the darkener-server: child-betweeners of debt-yeah-habaiah, child-betweeners of thorn-koz, child-betweeners of iron-barzillai; which took a woman of the child-betweenas of iron-barzillai the roll-until-gileadite, and was called after their name-there these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the darkener-serverhood. and the resigned-tirshatha said unto them, that they should not eat of the most perfected things, till there stood up a darkener-server with fires-urim and with simple-finished-thumim. the whole congregation together was forty and two thousand three hundred and threescore, beside their workers and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. and some of the chief of the fathers, when they came to the alpha-beit-house of vowelmovement-io-yeah which is at cast-complete-jerusalem, volunteered for the alpha-beit-house of theory to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred darkener-server' garments. so the darkener-server, and the join-levites, and some of the with-mum, and the singers, and the porters, and the givens-nethinims, dwelt in their cities, and all immersed-to-theory-israel in their cities. and when the seventh month was come, and child-betweeners of immersed-to-theory-israel were in the cities, the with-mum added themselves together as one man to cast-complete-jerusalem. then stood up yeah-secure-isa betweener of right-io-jozadak, and his brethren the darkener-server, and seed-pressed-out-of-bhabil-zerubbabil betweener of ask-theory-shealtiel, and his brethren, and build-between the butcher-place of the theory of immersed-to-theory-israel, to upon up-ons thereon, as it is written in the law of draw-out-mose the man of theory. and they set the butcher-place upon his bases; for fear was upon them because of the with-mum of those countries: and they uponed up-ons thereon unto vowelmovement-io-yeah, even up-ons morning and evening. they kept also the feast of booths, as it is written, and up-oned the daily up-ons by number, according to the custom, as the duty of every day required; and afterward the continual up-on, both of the new moons, and of all the set feasts of vowelmovement-

io-yeah that were filld, and of every one that volunteered a volunteer unto vowelmovement-io-yeah. from the first day of the seventh month began they to upon up-ons unto vowelmovement-io-yeah. but the foundation of the possibility-hall of vowelmovement-io-yeah was not yet laid. they gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of side-by-side-zidon, and to them of rock-narrow-create-tyre, to bring cedar trees from build-white-lebanon to the sea of beauty-joppa, according to the grant that they had of belly-cyrus king of split-spread-persia. now in the second year of their coming unto the alpha-beit-house of theory at cast-complete-jerusalem, in the second month, began seed-pressed-out-of-bhabil-zerubbabil betweener of ask-theory-shealtiel, and yeah-secure-isa betweener of right-io-jozadak, and the remnant of their brethren the darkener-server and the join-levites, and all they that were come out of the captivity unto cast-complete-jerusalem; and appointed the join-levites, from twenty years old and upward, to set forward the work of the alpha-beit-house of vowelmovement-io-yeah. then stood yeah-secure-isa with his child-betweeners and his brethren, antiquity-rising-theory-kadmiel and his child-betweeners, the child-betweeners of know-hand-judah, together, to set forward the workmen in the alpha-beit-house of theory: the child-betweeners of movement-henadad, with their child-betweeners and their brethren the join-levites. and when the build-betweeners laid the foundation of the possibility-hall of vowelmovement-io-yeah, they set the darkener-server in their apparel with trumpets, and the join-levites the child-betweeners of add-collect-asaph with cymbals, to rave vowelmovement-io-yeah, after the ordinance of dude-dawud king of immersed-to-theory-israel. and they sang together by course in raving and giving thanks unto vowelmovement-io-yeah; because he is good, for his mercy endureth to world toward immersed-to-theory-israel. and all the with-mum shouted with a great shout, when they raved vowelmovement-io-yeah, because the foundation of the alpha-beit-house of vowelmovement-io-yeah was laid. but many of the darkener-server and join-levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the with-mum could not discern the noise of the shout of joy from the noise of the weeping of the with-mum: for the with-mum shouted with a loud shout, and the noise was heard afar off. now when the adversaries of know-hand-judah and righthand-child-benjamin heard that child-betweeners of the captivity build-between the possibility-hall unto vowelmovement-io-yeah theory of immersed-to-theory-israel; then they came to seed-pressed-out-of-bhabil-zerubbabil, and to the chief of the fathers, and said unto them, let us build-between with you: for we seek your theory, as ye do; and we do butcher unto him since the days of banned-sharp-earshaddon king of pine-song-immersed-syria which brought us up hither. but seed-pressed-out-of-bhabil-zerubbabil, and yeah-secure-isa, and the rest of the chief of the fathers of immersed-to-theory-israel, said unto them, ye have nothing to do with us to build-between an house unto our theory; but we ourselves together will build-between unto vowelmovement-io-yeah theory of immersed-to-theory-israel, as king belly-cyrus the king of split-spread-persia hath directed us. then the with-mum of the land weakened the hands of the with-mum of know-hand-judah, and troubled them in build-betweening, and hired counsellors against them, to frustrate their purpose, all the days of belly-cyrus king of split-spread-persia, even until the king of demand-darius king of split-spread-

persia. and in the king of king-and-male-ahasuerus, in the beginning of his king, wrote they unto him an accusation against the inhabitants of know-hand-judah and cast-complete-jerusalem. and in the days of silence-light-fervent-spoil-artaxerxes wrote in peace-complete-bishlam, going-down-mithredath, good-theory-tabeel, and the rest of their companions, unto silence-light-fervent-spoil-artaxerxes king of split-spread-persia; and the writing of the letter was written in the high-aram tongue, and interpreted in the high-aram tongue. merciful-rehum the chancellor and sun-shimshai the story-writer wrote a letter against cast-complete-jerusalem to silence-light-fervent-spoil-artaxerxes the king in this sort: then wrote merciful-rehum the chancellor, and sun-shimshai the story-writer, and the rest of their companions; the dispute-law-dinaites, the divide-rend-apharsathchites, the ravish-tarpeletes, the divide-rend-apharsites, the long-archevites, the mix-wear-out-babylonians, the lily-susanchites, the that's-it-dehavites, and the world-youth-elamites, and the rest of the nations whom the great and noble anger-increase-asnapper brought over, and set in the cities of keep-guard-samaria, and the rest that are on this side the river, and at such a time. this is the copy of the letter that they sent unto him, even unto silence-light-fervent-spoil-artaxerxes the king; thy workers the men on this side the river, and at such a time. be it known unto the king, that the hand-know-jews which came up from thee to us are come unto cast-complete-jerusalem, build-betweening the embittered-rebellious and the bad city, and have set up the walls thereof, and joined the foundations. be it known now unto the king, that, if this city be build-between, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou wilt endamage the revenue of the kings. now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so will thou find in the book of the records, and know that this city is a embittered-rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. we certify the king that, if this city be build-between again, and the walls thereof set up, by this means thou wilt have no portion on this side the river. then sent the king an answer unto merciful-rehum the chancellor, and to sun-shimshai the story-writer, and to the rest of their companions that dwell in keep-guard-samaria, and unto the rest beyond the river, complete, and at such a time. the letter which ye sent unto us hath been plainly read before me. and i directed, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that dejection and sedition have been made therein. there have been mighty kings also over cast-complete-jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. give ye now commandment to cause these men to cease, and that this city be not build-between, until another commandment will be given from me. take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? now when the copy of king silence-light-fervent-spoil-artaxerxes' letter was read before merciful-rehum, and sun-shimshai the story-writer, and their companions, they went up in haste to cast-complete-jerusalem unto the hand-know-jews and made them to cease by force and power. then ceased the work of the alpha-beit-house of theory which is at cast-complete-jerusalem. so it ceased unto the second year of the king of demand-darius king of split-spread-persia. then the bringers, feast-haggai the bringer, and remember-yeah-zakariyya betweeneer

of up-to-iddo, brought unto the hand-know-jews that were in know-hand-judah and cast-complete-jerusalem in the name-there of the theory of immersed-to-theory-israel, even unto them. then rose up seed-pressed-out-of-bhabil-zerubbabil betweeneer of ask-theory-shealtiel, and yeah-secure-isa betweeneer of right-io-jozadak, and began to build-between the alpha-beit-house of theory which is at cast-complete-jerusalem: and with them were the bringers of theory helping them. at the same time came to them give-tatnai, governor on this side the river, and explore-falcon-despise-shethar-boznai and their companions, and said thus unto them, who hath directed you to build-between this house, and to make up this wall? then said we unto them after this manner, what are the names of the men that make this build-betweening? but the eye of their theory was upon the elders of the hand-know-jews that they could not cause them to cease, till the matter came to demand-darius: and then they returned answer by letter concerning this matter. the copy of the letter that give-tatnai, governor on this side the river, and explore-falcon-despise-shethar-boznai and his companions the slice-spread-apharsachites, which were on this side the river, sent unto demand-darius the king: they sent a letter unto him, wherein was written thus; unto demand-darius the king, all complete. be it known unto the king, that we went into the province of aeiou-glory-judea, to the house of the great theory, which is build-between with great stones, and timber is laid in the walls, and this work goeth fast on and prospereth in their hands. then asked we those elders, and said unto them thus, who directed you to build-between this house, and to make up these walls? we asked their names also, to certify thee, that we might write the names of the men that were the chief of them. and thus they returned us answer, saying, we are the workers of the theory of namespaces and earth, and build-between the house that was build-between these many years ago, which a great king of immersed-to-theory-israel build-between and set up. but after that our fathers had provoked the theory of namespaces unto wrath, he gave them into the hand of bring-jug-guard-nebuchadnezzar the king of mix-wear-out-babylon, the as-genies-kasdimn, who destroyed this house, and carried the with-mum away into mix-wear-out-babylon. but in the first year of belly-cyrus the king of mix-wear-out-babylon the same king belly-cyrus made a decree to build-between this alpha-beit-house of theory. and the vessels also of gold and silver of the alpha-beit-house of theory, which bring-jug-guard-nebuchadnezzar took out of the possibility-hall that was in cast-complete-jerusalem, and brought them into the possibility-hall of mix-wear-out-babylon, those did belly-cyrus the king take out of the possibility-hall of mix-wear-out-babylon, and they were delivered unto one, whose name-there was alabaster-joy-fortify-sheshbazzar, whom he had made governor; and said unto him, take these vessels, go, carry them into the possibility-hall that is in cast-complete-jerusalem, and let the alpha-beit-house of theory be build-between in his place. then came the same alabaster-joy-fortify-sheshbazzar, and laid the foundation of the alpha-beit-house of theory which is in cast-complete-jerusalem: and since that time even until now hath it been in build-betweening, and yet it is not finished. now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at mix-wear-out-babylon, whether it be so, that a decree was made of belly-cyrus the king to build-between this alpha-beit-house of theory at cast-complete-jerusalem, and let the king send his pleasure to us concerning this matter. then demand-darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in mix-wear-

out-babylon. and there was found at brother-of-death-achmetha, in the palace that is in the province of the each-and-every-medes, a roll, and therein was a record thus written: in the first year of belly-cyrus the king the same belly-cyrus the king made a decree concerning the alpha-beit-house of theory at cast-complete-jerusalem, let the house be build-between, the place where they butchered butchs, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the alpha-beit-house of theory, which bring-jug-guard-nebuchadnezzar took forth out of the possibility-hall which is at cast-complete-jerusalem, and brought unto mix-wear-out-babylon, be restored, and brought again unto the possibility-hall which is at cast-complete-jerusalem, every one to his place, and place them in the alpha-beit-house of theory. now therefore, give-tatnai, governor beyond the river, explore-falcon-dispise-shethar-boznai, and your companions the slice-spread-apharsachites, which are beyond the river, be ye far from thence: let the work of this alpha-beit-house of theory alone; let the governor of the hand-know-jews and the elders of the hand-know-jews build-between this alpha-beit-house of theory in his place. moreover i make a decree what ye will do to the elders of these hand-know-jews for the build-betweening of this alpha-beit-house of theory: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered, and that which they have need of, both bull child of visit-cattles, and rams, and lambs, for the up-ons of the theory of namespaces wheat, salt, wine, and oil, according to the appointment of the darkener-server which are at cast-complete-jerusalem, let it be given them day by day without fail: that they may nearin butchers of sweet savours unto the theory of namespaces and pray for the life of the king, and of his child-betweeners. also i have made a decree, that whosoever will alter this string, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. and the theory that hath caused his name-there to dwell there destroy all kings and with-mum, that will put to their hand to alter and to destroy this alpha-beit-house of theory which is at cast-complete-jerusalem. i demand-darius have made a decree; let it be done with speed. then give-tatnai, governor on this side the river, explore-falcon-dispise-shethar-boznai, and their companions, according to that which demand-darius the king had sent, so they did speedily. and the elders of the hand-know-jews build-between, and they prospered through the bringing of feast-haggai the bringer and remember-yeah-zakariyya between of up-to-iddo. and they build-between, and finished it, according to the commandment of the theory of immersed-to-theory-israel, and according to the commandment of belly-cyrus, and demand-darius, and silence-light-fervent-spoil-artaxerxes king of split-spread-persia. and this house was finished on the third day of the month maple-promise-adar, which was in the sixth year of the king of demand-darius the king. and child-betweeners of immersed-to-theory-israel, the darkener-server, and the join-levites, and the rest of child-betweeners of the captivity, kept the init of this alpha-beit-house of theory with joy, and nearined at the init of this alpha-beit-house of theory an hundred bulls, two hundred rams, four hundred lambs; and for a misser for all immersed-to-theory-israel, twelve he goats, according to the number of the branches of immersed-to-theory-israel. and they set the darkener-server in their divisions, and the join-levites in their courses, for the

work of theory, which is at cast-complete-jerusalem; as it is written in the book of draw-out-mose, and child-betweeners of the captivity kept the stopskip upon the fourteenth day of the first month. for the darkener-server and the join-levites were purified together, all of them were pure, and killed the stopskip for all child-betweeners of the captivity, and for their brethern the darkener-server, and for themselves. and child-betweeners of immersed-to-theory-israel, which were come again out of captivity, and all such as had separated themselves unto them from the stainedness of the nations of the land, to seek vowelmovement-io-yeah theory of immersed-to-theory-israel, did eat, and kept the feast of lit-mazat seven days with joy: for vowelmovement-io-yeah had did them joyful, and turned the heart of the king of pine-song-immersed-syria unto them, to strengthen their hands in the work of the alpha-beit-house of theory, the theory of immersed-to-theory-israel. now after these strings, in the king of silence-light-fervent-spoil-artaxerxes king of split-spread-persia, help-uzair between of minister-immersed-yeah-seraiah, between of help-yeah-azariah, between of part-yeah-hilkiah, between of willum, between of right-zadok, between of my-bro-good-ahitub, between of say-yeah-amariah, between of help-yeah-azariah, between of spatula-meraioth, between of shine-zerahiah, between of goat-uzzi between of skilled-buki, between of my-father-is-lord-abishua, between of mouth-attempt-pinehas, between of theory-stop-eleazar, between of box-harun the chief darkener-server this help-uzair went up from mix-wear-out-babylon; and he was a ready story-writer in the law of draw-out-mose, which vowelmovement-io-yeah theory of immersed-to-theory-israel had given: and the king granted him all his request, according to the hand of vowelmovement-io-yeah his theory upon him. and there went up some of child-betweeners of immersed-to-theory-israel, and of the darkener-server, and the join-levites, and the singers, and the porters, and the givens-nethinims, unto cast-complete-jerusalem, in the seventh year of silence-light-fervent-spoil-artaxerxes the king. and he came to cast-complete-jerusalem in the fifth month, which was in the seventh year of the king. for upon the first day of the first month began he to go up from mix-wear-out-babylon, and on the first day of the fifth month came he to cast-complete-jerusalem, according to the good hand of his theory upon him. for help-uzair had prepared his heart to seek the law of vowelmovement-io-yeah, and to do it, and to teach in immersed-to-theory-israel statutes and cris-lippings. now this is the copy of the letter that the king silence-light-fervent-spoil-artaxerxes gave unto help-uzair the darkener-server the story-writer, even a story-writer of the strings of the directives of vowelmovement-io-yeah, and of his statutes to immersed-to-theory-israel. silence-light-fervent-spoil-artaxerxes, king of kings, unto help-uzair the darkener-server a story-writer of the law of the theory of namespaces perfect peace, and at such a time. i make a decree, that all they of the with-mum of immersed-to-theory-israel, and of his darkener-server and join-levites, in my realm, which are minded of their own freewill to go up to cast-complete-jerusalem, go with thee. forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning know-hand-judah and cast-complete-jerusalem, according to the law of thy theory which is in thine hand; and to carry the silver and gold, which the king and his counsellors have volunteered unto the theory of immersed-to-theory-israel, whose habitation is in cast-complete-jerusalem, and all the silver and gold that thou canst find in all the province of mix-wear-out-babylon, with the volunteer of the with-mum, and of the darkener-server, volunteering

for the house of their theory which is in cast-complete-jerusalem: that thou mayest buy speedily with this money bulls, rams, lambs, with their rest-absorbers and their pourings, and nearin them upon the altar of the house of your theory which is in cast-complete-jerusalem. and whatsoever will seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your theory. the vessels also that are given thee for the work of the house of thy theory, those deliver thou before the theory of cast-complete-jerusalem. and whatsoever more will be needful for the house of thy theory, which thou will have occasion to bestow, bestow it out of the king's treasure house. and i, even i silence-light-fervent-spoil-artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever help-uzair the darkener-server the story-writer of the law of the theory of namespaces will require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred aged-daughter-baths of wine, and to an hundred aged-daughter-baths of oil, and salt without prescribing how much. whatsoever is directed by the theory of namespaces let it be diligently done for the house of the theory of namespaces for why should there be wrath against the realm of the king and his child-betweeners? also we certify you, that touching any of the darkener-server and join-levites, singers, porters, givens-nethinims, or ministers of this alpha-beit-house of theory, it will not be lawful to impose toll, tribute, or custom, upon them. and thou, help-uzair, after the wisdom of thy theory, that is in thine hand, set magistrates and criterion-lips, which may criterion-lip all the with-mum that are beyond the river, all such as know the laws of thy theory; and teach ye them that know them not. and whosoever will not do the law of thy theory, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to between-me-banishment, or to confiscation of goods, or to imprisonment. happy be vowelmovement-io-yeah theory of our fathers, which hath put such a thing as this in the king's heart, to beautify the alpha-beit-house of vowelmovement-io-yeah which is in cast-complete-jerusalem: and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. and i was strengthened as the hand of vowelmovement-io-yeah my theory was upon me, and i gathered together out of immersed-to-theory-israel chief men to go up with me. these are now the chief of their fathers, and this is the genealogy of them that went up with me from mix-wear-out-babylon, in the king of silence-light-fervent-spoil-artaxerxes the king. of the child-betweeners of mouth-attempt-pinehas; stranger-gershon: of the child-betweeners of with-palm-itamar; my-court-theory-daniel: of the child-betweeners of dude-dawud; forsaking-sin-hattush. of the child-betweeners of neighbors-shechaniah, of the child-betweeners of bull-noise-pharosh; remember-yeah-zakariyya: and with him were reckoned by genealogy of the male-rememberers an hundred and fifty. of the child-betweeners of loss-from-father-pahathmoab; theory-aeiou-my-eyes-eliohenai betweener of shine-zerahiah, and with him two hundred male-rememberers. of the child-betweeners of neighbors-shechaniah; betweener of stress-jahaziel, and with him three hundred male-rememberers. of the child-betweeners also of adorned-dainty-adin; worker-ebed betweener of yo-given-jonathan, and with him fifty male-rememberers. and of the child-betweeners of world-youth-elam; secure-yeah-jeshaiah betweener of time-athaliah, and with him seventy male-rememberers. and of the child-betweeners of judge-yeah-shephatiah; portion-yeah-zebadiah betweener of who-like-theory-mikail, and with him

fourscore male-rememberers. of the child-betweeners of yo-dad-joab; work-the-yeah-obadiah betweener of live-theory-jehiel, and with him two hundred and eighteen male-rememberers. and of the child-betweeners of my-completion-sheolmith; betweener of add-yeah-josphiah, and with him an hundred and threescore male-rememberers. and of the child-betweeners of empty-bebai; remember-yeah-zakariyya betweener of empty-bebai, and with him twenty and eight male-rememberers. and of the child-betweeners of goat-tell-azgad; yeah-graceful-johanan betweener of the-little-hakkatan, and with him an hundred and ten male-rememberers. and of the last child-betweeners of my-lord-get-up-adonikam, whose names are these, theory-emit-elipelet, yey-theory-jeiel, and hear-yeah-shemaiah, and with them threescore male-rememberers. of the child-betweeners also of in-torso-bigvai; my-twist-uthai, and honor-zabbud, and with them seventy male-rememberers. and i gathered them together to the river that runneth to being-generation-ahava; and there abode we in tents three days: and i viewed the with-mum, and the darkener-server, and found there none of the child-betweeners of join-levi then sent i for my-theory-helps-eliezer, for lion-theory-ariel, for hear-yeah-shemaiah, and for theory-given-elnathan, and for rival-jarib, and for theory-given-elnathan, and for given-natan, and for remember-yeah-zakariyya, and for complete-meshullam, chief men; also for io-fight-joiarib, and for theory-given-elnathan, men of understanding. and i sent them with string unto up-to-iddo the chief at the place money-casiphia, and i told them what they should say unto up-to-iddo, and to his brethren the givens-nethinims, at the place money-casiphia, that they should bring unto us immerses for the house of our theory. and by the good hand of our theory upon us they brought us a man of understanding, of the child-betweeners of forgive-sick-mahli, betweener of join-levi betweener of immersed-to-theory-israel; and heat-wave-yeah-sherebiah, with his child-betweeners and his brethren, eighteen; and account-hashabiah, and with him secure-yeah-jeshaiah of the child-betweeners of bitter-merari, his brethren and their child-betweeners, twenty; also of the givens-nethinims, whom dude-dawud and the princes had appointed for the work of the join-levites, two hundred and twenty givens-nethinims: all of them were expressed by name-there then i proclaimed a fast there, at the river of being-generation-ahava, that we might afflict ourselves before our theory, to seek of him a right way for us, and for our little ones, and for all our substance. for i was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, the hand of our theory is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. so we fasted and besought our theory for this: and he was intreated of us. then i separated twelve of the chief of the darkener-server, heat-wave-yeah-sherebiah, account-hashabiah, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the items, even the highing of the house of our theory, which the king, and his counsellors, and his lords, and all immersed-to-theory-israel there present, had highed: i even weighed unto their hand six hundred and fifty talents of silver, and silver items an hundred talents, and of gold an hundred talents; also twenty basons of gold, of a thousand drams; and two items of fine copper, precious as gold. and i said unto them, ye are perfected unto vowelmovement-io-yeah; the items are perfected also; and the silver and the gold are a volunteer unto vowelmovement-io-yeah theory of your fathers. watch ye, and keep them, until ye weigh them before the chief of the darkener-server and the join-levites, and chief of the

fathers of immersed-to-theory-israel, at cast-complete-jerusalem, in the chambers of the alpha-beit-house of vowelmovement-io-yeah. so took the darkener-server and the join-levites the weight of the silver, and the gold, and the items, to bring them to cast-complete-jerusalem unto the house of our theory. then we departed from the river of being-generation-ahava on the twelfth day of the first month, to go unto cast-complete-jerusalem: and the hand of our theory was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. and we came to cast-complete-jerusalem, and abode there three days. now on the fourth day was the silver and the gold and the items weighed in the house of our theory by the hand of place-of-highs-meremoth betweener of fire-blaze-yeah-uriah the darkener-server and with him was theory-stop-eleazar betweener of mouth-attempt-pinehas; and with them was io-dowry-jozabad betweener of yeah-secure-isa, and intended-noadiah betweener of built-binnui, join-levites; by number and by weight of every one: and all the weight was written at that time. also child-betweeners of those that had been carried away, which were come out of the captivity, uponed up-ons unto the theory of immersed-to-theory-israel, twelve bulls for all immersed-to-theory-israel, ninety and six rams, seventy and seven lambs, twelve he goats for a misser: all this was a up-on unto vowelmovement-io-yeah. and they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the with-mum, and the alpha-beit-house of theory. now when these things were done, the princes came to me, saying, the with-mum of immersed-to-theory-israel, and the darkener-server, and the join-levites, have not separated themselves from the with-mum of the lands, doing according to their abominations, even of the buy-canaanites, the tusk-hittites, the unvalled-perizzites, the trampler-jebusites, the with-ammonites, the from-father-moabites, the narrow-creates-mizraim-egyptians, and the talker-amorites. for they have taken of their daughters for themselves, and for their child-betweeners: so that the perfected seed have mixed themselves with the with-mum of those lands: yea, the hand of the princes and governors hath been chief in this name-fire. and when i heard this thing, i rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. then were assembled unto me every one that trembled at the strings of the theory of immersed-to-theory-israel, because of the crime of those that had been carried away; and i sat astonied until the evening butcher. and at the evening butcher i arose up from my heaviness; and having rent my garment and my mantle, i fell upon my knees, and spread out my hands unto vowelmovement-io-yeah my theory, and said, o my theory, i am ashamed and blush to lift up my face-turnings to thee, my theory: for our seasons are increased over our head, and our name-fire is grown up unto the namespaces. since the days of our fathers have we been in a great name-fire unto this day; and for our seasons have we, our kings, and our darkener-server, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face-turnings, as it is this day. and now for a little space grace hath been shewed from vowelmovement-io-yeah our theory, to leave us a remnant to escape, and to give us a nail in his perfected place, that our theory may lighten our eyes, and give us a little reviving in our employment. for we were workers; yet our theory hath not forsaken us in our employment, but hath extended mercy unto us in the sight of the kings of split-spread-persia, to give us a reviving, to set up the house of our theory, and to repair the desolations thereof, and to give us a wall in know-hand-judah and in cast-

complete-jerusalem. and now, o our theory, what will we say after this? for we have forsaken thy directives, which thou hast directed by thy workers the bringers, saying, the land, unto which ye go to possess it, is an stained land with the stainedness of the with-mum of the lands, with their abominations, which have filled it from one end to another with their stainedness. now therefore give not your child-betweenas unto their child-betweeners, neither take their child-betweenas unto your child-betweeners, nor seek their complete or their wealth world: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your child-betweeners world. and after all that is come upon us for our visual-ra-toil deeds, and for our great name-fire, seeing that thou our theory hast punished us less than our seasons deserve, and hast given us such deliverance as this; should we again break thy directives, and join in affinity with the with-mum of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? vowelmovement-io-yeah theory of immersed-to-theory-israel, thou art right: for we remain yet escaped, as it is this day: behold, we are before thee in our name-fires: for we cannot stand before thee because of this. now when help-uzair had prayed, and when he had confessed, weeping and casting himself down before the alpha-beit-house of theory, there assembled unto him out of immersed-to-theory-israel a very great witness-until of men and women and children: for the with-mum wept very sore. and neighbors-shechaniah betweener of live-theory-jehiel, one of the child-betweeners of world-youth-elim, answered and said unto help-uzair, we have name-fired against our theory, and have taken strange-substantial women of the with-mum of the land: yet now there is hope in immersed-to-theory-israel concerning this thing. now therefore let us do a covenant with our theory to put away all the women, and such as are born of them, according to the counsel of my lord, and of those that tremble at the directive of our theory; and let it be done according to the drops-of-teaching-torah arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it. then arose help-uzair, and did the chief darkener-server, the join-levites, and all immersed-to-theory-israel, to swear that they should do according to this string. and they sware. then help-uzair rose up from before the alpha-beit-house of theory, and went into the chamber of yeah-graceful-johanan betweener of theory-answer-elishib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the crime of them that had been carried away. and they made proclamation throughout know-hand-judah and cast-complete-jerusalem unto all child-betweeners of the captivity, that they should gather themselves together unto cast-complete-jerusalem; and that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the witness-until of those that had been carried away. then all the men of know-hand-judah and righthand-child-benjamin gathered themselves together unto cast-complete-jerusalem within three days. it was the ninth month, on the twentieth day of the month; and all the with-mum sat in the street of the alpha-beit-house of theory, trembling because of this matter, and for the great rain. and help-uzair the darkener-server stood up, and said unto them, ye have transgressed, and have taken strange-substantial women, to increase the name-fire of immersed-to-theory-israel. now therefore do confession unto vowelmovement-io-yeah theory of your fathers, and do his pleasure: and separate yourselves from the with-mum of the land, and from the strange-substantial

women. then all the witness-until answered and said with a loud voice, as thou hast said, so must we do. but the with-mum are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. let now our governors of all the witness-until stand, and let all them which have taken strange-substantial women in our cities come at appointed times, and with them the elders of every city, and the criterion-lips thereof, until the fierce wrath of our theory for this matter be turned from us. only yo-given-jonathan betweene of do-theory-asahel and stress-jahaziah betweene of hope-tikvah were employed about this matter: and complete-meshullam and return-shabbethai the join-levite helped them. and child-betweeners of the captivity did so. and help-uzair the darkener-server with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. and they made an end with all the men that had taken strange-substantial women by the first day of the first month. and among the child-betweeners of the darkener-server there were found that had taken strange-substantial women: namely, of the child-betweeners of yeah-secure-isa betweene of right-io-jozadak, and his brethren; do-yeah-maaseiah, and my-theory-helps-eliezer, and rival-jarib, and great-yeah-gedaliah. and they gave their hands that they would put away their women; and being name-fire, they offered a ram of the flock for their name-fire. and of the child-betweeners of saying-immer graceful-hanani and portion-yeah-zebadiah. and of the child-betweeners of destroyed-dedicated-harim; do-yeah-maaseiah, and theory-yeah-ilyas, and hear-yeah-shemaiah, and live-theory-jehiel, and goat-strong-yeah-uzziah. and of the child-betweeners of break-pashur; theory-io-my-eyes-elioenai, do-yeah-maaseiah, theory-hears-ismail, given-theory-nethaneel, io-dowry-jozabad, and theory-do-elashah. also of the join-levites; io-dowry-jozabad, and hear-shimei, and easy-roasting-kelaiah, (the same is easy-kelita,) opening-yeah-pethahiah, know-hand-judah, and my-theory-helps-eliezer. of the singers also; theory-answer-elishib: and of the porters; willum, and furrow-hang-telem, and small-place-prince-hur moreover of immersed-to-theory-israel: of the child-betweeners of wild-head-parosh; level-yeah-ramiah, and sprinkling-jeziah, and my-king-moloch-malchiah, and sign-miamin, and theory-stop-eleazar, and moloch-king-yeah-malchijah, and between-yeah-benaiah. and of the child-betweeners of world-youth-elam; giving-mattaniah, remember-yeah-zakariyya, and live-theory-jehiel, and my-worker-abdi, and high-level-jeremoth, and theory-yeah-eliah. and of the child-betweeners of olive-tree-zattu; theory-io-my-eyes-elioenai, theory-answer-elishib, giving-mattaniah, and high-level-jeremoth, and dowry-zabad, and goat-aziza. of the child-betweeners also of empty-bebai; aeiou-io-graceful-graceful-jehohanan, graceful-yeah-hananiah, my-dripping-zabbai, and my-time-athlai. and of the child-betweeners of between-me-bani; complete-meshullam, moloch-king-malluch, and until-yeah-adaiah, return-jashub, and ask-sheal, and highs-ramoth and of the child-betweeners of loss-from-father-pahathmoab; soften-era-adna, and all-of-chelal, between-yeah-benaiah, do-yeah-maaseiah, giving-mattaniah, onion-theory-bezaleel, and built-binnui, and sleep-forget-manasseh. and of the child-betweeners of destroyed-dedicated-harim; my-theory-helps-eliezer, my-man-ishijah, my-king-moloch-malchiah, hear-yeah-shemaiah, hear-shimeon, righthand-child-benjamin, moloch-king-malluch, and keep-yeah-shemariah. of the child-betweeners of silence-hasting-hashum; waist-give-mattenai, died-mattatah, dowry-zabad, theory-emit

eliphelet, level-jeremai, sleep-forget-manasseh, and hear-shimei. of the child-betweeners of between-me-bani; meet-maadaï, people-high-imran, and or-theory-uel, between-yeah-benaiah, fiction-lie-material-bedeiah, his-bride-chelluh, nourishment-weapon-yeah-vaniah, place-of-highs-meremoth, theory-answer-elishib, giving-mattaniah, waist-give-mattenai, and do-jaasau, and between-me-bani, and built-binnui, hear-shimei, and complete-yeah-shelemiah, and given-natan, and until-yeah-adaiah, volunteer-machnadebai, sixth-shashai, sing-sharai, help-theory-azarel, and complete-yeah-shelemiah, keep-yeah-shemariah, willum, say-yeah-amariah, and add-increase-yusif. of the child-betweeners of at-him-nebo; yey-theory-jeiel, gift-of-yeah-mattithiah, dowry-zabad, flowing-selling-buying-zebina, his-hand-jadau, and yo-theory-joel, between-yeah-benaiah. all these had taken strange-substantial women: and some of them had women by whom they had child-betweeners.

the strings of comfort-yeah-nehemiah between-
of everything-yeah-hachaliah. and it came to pass in
the month loin-of-foolishness-chisleu, in the twentieth
year, as i was in lily-shushan the palace, that graceful-
hanani one of my brethren, came, he and certain men
of know-hand-judah; and i asked them concerning the
hand-know-jews that had escaped, which were left of
the captivity, and concerning cast-complete-jerusalem.
and they said unto me, the remnant that are left of the
captivity there in the province are in great affliction
and reproach: the wall of cast-complete-jerusalem also
is broken down, and the gates thereof are burned with
fire. and it came to pass, when i heard these strings, that
i sat down and wept, and mourned certain days, and
fasted, and prayed before the theory of namespaces and
said, i beseech thee, vowelmovement-io-yeah theory of
namespaces the great and terrible theory, that keepeth
covenant and mercy for them that love him and keep his
directives: let thine ear now be attentive, and thine eyes
open, that thou mayest hear the prayer of thy worker,
which i pray before thee now, day and night, for child-
betweeners of immersed-to-theory-israel thy workers,
and confess the misses of child-betweeners of immersed-
to-theory-israel, which we have missed against thee:
both i and my father's house have missed. we have
dealt very corruptly against thee, and have not kept the
directives, nor the statutes, nor the crisis-lippings, which
thou directedst thy worker draw-out-mose. remember, i
beseech thee, the string that thou directedst thy worker
draw-out-mose, saying, if ye transgress, i will scatter you
abroad among the nations: but if ye turn unto me, and
keep my directives, and do them; though there were of
you cast out unto the uttermost part of the namespaces
yet will i gather them from thence, and will bring them
unto the place that i have chosen to set my name there
there. now these are thy workers and thy with-mum,
whom thou hast redeemed by thy great power, and by thy
strong hand. vowelmovement-io-yeah, i beseech thee, let
now thine ear be attentive to the prayer of thy worker,
and to the prayer of thy workers, who desire to fear thy
name-there and prosper; i pray thee, thy worker this day,
and grant him wombing in the sight of this man. for i was
the king's cupbearer, and it came to pass in the month try-
out-nisan, in the twentieth year of silence-light-fervent-
spoil-artaxerxes the king, that wine was before him: and i
took up the wine, and gave it unto the king. now i had not
been beforetime visual-ra-toil in his presence. wherefore
the king said unto me, why is thy countenance visual-
ra-toil, seeing thou art not sick? this is nothing else but
visual-ra-toil of heart. then i was very sore afraid, and
said unto the king, let the king live to world: why should
not my countenance be sad, when the city, the place of
my fathers' sepulchres, lieth waste, and the gates thereof
are consumed with fire? then the king said unto me, for
what dost thou make request? so i prayed to the theory of
namespaces and i said unto the king, if it please the king,
and if thy worker have found favour in thy sight, that
thou wouldest send me unto know-hand-judah, unto the
city of my fathers' sepulchres, that i may build-between
it. and the king said unto me, (the queen also sitting by
him,) for how long will thy journey be? and when wilt
thou return? so it was good in the eyes of the king to
send me; and i set him a time. moreover i said unto the
king, if it please the king, let letters be given me to the
governors beyond the river, that they may convey me
over till i come into know-hand-judah; and a letter unto
add-collect-asaph the keeper of the king's forest, that he
may give me timber to make beams for the gates of the
palace which appertained to the house, and for the wall
of the city, and for the house that i will enter into. and
the king granted me, according to the good hand of my

theory upon me. then i came to the governors beyond the
river, and gave them the king's letters. now the king had
sent captains of the army and horsemen with me. when
bramble-bush-sanballat the anger-liberty-horonite, and
good-tobiah the worker, the with-ammonite, heard of it,
it visual-ra-toil-ra-toilized them visual-ra-toil-ra-toilly
that there was come a man to seek the welfare of child-
betweeners of immersed-to-theory-israel. so i came to
cast-complete-jerusalem, and was there three days. and i
arose in the night, i and some few men with me; neither
told i any man what my theory had put in my heart to do
at cast-complete-jerusalem: neither was there any beast
with me, secure the beast that i rode upon. and i went out
by night by the gate of the valley, even before the dragon
well, and to the dung port, and viewed the walls of cast-
complete-jerusalem, which were broken down, and the
gates thereof were consumed with fire. then i went on
to the gate of the fountain, and to the king's pool: but
there was no place for the beast that was under me to
pass. then went i up in the night by the brook, and viewed
the wall, and turned back, and entered by the gate of
the valley, and so returned. and the governors knew not
whither i went, or what i did; neither had i as yet told it
to the hand-know-jews nor to the darkener-server, nor
to the nobles, nor to the governors, nor to the rest that
did the work. then said i unto them, ye see the distress
that we are in, how cast-complete-jerusalem lieth waste,
and the gates thereof are burned with fire: come, and let
us build-between up the wall of cast-complete-jerusalem,
that we be no more a reproach. then i told them of the
hand of my theory which was good upon me; as also the
king's strings that he had stringed unto me. and they said,
let us rise up and build-between. so they strengthened
their hands for this good work. but when bramble-bush-
sanballat the anger-liberty-horonite, and good-tobiah
the worker, the with-ammonite, and rain-geshem the
evening-pleasant-arabian, heard it, they laughed us to
scorn, and despised us, and said, what is this thing that ye
do? will ye rebel against the king? then answered i them,
and said unto them, the theory of namespaces he will
prosper us; therefore we his workers will arise and build-
between: but ye have no portion, nor right, nor memorial,
in cast-complete-jerusalem. then theory-answer-eliasib
the high darkener-server rose up with his brethren the
darkener-server, and they build-between the sheep gate;
they perfected it, and set up the openings of it; even unto
the tower of hundred-meah they perfected it, unto the
tower of theory-grace-graceful-hanael. and next unto
him build-between the men of moon-smell-gericho. and
next to them build-between remember-zakur between-
of say-imri. but the fish gate did the child-betweeners
of hatred-hassenaah build-between, who also laid the
beams thereof, and set up the openings thereof, the
locks thereof, and the bars thereof. and next unto them
repaired place-of-highs-meremoth between-
of light-yeah-urijah, between-
of thorn-koz. and next unto them
repaired complete-meshullam between-
of knee-bless-berechiah, between-
of stable-theory-meshezabeel.
and next unto them repaired right-zadok between-
of answer-baana. and next unto them the stuck-tekoites
repaired; but their nobles put not their necks to the work
of their vowelmovement-io-yeah. moreover the old gate
repaired yeah-knows-jehoiada between-
of stopskip-paseah, and complete-meshullam between-
of in-secret-yeah-besodeiah; they laid the beams thereof, and set
up the openings thereof, and the locks thereof, and the
bars thereof. and next unto them repaired cament-yeah-
melatiah the small-hill-gibeonite, and discuss-jedon the
sing-master-meronothite, the men of small-hill-gibeon,
and of watch-mizpah, unto the throne of the governor on
this side the river. next unto him repaired my-courage-

theory-uzziel betweener of anger-yeah-harhaiah, of the goldsmiths. next unto him also repaired graceful-yeah-hananiah betweener of one of the apothecaries, and they fortified cast-complete-jerusalem unto the broad wall. and next unto them repaired weak-yeah-rephaiah betweener of small-place-prince-hur the governor of the half part of cast-complete-jerusalem. and next unto them repaired hand-knowledge-jedaiah betweener of crunch-harumaph, even over against his house. and next unto him repaired forsaking-sin-hattush betweener of account-yeah-hashabniah. moloch-king-yeah-malchijah betweener of fishing-net-harim, and important-hashub betweener of loss-from-father-pahathmoab, repaired the other piece, and the tower of the furnaces. and next unto him repaired willum betweener of whisper-halohesh, the governor of the half part of cast-complete-jerusalem, he and his child-betweenas. the valley gate repaired compassionate-hanun, and the inhabitants of abandoned-zanuh; they built-between it, and set up the openings thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate. but the dung gate repaired my-king-moloch-malchiah betweener of vehicle-rechab, the governor of part of wineyard-house-beth-haccerem; he built-between it, and set up the openings thereof, the locks thereof, and the bars thereof, but the gate of the fountain repaired willun betweener of all-chest-col-hozeh, the governor of part of watch-mizpah; he built-between it, and covered it, and set up the openings thereof, the locks thereof, and the bars thereof, and the wall of the pool of send-siloah by the king's garden, and unto the stairs that go down from the city of dude-dawud. after him repaired comfort-yeah-nehemiah betweener of left-azbuk, the governor of the half part of house-rock-create-bethzur, unto the place over against the sepulchres of dude-dawud, and to the pool that was did, and unto the house of the mighty. after him repaired the join-levites, merciful-rehum betweener of between-me-bani. next unto him repaired account-hashabiah, the governor of the half part of community-keilah, in his part. after him repaired their brethren, in-tick-bavai betweener of movement-henadad, the governor of the half part of community-keilah. and next to him repaired constrained-ezer betweener of yeah-secure-isa, the governor of watch-mizpah, another piece over against the going up to the armoury at the turning of the wall. after him blessed-failure-baruch betweener of my-dripping-zabbai earnestly repaired the other piece, from the turning of the wall unto the opening of the house of theory-answer-eliashib the high darkener-server after him repaired place-of-highs-meremoth betweener of light-yeah-urijah betweener of thorn-koz another piece, from the opening of the house of theory-answer-eliashib even to the end of the house of theory-answer-eliashib. and after him repaired the darkener-server, the men of the plain. after him repaired righthand-child-benjamin and important-hashub over against their house. after him repaired help-yeah-azariah betweener of do-yeah-maaseiah betweener of load-yeah-ananiah by his house. after him repaired built-binnui betweener of movement-henadad another piece, from the house of help-yeah-azariah unto the turning of the wall, even unto the corner. discern-delouse-palal betweener of my-gooze-uai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. after him redemption-pedaiah betweener of wild-head-parosh. moreover the givens-nethinims dwelt in tower-darkness-small-white-cloud-ophel, unto the place over against the water gate toward the east, and the tower that lieth out. after them the stuck-tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of tower-darkness-small-

white-cloud-ophel. from above the horse gate repaired the darkener-server, every one over against his house. after them repaired right-zadok betweener of saying-immer over against his house. after him repaired also hear-yeah-sheamaiah betweener of neighbors-shechaniah, the keeper of the east gate. after him repaired graceful-yeah-hananiah betweener of complete-yeah-shelemiah, and compassionate-hanun the sixth child-betweener of caper-snipe-zalaph, another piece. after him repaired complete-meshullam betweener of knee-bless-berechiah over against his chamber. after him repaired my-king-moloch-malchiah the goldsmith's child-betweener unto the place of the givens-nethinims, and of the merchants, over against the gate commander-miphkad, and to the going up of the corner. and between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants. but it came to pass, that when bramble-bush-sanballat heard that we build-between the wall, he was wroth, and took great indignation, and mocked the hand-know-jews and he spake before his brethren and the army of keep-guard-samaria, and said, what do these feeble hand-know-jews will they fortify themselves? will they butcher? will they do an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? now good-tobiah the with-amonites was by him, and he said, even that which they build-between, if a fox go up, he will even break down their stone wall. hear, o our theory; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their torment, and let not their miss be blotted out from before thee: for they have provoked thee to anger before the build-betweeners. so built-between we the wall; and all the wall was joined together unto the half thereof: for the with-mum had a mind to work. but it came to pass, that when bramble-bush-sanballat, and good-tobiah, and the evening-pleasant-arabians, and the with-amonites, and the fire-plunder-ashdodites, heard that the walls of cast-complete-jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against cast-complete-jerusalem, and to hinder it. nevertheless we made our prayer unto our theory, and set a watch against them day and night, because of them. and know-hand-judah said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build-between the wall. and our adversaries said, they will not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. and it came to pass, that when the hand-know-jews which dwelt by them came, they said unto us ten times, from all places whence ye will return unto us they will be upon you. therefore set i in the lower places behind the wall, and on the higher places, i even set the with-mum after their families with their swords, their spears, and their bows. and i looked, and rose up, and said unto the nobles, and to the governors, and to the rest of the with-mum, be not ye afraid of them: remember vowelmovement-io-yeah, which is great and terrible, and fight for your brethren, your child-betweeners, and your daughters, your women, and your houses. and it came to pass, when our enemies heard that it was known unto us, and theory had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. and it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the governors were behind all the house of know-hand-judah. they which build-between on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the

work, and with the other hand held a weapon. for the build-betweeners, every one had his sword girded by his side, and so build-between. and he that sounded the mouthpiece-trumpet was by me. and i said unto the nobles, and to the governors, and to the rest of the with-mum, the work is great and large, and we are separated upon the wall, one far from another. in what place therefore ye hear the sound of the mouthpiece-trumpet resort ye thither unto us: our theory will fight for us. so we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. likewise at the same time said i unto the with-mum, let every one with his servant lodge within cast-complete-jerusalem, that in the night they may be a guard to us, and labour on the day. so neither i, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing. and there was a great cry of the with-mum and of their women against their brethren the hand-know-jews for there were that said, we, our child-betweeners, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. some also there were that said, we have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. there were also that said, we have borrowed money for the king's tribute, and that upon our lands and vineyards. yet now our flesh-immersed is as the flesh-immersed of our brethren, our child-betweeners as their child-betweeners: and, lo, we bring into employment our child-betweeners and our daughters to be workers, and some of our daughters are brought unto employment already: neither is it in our power to redeem them; for other men have our lands and vineyards. and i was very angry when i heard their cry and these strings. then i consulted with myself, and i rebuked the nobles, and the governors, and said unto them, ye exact usury, every one of his brother. and i set a great assembly against them. and i said unto them, we after our ability have redeemed our brethren the hand-know-jews which were sold unto the nations; and will ye even sell your brethren? or will they be sold unto us? then held they their peace, and found nothing to answer. also i said, it is not good that ye do: ought ye not to walk in the fear of our theory because of the reproach of the nations our enemies? i likewise, and my brethren, and my servants, might exact of them money and corn: i pray you, let us leave off this usury. restore, i pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. then said they, we will restore them, and will require nothing of them; so will we do as thou sayest. then i called the darkener-server, and took an oath of them, that they should do according to this promise. also i shook my lap, and said, so theory shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. and all the witness-until said, stick-with-amen and raved vowelmovement-io-yeah. and the with-mum did according to this promise. moreover from the time that i was appointed to be their governor in the land of know-hand-judah, from the twentieth year even unto the two and thirtieth year of silence-light-fervent-spoil-artaxerxes the king, that is, twelve years, i and my brethren have not eaten the bread of the governor. but the former governors that had been before me were chargeable unto the with-mum, and had taken of them bread and wine, beside forty light-shakels of silver; yea, even their servants bare rule over the with-mum: but so did not i, because of the fear of theory. yea, also i continued in the work of this wall, neither bought we any land: and all my servants were

gathered thither unto the work. moreover there were at my send-table an hundred and fifty of the hand-know-jews and governors, beside those that came unto us from among the nations that are about us. now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not i the bread of the governor, because the employment was heavy upon this with-mum. think upon me, my theory, for good, according to all that i have done for this with-mum. now it came to pass when bramble-bush-sanballat, and good-tobiah, and rain-geshem the evening-pleasant-arabian, and the rest of our enemies, heard that i had build-between the wall, and that there was no breach left therein; (though at that time i had not set up the openings upon the gates;) that bramble-bush-sanballat and rain-geshem sent unto me, saying, come, let us meet together in some one of the villages in the plain of grief-strength-ono. but they thought to do me visual-ra-toil. and i sent messengers unto them, saying, i am doing a great work, so that i cannot come down: why should the work cease, whilst i leave it, and come down to you? yet they sent unto me four times after this sort; and i answered them after the same manner. then sent bramble-bush-sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written, it is reported among the nations, and rain-gashmu saith it, that thou and the hand-know-jews think to rebel: for which cause thou build-betweenest the wall, that thou mayest be their king, according to these strings. and thou hast also appointed bringers to preach of thee at cast-complete-jerusalem, saying, there is a king in know-hand-judah: and now will it be reported to the king according to these strings. come now therefore, and let us take counsel together. then i sent unto him, saying, there are no such strings done as thou sayest, but thou feignest them out of thine own heart. for they all did us afraid, saying, their hands will be weakened from the work, that it be not done. now therefore, o theory, strengthen my hands. afterward i came unto the house of hear-yeah-shemaiah betweener of weak-i-o-delaiah betweener of from-best-theory-mehetabeel, who was shut up; and he said, let us meet together in the alpha-beit-house of theory, within the possibility-hall, and let us shut the openings of the possibility-hall: for they will come to slay thee; yea, in the night will they come to slay thee. and i said, should such a man as i flee? and who is there, that, being as i am, would go into the possibility-hall to secure his life? i will not go in. and, lo, i perceived that theory had not sent him; but that he pronounced this prophecy against me: for good-tobiah and bramble-bush-sanballat had hired him. therefore was he hired, that i should be afraid, and do so, and miss and that they might have matter for an visual-ra-toil report, that they might reproach me. my theory, think thou upon good-tobiah and bramble-bush-sanballat according to these their doings, and on the bringers intended-noadiah, and the rest of the bringers, that would have put me in fear. so the wall was finished in the twenty and fifth day of the month likely-elul, in fifty and two days. and it came to pass, that when all our enemies heard thereof, and all the nations that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our theory. moreover in those days the nobles of know-hand-judah sent many letters unto good-tobiah, and the letters of good-tobiah came unto them. for there were many in know-hand-judah sworn unto him, because he was the son in law of neighbors-shechaniah betweener of host-arah; and his child-betweener yeah-graceful-johanan had taken the daughter-housa of complete-meshullam betweener of

knee-bless-berechiah. also they reported his good deeds before me, and uttered my strings to him. and good-tobiah sent letters to put me in fear. now it came to pass, when the wall was built-between, and i had set up the openings, and the porters and the singers and the join-levites were appointed, that i gave my brother graceful-hanani and graceful-yeah-hananiah the governor of the palace, charge over cast-complete-jerusalem: for he was a sticking-withful man, and feared theory above many. and i said unto them, let not the gates of cast-complete-jerusalem be opened until the sun be hot; and while they stand by, let them shut the openings, and bar them: and appoint watches of the inhabitants of cast-complete-jerusalem, every one in his watch, and every one to be over against his house. now the city was large and great: but the with-mum were few therein, and the houses were not build-between. and my theory put into mine heart to gather together the nobles, and the governors, and the with-mum, that they might be reckoned by genealogy. and i found a register of the genealogy of them which came up at the first, and found written therein, these are child-betweeners of the province, that went up out of the captivity, of those that had been carried away, whom bring-jug-guard-nebuchadnezzar the king of mix-wear-out-babylon had carried away, and came again to cast-complete-jerusalem and to know-hand-judah, every one unto his city; who came with seed-pressed-out-of-hbabil-zerubbabil, yeah-secure-isa, comfort-yeah-nehemiah, help-yeah-azariah, thunder-yeah-raamiah, consolation-nahamani, bitter-crush-mordecai, on-tongue-language-bilshan, from-telling-mispereth, in-torso-bigvai, consolation-nehum, in-answer-baanah. the number, i say, of the men of the with-mum of immersed-to-theory-israel was this; child-betweeners of wild-head-parosh, two thousand an hundred seventy and two. child-betweeners of judge-yeah-shephatiah, three hundred seventy and two. child-betweeners of host-arah, six hundred fifty and two. child-betweeners of loss-from-father-pahathmoab, of child-betweeners of yeah-secure-isa and yo-dad-joab, two thousand and eight hundred and eighteen. child-betweeners of world-youth-alam, a thousand two hundred fifty and four. child-betweeners of olive-tree-zattu, eight hundred forty and five. child-betweeners of pure-provide-zaccai, seven hundred and threescore. child-betweeners of built-binnui, six hundred forty and eight. child-betweeners of empty-bebai, six hundred twenty and eight. child-betweeners of goat-tell-azgad, two thousand three hundred twenty and two. child-betweeners of my-lord-get-up-adonikam, six hundred threescore and seven. child-betweeners of in-torso-bigvai, two thousand threescore and seven. child-betweeners of adorned-dainty-adin, six hundred fifty and five. child-betweeners of left-hand-shut-ater of strong-oh-yeah-hezekiah, ninety and eight. child-betweeners of silence-hasting-hashum, three hundred twenty and eight. child-betweeners of eggs-bezai, three hundred twenty and four. child-betweeners of sharp-hariph, an hundred and twelve. child-betweeners of small-hill-gibeon, ninety and five. the men of bread-house-bethlehem and dripped-netophah, an hundred fourscore and eight. the men of replies-anathoth, an hundred twenty and eight. the men of house-of-laziness-beth-azmaveth, forty and two. the men of forests-city-kirjath-jearim, heresy-chephirah, and wells-beeroth, seven hundred forty and three. the men of high-region-ramah and small-hill-gaba, six hundred twenty and one. the men of covers-michmas, an hundred and twenty and two. the men of house-theory-bethel and island-ai an hundred twenty and three. the men of the other at-him-nebo, fifty and two. child-betweeners of the other world-youth-alam, a thousand two hundred fifty and four. child-betweeners of fishing-net-harim, three

hundred and twenty. child-betweeners of moon-smell-gericho, three hundred forty and five. child-betweeners of nativity-lod rejoicing-sharp-hadid, and grief-strength-ono, seven hundred twenty and one. child-betweeners of bramble-enemy-senaah, three thousand nine hundred and thirty. the darkener-server: child-betweeners of hand-knowledge-jedaiah, of the house of yeah-secure-isa, nine hundred seventy and three. child-betweeners of saying-immer a thousand fifty and two. child-betweeners of break-pashur, a thousand two hundred forty and seven. child-betweeners of fishing-net-harim, a thousand and seventeen. the join-levites: child-betweeners of yeah-secure-isa, of antiquity-rising-theory-kadmiel, and of child-betweeners of acknowledge-india-thank-hodevah, seventy and four. the singers: child-betweeners of add-collect-asaph, an hundred forty and eight. the porters: child-betweeners of willum, child-betweeners of left-hand-shut-ater, child-betweeners of furrow-talmon, child-betweeners of foot-print-lewdness-akkub, child-betweeners of bending-of-sin-hatita, child-betweeners of captivity-shobai, an hundred thirty and eight. the givens-nethinims: child-betweeners of brightness-drought-ziha, child-betweeners of exposed-hashupha, child-betweeners of rings-tabbaoth, child-betweeners of crooked-keros, child-betweeners of moving-help-sia, child-betweeners of redeem-padon, child-betweeners of brick-lebana, child-betweeners of grasshopper-hagaba, child-betweeners of my-garment-shalmi, child-betweeners of grace-camp-hanan child-betweeners of great-giddel, child-betweeners of bend-over-gahar, child-betweeners of see-yeah-raeiah, child-betweeners of run-serious-rezin, child-betweeners of painted-inconstant-nekoda, child-betweeners of cutting-fleece-gazzam, child-betweeners of goat-uzza, child-betweeners of stopskip-phaseah, child-betweeners of despising-dirty-besai, child-betweeners of tortured-meunim, child-betweeners of diminished-torn-in-pieces-nephishesim, child-betweeners of bottle-bakkuk, child-betweeners of loss-from-girth-hakupha, child-betweeners of instigation-harhur, child-betweeners of grilling-bazlith, child-betweeners of riddle-on-the-contrary-mehida, child-betweeners of workmanship-wood-harsha, child-betweeners of capable-glass-barkos, child-betweeners of kaiser-sisera, child-betweeners of smite-tamah, child-betweeners of eternal-neziah, child-betweeners of kidnapped-hatipha. child-betweeners of complete-solomon's workers: child-betweeners of conclusion-in-pleading-sotai, child-betweeners of scribe-recount-sophereth, child-betweeners of seperation-perida, child-betweeners of up-jaala, child-betweeners of generation-posession-darkon, child-betweeners of great-giddel, child-betweeners of judge-yeah-shephatiah, child-betweeners of eggplant-hattil, child-betweeners of cut-mouth-pochereth of deer-zebaim, child-betweeners of mum-training-amon all the givens-nethinims, and child-betweeners of complete-solomon's workers, were three hundred ninety and two. and these were they which went up also from hill-of-salt-telmelah, hill-of-deaf-tel-haresha, nearinner, sir-addon, and saying-immer but they could not shew their father's house, nor their seed, whether they were of immersed-to-theory-israel. child-betweeners of weak-i-o-delaiah, child-betweeners of good-tobiah, child-betweeners of painted-inconstant-nekoda, six hundred forty and two. and of the darkener-server: child-betweeners of debt-yeah-habaiah, child-betweeners of thorn-koz, child-betweeners of iron-barzillai, which took one of the child-betweenas of iron-barzillai the roll-until-gileadite to woman, and was called after their name-there these sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the darkener-serverhood. and the

resigned-tirshatha said unto them, that they should not eat of the most perfected things, till there stood up a darkener-server with fires-urim and simple-finished-thumim. the whole witness-until together was forty and two thousand three hundred and threescore, beside their workers and their mothers-maid, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. their horses, seven hundred thirty and six: their mules, two hundred forty and five: their camels, four hundred thirty and five: six thousand seven hundred and twenty asses. and some of the chief of the fathers gave unto the work. the resigned-tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty darkener-server' garments, and some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. and that which the rest of the with-mum gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven darkener-server' garments. so the darkener-server, and the join-levites, and the porters, and the singers, and some of the with-mum, and the givens-nethinims, and all immersed-to-theory-israel, dwelt in their cities; and when the seventh month came, child-betweeners of immersed-to-theory-israel were in their cities. and all the with-mum added themselves together as one man into the street that was before the water gate; and they spake unto help-uzair the story-writer to bring the book of the law of draw-out-mose, which vowelmovement-io-yeah had directed to immersed-to-theory-israel. and help-uzair the darkener-server brought the drops-of-teaching-torah before the witness-until both of men and women, and all that could hear with understanding, upon the first day of the seventh month. and he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the with-mum were attentive unto the book of the drops-of-teaching-torah and help-uzair the story-writer stood upon a pulpit of wood, which they had did for the purpose; and beside him stood gift-of-yeah-mattithiah, and hear-shema and poor-yeah-anaiah, and light-yeah-urijah, and part-yeah-hilkiah, and do-yeah-maaseiah, on his right hand; and on his left hand, redemption-pedaiah, and theory-poll-mishael, and my-king-moloch-malchiah, and silence-hasting-hashum, and suspicion-hashbadana, remember-yeah-zakariyya, and complete-meshullam. and help-uzair opened the book in the sight of all the with-mum; (for he was above all the with-mum;) and when he opened it, all the with-mum stood up: and help-uzair knee-pooled vowelmovement-io-yeah, the great theory, and all the with-mum answered, stick-with-amen stick-with-amen with lifting up their hands: and they bowed their heads, and partook vowelmovement-io-yeah with their face-turnings to the ground. also yeah-secure-isa, and between-me-bani, and heat-wave-yeah-sherebiah, righthand-jamin, foot-print-lewedness-akkub, return-shabbethai, thanks-yeah-hodijah, do-yeah-maaseiah, easy-kelita, help-yeah-azariah, io-dowry-jozabad, grace-camp-hanan wonder-yeah-pelaiah, and the join-levites, caused the with-mum to understand the drops-of-teaching-torah and the with-mum stood in their place. so they read in the book in the law of theory distinctly, and gave the sense, and caused them to understand the reading. and comfort-yeah-nehemiah, which is the resigned-tirshatha, and help-uzair the darkener-server the story-writer, and the join-levites that taught the with-mum, said unto all the with-mum, this day is perfected unto vowelmovement-io-yeah your theory; mourn not, nor weep. for all the with-mum wept,

when they heard the strings of the drops-of-teaching-torah then he said unto them, go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is perfected unto our vowelmovement-io-yeah: neither be ye sorry; for the joy of vowelmovement-io-yeah is your strength. so the join-levites stilled all the with-mum, saying, hold your peace, for the day is perfected; neither be ye grieved. and all the with-mum went their way to eat, and to drink, and to send portions, and to do great mirth, because they had understood the strings that were declared unto them. and on the second day were added together the chief of the fathers of all the with-mum, the darkener-server, and the join-levites, unto help-uzair the story-writer, even to understand the strings of the drops-of-teaching-torah and they found written in the drops-of-teaching-torah which vowelmovement-io-yeah had directed by draw-out-mose, that child-betweeners of immersed-to-theory-israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in cast-complete-jerusalem, saying, go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to do booths, as it is written. so the with-mum went forth, and brought them, and did themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the alpha-beit-house of theory, and in the street of the water gate, and in the street of the gate of gray-fruitful-ephraim. and all the witness-until of them that were come again out of the captivity did booths, and sat under the booths: for since the days of yeah-secure-isa betweener of fish-noon unto that day had not child-betweeners of immersed-to-theory-israel done so. and there was very great gladness. also day by day, from the first day unto the last day, he read in the book of the law of theory. and they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner. now in the twenty and fourth day of this month child-betweeners of immersed-to-theory-israel were assembled with fasting, and with sackclothes, and earth upon them. and the seed of immersed-to-theory-israel separated themselves from all strangers, and stood and confessed their misses, and the seasons of their fathers. and they stood up in their place, and read in the book of the law of vowelmovement-io-yeah their theory one fourth part of the day; and another fourth part they confessed, and partook vowelmovement-io-yeah their theory. then stood up upon the stairs, of the join-levites, yeah-secure-isa, and between-me-bani, antiquity-rising-theory-kadmiel, coming-sabaniah, between-me-bunni, heat-wave-yeah-sherebiah, between-me-bani, and my-pillar-chenani, and cried with a loud voice unto vowelmovement-io-yeah their theory. then the join-levites, yeah-secure-isa, and antiquity-rising-theory-kadmiel, between-me-bani, account-yeah-hashabniah, heat-wave-yeah-sherebiah, thanks-yeah-hodijah, coming-sabaniah, and opening-yeah-pethahiah, said, stand up and knee-pool vowelmovement-io-yeah your theory to the worlds of worlds: and knee-pooled be thy weight name-there which is exalted above all knee-pooling and praise. thou, even thou, art vowelmovement-io-yeah alone; thou hast did namespaces the namespaces of namespaces, with all their troop, the land, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the troop of namespaces partakepeth thee. thou art vowelmovement-io-yeah the theory, who didst choose wing-organ-boner-abram, and broughtest him forth out of light-ur of the as-genies-kasidim, and gavest him the name-there of their-wing-organ-ibrahim; and foundest his heart sticking-withful before thee, and madest a

covenant with him to give the land of the buy-canaanites, the tusk-hittites, the talker-amorites, and the unwall-perizzites, and the trampler-jebusites, and the emotional-girgashites, to give it, i say, to his seed, and hast performed thy strings; for thou art right: and didst see the affliction of our fathers in narrows-create-mizraim-egypt, and hearest their cry by the end sea; and shewedst signs and wonders upon big-house-firawn and on all his workers, and on all the with-mum of his land: for thou knewest that they dealt proudly against them. so didst thou get thee a name-there as it is this day. and thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. moreover thou leddest them in the day by a cloudy stand; and in the night by a stand of fire, to give them light in the way wherein they should go. thou camest down also upon mount bush-sinai, and stringedst with them from namespaces and gavest them right crisis-lippings, and true laws, good statutes and directives: and madest known unto them thy perfected seventh, and directedst them precepts, statutes, and laws, by the hand of draw-out-mose thy worker: and gavest them bread from namespaces for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. but they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy directives, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their dejection appointed a captain to return to their employment: but thou art a theory ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. yea, when they had did them a molten calf, and said, this is thy theory that brought thee up out of narrows-create-mizraim-egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the place-of-word-desert: the stand of the cloud departed not from them by day, to lead them in the way; neither the stand of fire by night, to shew them light, and the way wherein they should go. thou gavest also thy good breath to instruct them, and withheldst not thy whatsthat-manna from their mouth, and gavest them water for their thirst. yea, forty years didst thou sustain them in the place-of-word-desert, so that they lacked nothing; their clothes waxed not old, and their feet-genitalia swelled not. moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of curly-sihon, and the land of the king of score-supposition-heshbon, and the land of mock-og king of at-tooth-bashan their child-betweeners also multipliedst thou as the stars of namespaces and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. so child-betweeners went in and possessed the land, and thou subduedst before them the inhabitants of the land, the buy-canaanites, and gavest them into their hands, with their kings, and the with-mum of the land, that they might do with them as they would. and they took strong cities, and a fat earth, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy bringers which testified against them to turn them to thee, and they wrought great provocations. therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from

namespaces and according to thy manifold mercies thou gavest them saviours, who secured them out of the hand of their enemies. but after they had rest, they did visual-ra-toil again before thee: therefore leftest thou them in the land of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou hearest them from namespaces and many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy directives, but missed against thy crisis-lippings, (which if a man do, he will live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. yet many years didst thou forbear them, and testifiedst against them by thy breath in thy bringers: yet would they not give ear: therefore gavest thou them into the hand of the with-mum of the lands. nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful theory. now therefore, our theory, the great, the mighty, and the terrible theory, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our darkener-server, and on our bringers, and on our fathers, and on all thy with-mum, since the time of the kings of pine-song-immersed-syria unto this day. howbeit thou art right in all that is brought upon us; for thou hast done right, but we have done big-shotly: neither have our kings, our princes, our darkener-server, nor our fathers, kept thy law, nor hearkened unto thy directives and thy testimonies, wherewith thou didst testify against them. for they have not world thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. behold, we are workers this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are workers in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our misses: also they have dominion over our bodies, and over our animal at their pleasure, and we are in great distress. and because of all this we make a sure covenant, and write it; and our princes, join-levites, and darkener-server, seal unto it. now those that sealed were, comfort-yeah-nehemiah, the resigned-tirshatha, betweenner of everything-yeah-hachaliah, and be-right-yeah-zidkiah, minister-immersed-yeah-seraiah, help-yeah-azariah, high-ohyeh-jeremiah, break-pashur, say-yeah-amariah, moloch-king-yeah-malchijah, forsaking-sin-hattush, coming-sabaniah, moloch-king-malluch, fishing-net-harim, place-of-highs-meremoth, work-the-yeah-obadiah, my-court-theory-daniel, garden-ginnethon, blessed-failure-baruch, complete-meshullam, father-yeah-abijah, skilled-mijamin, stronghold-yeah-maaziah, in-my-log-bilgai, hear-yeah-shemaiah: these were the darkener-server. and the join-levites: both yeah-secure-isa betweenner of ear-yeah-azaniah, built-binnui of the child-betweeners of movement-henadad, antiquity-rising-theory-kadmiel; and their brethren, coming-sabaniah, thanks-yeah-hodijah, easy-kelita, wonder-yeah-pelaiah, grace-camp-hanan who-here-micha wide-rehob account-hashabiah, remember-zakur, heat-wave-yeah-sherebiah, coming-sabaniah, thanks-yeah-hodijah, between-me-bani, we-build-beninu. the chief of the with-mum; wild-head-parosh, loss-from-father-pahathmoab, world-youth-elam, this-is-zattu, between-me-bani, between-me-bunni, goat-tell-azgad, empty-bebai, my-lord-base-yeah-adonijah, in-torso-bigvai, adorned-dainty-adin, left-hand-shut-ater, strong-yeah-hizkiah, help-azzur, thanks-yeah-hodijah, silence-hasting-hashum, eggs-bezai, sharp-hariph, replies-

anathoth, grow-nebai, body-thrust-together-magpiash, complete-meshullam, pig-hezir, stable-theory-meshez-abeel, right-zadok, know-jaddua, output-io-pelathiah, grace-camp-hanan poor-yeah-anaiah, secure-hoshea-isa, graceful-yeah-hananiah, important-hashub, the-whisper-hallohesh, segment-pileha, die-shobek, merciful-rehum, she-thought-hashabnah, do-yeah-maaseiah, and my-bro-yeah-ahijah, grace-camp-hanan load-anan moloch-king-malluch, fishing-net-harim, in-answer-baanah. and the rest of the with-mum, the darkener-server, the join-levites, the porters, the singers, the givens-nethinims, and all they that had separated themselves from the with-mum of the lands unto the law of theory, their women, their child-betweeners, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in theory's law, which was given by draw-out-mose the worker of theory, and to keep and do all the directives of vowelmovement-io-yeah our lord, and his crisis-lippings and his statutes; and that we would not give our daughters unto the with-mum of the land, not take their daughters for our child-betweeners: and if the with-mum of the land bring ware or any victuals on the seventh day to sell, that we would not buy it of them on the seventh, or on the perfected day: and that we would leave the seventh year, and the exaction of every debt. also we made ordinances for us, to charge ourselves yearly with the third part of a light-shelkel for the work of the house of our theory; for the bread system, and for the continual rest-absorber, and for the continual up-on, of the sevenths, of the new moons, for the set feasts, and for the perfected things, and for the missers to out-of for immersed-to-theory-israel, and for all the work of the house of our theory. and we cast the luths nearin the darkener-server, the join-levites, and the with-mum, for the wood nearin, to bring it into the house of our theory, after the houses of our fathers, at times appointed year by year, to burn upon the butcher-place of vowelmovement-io-yeah our theory, as it is written in the drops-of-teaching-torah and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the alpha-beit-house of vowelmovement-io-yeah: also the firstborn of our child-betweeners, and of our animal as it is written in the drops-of-teaching-torah and the firstlings of our herds and of our flocks, to bring to the house of our theory, unto the darkener-server that immerse in the house of our theory: and that we should bring the firstfruits of our dough, and our highs, and the fruit of all manner of trees, of wine and of oil, unto the darkener-server, to the chambers of the house of our theory; and the tithes of our ground unto the join-levites, that the same join-levites might have the tithes in all the cities of our tillage. and the darkener-server between of box-harun will be with the join-levites, when the join-levites take tithes: and the join-levites will bring up the tithe of the tithes unto the house of our theory, to the chambers, into the treasure house. for child-betweeners of immersed-to-theory-israel and child-betweeners of join-levi will bring the high of the corn, of the new wine, and the oil, unto the chambers, where are the items of the perfected, and the darkener-server that immerse, and the porters, and the singers: and we will not forsake the house of our theory. and the governors of the with-mum dwelt at cast-complete-jerusalem: the rest of the with-mum also cast luts, to bring one of ten to dwell in cast-complete-jerusalem the perfected city, and nine parts to dwell in other cities. and the with-mum knee-pooled all the men, that volunteered themselves to dwell at cast-complete-jerusalem. now these are the chief of the province that dwelt in cast-complete-jerusalem: but in the cities of know-hand-judah dwelt every one in his

possession in their cities, to wit, immersed-to-theory-israel, the darkener-server, and the join-levites, and the givens-nethinims, and child-betweeners of complete-solomon's workers. and at cast-complete-jerusalem dwelt certain of child-betweeners of know-hand-judah, and of child-betweeners of righthand-child-benjamin. of child-betweeners of know-hand-judah; athaiah between of goat-strong-yeah-uzziah, between of remember-yeah-zakariyya, between of say-yeah-amariah, between of judge-yeah-shephathiah, between of rave-theory-mahalaleel, of child-betweeners of break-perez; and do-yeah-maaseiah between of blessed-failure-baruch, between of all-chest-col-hozeel, between of hazaiah, between of until-yeah-adaiah, between of io-fight-joiarib, between of remember-yeah-zakariyya, between of shiloni. all the child-betweeners of break-perez that dwelt at cast-complete-jerusalem were four hundred threescore and eight valiant men. and these are the child-betweeners of righthand-child-benjamin: exaltation-basket-sallu between of complete-meshullam, between of joed, between of redemption-pedaiah, between of voice-yeah-kolaiah, between of do-yeah-maaseiah, between of ithiel, between of secure-yeah-jesaiah. and after him gabbai, my-basket-sallai, nine hundred twenty and eight. and yo-theory-joel between of my-male-zichri was their overseer: and know-hand-judah between of senuah was second over the city. of the darkener-server: hand-knowledge-jedaiah between of io-fight-joiarib, prepare-jachin. minister-immersed-yeah-seraiah between of part-yeah-hilkiah, between of complete-meshullam, between of right-zadok, between of spatula-meraioth, between of my-bro-good-ahitub, was the governor of the alpha-beit-house of theory. and their brethren that did the work of the house were eight hundred twenty and two: and until-yeah-adaiah between of mercy-womb-jeroham, between of pelaliah, between of courage-adopt-amzi, between of remember-yeah-zakariyya, between of break-pashur, between of my-king-moloch-malchiah. and his brethren, chief of the fathers, two hundred forty and two: and amashai between of help-theory-azareel, between of ahasai, between of complete-meshillemoth, between of saying-immer and their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was zabdiel, between of one of the great men. also of the join-levites: hear-yeah-shemaiah between of important-hashub, between of get-up-help-azrikam, between of account-hashabiah, between of between-me-bunni; and return-shabbethai and io-dowry-jozabad, of the chief of the join-levites, had the oversight of the outward business of the alpha-beit-house of theory. and giving-mattaniah between of who-here-micha between of zabdi, between of add-collect-asaph, was the principal to begin the thanks in prayer: and bottle-bakbukiah the second among his brethren, and worker-abda between of hear-shamua, between of roll-galal, between of hand-jeduthun. all the join-levites in the perfected city were two hundred fourscore and four. moreover the porters, foot-print-lewdness-akkub, furrow-talmon, and their brethren that kept the gates, were an hundred seventy and two. and the residue of immersed-to-theory-israel, of the darkener-server, and the join-levites, were in all the cities of know-hand-judah, every one in his inheritance. but the givens-nethinims dwelt in tower-darkness-small-white-cloud-ophel: and brightness-drought-ziha and gispa were over the givens-nethinims. the overseer also of the join-levites at cast-complete-jerusalem was goat-uzzi between of between-me-bani, between of account-hashabiah, between of giving-mattaniah, between of who-here-micha of the child-betweeners of add-collect-asaph, the

singers were over the business of the alpha-beit-house of theory. for it was the king's directive concerning them, that a certain portion should be for the singers, due foreverly, and opening-yeah-pethahiah betweener of stable-theory-meshezababel, of child-betweeners of shinezerah betweener of know-hand-judah, was at the king's hand in all matters concerning the with-mum. and for the villages, with their fields, some of child-betweeners of know-hand-judah dwelt at city-of-four-kirjatharba, and in the villages thereof, and at slander-dibon, and in the villages thereof, and at jekabzeel, and in the villages thereof, and at yeah-secure-isa, and at born-moladah, and at bethphelet, and at yard-fox-hazarshual, and at well-of-satiated-seven-beersaba, and in the villages thereof, and at sketch-ziklag, and at mekonah, and in the villages thereof, and at enrimmon, and at zareah, and at high-death-jarmuth, abandoned-zanuh, until-why-adullam, and in their villages, at strike-lachish, and the fields thereof, at azekah, and in the villages thereof. and they dwelt from well-of-satiated-seven-beersaba unto the valley of doze-hinnom. child-betweeners also of righthand-child-benjamin from small-hill-geba dwelt at withered-michmash, and ajia, and house-theory-bethel, and in their villages. and at replies-anathoth, grow-nob load-yeah-ananiah, yard-hazor, high-region-ramah, gagging-gittaim, rejoicing-sharp-hadid, swollen-zeboim, neballat, nativity-lod and grief-strength-ono, the valley of craftsmen. and of the join-levites were divisions in know-hand-judah, and in righthand-child-benjamin. now these are the darkener-server and the join-levites that went up with seed-pressed-out-of-bhail-zerubbabil betweener of ask-theory-shealtiel, and yeah-secure-isa: minister-immersed-yeah-seraiah, high-ohyeah-jeremiah, help-uzair, say-yeah-amariah, moloch-king-malluch, forsaking-sin-hattush, neighbors-shechaniah, merciful-rehum, place-of-highs-meremoth, up-to-iddo, ginnetho, father-yeah-abijah, sign-miamin, maadiah, in-her-log-bilgah, hear-yeah-shemaiah, and io-fight-joiarib, hand-knowledge-jedaiah, exaltation-basket-sallu, deep-amok, part-yeah-hilkiah, hand-knowledge-jedaiah. these were the chief of the darkener-server and of their brethren in the days of yeah-secure-isa. moreover the join-levites: yeah-secure-isa, built-binnui, antiquity-rising-theory-kadmiel, heat-wave-yeah-sherebiah, know-hand-judah, and giving-mattaniah, which was over the thanks, he and his brethren. also bottle-bakbukiah and poor-answer-unni, their brethren, were over against them in the watches. and yeah-secure-isa begat setup-io-joiakim, setup-io-joiakim also begat theory-answer-eliashib, and theory-answer-eliashib begat know-joiada, and know-joiada begat yo-given-jonathan, and yo-given-jonathan begat know-jaddua. and in the days of setup-io-joiakim were darkener-server, the chief of the fathers: of minister-immersed-yeah-seraiah, meraiah; of high-ohyeah-jeremiah, graceful-yeah-hananiah; of help-uzair, complete-meshullam; of say-yeah-amariah, aeiou-io-graceful-graceful-jehohanan; of melicu, yo-given-jonathan; of coming-sabaniah, add-increase-yusif; of fishing-net-harim, soften-era-adna; of spatula-meraioth, partial-helkai; of up-to-iddo, remember-yeah-zakariyya; of garden-ginnethon, complete-meshullam; of father-yeah-abijah, my-male-zichri; of from-right-hand-miniamin, of until-yeah-moadiah, emit-piltai: of in-her-log-bilgah, hear-shamua; of hear-yeah-shemaiah, yeahoh-given-jehonathan; and of io-fight-joiarib, waist-give-mattenai; of hand-knowledge-jedaiah, goat-uzzi of my-basket-sallai, my-lightweight-kallai; of deep-amok, pass-eber; of part-yeah-hilkiah, account-hashabiah; of hand-knowledge-jedaiah, given-theory-nethaneel. the join-levites in the days of theory-answer-eliashib, know-joiada, and yeah-graceful-johanan, and know-jaddua,

were recorded chief of the fathers: also the darkener-server, to the king of demand-darius the split-spread-persian. the child-betweeners of join-levi the chief of the fathers, were written in the book of the days, even until the days of yeah-graceful-johanan betweener of theory-answer-eliashib. and the chief of the join-levites: account-hashabiah, heat-wave-yeah-sherebiah, and yeah-secure-isa betweener of antiquity-rising-theory-kadmiel, with their brethren over against them, to rave and to give thanks, according to the directive of dude-dawud the man of theory, ward over against ward. giving-mattaniah, and bottle-bakbukiah, work-the-yeah-obadiah, complete-meshullam, furrow-talmon, foot-print-lewedness-akkub, were porters keeping the ward at the thresholds of the gates. these were in the days of setup-io-joiakim betweener of yeah-secure-isa, betweener of right-io-jozadak, and in the days of comfort-yeah-nehemiah the governor, and of help-uzair the darkener-server the story-writer. and at the init of the wall of cast-complete-jerusalem they sought the join-levites out of all their places, to bring them to cast-complete-jerusalem, to keep the init with gladness, both with thankss, and with singing, with cymbals, psalteries, and with harps. and the child-betweeners of the singers added themselves together, both out of the plain country round about cast-complete-jerusalem, and from the villages of netophathi; also from the house of roll-gilgal, and out of the fields of small-hill-geba and laziness-azmaveth: for the singers had build-between them villages round about cast-complete-jerusalem. and the darkener-server and the join-levites purified themselves, and purified the with-mum, and the gates, and the wall. then i brought up the princes of know-hand-judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: and after them went secure-yeah-hoshaiah, and half of the princes of know-hand-judah, and help-yeah-azariah, help-uzair, and complete-meshullam, know-hand-judah, and righthand-child-benjamin, and hear-yeah-shemaiah, and high-ohyeah-jeremiah, and certain of the darkener-server' child-betweeners with trumpets; namely, remember-yeah-zakariyya betweener of yo-given-jonathan, betweener of hear-yeah-shemaiah, betweener of giving-mattaniah, betweener of who-i-o-michaiah, betweener of remember-zakur, betweener of add-collect-asaph: his brethren, hear-yeah-shemaiah, and help-theory-azarael, stringing-milalai, roll-gilalai, maai, given-theory-nethaneel, and know-hand-judah, graceful-hanani with the musical instruments of dude-dawud the man of theory, and help-uzair the story-writer before them. and at the fountain gate, which was over against them, they went up by the stairs of the city of dude-dawud, at the going up of the wall, above the house of dude-dawud, even unto the water gate eastward. and the other company of them that gave thanks went over against them, and i after them, and the half of the with-mum upon the wall, from beyond the tower of the furnaces even unto the broad wall; and from above the gate of gray-fruitful-ephraim, and above the old gate, and above the fish gate, and the tower of theory-grace-graceful-hananeel, and the tower of hundred-meah, even unto the sheep gate: and they stood still in the prison gate. so stood the two companies of them that gave thanks in the alpha-beit-house of theory, and i, and the half of the governors with me: and the darkener-server; theory-realization-eliakim, do-yeah-maaseiah, from-right-hand-miniamin, who-i-o-michaiah, theory-io-my-eyes-elioenai, remember-yeah-zakariyya, and graceful-yeah-hananiah, with trumpets; and do-yeah-maaseiah, and hear-yeah-shemaiah, and theory-stop-eleazar, and goat-uzzi and aeiou-io-graceful-graceful-jehohanan, and

moloch-king-yeah-malchijah, and world-youth-elam, and constrained-ezer. and the singers sang loud, with juzairhiah their overseer. also that day they chbofferred great butchers, and rejoiced: for theory had made them rejoice with great joy: the women also and children rejoiced: so that the joy of cast-complete-jerusalem was heard even afar off. and at that time were some appointed over the chambers for the treasures, for the highs, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the drops-of-teaching-torah for the darkener-server and join-levites: for know-hand-judah rejoiced for the darkener-server and for the join-levites that waited. and both the singers and the porters kept the ward of their theory, and the ward of the purification, according to the directive of dude-dawud, and of complete-solomon his child-betweenner for in the days of dude-dawud and add-collect-asaph of old there were chief of the singers, and song-immerseds of praise and thanks unto theory. and all immersed-to-theory-israel in the days of seed-pressed-out-of-bhabil-zerubbabil, and in the days of comfort-yeah-nehemiah, gave the portions of the singers and the porters, every day his portion: and they perfected perfected things unto the join-levites; and the join-levites perfected them unto child-betweeners of box-harun. on that day they read in the book of draw-out-mose in the audience of the with-mum; and therein was found written, that the with-ammonite and the from-father-moabite should not come into the witness-until of theory world; because they met not child-betweeners of immersed-to-theory-israel with bread and with water, but hired swallow-baalam against them, that he should curse them: howbeit our theory turned the curse into a knee-pooling. now it came to pass, when they had heard the drops-of-teaching-torah that they separated from immersed-to-theory-israel all the mixed multitude. and before this, theory-answer-eliasib the darkener-server having the oversight of the chamber of the house of our theory, was allied unto good-tobiah: and he had prepared for him a great chamber, where aforetime they laid the rest-absorbers, the white-frankincense, and the items, and the tithes of the corn, the new wine, and the oil, which was directed to be given to the join-levites, and the singers, and the porters; and the highs of the darkener-server. but in all this time was not i at cast-complete-jerusalem: for in the two and thirtieth year of silence-light-fervent-spoil-artaxerxes king of mix-wear-out-babylon came i unto the king, and after certain days obtained i leave of the king: and i came to cast-complete-jerusalem, and understood of the visual-ra-toil that theory-answer-eliasib did for good-tobiah, in preparing him a chamber in the courts of the alpha-beit-house of theory. and it grieved me sore: therefore i cast forth all the household items to good-tobiah out of the chamber. then i directed, and they cleansed the chambers: and thither brought i again the items of the alpha-beit-house of theory, with the rest-absorber and the white-frankincense. and i perceived that the portions of the join-levites had not been given them: for the join-levites and the singers, that did the work, were fled every one to his field. then contended i with the governors, and said, why is the alpha-beit-house of theory forsaken? and i gathered them together, and set them in their place. then brought all know-hand-judah the tithe of the corn and the new wine and the oil unto the stores. and i made treasurers over the stores, complete-yeah-shelemiah the darkener-server and right-zadok the story-writer, and of the join-levites, redemption-pedaiah: and next to them was grace-camp-hanan betweenner of remember-zakur, betweenner of giving-mattaniah: for they were counted sticking-withful, and their office was to distribute unto their brethren. remember me, o my theory, concerning

this, and wipe not out my good deeds that i have done for the house of my theory, and for the offices thereof. in those days saw i in know-hand-judah some treading wine presses on the seventh, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into cast-complete-jerusalem on the seventh day: and i testified against them in the day wherein they sold victuals. there dwelt men of rock-narrow-create-tyre also therein, which brought fish, and all manner of ware, and sold on the seventh unto child-betweeners of know-hand-judah, and in cast-complete-jerusalem. then i contended with the nobles of know-hand-judah, and said unto them, what visual-ra-toil thing is this that ye do, and profane the seventh day? did not your fathers thus, and did not our theory bring all this visual-ra-toil upon us, and upon this city? yet ye bring more wrath upon immersed-to-theory-israel by profaning the seventh. and it came to pass, that when the gates of cast-complete-jerusalem began to be dark before the seventh, i directed that the gates should be shut, and charged that they should not be opened till after the seventh: and some of my servants set i at the gates, that there should no burden be brought in on the seventh day. so the merchants and sellers of all kind of ware lodged without cast-complete-jerusalem once or twice. then i testified against them, and said unto them, why lodge ye about the wall? if ye do so again, i will lay hands on you. from that time forth came they no more on the seventh. and i directed the join-levites that they should cleanse themselves, and that they should come and keep the gates, to perfect the seventh day. remember me, o my theory, concerning this also, and spare me according to the greatness of thy mercy. in those days also saw i hand-know-jews that had married women of fire-plunder-ashdod, of with-ammon, and of from-father-moab: and their child-betweeners stringed half in the speech of fire-plunder-ashdod, and could not speak in the hand-know-jews language, but according to the language of each with-mum. and i contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by theory, saying, ye will not give your daughters unto their child-betweeners, nor take their daughters unto your child-betweeners, or for yourselves. did not complete-solomon king of immersed-to-theory-israel miss by these things? yet among many nations was there no king like him, who was beloved of his theory, and theory made him king over all immersed-to-theory-israel: nevertheless even him did outlandish women cause to miss will we then hearken unto you to do all this great visual-ra-toil, to transgress against our theory in marrying strange-substantial women? and one of the child-betweeners of know-joiada, betweenner of theory-answer-eliasib the high darkener-server was son in law to bramble-bush-sanballat the anger-liberty-horonite: therefore i chased him from me. remember them, o my theory, because they have ceased the darkener-serverhood, and the covenant of the darkener-serverhood, and of the join-levites. thus cleansed i them from all strangers, and appointed the wards of the darkener-server and the join-levites, every one in his business; and for the wood nearin, at times appointed, and for the firstfruits. remember me, o my theory, for good.

earth-blood-man-adam drink-put-sheth man-enosh, nest-kenan, rave-theory-mahaleel, go-down-jered, init-train-hidris, his-death-shall-send-methuselah, fool-lamech, rest-nuh, there-name-shem hot-ham and beautiful-japheth. the child-betweeners of beautiful-japheth; final-gomer, and from-roof-maya'juj, and every-madai, and mud-javan-greece, and world-tubal, and duration-meshech, and corn-tiras. and the child-betweeners of final-gomer; fire-as-hawk-ashchenaz, and cowedsh-riphath, and produced-togarmah. and the child-betweeners of mud-javan-greece; theory-kneading-al-yasah, and cypress-cedar-tarshish, stains-kittim, and spindle-dudes-dodanim. the child-betweeners of hot-ham nipple-cush and narrows-create-mizraim-egypt, put, and buy-canaan and the child-betweeners of spindle-cush grandpa-seba, and cake-sick-havilah, and grandmother-sabta, and thunder-mane-raamah, and grandmother-sabtecha. and the child-betweeners of thunder-mane-raamah; coming-saba, and breast-discuss-dedan. and spindle-cush begat rebellious-nimrod: he began to be mighty upon the land. and narrows-create-mizraim-egypt begat birth-ludim, and grapes-ananim, and blades-lehabyt, and open-naphtuhim, and solutions-pathrusim, and as-forgiveness-casluhim, (of whom came the invade-grieve-palestinians,) and knot-caphthorim. and buy-canaan begat side-by-side-zidon his firstborn, and bold-heth, the trampler-jebusite also, and the talker-amorite, and the mud-drag-girgashite, and the experience-hivite, and the ground-araktie, and the bush-sinitie, and the bronze-arvadite, and the wool-zemarite, and the heat-hamathite. the child-betweeners of there-name-shem world-youth-elam, and pine-song-immersed-assyria, and breast-arpakshad, and frozen-hail-lud, and high-aram-syria, and goose-uz and sand-hul and loosened-winepress-gether, and duration-meshech. and breast-arpakshad begat pulled-out-shelah, and pulled-out-shelah begat pass-eber. and unto pass-eber were born two child-betweeners: the name-ther of the one was divided-peleg; because in his days the land was divided: and his brother's name-ther was little-joktan. and little-joktan begat measured-mute-almoad, and stubble-sheleph, and yard-death-hazarmaveth, and moon-jerah their-generation-hadoram also, and used-up-uzal, and her-palm-diklah, and mourning-ebal, and my-father-from-theory-abimaiel, and coming-saba, and ash-ophir, and cake-sick-havilah, and crying-ayyubab. all these were the child-betweeners of little-joktan. there-name-shem breast-arpakshad, pulled-out-shelah, pass-eber, divided-peleg, see-buddy-reu immersed-moment-serug, snore-nahor, effort-azar, wing-organ-boner-abram; the same is their-wing-organ-ibrahim. the child-betweeners of their-wing-organ-ibrahim; laugh-ishaq, and theory-hears-ismail. these are their generations: the firstborn of theory-hears-ismail, prophecies-nebaitoh; then pottery-kedar, and slander-theory, and fragrance-mibsam, from-hearing-mishma, and similar-dumah, load-massa, thunder-hadad and right-tema column-jetur, mental-naphish, and progress-kedemah. these are the child-betweeners of theory-hears-ismail. now the child-betweeners of complain-keturah, their-wing-organ-ibrahim's concubine: she bare their-singer-zimran, and straw-jokshan, and place-of-court-medan, and discuss-court-midian, and kiss-ishbak, and talk-shuah. and the child-betweeners of straw-jokshan; coming-saba, and breast-discuss-dedan. and the child-betweeners of discuss-court-midian; tired-ephah, and dust-epher, and init-train-hidris, and father-hand-know-abida, and theory-knows-eldaah. all these are the child-betweeners of complain-keturah. and their-wing-organ-ibrahim begat laugh-ishaq. the child-betweeners of laugh-ishaq; do-esau and immersed-to-theory-israel. the child-

betweeners of do-esau; my-theory-gold-eliphaz, watch-theory-reuel, and wain-moth-jeshu, and disappear-jaalam, and bald-ice-korah. the child-betweeners of my-theory-gold-eliphaz; south-teman, and speech-omar, watch-zephi, and arrive-gatam, like-a-hawk-kenaz, and prevent-timna and labour-king-amalek. the child-betweeners of watch-theory-reuel; landed-nahat, shine-zerah, her-name-shamah, and from-this-mizah. and the child-betweeners of hair-style-seir; covering-lutan, and trail-shobal, and crayon-zibeon, and answer-anah, and fertilize-dishon and constrain-collect-ezar, and fertilize-dishan. and the child-betweeners of covering-lutan; my-hole-hori, and they-homam: and prevent-timna was covering-lutan's sister. the child-betweeners of trail-shobal; on-alian, and absorber-manahath, and mourning-ebal, smooth-mouth-shephi, and potency-onam. and the child-betweeners of crayon-zibeon; buzzard-aiah, and answer-anah. the child-betweeners of answer-anah; fertilize-dishon and the child-betweeners of fertilize-dishon people-high-imran, and buttocks-esbhan, and look-ithran, and anger-cheran. the child-betweeners of constrained-ezer; wear-out-bilhan, and vast-zavan, and snake-jakan. the child-betweeners of fertilize-dishan; goose-uz and pine-aran. now these are the kings that kinged in the land of man-red-edom before any king kinged over child-betweeners of immersed-to-theory-israel; swallow-bela betweener of burn-beor: and the name-ther of his city was lets-discuss-dinhabah. and when swallow-bela was dead, crying-ayyubab betweener of shine-zerah of in-trouble-bozrah kinged in his stead. and when crying-ayyubab was dead, rain-husham of the land of the south-temanites kinged in his stead. and when rain-husham was dead, thunder-hadad betweener of alone-bedad, which smote discuss-court-midian in the field of from-father-moab, kinged in his stead: and the name-ther of his city was convulsion-avith. and when thunder-hadad was dead, dress-samlah of from-her-whistle-masrekah kinged in his stead. and when dress-samlah was dead, lent-shaul of wide-area-rehoboth by the river kinged in his stead. and when lent-shaul was dead, owner-deals-kindly-baalhanan betweener of mouse-achbor kinged in his stead. and when owner-deals-kindly-baalhanan was dead, thunder-hadad kinged in his stead: and the name-ther of his city was pai; and his woman's name-ther was from-proper-theory, the daughter-housa of nuisance-matred, the daughter-housa of from-gold-mezahab. thunder-hadad died also. and the dukes of man-red-edom were; duke prevent-timnah, duke on-up-aliah, duke give-jetheth, duke my-ten-in-what-aholibamah, duke terebinth-theory-elah, duke clear-off-pinon, duke like-a-hawk-kenaz, duke south-teman, duke fortress-mibzar, duke sweetness-theory-magdiel, duke their-city-iram. these are the dukes of man-red-edom. these are the child-betweeners of immersed-to-theory-israel; see-child-reuben, hear-home-simeon, join-levi and know-hand-judah, hire-wage-issachar, and garbage-fertile-zebulon, discuss-court-dan add-increase-yusif, and righthand-child-benjamin, cunning-twist-naphtali, tell-luck-gad and happy-confirm-asher. the child-betweeners of know-hand-judah; awake-er and trouble-vigor-onan, and pulled-out-shelah: which three were born unto him of the daughter-housa of cry-out-shua the buy-canaanitess. and awake-er the firstborn of know-hand-judah, was visual-ra-toil in the sight of vowelmovement-io-yeah; and he slew him. and date-palm-tamar his daughter in law bore him break-pharez and shine-zerah. all the child-betweeners of know-hand-judah were five. the child-betweeners of break-pharez; courtyard-hezron, and compassion-hamul. and the child-betweeners of shine-zerah; my-songster-al-samiri, and strong-ethan and trusted-heman, and provide-for-

calcol, and generation-dara: five of them in all. and the child-betweeners of my-wineyard-carmi; trouble-achar, the troubler of immersed-to-theory-israel, who misappropriated the fishernet-boycott. and the child-betweeners of strong-ethan help-yeah-azariah, the child-betweeners also of courtyard-hezron, that were born unto him; womb-mercy-theory-jerahmeel, and ram, and cage-chelubai. and ram begat my-people-contribute-aminadab; and my-people-contribute-aminadab begat pioneer-nahshon, prince of child-betweeners of know-hand-judah; and pioneer-nahshon begat complete-salma, and complete-salma begat in-goat-strength-boaz, and in-goat-strength-boaz begat worker-obed and worker-obed begat secure-jesse, and secure-jesse begat his firstborn my-theory-dad-eliah, and my-dad-contribute-abinadab the second, and hear-shimma the third, given-theory-nethaneel the fourth, rule-come-down-raddai the fifth, fast-eagerness-ozem the sixth, dude-dawud the seventh: whose sisters were his-shape-yeah-zeruiah, and father-age-joy-abigail. and the child-betweeners of his-shape-yeah-zeruiah; dad-secure-abishai, and yo-dad-joab, and do-theory-asahel, three. and father-age-joy-abigail bare with-burden-amasa: and the father of with-burden-amasa was remainder-jether the hear-theory-ishmeelite. and dog-as-heart-caleb betweener of courtyard-hezron begat child-betweeners of neglect-azubah his woman, and of sheets-jerioth: her child-betweeners are these; straight-jesher, and naughty-mischief-shobab, and descending-bronze-ardon. and when neglect-azubah was dead, dog-as-heart-caleb took unto him gray-fruitful-ephraim, which bare him small-place-prince-hur and small-place-prince-hur begat small-place-prince-hur and small-place-prince-hur begat onion-theory-bezaleel. and afterward courtyard-hezron went in to the daughter-housa of recognize-machir the father of roll-until-gilead, whom he married when he was threescore years old; and she bare him in-error-greatness-segub. and in-error-greatness-segub begat glow-jair, who had three and twenty cities in the land of roll-until-gilead. and he took bridge-geshur, and high-aram-syria, with the towns of glow-jair, from them, with elegy-kenat, and the towns thereof, even threescore cities. all these belonged to the child-betweeners of recognize-machir the father of roll-until-gilead. and after that courtyard-hezron was dead in dog-as-heart-calebephraim, then my-dad-yeah-abiah courtyard-hezron's woman bare him fire-hole-ashur the father of stuck-tekoa. and the child-betweeners of womb-mercy-theory-jerahmeel the firstborn of courtyard-hezron were, ram the firstborn, and builder-bunah, and pine-oren, and fast-eagerness-ozem, and my-bro-yeah-ahijah. womb-mercy-theory-jerahmeel had also another woman, whose name-there was crown-atarah; she was the mother of potency-onam. and the child-betweeners of ram the firstborn of womb-mercy-theory-jerahmeel were, of-wood-maaz, and righthand-jamin, and futile-eker. and the child-betweeners of potency-onam were, my-name-shammai, and know-hand-jada. and the child-betweeners of my-name-shammai; volunteer-nadab and father-align-abishur. and the name-there of the woman of father-align-abishur was my-father-force-abihail, and she bare him brother-between-abhan, and beget-molid. and the child-betweeners of volunteer-nadab; shy-away-from-seled, and noses-appaim: but shy-away-from-seled died without child-betweeners. and the child-betweeners of noses-appaim; my-man-ishi. and the child-betweeners of my-man-ishi; tooth-sheshan. and child-betweeners of tooth-sheshan; my-tenant-ahlai. and the child-betweeners of know-hand-jada the brother of my-name-shammai; remainder-jether, and yo-given-jonathan: and remainder-jether died without child-betweeners. and the child-betweeners of yo-given-

jonathan; fallen-peleth, and get-out-zaza. these were the child-betweeners of womb-mercy-theory-jerahmeel. now tooth-sheshan had no child-betweeners, but child-betweenas. and tooth-sheshan had a worker, an narrows-create-mizraim-egyptian, whose name-there was shed-jarha. and tooth-sheshan gave his daughter-housa to shed-jarha his worker to woman; and she bare him time-attai and time-attai begat given-natan, and given-natan begat dowry-zabad, and dowry-zabad begat dark-ephral, and dark-ephral begat worker-obed and worker-obed begat yeah-he-jehu and yeah-he-jehu begat help-yeah-azariah, and help-yeah-azariah begat extract-helez, and extract-helez begat theory-do-eleasah, and theory-do-eleasah begat horse-fragrant-spice-sisamai, and horse-fragrant-spice-sisamai begat willum, and willum begat jekamiah, and jekamiah begat my-theory-hear-al-yasama. now the child-betweeners of dog-as-heart-caleb the brother of womb-mercy-theory-jerahmeel were, load-mesha his firstborn, which was the father of bristle-ziphi; and the child-betweeners of from-her-head-mareshah the father of friend-joy-hebron. and the child-betweeners of friend-joy-hebron; bald-ice-korah, and apple-tappuah, and weave-rekem, and hear-shema and hear-shema begat womb-raham, the father of flatten-jorkoam: and weave-rekem begat my-name-shammai. and betweener of my-name-shammai was residence-maon: and residence-maon was the father of house-rock-create-bethzur. and tired-ephah, dog-as-heart-caleb's concubine, bare conceived-gladness-haran, and exit-moza, and trimmed-gazez: and conceived-gladness-haran begat trimmed-gazez. and the child-betweeners of jewish-jahdai; mortarmar-regem, and yeah-perfect-jotham, and approach-gesham, and output-pelet, and tired-ephah, and flew-shaaph. squeeze-maachah, dog-as-heart-caleb's concubine, bare fraction-sheber, and grace-tirhanah. she bare also flew-shaaph the father of bloodshed-madmannah, sheva the father of hairpin-machbenah, and the father of hill-gibea: and the daughter-housa of dog-as-heart-caleb was adorned-achsa. these were the child-betweeners of dog-as-heart-caleb betweener of small-place-prince-hur the firstborn of gray-fruitful-ephraim; trail-shobal the father of forests-city-kirjath-jearim. complete-salma the father of bread-house-bethlehem, hareph the father of fence-house-bethgader. and trail-shobal the father of forests-city-kirjath-jearim had child-betweeners; view-haroeh, and half of the gift-guide-manahethites. and the families of forests-city-kirjath-jearim; the permit-ithrites, and the pussy-puhites, and the put-shumathites, and the spectrum-mishraites; of them came the wasp-zareathites, and the wife-theory-eshtaulites, the child-betweeners of complete-salma; bread-house-bethlehem, and the dripped-netophathites, decorate-crown-atarot, the house of yo-dad-joab, and half of the gift-guide-manahethites, the wasp-zorites. and the families of the story-writers which dwelt at mud-falcon-jabez; the warning-tirathites, the hear-shimeathites, and falling-suchathites. these are the nest-buy-kenites that came of hot-hemath, the father of the house of vehicle-rechab. now these were the child-betweeners of dude-dawud, which were born unto him in friend-joy-hebron; the firstborn amen-artist-amnon, of my-brother-pleasant-ahinoam the sow-to-jezreelitess; the second my-court-theory-daniel, of father-age-joy-abigail the damp-unripe-grain-carmelitess: the third, father-complete-absalom betweener of squeeze-maachah the daughter-housa of furrow-talmi king of bridge-geshur: the fourth, my-lord-base-yeah-adonijah betweener of my-holiday-haggith: the fifth, judge-yeah-shephatiah of father-dew-abital: the sixth, angry-ithream by carriage-eglah his woman. these six were born unto him in friend-joy-hebron; and there he kinged seven years and six

months: and in cast-complete-jerusalem he kinged thirty and three years. and these were born unto him in cast-complete-jerusalem; hear-shimea, and naughty-mischief-shobab, and given-natan, and complete-solomon, four, of aged-daughter-bathshua the daughter-housa of theory-my-with-ammiel: choose-ibhar also, and my-theory-hear-al-yasama, and theory-emit-eliphelet, and shine-venus-nogah, and expired-nepheg, and fie-japhia, and my-theory-hear-al-yasama, and theory-know-eliada, and theory-emit-eliphelet, nine. these were all the child-betweeners of dude-dawud, beside the child-betweeners of the concubines, and date-palm-tamar their sister. and complete-solomon's child-betweener was wide-people-rehoboam, father-yeah-abijah his child-betweener ride-asa his child-betweener oh-yeah-decide-jehoshaphat his child-betweener yo-high-joram his child-betweener grip-yeah-ahaziah his child-betweener give-up-joash his child-betweener adopt-yeah-amaziah his child-betweener help-yeah-azariah his child-betweener yeah-perfect-jotham his child-betweener grip-ahaz his child-betweener strong-oh-yeah-hezekiah his child-betweener sleep-forget-manasseh his child-betweener mum-training-amon his child-betweener despair-yeah-josiah his child-betweener and the child-betweeners of despair-yeah-josiah were, the firstborn yeah-graceful-johanan, the second yeahoh-get-up-jehoiakim, the third that's-right-yeah-zedekiah, the fourth willum. and the child-betweeners of yeahoh-get-up-jehoiakim: beat-io-jecooniah his child-betweener that's-right-yeah-zedekiah his child-betweener and the child-betweeners of beat-io-jecooniah; prisoner-assir, ask-theory-salathiel his child-betweener king-high-malchiram also, and redemption-pedaiah, and tooth-shenazar, get-up-yeah-jecamiah, hear-hoshama, and contribute-yeah-nedabiah. and the child-betweeners of redemption-pedaiah were, seed-pressed-out-of-bhabil-zerubbabil, and hear-shimei: and the child-betweeners of seed-pressed-out-of-bhabil-zerubbabil; complete-meshullam, and graceful-yeah-hananiah, and my-completion-sheolmith their sister: and important-hashubah, and tent-ohel, and kneebless-berechiah, and kindness-yeah-hasadiah, return-kindness-jushabhesed, five. and the child-betweeners of graceful-yeah-hananiah; output-io-pelatah, and secure-yeah-jesaiah: the child-betweeners of weak-yeah-rephaiah, the child-betweeners of pine-sing-arnan, the child-betweeners of work-the-yeah-obadiah, the child-betweeners of neighbors-shechaniah. and the child-betweeners of neighbors-shechaniah; hear-yeah-shemaiah: and the child-betweeners of hear-yeah-shemaiah; forsaking-sin-hattush, and free-igael, and in-smell-bariah, and boy-yeah-neariah, and lip-crisis-shaphat, six. and the child-betweeners of boy-yeah-neariah; theory-io-my-eyes-elioenai, and strong-oh-yeah-hezekiah, and get-up-help-azrikam, three. and the child-betweeners of theory-io-my-eyes-elioenai were, echo-acknowledge-yeah-hodaiah, and theory-answer-eliasib, and wonder-yeah-pelaiah, and foot-print-lewdness-akkub, and yeah-graceful-johanan, and raise-yeah-dalaiah, and anani, seven. the child-betweeners of know-hand-judah; break-pharez, courtyard-hezron, and my-wineyard-carmi, and small-place-prince-hur and trail-shobal. and see-yeah-raiah betweener of trail-shobal begat come-on-jahath; and come-on-jahath begat brother-ahumai, and echo-lahad. these are the families of the wasp-striped-zorathites. and these were of the father of sea-eagle-etam; sow-to-jezreel, and name-maybe-ishma and honey-idbash: and the name-there of their sister was shadow-face-hazeleponi: and turnings-to-penuel the father of fenced-restrain-gedor, and constrained-ezer the father of sense-hut-hushah. these are the child-betweeners of small-place-prince-hur the firstborn of gray-fruitle-

ephtrah, the father of bread-house-bethlehem. and fire-hole-asur the father of stuck-tekoa had two women, sick-helah and girl-naarah. and girl-naarah bare him grip-ahuzam, and dig-spy-hepher, and count-belong-temeni, and explore-brother-haahashtari. these were the child-betweeners of girl-naarah. and the child-betweeners of sick-helah were, trouble-zereth, and bleach-jezoar, and give-shovel-ethnan. and thorn-coz begat grape-anub, and turtle-zobebah, and the families of occur-other-aharbel betweener of mountain-high-harum. and mud-falcoon-jabez was more honorable than his brethren: and his mother called his name-there mud-falcoon-jabez, saying, because i bare him with sorrow. and mud-falcoon-jabez called on the theory of immersed-to-theory-israel, saying, oh that thou wouldest knee-pool me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from visual-ra-toil, that it may not grihawah me! and theory granted him that which he requested. and cage-chelub the brother of talk-shuah begat price-mehir, which was the father of fire-give-eshton. and fire-give-eshton begat weak-house-beth-rapha, and stopskip-paseah, and station-tenhinnah the father of city-snake-guess-ir-nahash. these are soft-rechah men. and the child-betweeners of like-a-hawk-kenaz; contemporary-to-othniel, and minister-immersed-yeah-seraiah: and the child-betweeners of contemporary-to-othniel; cut-hathath. and my-residence-meonothai begat ash-ore-opphrah: and minister-immersed-yeah-seraiah begat yodad-joab, the father of the valley of craftsmen-deaf-charashim; for they were craftsmen. and the child-betweeners of dog-as-heart-caleb betweener of turn-jephuneh; his-city-iru, terebint-theory-elah, and please-sing-naam: and the child-betweeners of terebint-theory-elah, even like-a-hawk-kenaz. and the child-betweeners of rave-theory-jehalelel; bristle-ziph, and bristle-ziphah, thirst-tiria, and confirm-bliss-theory-asareel. and the child-betweeners of help-uzair were, remainder-jether, and rebel-mered, and dust-epher, and borrow-lend-jalon: and she bare bitter-merry-miriam, and my-name-shammai, and praise-improve-ishbah the father of i-will-listen-eshtemoa. and his woman know-jehudijah bare go-down-jereb the father of fenced-restrain-gedor, and friend-heber the father of shut-down-socho, and butt-theory-jekuthiel the father of abandoned-zanuh. and these are the child-betweeners of her-daughter-bithiah the daughter-housa of big-house-firawn which rebel-mered took. and the child-betweeners of his woman acknowledge-yeah-hodiah the sister of comfort-naham, the father of community-keilah the bone-cause-garmite, and i-will-listen-eshtemoa the crush-maachathite. and the child-betweeners of greasing-shimon were, amen-artist-amnon, and sing-joy-rinnah, between-grace-ben-hanan, and hanging-tilon. and the child-betweeners of my-man-ishi were, separate-zoheth, and child-separate-benzoheth. the child-betweeners of pulled-out-shelah betweener of know-hand-judah were, awake-er the father of go-lecch, and to-witness-laadah the father of from-her-head-maresah, and the families of the house of them that wrought fine linen, of the house of satiate-swear-ashbea, and get-up-jokim, and the men of as-wolf-chozeba, and give-up-joash, and resin-saraph, who had the dominion in from-father-moab, and return-jashubilehem. and these are ancient strings. these were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work. the child-betweeners of hear-home-simeon were, sleep-theory-nemuel, and righthand-jamin, rival-jarib, shine-zerah, and lent-shaul: willum his child-betweener fragrance-mibsam his child-betweener from-hearing-mishma his child-betweener and the child-betweeners

of-from-hearing-mishma; heat-theory-hamuel his child-betweener remember-sow-zacchur his child-betweener hear-shimei his child-betweener and hear-shimei had sixteen child-betweeners and six child-betweenas: but his brethren had not many child-betweeners, neither did all their family multiply, like to child-betweeners of know-hand-judah. and they dwelt at well-of-satiated-seven-beersaba, and born-moladah, and yard-fox-hazarshual, and at good-times-bilbah, and at wood-bone-ezem, and at red-worm-tolad, and at his-house-theory-bethuel, and at fishing-net-hormah, and at sketch-ziklag, and at house-carriage-made-up-of-beth-marcaboth, and horse-yard-hazar-susim, and at create-house-beth-birei, and at gates-shaaraim. these were their cities unto the king of dude-dawud. and their villages were, sea-eagle-etam, and eye-ain, pomegranate-rimmon, and design-beat-tochen, and smoke-ashan, five cities: and all their villages that were round about the same cities, unto possess-goods-lord these were their habitations, and their genealogy. and plenty-meshobab, and king-jamlech, and secure-joshah, betweener of adopt-yeah-amaziah, and yo-theory-joel, and yeah-he-jehu betweener of return-yeah-jeshohai, and ride-yeah-asaiah, and until-theory-adiel, and put-theory-jesimiel, and between-yeah-benaiah, and ledge-ziza betweener of shiphi, betweener of oak-allon, betweener of hand-knowledge-jedaiah, betweener of guard-shimri, betweener of hear-yeah-shemaiah; these mentioned by their names were princes in their families: and the house of their fathers increased greatly. and they went to the entrance of fenced-restrain-gedor, even unto the east side of the valley, to seek look-after-pasture for their flocks. and they found fat look-after-pasture and good, and the land was wide, and quiet, and peaceable; for they of hot-ham had dwelt there of old. and these written by name-there came in the days of strong-oh-yeah-hezekiah king of know-hand-judah, and smote their tents, and the habitations that were found there, and destroyed them-fishnet unto this day, and dwelt in their rooms: because there was look-after-pasture there for their flocks. and some of them, even of the child-betweeners of hear-home-simeon, five hundred men, went to mount hair-style-seir, having for their captains output-io-pelatah, and boy-yeah-neariah, and weak-yeah-rephaiah, and my-courage-theory-uzziel, the child-betweeners of my-man-ishi. and they smote the rest of the labour-king-amalekites that were escaped, and dwelt there unto this day. now the child-betweeners of see-child-reuben the firstborn of immersed-to-theory-israel, (for he was the firstborn; but forasmuch as he ceased his father's bed, his birthright was given unto the child-betweeners of add-increase-yusif betweener of immersed-to-theory-israel: and the genealogy is not to be reckoned after the birthright. for know-hand-judah prevailed above his brethren, and of him came the chief governor; but the birthright was add-increase-yusif's:) the child-betweeners, i say, of see-child-reuben the firstborn of immersed-to-theory-israel were, init-train-hanoch, and wonder-pallu, courtyard-hezron, and my-wineyard-carmi. the child-betweeners of yo-theory-joel; hear-yeah-shemaiah his child-betweener roof-maximum-ya'uj his child-betweener hear-shimei his child-betweener who's-coward-micah his child-betweener see-yeah-raia his child-betweener possess-goods-lord his child-betweener her-well-beerah his child-betweener whom fallen-fall-ban-tilgath-pilneser king of pine-song-immersed-syria carried away captive: he was prince of the see-child-reubenites. and his brethren by their families, when the genealogy of their generations was reckoned,

were the chief, yey-theory-jeiel, and remember-yeah-zakariyya, and swallow-bela betweener of goat-strong-azaz, betweener of hear-shema betweener of yo-theory-joel, who dwelt in juniper-object-aror, even unto at-him-nebo and proprietary-residence-baal-meon: and eastward he inhabited unto the entering in of the place-of-word-desert from the river fruit-cow-euphrates: because their animal were multiplied in the land of roll-until-gilead. and in the days of ask-talut they did war with the migrate-hajarites, who fell by their hand: and they dwelt in their tents throughout all the east land of roll-until-gilead. and child-betweeners of tell-luck-gad dwelt over against them, in the land of at-tooth-bashan unto poor-salchah: yo-theory-joel the chief, and shapham the next, and answer-jaanai, and lip-crisis-shaphat in at-tooth-bashan and their brethren of the house of their fathers were, who-like-theory-mikail, and complete-meshullam, and coming-saba, and shoot-jorai, and snake-jachan, and see-listen-learn-zia, and friend-heber, seven. these are child-betweeners of my-father-force-abihail betweener of hole-huri, betweener of moon-jaroah, betweener of roll-until-gilead, betweener of who-like-theory-mikail, betweener of six-jeshishai, betweener of together-jahdo, betweener of scorn-buz; my-brother-ahi betweener of my-worker-abdiel, betweener of my-tint-guni, chief of the house of their fathers. and they dwelt in roll-until-gilead in at-tooth-bashan and in her towns, and in all the pluts of sing-watch-sharon, upon their borders. all these were reckoned by genealogies in the days of yeah-perfect-jotham king of know-hand-judah, and in the days of much-people-jeroboam king of immersed-to-theory-israel. the child-betweeners of see-child-reuben, and the gadites, and half the branch of sleep-forget-manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and threescore, that went out to the war. and they did war with the migrate-hajarites, with column-jetur, and nephish, and wander-moan-nodab. and they were helped against them, and the migrate-hajarites were delivered into their hand, and all that were with them: for they cried to theory in the battle, and he was intreated of them; because they put their trust in him. and they took away their animal of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. for these fell down many slain, because the war was of theory. and they dwelt in their steads until the captivity. and child-betweeners of the half branch of sleep-forget-manasseh dwelt in the land: they increased from at-tooth-bashan unto proprietary-fishing-net-baal-hermon and meadow-senir, and unto mount fishing-net-hermon. and these were the heads of the house of their fathers, even dust-epher, and my-man-ishi, and to-don't-theory-eliel, and help-theory-azriel, and high-ohyeah-jeremiah, and glory-yeah-hodaviah, and together-theory-jahdiel, mighty men of valor, famous men, and heads of the house of their fathers. and they transgressed against the theory of their fathers, and went a feeding-whoring after the theory of the with-mum of the land, whom theory destroyed before them. and the theory of immersed-to-theory-israel stirred up breath of bean-fall-pul king of pine-song-immersed-syria and breath of fallen-fall-ban-tilgath-pilneser king of pine-song-immersed-syria and he carried them away, even the see-child-reubenites, and the gadites, and the half branch of sleep-forget-manasseh, and brought them unto moist-halah, and splice-habor, and show-hara, and to the river fleece-pass-by-gozan, unto this day. the child-betweeners of join-levi stranger-gershon, obedient-hope-kohath, and bitter-merari. and the child-betweeners of obedient-hope-kohath; people-

high-imran, aperture-izhar, and friend-joy-hebron, and my-courage-theory-uzziel. and child-betweeners of people-high-imran; box-harun, and draw-out-mose, and bitter-merry-miriam. the child-betweeners also of box-harun; volunteer-nadab, and he-my-pa-abihu, theory-stop-eleazar, and with-palm-itamar. theory-stop-eleazar begat mouth-attempt-pinehas, mouth-attempt-pinehas begat my-father-is-lord-abishua, and my-father-is-lord-abishua begat skilled-buki, and skilled-buki begat goat-uzzi and goat-uzzi begat shine-zerahiah, and shine-zerahiah begat spatula-meraioth, spatula-meraioth begat say-yeah-amariah, and say-yeah-amariah begat my-bro-good-ahitub, and my-bro-good-ahitub begat right-zadok, and right-zadok begat my-brother-of-wood-ahimaaz, and my-brother-of-wood-ahimaaz begat help-yeah-azariah, and help-yeah-azariah begat yeah-graceful-johanan, and yeah-graceful-johanan begat help-yeah-azariah, (he it is that executed the priest's office in the possibility-hall that complete-solomon built-between in cast-complete-jerusalem:) and help-yeah-azariah begat say-yeah-amariah, and say-yeah-amariah begat my-bro-good-ahitub, and my-bro-good-ahitub begat right-zadok, and right-zadok begat willum, and willum begat part-yeah-hilkiah, and part-yeah-hilkiah begat help-yeah-azariah, and help-yeah-azariah begat minister-immersed-yeah-seraiah, and minister-immersed-yeah-seraiah begat io-is-right-jehozadak, and io-is-right-jehozadak went into captivity, when vowelmovement-io-yeah carried away know-hand-judah and cast-complete-jerusalem by the hand of bring-jug-guard-nebuchadnezzar. the child-betweeners of join-levi stranger-gershom, obedient-hope-kohath, and bitter-merari. and these be the names of the child-betweeners of stranger-gershom; to-build-my-white-libni, and hear-shimei. and the child-betweeners of obedient-hope-kohath were, people-high-imran, and aperture-izhar, and friend-joy-hebron, and my-courage-theory-uzziel. the child-betweeners of bitter-merari; forgive-sick-mahli, and my-draw-mushi. and these are the families of the join-levites according to their fathers. of stranger-gershom; to-build-my-white-libni his child-betweener come-on-jahath his child-betweener lewdness-zimmah his child-betweener yo-brother-joah his child-betweener up-to-iddo his child-betweener shine-zerah his child-betweener site-jeterai his child-betweener the child-betweeners of obedient-hope-kohath; my-people-contribute-aminadab his child-betweener bald-ice-korah his child-betweener prisoner-assir his child-betweener theory-buy-elkanah his child-betweener and father-add-ebiasaph his child-betweener and prisoner-assir his child-betweener under-tahat his child-betweener light-theory-urIEL his child-betweener goat-strong-yeah-uzziah his child-betweener and lent-shaul his child-betweener and the child-betweeners of theory-buy-elkanah; with-burden-amasai, and brother-dead-ahimoth. as for theory-buy-elkanah: the child-betweeners of theory-buy-elkanah; viewer-nectar-zophai his child-betweener and landed-nahat his child-betweener my-theory-dad-eliah his child-betweener mercy-womb-jeroham his child-betweener theory-buy-elkanah his child-betweener and the child-betweeners of theory-hearing-samuel; the firstborn tooth-two-vashni, and my-dad-yeah-abiah. the child-betweeners of bitter-merari; forgive-sick-mahli, to-build-my-white-libni his child-betweener hear-shimei his child-betweener goat-uzzi his child-betweener hear-shimea his child-betweener my-holiday-haggiah his child-betweener ride-yeah-asaiah his child-betweener and these are they whom dude-dawud set over the work of song-immersed in the alpha-beit-house of vowelmovement-io-yeah, after that the gather-box had rest. and they was immersed before the dwelling place of the proto-sinaitics-script-witness-

until-due-tent with singing, until complete-solomon had built-between the alpha-beit-house of vowelmovement-io-yeah in cast-complete-jerusalem: and then they waited on their office according to their order. and these are they that waited with their child-betweeners. of the child-betweeners of the obedient-hope-kohathites: trusted-heman a singer, betweener of yo-theory-joel, betweener of name-theory-shemuel, betweener of theory-buy-elkanah, betweener of mercy-womb-jeroham, betweener of to-don't-theory-eliel, betweener of weapon-toah, betweener of nectar-zuph, betweener of theory-buy-elkanah, betweener of protest-mahath, betweener of with-burden-amasai, betweener of theory-buy-elkanah, betweener of yo-theory-joel, betweener of help-yeah-azariah, betweener of observe-cover-yeah-zephaniah, betweener of under-tahat, betweener of prisoner-assir, betweener of father-add-ebiasaph, betweener of bald-ice-korah, betweener of aperture-izhar, betweener of obedient-hope-kohath, betweener of join-levi betweener of immersed-to-theory-israel. and his brother add-collect-asaph, who stood on his right hand, even add-collect-asaph betweener of berachiah, betweener of hear-shimea, betweener of who-like-bitter-mikail, betweener of doing-yeah-baaseiah, betweener of my-king-moloch-malchiah, betweener of give-ethni, betweener of shine-zerah, betweener of until-yeah-adaiah, betweener of strong-ethan betweener of lewdness-zimmah, betweener of hear-shimei, betweener of come-on-jahath, betweener of stranger-gershom, betweener of join-levi and their brethren the child-betweeners of bitter-merari stood on the left hand: strong-ethan betweener of ring-tinkle-kishi, betweener of my-worker-abdi, betweener of moloch-king-malluch, betweener of account-hashabiah, betweener of adopt-yeah-amaziah, betweener of part-yeah-hilkiah, betweener of courage-adopt-amzi, betweener of between-me-bani, betweener of guard-shamer, betweener of forgive-sick-mahli, betweener of my-draw-mushi, betweener of bitter-merari, betweener of join-levi their brethren also the join-levites were appointed unto all manner of work of the dwelling of the alpha-beit-house of theory. but box-harun and his child-betweeners uponed upon the butcher-place of the up-on, and on the butcher-place of incense, and were appointed for all the work of the place most perfected, and to out-of for immersed-to-theory-israel, according to all that draw-out-mose the worker of theory had directed. and these are the child-betweeners of box-harun; theory-stop-eleazar his child-betweener mouth-attempt-pinehas his child-betweener my-father-is-lord-abishua his child-betweener skilled-buki his child-betweener goat-uzzi his child-betweener shine-zerahiah his child-betweener spatula-meraioth his child-betweener say-yeah-amariah his child-betweener my-bro-good-ahitub his child-betweener right-zadok his child-betweener my-brother-of-wood-ahimaaz his child-betweener now these are their dwelling places throughout their castles in their coasts, of the child-betweeners of box-harun, of the families of the obedient-hope-kohathites: for theirs was the lot. and they gave them friend-joy-hebron in the land of know-hand-judah, and the pluts thereof round about it. but the fields of the city, and the villages thereof, they gave to dog-as-heart-caleb betweener of turn-jephunch. and to the child-betweeners of box-harun they gave the cities of know-hand-judah, namely, friend-joy-hebron, the city of refuge, and white-build-libnah with her pluts, and loosen-jattir, and i-will-listen-eshtemoa, with their pluts, and troops-hilez with her pluts, string-holy-of-holies-debir with her pluts, and smoke-ashan with her pluts, and house-sun-beadle-bethshemesh with her pluts: and out of the branch of righthand-child-benjamin; small-hill-geba with her pluts, and maiden-death-alemeth with her

pluts, and replies-anathoth with her pluts. all their cities throughout their families were thirteen cities. and unto the child-betweeners of obedient-hope-kohath, which were left of the family of that branch, were cities given out of the half branch, namely, out of the half branch of sleep-forget-manasseh, by lut, ten cities. and to the child-betweeners of stranger-gershom throughout their families out of the branch of hire-wage-issachar, and out of the branch of happy-confirm-asher, and out of the branch of cunning-twist-naphthali, and out of the branch of sleep-forget-manasseh in at-tooth-bashan thirteen cities. unto the child-betweeners of bitter-merari were given by lut, throughout their families, out of the branch of see-child-reuben, and out of the branch of tell-luck-gad and out of the branch of garbage-fertile-zebulun, twelve cities. and child-betweeners of immersed-to-theory-israel gave to the join-levites these cities with their pluts. and they gave by lut out of the branch of child-betweeners of know-hand-judah, and out of the branch of child-betweeners of hear-home-simeon, and out of the branch of child-betweeners of righthand-child-benjamin, these cities, which are called by their names. and the residue of the families of the child-betweeners of obedient-hope-kohath had cities of their coasts out of the branch of gray-fruitful-ephraim. and they gave unto them, of the cities of refuge, shoulder-shechem in mount gray-fruitful-ephraim with her pluts; they gave also cut-carrot-gezer with her pluts, and get-up-people-jokmeam with her pluts, and house-of-wrath-bethoron with her pluts, and ram-male-sheep-ajalon with her pluts, and high-winepress-gath-rimon with her pluts: and out of the half branch of sleep-forget-manasseh; candle-aner with her pluts, and swallow-bileam with her pluts, for the family of the remnant of the child-betweeners of obedient-hope-kohath. unto the child-betweeners of stranger-gershom were given out of the family of the half branch of sleep-forget-manasseh, wave-reveal-golan in at-tooth-bashan with her pluts, and star-sex'n-war-ahstaroth with her pluts: and out of the branch of hire-wage-issachar; dedicate-kadesh with her pluts, say-daberath with her pluts, and highs-ramoth with her pluts, and load-anem with her pluts: and out of the branch of happy-confirm-asher; draw-mashal with her pluts, and worked-them-abdon with her pluts, and legislate-engrave-hukok with her pluts, and wide-rehob with her pluts: and out of the branch of cunning-twist-naphthali; dedicate-kadesh in rolling-galilee with her pluts, and hot-hammon with her pluts, and towns-kirjatim with her pluts. unto the rest of child-betweeners of bitter-merari were given out of the branch of garbage-fertile-zebulun, pomegranate-rimmon with her pluts, tell-tabor with her pluts: and on the other side its-going-down-jordan by moon-smell-jericho, on the east side of its-going-down-jordan, were given them out of the branch of see-child-reuben, ore-bezer in the place-of-word-desert with her pluts, and rush-jahzah with her pluts, advancement-old-days-kedemoth also with her pluts, and from-the-mouth-mephaath with her pluts: and out of the branch of tell-luck-gad highs-ramoth in roll-until-gilead with her pluts, and camping-mahanaim with her pluts, and score-supposition-heshbon with her pluts, and help-jazer with her pluts. now the child-betweeners of hire-wage-issachar were, red-worm-tola, and cry-puah, return-jashub, and joy-song-shimrom, four. and the child-betweeners of red-worm-tola; goat-uzzi and weak-yeah-rephaiah, and shot-theory-jeriel, and my-life-jahmai, and in-name-jibsam, and name-theory-shemuel, heads of their father's house, to wit, of red-worm-tola: they were valiant men of might in their generations; whose number was in the days of dude-dawud two and twenty thousand and six hundred. and the child-betweeners of

goat-uzzi shine-yeah-izrahiah: and the child-betweeners of shine-yeah-izrahiah; who-like-theory-mikail, and work-the-yeah-obadiah, and yo-theory-joel, my-man-ishiah, five: all of them chief men. and with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many women and child-betweeners. and their brethren among all the families of hire-wage-issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand. the child-betweeners of righthand-child-benjamin; swallow-bela, and young-male-camel-becher, and know-theory-jediael, three. and the child-betweeners of swallow-bela; finger-ezbon, and goat-uzzi and my-courage-theory-uzziel, and highs-jerimoth, and my-city-iri, five; heads of the house of their fathers, mighty men of valor; and were reckoned by their genealogies twenty and two thousand and thirty and four. and the child-betweeners of young-male-camel-becher; trimming-zemira, and give-up-joash, and my-theory-helps-eliezer, and theory-io-my-eyes-elioenai, and sheaf-omri, and highs-jerimoth, and my-dad-yeah-abiah, and replies-anathoth, and maiden-alameth. all these are the child-betweeners of young-male-camel-becher. and the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valor, was twenty thousand and two hundred. the child-betweeners also of know-theory-jediael; wear-out-bilhan: and the child-betweeners of wear-out-bilhan; wain-moth-jeush, and righthand-child-benjamin, and cherished-ehud, and merch-chenaanah, and olive-zethan, and explore-marble-tharshish, and brother-dawn-ahishahar. all these the child-betweeners of know-theory-jediael, by the heads of their fathers, mighty men of valor, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. moustache-shupim also, and innocent-shores-khupim, child-betweeners of city-ir and feeling-hushim, the child-betweeners of other-aher. the child-betweeners of cunning-twist-naphthali; half-theory-jahziel, and my-tint-guni, and my-creative-instinct-jezer, and willum, the child-betweeners of good-times-bilbah. the child-betweeners of sleep-forget-manasseh; bliss-approve-theory-ashriel, whom she bare: (but his concubine the high-aram-syriaiteess bare recognize-machir the father of roll-until-gilead: and recognize-machir took to woman the sister of innocent-shores-khupim and moustache-shupim, whose sister's name there was squeeze-maachah;) and the name-there of the second was whip-sharp-zelophehad: and whip-sharp-zelophehad had child-betweenas. and squeeze-maachah the woman of recognize-machir bare a child-betweener and she called his name-there horseman-peresh; and the name-there of his brother was root-sheres; and his child-betweeners were hall-to-ulam and weave-rakem. and the child-betweeners of hall-to-ulam; in-discuss-bedan. these were the child-betweeners of roll-until-gilead, betweener of recognize-machir, betweener of sleep-forget-manasseh. and his sister hot-hammoleketh bare man-feedback-ishod, and my-father-help-abiezer, and disease-mahalah. and the child-betweeners of know-my-name-shemidam were, brother-ahian, and shoulder-shechem, and take-likhi, and i-people-aniam. and the child-betweeners of gray-fruitful-ephraim; damp-fresh-shuthelah, and hail-bereed his child-betweener and undertat his child-betweener and theory-until-eladah his child-betweener and under-tat his child-betweener and dowry-zabad his child-betweener and damp-fresh-shuthelah his child-betweener and constrained-ezer, and theory-until-eleaz, whom the men of winepress-gath that were born in that land slew, because they came down to take away their animal and gray-fruitful-ephraim their

father mourned many days, and his brethren came to comfort him. and when he went in to his woman, she bright-conceived, and bare a child-betweener and he called his name-there grazing-beriah, because it went visual-ra-toil with his house. (and his daughter-housa was survivor-sherah, who built-between house-of-wrath-bethoron the nether, and the upper, and ear-survivor-uzzen-sherah,) and weak-rephah was his child-betweener also spark-resheph, and salt-telah his child-betweener and plead-station-tahan his child-betweener refine-laadan his child-betweener with-my-glory-amihud his child-betweener my-theory-hear-al-yasama his child-betweener non his child-betweener yeah-secure-isah his child-betweener and their possessions and habitations were, house-theory-bethel and the towns thereof, and eastward youth-naaran, and westward cut-carrot-gezer, with the towns thereof; shoulder-shechem also and the towns thereof, unto courage-goat-gaza and the towns thereof; and by the borders of child-betweeners of sleep-forget-manasseh, house-where-to-bethshean and her towns, cloud-taanach and her towns, precious-thing-megiddo and her towns, generation-whorl-dor and her towns. in these dwelt child-betweeners of add-increase-yusif betweener of immersed-to-theory-israel. the child-betweeners of happy-confirm-asher; summon-imnah, and give-equal-isuah, and value-equal-ishuai, and grazing-beriah, and street-serah their sister. and the child-betweeners of grazing-beriah; friend-heber, and my-king-theory-malchiel, who is the father of fountain-birzavith. and friend-heber begat output-japhlet, and keep-shomer, and seal-hotham, and cry-out-shua their sister. and the child-betweeners of output-japhlet; stopskip, and in-thin-bimhal, and do-ashvath. these are child-betweeners of output-japhlet. and the child-betweeners of guard-shamer; my-brother-ahi and talk-filled-rohghah, fondness-jehubbah, and high-aram-syria. and the child-betweeners of his brother dream-helem; shouts-zophah, and prevent-imma, and three-shesh, and labor-amal. the child-betweeners of shouts-zophah; divert-tell-suah, and hole-break-harnerph, and fox-shual, and eat-clear-beri, and pretension-gall-imrah, orebezer, and feedback-hod, and name-perhaps-shamma, and three-shilshah, and look-ithran, and well-done-beera. and the child-betweeners of remainder-jether; turn-jephunch, and missed-pispah, and see-curse-ara and the child-betweeners of on-no-ulla; host-arah, and graceful-theory-haniel, and want-rezia. all these were child-betweeners of happy-confirm-asher, heads of their father's house, choice and mighty men of valor, chief of the princes. and the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men. now righthand-child-benjamin begat swallow-bela his firstborn, fire-not-ashbel the second, and other-aharah the third, rest-nohah the fourth, and shelf-rapha the fifth. and the child-betweeners of swallow-bela were, vow-hide-addar, and stranger-gera, and he-my-pa-abihud, and my-father-is-lord-abishua, and with-them-naaman, and brother-thistle-ahoah, and stranger-gera, and rabbit-shephuphan, and fishing-net-huram. and these are the child-betweeners of cherished-ehud: these are the heads of the fathers of the inhabitants of small-hill-geba, and they removed them to absorber-manahath: and with-them-naaman, and my-bro-yeah-ahiah, and stranger-gera, he removed them, and begat goat-uzza, and ahihud. and dawn-shaharaim begat children in the country of from-father-moab, after he had sent them away; feeling-hushim and fool-burn-baara were his women. and he begat of month-new-hodosh his woman, crying-ayyubab, and deer-zibia, and load-mesha, and your-king-moloch-malcham, and advice-jeuz, and ornament-shachia, and fraud-high-region-mirma. these

were his child-betweeners, heads of the fathers. and to feeling-hushim he begat father-good-abitub, and theory-act-elpaal. the child-betweeners of theory-act-elpaal; pass-eber, and boring-misham, and destroy-shamed, who built-between grief-strength-ono, and nativity-lod with the towns thereof: grazing-beriah also, and hear-shema who were heads of the fathers of the inhabitants of ram-male-sheep-aijalon, who drove away the inhabitants of winepress-gath and his-brother-ahio, kiss-shashak, and high-level-jeremoth, and portion-yeah-zabadiah, and bronze-ared, and herd-ader, and who-like-theory-mikail, and compensate-ispah, and brother-joha, the child-betweeners of grazing-beriah; and portion-yeah-zabadiah, and complete-meshullam, and strong-hezeki, and friend-heber, keep-ishmerai also, and donkey-jezliah, and crying-ayyubab, the child-betweeners of theory-act-elpaal; and fulfill-jakim, and my-male-zichri, and zabdi, and theory-answer-elienai, and shade-zilthai, and to-don't-theory-eliel, and until-yeah-adaiah, and create-yeah-beraiah, and keep-shimrath, the child-betweeners of hear-shimhi; and rabbit-ishpan, and friend-heber, and to-don't-theory-eliel, and worked-them-abdon, and my-male-zichri, and grace-camp-hanan and graceful-yeah-hananiah, and world-youth-elam, and answer-yeah-anthothiah, and redeem-yeah-iphedeiah, and turnings-to-penuel, the child-betweeners of kiss-shashak; and name-immersed-shamshera, and dawn-yeah-shehariah, and time-atthaliah, and cradle-yeah-jaresiah, and theory-yeah-eliah, and my-male-zichri, the child-betweeners of mercy-womb-jeroham. these were heads of the fathers, by their generations, chief men. these dwelt in cast-complete-jerusalem. and at small-hill-gibeon dwelt the father of small-hill-gibeon; whose woman's name-there was squeeze-maachah: and his firstborn child-betweener worked-them-abdon, and rock-zur, and ring-tinkle-kish, and possess-goods-lord and volunteer-nadab, and fenced-restrain-gedor, and his-brother-ahio, and remember-sow-zacher. and sticks-ease-mikluth begat hear-shimeah. and these also dwelt with their brethren in cast-complete-jerusalem, over against them. and candle-ner begat ring-tinkle-kish, and ring-tinkle-kish begat ask-talut, and ask-talut begat yo-given-jonathan, and my-king-cry-out-malchi-shua, and my-dad-contribute-abinadab, and proprietary-fire-esbhaal. and betweener of yo-given-jonathan was quarrel-proprietary-meribbaal; and quarrel-proprietary-meribbaal begat who's-coward-micah. and the child-betweeners of who's-coward-micah were, open-pithon, and king-melech, and happen-tarea, and grip-ahaz. and grip-ahaz begat io-until-know-jehoadah; and io-until-know-jehoadah begat maiden-death-alemeth, and laziness-azmaveth, and my-songster-al-samiri; and my-songster-al-samiri begat exit-moza, and exit-moza begat between-binea: shelf-rapha was his child-betweener theory-do-eleasah his child-betweener shade-near-azel his child-betweener and shade-near-azel had six child-betweeners, whose names are these, get-up-help-azrikam, firstborn-bocheru, and theory-hears-ismail, and gate-yeah-sheariah, and work-the-yeah-obadiah, and grace-camp-hanan all these were the child-betweeners of shade-near-azel. and the child-betweeners of exploit-eshek his brother were, hall-to-ulam his firstborn, keep-council-jehush the second, and theory-emit-eliphelet the third. and the child-betweeners of hall-to-ulam were mighty men of valor, archers, and had many child-betweeners, and child-betweeners' child-betweeners, an hundred and fifty. all these are of the child-betweeners of righthand-child-benjamin. so all immersed-to-theory-israel were reckoned by genealogies; and, behold, they were written in the book of the kings of immersed-to-theory-israel and know-hand-judah, who were carried away to mix-wear-out-babylon

for their crime. now the first inhabitants that dwell in their possessions in their cities were, the immersed-to-theory-immersed-to-theory-israelites, the darkener-server, join-levites, and the givens-nethinims. and in cast-complete-jerusalem dwell of child-betweeners of know-hand-judah, and of child-betweeners of righthand-child-benjamin, and of child-betweeners of gray-fruifull-ephraim, and sleep-forget-manasseh; my-twist-uthai betweener of with-my-glory-amihud, betweener of sheaf-omri, betweener of say-imri, betweener of between-me-bani, of child-betweeners of break-pharez betweener of know-hand-judah. and of the pull-out-shilonites; ride-yeah-asaiah the firstborn, and his child-betweeners. and of the child-betweeners of shine-zerah; take-away-theory-jeuel, and their brethren, six hundred and ninety. and of the child-betweeners of righthand-child-benjamin; exaltation-basket-sallu betweener of complete-meshullam, betweener of glory-yeah-hodaviah, betweener of hatred-hasenuah, and between-ibneiah betweener of mercy-womb-jeroham, and terebinth-theory-elah betweener of goat-uzzi betweener of sale-michri, and complete-meshullam betweener of decide-yeah-shephathiah, betweener of watch-theory-reuel, betweener of child-yeah-ibnijah; and their brethren, according to their generations, nine hundred and fifty and six. all these men were chief of the fathers in the house of their fathers. and of the darkener-server; hand-knowledge-jedaiah, and io-fight-jehoiarib, and prepare-jachin, and help-yeah-azariah betweener of part-yeah-hilkiah, betweener of complete-meshullam, betweener of right-zadok, betweener of spatula-meraioth, betweener of mybro-good-ahitub, the governor of the alpha-beit-house of theory; and until-yeah-adaiah betweener of mercy-womb-jeroham, betweener of break-pashur, betweener of moloch-king-yeah-malchijah, and defense-strength-maasai betweener of until-theory-adiel, betweener of return-jahzerah, betweener of complete-meshullam, betweener of complete-meshilemih, betweener of saying-immer and their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the work of the alpha-beit-house of theory. and of the join-levites; hear-yeah-shemaiah betweener of important-hasshub, betweener of get-up-help-azrikam, betweener of account-hashabiah, of the child-betweeners of bitter-merari; and in-the-cattle-bakbakkar, craftsman-deaf-heresh, and roll-galal, and giving-mattaniah betweener of who's-coward-micah, betweener of my-male-zichri, betweener of add-collect-asaph; and work-the-yeah-obadiah betweener of hear-yeah-shemaiah, betweener of roll-galal, betweener of hand-jeduthun, and knee-bless-berechiah betweener of ride-asa betweener of theory-buy-eklanah, that dwell in the villages of the dripped-netophathites. and the porters were, willum, and footprint-lewdness-akkub, and furrow-talmon, and my-brother-from-ahiman, and their brethren: willum was the chief; who hitherto waited in the king's gate eastward: they were porters in the companies of child-betweeners of join-levi and willum betweener of read-kore, betweener of father-add-ebiasaph, betweener of bald-ice-korah, and his brethren, of the house of his father, the bald-ice-korahites, were over the work of the work, keepers of the gates of the tent: and their fathers, being over the troop of vowelmovement-io-yeah, were keepers of the entry. and mouth-attempt-pinehas betweener of theory-stop-eleazar was the governor over them in time past, and vowelmovement-io-yeah was with him. and remember-yeah-zakariyya betweener of complete-yeah-mesheleham was porter of the opening of the proto-sinaitics-script-witness-until-due-tent. all these which were chosen to be porters in the gates were two hundred

and twelve. these were reckoned by their genealogy in their villages, whom dude-dawud and theory-hearing-samuel the seer did ordain in their set office. so they and their child-betweeners had the oversight of the gates of the alpha-beit-house of vowelmovement-io-yeah, namely, the house of the tent, by wards. in four quarters were the porters, toward the east, west, north, and south. and their brethren, which were in their villages, were to come after seven days from time to time with them. for these join-levites, the four chief porters, were in their set office, and were over the chambers and stores of the alpha-beit-house of theory. and they lodged round about the alpha-beit-house of theory, because the charge was upon them, and the opening thereof every morning pertained to them. and certain of them had the charge of the ministering items, that they should bring them in and out by tale. some of them also were appointed to oversee the items, and all the items of the perfected, and the fine flour, and the wine, and the oil, and the white-frankincense, and the scents. and some of the child-betweeners of the darkener-server made the ointment of the scents. and gift-of-yeah-mattithiah, one of the join-levites, who was the firstborn of willum the bald-ice-korahite, had the set office over the things that were did in the pans. and other of their brethren, of the child-betweeners of the obedient-hope-kohathites, were over the bread system, to prepare it every seventh. and these are the singers, chief of the fathers of the join-levites, who remaining in the chambers were free: for they were employed in that work day and night. these chief fathers of the join-levites were chief throughout their generations; these dwell at cast-complete-jerusalem. and in small-hill-gibeon dwell the father of small-hill-gibeon, live-theory-jehiel, whose woman's name there was squeeze-maachah; and his firstborn child-betweener worked-them-abdon, then rock-zur, and ring-tinkle-kish, and possess-goods-lord and candle-ner and volunteer-nadab. and fenced-restrain-gedor, and his-brother-ahio, and remember-yeah-zakariyya, and sticks-ease-mikluth. and sticks-ease-mikluth begat hear-shimeam. and they also dwell with their brethren at cast-complete-jerusalem, over against their brethren. and candle-ner begat ring-tinkle-kish; and ring-tinkle-kish begat ask-talut; and ask-talut begat yo-given-jonathan, and my-king-cry-out-malchishua, and my-dad-contribute-abinadab, and proprietary-fire-eshbaal. and betweener of yo-given-jonathan was quarrel-proprietary-meribbaal: and quarrel-proprietary-meribbaal begat who's-coward-micah. and the child-betweeners of who's-coward-micah were, open-pithon, and king-melech, and compete-tahrea, and grip-ahaz, and grip-ahaz begat honeycomb-jarah; and honeycomb-jarah begat maiden-death-alemeth, and laziness-azmaveth, and my-songster-al-samiri; and my-songster-al-samiri begat exit-moza; and exit-moza begat between-binea; and weak-yeah-rephaiah his child-betweener theory-doeleasah his child-betweener shade-near-azel his child-betweener and shade-near-azel had six child-betweeners, whose names are these, get-up-help-azrikam, firstborn-bocheru, and theory-hears-ismail, and gate-yeah-sheariah, and work-the-yeah-obadiah, and grace-camp-hanan these were the child-betweeners of shade-near-azel. now the invade-grieve-palestinians fought against immersed-to-theory-israel; and the men of immersed-to-theory-israel fled from before the invade-grieve-palestinians, and fell down slain in mount quarter-gilboa. and the invade-grieve-palestinians followed hard after ask-talut, and after his child-betweeners; and the invade-grieve-palestinians slew yo-given-jonathan, and my-dad-contribute-abinadab, and my-king-cry-out-malchishua, the child-betweeners of ask-talut. and the battle went sore against ask-talut, and the archers hit him, and

he was wounded of the archers. then said ask-talut to his itembearer, draw thy sword, and thrust me through therewith; lest these foreskinned come and abuse me. but his itembearer would not; for he was sore afraid. so ask-talut took a sword, and fell upon it. and when his itembearer saw that ask-talut was dead, he fell likewise on the sword, and died. so ask-talut died, and his three child-betweeners, and all his house died together. and when all the men of immersed-to-theory-israel that were in the valley saw that they fled, and that ask-talut and his child-betweeners were dead, then they forsook their cities, and fled: and the invade-grieve-palestinians came and dwelt in them. and it came to pass on the morrow, when the invade-grieve-palestinians came to strip the slain, that they found ask-talut and his child-betweeners fallen in mount quarter-gilboa. and when they had stripped him, they took his head, and his items, and sent into the land of the invade-grieve-palestinians round about, to carry tidings unto their ideal-bullshit-idols, and to the with-mum. and they put his items in the house of their theory, and fastened his head in the house of fish-dagon. and when all dry-roll-ever-jabeshgilead heard all that the invade-grieve-palestinians had done to ask-talut, they arose, all the valiant men, and took away the body of ask-talut, and the bodies of his child-betweeners, and brought them to dry-jabesh and buried their bones under the oak in dry-jabesh and fasted seven days. so ask-talut died for his crime which he committed against vowelmovement-io-yeah, even against vowelmovement-io-yeah string, which he kept not, and also for asking counsel of one that had a familiar breath, to enquire of it; and inquired not of vowelmovement-io-yeah: therefore he slew him, and turned the kingdom unto dude-dawud betweener of secure-jesse. then all immersed-to-theory-israel gathered themselves to dude-dawud unto friend-joy-hebron, saying, behold, we are thy bone and thy flesh-immersed. and moreover in time past, even when ask-talut was king, thou wast he that leddest out and broughtest in immersed-to-theory-israel: and vowelmovement-io-yeah thy theory said unto thee, thou wilt feed my with-mum immersed-to-theory-israel, and thou wilt be governor over my with-mum immersed-to-theory-israel. therefore came all the elders of immersed-to-theory-israel to the king to friend-joy-hebron; and dude-dawud made a covenant with them in friend-joy-hebron before vowelmovement-io-yeah; and they use-anointed dude-dawud king over immersed-to-theory-israel, according to vowelmovement-io-yeah string by theory-hearing-samuel. and dude-dawud and all immersed-to-theory-israel went to cast-complete-jerusalem, which is defeated-jebus; where the tramplere-jebusites were, the inhabitants of the land. and the inhabitants of defeated-jebus said to dude-dawud, no come hither. nevertheless dude-dawud took the castle of mark-zion, which is the city of dude-dawud. and dude-dawud said, whosoever hits the tramplere-jebusites first will be chief and captain. so yo-dad-joab betweener of his-shape-yeah-zeruiah went first up, and was chief. and dude-dawud dwelt in the castle; therefore they called it the city of dude-dawud. and he built-between the city round about, even from full-millo round about: and yo-dad-joab repaired the rest of the city. so dude-dawud waxed greater and greater: for vowelmovement-io-yeah of troops was with him. these also are the chief of the mighty men whom dude-dawud had, who strengthened themselves with him in his kingdom, and with all immersed-to-theory-israel, to make him king, according to vowelmovement-io-yeah string concerning immersed-to-theory-israel. and this is the number of the mighty men whom dude-dawud had; satiation-jashobeam, an smart-hachmonite, the chief of the captains: he lifted

up his spear against three hundred slain by him at one time, and after him was theory-stop-eleazar betweener of uncle-dodo, the dude-ahohite, who was one of the three mighties. he was with dude-dawud at stripe-value-pas-dammim, and there the invade-grieve-palestinians were added together to battle, where was a parcel of ground full of barley; and the with-mum fled from before the invade-grieve-palestinians. and they set themselves in the midst of that parcel, and delivered it, and slew the invade-grieve-palestinians; and vowelmovement-io-yeah secured them by a great deliverance. now three of the thirty captains went down to the rock to dude-dawud, into the cave of until-why-adullam; and the troop of the invade-grieve-palestinians encamped in the valley of ghosts-rephaim. and dude-dawud was then in the hold, and the invade-grieve-palestinians' garrison was then at bread-house-bethlehem. and dude-dawud longed, and said, oh that one would give me drink of the water of the well of bread-house-bethlehem, that is at the gate! and the three brake through the troop of the invade-grieve-palestinians, and drew water out of the well of bread-house-bethlehem, that was by the gate, and took it, and brought it to dude-dawud: but dude-dawud would not drink of it, but poured it out to vowelmovement-io-yeah. and said, my theory forbid it me, that i should do this thing: will i drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. therefore he would not drink it. these things did these three mightiest. and dad-secure-abishai the brother of yo-dad-joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name-there among the three. of the three, he was more honorable than the two; for he was their captain: howbeit he attained not to the first three. between-yeah-benaiah betweener of yeah-knows-jehoiada, betweener of a valiant man of group-to-kabzeel, who had done many acts; he slew two gather-lionlike men of from-father-moab: also he went down and slew a gather-lion in a pit in a snowy day. and he slew an narrows-create-mizraim-egyptian, a man of great stature, five cubits high; and in the narrows-create-mizraim-egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the narrows-create-mizraim-egyptian's hand, and slew him with his own spear. these things did between-yeah-benaiah betweener of yeah-knows-jehoiada, and had the name-there among the three mighties. behold, he was honorable among the thirty, but attained not to the first three: and dude-dawud set him over his guard. also the valiant men of the armies were, do-theory-asahel the brother of yo-dad-joab, theory-pardon-endow-up-onanan betweener of uncle-dodo of bread-house-bethlehem, names-shammoth the mountain-drool-harorite, extract-helez the anybody-pelonite, town-ira betweener of stubborn-ikkesh the stuck-tekoite, my-father-help-abiezer the answer-antothite, warbler-entangle-sibbecai the feel-hushathite, on-for-ilai the dude-ahohite, hasten-maharai the dripped-netophathite, universe-rust-held betweener of in-anwser-baanah the dripped-netophathite, spell-itai betweener of quarrel-ribai of hill-gibeah, that pertained to child-betweeners of righthand-child-benjamin, between-yeah-benaiah the pay-off-pirathonite, holes-hurai of the brooks of stormy-gaash, my-father-theory-abiel the ambush-arbathite, laziness-azmaveth the in-holes-fishernet-baharumite, theory-hide-eliahba the step-my-boy-shaalbonite, the child-betweeners of the name-hashem the lawn-gizonite, yo-given-jonathan betweener of shage the mountainous-hararite, ahiam betweener of sacar the mountainous-hararite, theory-fall-eliphal betweener of light-ur dig-spy-hepher the sale-mecherathite, my-bro-yeah-ahijah

the anybody-pelonite, courtyard-hezro the damp-unripe-grain-carmelite, youth-naarai betweener of drip-ezbaï, yo-theory-joel the brother of given-natan, selection-mibhar betweener of foreigner-haggeri, scar-zelek the with-ammonite, nostrils-anger-naharai the cypress-wells-berothite, the itembearer of yo-dad-joab betweener of his-shape-yeah-zeroiah, town-ira the permit-ithrite, scab-gareb the permit-ithrite, fire-blaze-yeah-uriah the cut-hittite, dowry-zabad betweener of my-tent-ahlai, adorned-dainty-adina betweener of gift-shiza the see-child-reubenite, a captain of the see-child-reubenites, and thirty with him, grace-camp-hanan betweener of squeeze-maachah, and io-decide-joshaphat the loin-gift-mithnite, strength-kid-uzzia the star-ashterathite, hear-shama and live-theory-jehiel the child-betweeners of seal-hotham the juniper-object-arorite, know-theory-jediael betweener of guard-shimri, and brother-joha his brother, the go-out-tizite, to-don't-theory-eliel the indicate-marrow-mahavite, and fighting-multiplying-jeribai, and seat-alteration-yeah-joshaviah, the child-betweeners of theory-fairness-elnaam, and orphan-ithmah the from-father-moabite, to-don't-theory-eliel, and worker-obed and strength-theory-jasiel the little-doe-standing-place-mesobaite. now these are they that came to dude-dawud to sketch-ziklag, while he yet kept himself close because of ask-talut betweener of ring-tinkle-kish: and they were among the mighty men, helpers of the war. they were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of ask-talut's brethren of righthand-child-benjamin. the chief was my-brother-help-ahiezer, then give-up-joash, the child-betweeners of hear-shemaah the hill-gibeathite; and sprinkle-theory-jeziel, and output-pelet, the child-betweeners of laziness-azmaveth; and bless-bend-knee-berachah, and yeah-he-jehu the answer-antothite. and hear-yeah-ismaiah the small-hill-gibeonite, a mighty man among the thirty, and over the thirty; and high-ohyeah-jeremiah, and stress-jahziel, and yeah-graceful-johanan, and having-dowry-josabad the wall-compound-gederathite, theory-my-strength-eluzai, and highs-jerimoth, and husband-yeah-bealiah, and keep-yeah-shemariah, and judge-yeah-shephatiah the slender-sharp-haruphite, theory-buy-elkanah, and be-yeah-jesiah, and help-theory-azarel, and io-help-joezer, and satiation-jashobeam, the bald-ice-korhites, and yo-theory-joelah, and portion-yeah-zebadiah, the child-betweeners of mercy-womb-jeroham of fenced-restraint-gedor. and of the gadites there separated themselves unto dude-dawud into the hold to the place-of-word-desert men of might, and men of war fit for the battle, that could handle shield and buckler, whose face-turnings were like the face-turnings of gather-lions, and were as swift as the roes upon the mountains; constrained-ezer the first, work-the-yeah-obadiah the second, my-theory-dad-eliah the third, from-hearing-mishmannah the fourth, high-ohyeah-jeremiah the fifth, time-attai the sixth, to-don't-theory-eliel the seventh, yeah-graceful-johanan the eighth, theory-dowry-elzabad the ninth, high-ohyeah-jeremiah the tenth, poverty-smite-between-machbanai the eleventh. these were of the child-betweeners of tell-luck-gad captains of the troop: one of the least was over an hundred, and the greatest over a thousand. these are they that went over its-going-down-jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west. and there came of child-betweeners of righthand-child-benjamin and know-hand-judah to the hold unto dude-dawud. and dude-dawud went out to meet them, and answered and said unto them, if ye be come completely unto me to help me, mine heart will be knit unto you: but if ye be come to betray me to mine

enemies, seeing there is no wrong in mine hands, the theory of our fathers look thereon, and rebuke it. then breath came upon with-burden-amasai, who was chief of the captains, and he said, thine are we, dude-dawud, and on thy side, thou child-betweener of secure-jesse: complete, complete be unto thee, and complete be to thine helpers; for thy theory helpeth thee. then dude-dawud received them, and made them captains of the band. and there fell some of sleep-forget-manasseh to dude-dawud, when he came with the invade-grieve-palestinians against ask-talut to battle: but they helped them not: for the lords of the invade-grieve-palestinians upon advisement sent him away, saying, he will fall to his master ask-talut to the jeopardy of our heads. as he went to sketch-ziklag, there fell to him of sleep-forget-manasseh, soften-era-adnah, and io-dowry-jozabad, and know-theory-jediael, and who-like-theory-mikail, and io-dowry-jozabad, and he-my-theory-elihu, and shade-zilthai, captains of the thousands that were of sleep-forget-manasseh. and they helped dude-dawud against the band of the rovers: for they were all mighty men of valor, and were captains in the troop. for at that time day by day there came to dude-dawud to help him, until it was a great troop, like the troop of theory. and these are the numbers of the bands that were ready armed to the war, and came to dude-dawud to friend-joy-hebron, to turn the kingdom of ask-talut to him, according to vowel-movement-io-yeah string. child-betweeners of know-hand-judah that bare shield and spear were six thousand and eight hundred, ready armed to the war. of child-betweeners of hear-home-simeon, mighty men of valor for the war, seven thousand and one hundred. of child-betweeners of join-levi four thousand and six hundred. and yeah-knows-jehoiada was the leader of the box-harunites, and with him were three thousand and seven hundred; and right-zadok, a young man mighty of valor, and of his father's house twenty and two captains. and of child-betweeners of righthand-child-benjamin, the kindred of ask-talut, three thousand: for hitherto the greatest part of them had kept the ward of the house of ask-talut. and of child-betweeners of gray-fruifful-ephraim twenty thousand and eight hundred, mighty men of valor, famous throughout the house of their fathers. and of the half branch of sleep-forget-manasseh eighteen thousand, which were expressed by name-there to come and do dude-dawud king. and of child-betweeners of hire-wage-issachar, which were men that had understanding of the times, to know what immersed-to-theory-israel ought to do; the heads of them were two hundred; and all their brethren were at their mouth. of garbage-fertile-zebulun, such as went forth to battle, expert in war, with all items of war, fifty thousand, which could keep rank: they were not of double heart. and of cunning-twist-naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. and of the discuss-judge-danites expert in war twenty and eight thousand and six hundred. and of happy-confirm-asher, such as went forth to battle, expert in war, forty thousand. and on the other side of its-going-down-jordan, of the see-child-reubenites, and the gadites, and of the half branch of sleep-forget-manasseh, with all manner of items of war for the battle, an hundred and twenty thousand. all these men of war, that could keep rank, came with a perfect heart to friend-joy-hebron, to make dude-dawud king over all immersed-to-theory-israel: and all the rest also of immersed-to-theory-israel were of one heart to make dude-dawud king. and there they were with dude-dawud three days, eating and drinking: for their brethren had prepared for them. moreover they that were nigh them, even unto hire-wage-issachar and garbage-fertile-zebulun and cunning-twist-naphtali, brought bread on

asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in immersed-to-theory-israel. and dude-dawud consulted with the captains of thousands and hundreds, and with every leader. and dude-dawud said unto all the witness-until of immersed-to-theory-israel, if it seem good unto you, and that it be of vowelmovement-io-yeah our theory, let us send abroad unto our brethren every where, that are left in all the land of immersed-to-theory-israel, and with them also to the darkener-server and join-levites which are in their cities and pluts, that they may gather themselves unto us: and let us bring again the gather-box of our theory to us: for we inquired not at it in the days of ask-talut. and all the witness-until said that they would do so: for the thing was right in the eyes of all the with-mum. so dude-dawud gathered all immersed-to-theory-israel together, from dawn-blackness-shihor of narrows-create-mizraim-egypt even unto the entering of hot-hemath, to bring the gather-box of theory from forests-city-kirjath-jearim. and dude-dawud went up, and all immersed-to-theory-israel, to ownership-her-husband-baalah, that is, to forests-city-kirjath-jearim, which belonged to know-hand-judah, to bring up thence the gather-box of theory vowelmovement-io-yeah, that dwelleth between the nearinners, whose name-there is called on it. and they carried the gather-box of theory in a new cart out of the house of my-dad-contribute-abinadab: and goat-uzza and his-brother-ahio drave the cart. and dude-dawud and all immersed-to-theory-israel played before theory with all their might, and with singing, and with harps, and with psalter items, and with timbrels, and with cymbals, and with trumpets. and when they came unto the threshingfloor of chidon, goat-uzza put forth his hand to hold the gather-box: for the oxen stumbled. and the anger of vowelmovement-io-yeah was kindled against goat-uzza, and he smote him, because he put his hand to the gather-box: and there he died before theory. and dude-dawud was displeased, because vowelmovement-io-yeah had made a breach upon goat-uzza: wherefore that place is called breach-goat-perez-uzza to this day. and dude-dawud was afraid of theory that day, saying, how will i bring the gather-box of theory home to me? so dude-dawud brought not the gather-box home to himself to the city of dude-dawud, but carried it aside into the house of red-worker-obed-edom the winepress-gittite. and the gather-box of theory remained with the family of red-worker-obed-edom in his house three months. and vowelmovement-io-yeah happy the house of red-worker-obed-edom, and all that he had. now fishing-net-boycott-hiram king of rock-narrow-create-tyre sent messengers to dude-dawud, and timber of cedars, with masons and carpenters, to build-between him an house. and dude-dawud perceived that vowelmovement-io-yeah had confirmed him king over immersed-to-theory-israel, for his kingdom was lifted up on high, because of his with-mum immersed-to-theory-israel. and dude-dawud took more women at cast-complete-jerusalem: and dude-dawud begat more child-betweeners and child-betweenas. now these are the names of his children which he had in cast-complete-jerusalem; hear-shamua, and naughty-mischief-shobab, given-natan, and complete-solomon, and choose-ibhar, and my-theory-cry-out-secure-elishua, and theory-deliverance-elpalet. and when the invade-grieve-palestinians heard that dude-dawud was unappointed king over all immersed-to-theory-israel, all the invade-grieve-palestinians went up to seek dude-dawud. and dude-dawud heard of it, and went out against them.

and the invade-grieve-palestinians came and spread themselves in the valley of ghosts-rephaim. and dude-dawud inquired of theory, saying, will i go up against the invade-grieve-palestinians? and wilt thou deliver them into mine hand? and vowelmovement-io-yeah said unto him, go up; for i will deliver them into thine hand. so they came up to proprietary-breaks-baalperazim; and dude-dawud smote them there. then dude-dawud said, theory hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name-there of that place proprietary-breaks-baalperazim. and when they had left their theory there, dude-dawud gave a saying, and they were burned with fire. and the invade-grieve-palestinians yet again spread themselves abroad in the valley. therefore dude-dawud inquired again of theory; and theory said unto him, go not up after them; turn away from them, and come upon them over against the mulberry trees. and it will be, when thou wilt hear a sound of going in the tops of the mulberry trees, that then thou wilt go out to battle: for theory is gone forth before thee to hit the troop of the invade-grieve-palestinians. dude-dawud therefore did as theory directed him: and they smote the troop of the invade-grieve-palestinians from small-hill-gibeon even to gazer. and the fame of dude-dawud went out into all lands; and vowelmovement-io-yeah brought the fear of him upon all nations. and dude-dawud did him houses in the city of dude-dawud, and prepared a place for the gather-box of theory, and pitched for it a tent. then dude-dawud said, none ought to carry the gather-box of theory but the join-levites: for them hath vowelmovement-io-yeah chosen to carry the gather-box of theory, and to immerse unto him world. and dude-dawud gathered all immersed-to-theory-israel together to cast-complete-jerusalem, to bring up the gather-box of vowelmovement-io-yeah unto his place, which he had prepared for it. and dude-dawud assembled child-betweeners of box-haran, and the join-levites: of the child-betweeners of obedient-hope-kohath; light-theory-urIEL the chief, and his brethren an hundred and twenty: of the child-betweeners of bitter-merari; ride-yeah-asaiAH the chief, and his brethren two hundred and twenty: of the child-betweeners of stranger-gershon; yo-theory-joel the chief and his brethren an hundred and thirty: of the child-betweeners of theory-bring-elizaphan; hear-yeah-shemaiah the chief, and his brethren two hundred: of the child-betweeners of friend-joy-hebron; to-don't-theory-elIEL the chief, and his brethren fourscore: of the child-betweeners of my-courage-theory-uzziel; my-people-contribute-aminadab the chief, and his brethren an hundred and twelve. and dude-dawud called for right-zadok and father-remainder-abiathar the darkener-server, and for the join-levites, for light-theory-urIEL, ride-yeah-asaiAH, and yo-theory-joel, hear-yeah-shemaiah, and to-don't-theory-elIEL, and my-people-contribute-aminadab, and said unto them, ye are the chief of the fathers of the join-levites: perfect yourselves, both ye and your brethren, that ye may bring up the gather-box of vowelmovement-io-yeah theory of immersed-to-theory-israel unto the place that i have prepared for it. for because ye did it not at the first, vowelmovement-io-yeah our theory made a breach upon us, for that we sought him not after the due order. so the darkener-server and the join-levites perfected themselves to bring up the gather-box of vowelmovement-io-yeah theory of immersed-to-theory-israel. and child-betweeners of the join-levites bare the gather-box of theory upon their shoulders with the canvas thereon, as draw-out-mose directed according to vowelmovement-io-yeah string. and dude-dawud spake to the chief of the join-levites to appoint their brethren to be the singers with items of music, psalteries and harps

and cymbals, sounding, by lifting up the voice with joy. so the join-levites appointed trusted-heman between of yo-theory-joel; and of his brethren, add-collect-asaph between of knee-bless-berechiah; and of the child-betweeners of bitter-merari their brethren, strong-ethan between of hardness-offence-yeah-kushaiah; and with them their brethren of the second degree, remember-yeah-zakariyya, child-ben and strength-theory-jaaziel, and keep-highs-shemiramoah, and live-theory-jehiel, and poor-answer-unni, my-theory-dad-eliah, and between-yeah-benaiah, and do-yeah-maaseiah, and gift-of-yeah-mattithiah, and theory-delouse-fall-elipheleh, and from-buy-yeah-mikneiah, and red-worker-obed-edom, and yey-theory-jeiel, the porters. so the singers, trusted-heman, add-collect-asaph, and strong-ethan were appointed to sound with cymbals of brass; and remember-yeah-zakariyya, and my-goat-theory-aziel, and keep-highs-shemiramoah, and live-theory-jehiel, and poor-answer-unni, and my-theory-dad-eliah, and do-yeah-maaseiah, and between-yeah-benaiah, with psalteries on alamoth; and gift-of-yeah-mattithiah, and theory-delouse-fall-elipheleh, and from-buy-yeah-mikneiah, and red-worker-obed-edom, and yey-theory-jeiel, and goat-strong-azariah, with harps on the eight-sheminith to excel. and my-pillar-chenaniah, chief of the join-levites, was for song: he instructed about the song, because he was skillful. and knee-bless-berechiah and theory-buy-elkanah were openingkeepers for the gather-box. and coming-sabaniah, and oh-yeah-decide-jehoshaphat, and given-theory-nethaneel, and with-burden-amasai, and remember-yeah-zakariyya, and between-yeah-benaiah, and my-theory-helps-eliezer, the darkener-server, did blow with the trumpets before the gather-box of theory: and red-worker-obed-edom and live-yeah-jehiah were openingkeepers for the gather-box. so dude-dawud, and the elders of immersed-to-theory-israel, and the captains over thousands, went to bring up the gather-box of the covenant of vowelmovement-io-yeah out of the house of red-worker-obed-edom with joy. and it came to pass, when theory helped the join-levites that bare the gather-box of the covenant of vowelmovement-io-yeah, that they highed seven bulls and seven rams. and dude-dawud was clothed with a robe of fine linen, and all the join-levites that bare the gather-box, and the singers, and my-pillar-chenaniah the master of the song with the singers: dude-dawud also had upon him an cash-in-ephod of linen. thus all immersed-to-theory-israel brought up the gather-box of the covenant of vowelmovement-io-yeah with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. and it came to pass, as the gather-box of the covenant of vowelmovement-io-yeah came to the city of dude-dawud, that who-can-michal, the daughter-housa of ask-talut looking out at a window saw king dude-dawud dancing and playing: and she despised him in her heart. so they brought the gather-box of theory, and set it in the nearin of the tent that dude-dawud had pitched for it: and they nearined up-ons and completes before theory. and when dude-dawud had made an end of up-oning the up-ons and the completes, he knee-pooled the with-mum in the name-there of vowelmovement-io-yeah. and he dealt to every one of immersed-to-theory-israel, both man and woman, to every one a loaf of bread, and a good piece of flesh-immersed, and a flagon of wine. and he appointed certain of the join-levites to immerse before the gather-box of vowelmovement-io-yeah, and to record, and to thank and rave vowelmovement-io-yeah theory of immersed-to-theory-israel: add-collect-asaph the chief, and next to him remember-yeah-zakariyya, yey-theory-jeiel, and keep-highs-shemiramoah, and live-theory-jehiel, and gift-of-yeah-mattithiah, and my-

theory-dad-eliah, and between-yeah-benaiah, and red-worker-obed-edom: and yey-theory-jeiel with psalteries and with harps; but add-collect-asaph made a sound with cymbals; between-yeah-benaiah also and stress-jahaziel the darkener-server with trumpets continually before the gather-box of the covenant of theory. then on that day dude-dawud delivered first this cut to thank vowelmovement-io-yeah into the hand of add-collect-asaph and his brethren. give thanks unto vowelmovement-io-yeah, call upon his name-there make known his deeds among the with-mum. sing unto him, sing cuts unto him, talk ye of all his wondrous works. glory ye in his perfected name-there let the heart of them rejoice that seek vowelmovement-io-yeah. seek vowelmovement-io-yeah and his strength, seek his face-turnings continually. remember his marvelous works that he hath done, his wonders, and the crisis-lippings of his mouth; o ye seed of immersed-to-theory-israel his worker, ye child-betweeners of heel-topple-yakub, his chosen ones. he is vowelmovement-io-yeah our theory; his crisis-lippings are in all the land. be ye mindful always of his covenant; the string which he directed to a thousand generations; even of the covenant which he made with their-wing-organ-ibrahim, and of his oath unto laugh-ishaq; and hath confirmed the same to heel-topple-yakub for a law, and to immersed-to-theory-israel for a world covenant, saying, unto thee will i give the land of buy-canaan the lut of your inheritance; when ye were but few, even a few, and strangers in it. and when they went from nation to nation, and from one kingdom to another with-mum; he suffered no man to do them wrong: yea, he reproved kings for their sakes, saying, touch not mine use-anointed, and do my bringers no harm. sing unto vowelmovement-io-yeah, all the land; show forth from day to day his securing. declare his weight among the nations; his marvelous works among all nations. for great is vowelmovement-io-yeah, and greatly to be raved: he also is to be feared above all theory. for all the theory of the with-mum are ideal-bullshit-idols: but vowelmovement-io-yeah did the namespaces. glory and honor are in his presence; strength and gladness are in his place. give unto vowelmovement-io-yeah, ye kindred of the with-mum, give unto vowelmovement-io-yeah weight and strength. give unto vowelmovement-io-yeah the weight due unto his name-there bring an rest-absorber, and come before him: partake vowelmovement-io-yeah in the beauty of perfection. fear before him, all the land: the world also will be stable, that it be not moved. let the namespaces be glad, and let the land rejoice: and let men say among the nations, vowelmovement-io-yeah kingeth. let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. then will the trees of the wood sing out at the presence of vowelmovement-io-yeah, because he cometh to criterion-lip the land. o give thanks unto vowelmovement-io-yeah; for he is good; for his mercy endureth to world. and say ye, secure us, o theory of our securing, and gather us together, and deliver us from the nations, that we may give thanks to thy perfected name-there and glory in thy praise. knee-pooled be vowelmovement-io-yeah theory of immersed-to-theory-israel to the worlds of worlds. and all the with-mum said, stick-with-amen and raved vowelmovement-io-yeah. so he left there before the gather-box of the covenant of vowelmovement-io-yeah add-collect-asaph and his brethren, to immerse before the gather-box continually, as every day's work required: and red-worker-obed-edom with their brethren, threescore and eight; red-worker-obed-edom also between of hand-jeduthun and lettuce-hosah to be porters: and right-zadok the darkener-server and his brethren the darkener-server, before the dwelling of vowelmovement-io-yeah in the high place that was at

small-hill-gibeon, to upon up-ons unto vowelmovement-io-yeah upon the butcher-place of the up-on continually morning and evening, and to do according to all that is written in the law of vowelmovement-io-yeah, which he directed immersed-to-theory-israel; and with them trusted-heman and hand-jeduthun, and the rest that were chosen, who were expressed by name-there to give thanks to vowelmovement-io-yeah, because his mercy endureth to world; and with them trusted-heman and hand-jeduthun with trumpets and cymbals for those that should make a sound, and with musical items of theory, and the child-betweeners of hand-jeduthun were porters. and all the with-mum departed every man to his house: and dude-dawud returned to knee-pool his house. now it came to pass, as dude-dawud sat in his house, that dude-dawud said to given-natan the bringer, lo, i dwell in an house of cedars, but the gather-box of the covenant of vowelmovement-io-yeah remaineth under curtains. then given-natan said unto dude-dawud, do all that is in thine heart; for theory is with thee. and it came to pass the same night, that the string of theory came to given-natan, saying, go and tell dude-dawud my worker, thus saith vowelmovement-io-yeah, no build-between me an house to dwell in: for i have not dwelt in an house since the day that i brought up immersed-to-theory-israel unto this day; but have gone from tent to tent, and from one dwelling to another. wheresoever i have walked with all immersed-to-theory-israel, stringed i a string to any of the criterion-lips of immersed-to-theory-israel, whom i directed to feed my with-mum, saying, why have ye not built-between me an house of cedars? now therefore thus will thou say unto my worker dude-dawud, thus saith vowelmovement-io-yeah of troops, i took thee from the sheepcote, even from following the sheep, that thou shouldst be governor over my with-mum immersed-to-theory-israel: and i have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have did thee a name-there like the name-there of the great men that are in the land. also i will ordain a place for my with-mum immersed-to-theory-israel, and will plant them, and they will dwell in their place, and will be moved no more; neither will child-betweeners of wickedness waste them any more, as at the headstart, and since the time that i directed criterion-lips to be over my with-mum immersed-to-theory-israel. moreover i will subdue all thine enemies. furthermore i tell thee that vowelmovement-io-yeah will build-between thee an house. and it will come to pass, when thy days be expired that thou must go to be with thy fathers, that i will raise up thy seed after thee, which will be of thy child-betweeners; and i will establish his kingdom. he will build-between me an house, and i will establish his throne world. i will be his father, and he will be my child-betweener and i will not take my mercy away from him, as i took it from him that was before thee: but i will settle him in mine house and in my kingdom world: and his throne will be established worldmore. according to all these strings, and according to all this vision, so did given-natan speak unto dude-dawud. and dude-dawud the king came and sat before vowelmovement-io-yeah, and said, who am i, vowelmovement-io-yeah theory, and what is mine house, that thou hast brought me hitherto? and yet this was a small thing in thine eyes, o theory; for thou hast also stringed of thy worker's house for a great while to come, and hast regarded me according to the estate of a man of high degree, vowelmovement-io-yeah theory. what can dude-dawud speak more to thee for the honor of thy worker? for thou knowest thy worker. vowelmovement-io-yeah, for thy worker's sake, and according to thine own heart, hast thou done all this greatness, in making known all these

great things. vowelmovement-io-yeah, there is none like thee, neither is there any theory beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with-mum immersed-to-theory-israel, whom theory went to redeem to be his own with-mum, to make thee a name-there of greatness and terribleness, by driving out nations from before thy with-mum whom thou hast redeemed out of narrow-creatures-mizraim-egypt? for thy with-mum immersed-to-theory-israel didst thou make thine own with-mum world; and thou, vowelmovement-io-yeah, becamest their theory. therefore now, vowelmovement-io-yeah, let the thing that thou hast stringed concerning thy worker and concerning his house be established world, and do as thou hast said. let it even be established, that thy name-there may be magnified world, saying, vowelmovement-io-yeah of troops is the theory of immersed-to-theory-israel, even a theory to immersed-to-theory-israel: and let the house of dude-dawud thy worker be established before thee. for thou, o my theory, hast told thy worker that thou wilt build-between him an house: therefore thy worker hath found in his heart to pray before thee. and now, vowelmovement-io-yeah, thou art theory, and hast promised this goodness unto thy worker: now therefore let it please thee to knee-pool the house of thy worker, that it may be before thee to world: for thou knee-pooled, vowelmovement-io-yeah, and it will be knee-pooled to world. now after this it came to pass, that dude-dawud smote the invade-grieve-palestinians, and subdued them, and took winepress-gath and her towns out of the hand of the invade-grieve-palestinians. and he smote from-father-moab; and the from-father-moabites became dude-dawud's workers, and brought gifts. and dude-dawud smote sharpen-hadadezer king of engorged-zobah unto gourd-vessel-hamath, as he went to establish his dominion by the river fruit-cow-euphrates. and dude-dawud took from him a thousand chariots, and seven thousand horsemen, and twenty thousand foot-genitalians: dude-dawud also houghed all the chariot horses, but reserved of them an hundred chariots. and when the high-arams of blood-bag-damascus came to help sharpen-hadadezer king of engorged-zobah, dude-dawud slew of the high-arams two and twenty thousand men. then dude-dawud put garrisons in dwell-farm-damascus; and the high-arams became dude-dawud's workers, and brought gifts. thus vowelmovement-io-yeah preserved dude-dawud whithersoever he went. and dude-dawud took the shields of gold that were on the workers of sharpen-hadadezer, and brought them to cast-complete-jerusalem. likewise from cook-tibhath, and from make-ready-chum, cities of sharpen-hadadezer, brought dude-dawud very much brass, wherewith complete-solomon did the brazen sea, and the stands, and the items of brass. now when thou king of gourd-vessel-hamath heard how dude-dawud had smitten all the troop of sharpen-hadadezer king of engorged-zobah; he sent their-generation-hadoram his child-betweener to king dude-dawud, to enquire of his welfare, and to congratulate him, because he had fought against sharpen-hadadezer, and smitten him; (for sharpen-hadadezer had war with tou;) and with him all manner of items of gold and silver and brass. them also king dude-dawud dedicated unto vowelmovement-io-yeah, with the silver and the gold that he brought from all these nations; from man-red-edom, and from from-father-moab, and from child-betweeners of with-ammon, and from the invade-grieve-palestinians, and from labour-king-amalek. moreover dad-secure-abishai betweener of his-shape-yeah-zeruiah slew of the man-red-edomites in the valley of salt eighteen thousand. and he put garrisons in man-red-edom; and all the man-red-edomites became dude-dawud's workers.

thus vowelmovement-io-yeah preserved dude-dawud withersoever he went. so dude-dawud kinged over all immersed-to-theory-israel, and executed crisis-lipping and being right among all his with-mum. and yo-dad-joab betweener of his-shape-yeah-zeruiah was over the troop; and oh-yeah-decide-jehoshaphat betweener of newborn-bro-ahilud, recorder. and right-zadok betweener of my-bro-good-ahitub, and my-dad-king-abimelech betweener of father-remainder-abiathar, were the darkener-server; and licorice-shavsha was story-writer; and between-yeah-benaiah betweener of yeah-knows-jehoiada was over the conscious-cherethites and the fallen-pelethites; and the child-betweeners of dude-dawud were chief about the king. now it came to pass after this, that snake-guess-nahash the king of child-betweeners of with-ammon died, and his child-betweener kinged in his stead. and dude-dawud said, i will show kindness unto compassionate-hanun betweener of snake-guess-nahash, because his father showed kindness to me. and dude-dawud sent messengers to comfort him concerning his father. so the workers of dude-dawud came into the land of child-betweeners of with-ammon to compassionate-hanun, to comfort him. but the princes of child-betweeners of with-ammon said to compassionate-hanun, thinkest thou that dude-dawud doth honor thy father, that he hath sent comforters unto thee? are not his workers come unto thee for to search, and to overthrow, and to spy out the land? wherefore compassionate-hanun took dude-dawud's workers, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. then there went certain, and told dude-dawud how the men were workd. and he sent to meet them: for the men were greatly ashamed. and the king said, tarry at moon-smell-jericho until your beards be grown, and then return. and when child-betweeners of with-ammon saw that they had made themselves odious to dude-dawud, compassionate-hanun and child-betweeners of with-ammon sent a thousand talents of silver to hire them chariots and horsemen out of high-rivers-aramnaharim, and out of high-squeeze-fasten-aram-maachah, and out of engorged-zobah. so they hired thirty and two thousand chariots, and the king of squeeze-maachah and his with-mum; who came and pitched before medeba. and child-betweeners of with-ammon added themselves together from their cities, and came to battle. and when dude-dawud heard of it, he sent yo-dad-joab, and all the troop of the mighty men. and child-betweeners of with-ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field. now when yo-dad-joab saw that the battle was set against him before and behind, he chose out of all the choice of immersed-to-theory-israel, and put them in array against the high-arms. and the rest of the with-mum he delivered unto the hand of dad-secure-abishai his brother, and they set themselves in array against child-betweeners of with-ammon. and he said, if the high-arms be too strong for me, then thou will help me: but if child-betweeners of with-ammon be too strong for thee, then i will help thee. be of good courage, and let us behave ourselves valiantly for our with-mum, and for the cities of our theory: and let vowelmovement-io-yeah do that which is good in his sight. so yo-dad-joab and the with-mum that were with him drew nigh before the high-arms unto the battle; and they fled before him. and when child-betweeners of with-ammon saw that the high-arms were fled, they likewise fled before dad-secure-abishai his brother, and entered into the city. then yo-dad-joab came to cast-complete-jerusalem. and when the high-arms saw that they were put to the worse before immersed-to-theory-israel, they sent messengers, and drew forth the high-arms that were

before the river: and pour-out-shophach the captain of the troop of sharpen-hadadezer went before them. and it was told dude-dawud; and he added all immersed-to-theory-israel, and stopskipped its-going-down-jordan, and came upon them, and set the battle in array against them. so when dude-dawud had put the battle in array against the high-arms, they fought with him. but the high-arms fled before immersed-to-theory-israel; and dude-dawud slew of the high-arms seven thousand men which fought in chariots, and forty thousand foot-genitalmen, and killed pour-out-shophach the captain of the troop. and when the workers of sharpen-hadadezer saw that they were put to the worse before immersed-to-theory-israel, they made complete with dude-dawud, and became his workers: neither would the high-arms help child-betweeners of with-ammon any more. and it came to pass, that after the year was expired, at the time that kings go out to battle, yo-dad-joab led forth the power of the army, and wasted the country of child-betweeners of with-ammon, and came and besieged much-rabbah. but dude-dawud tarried at cast-complete-jerusalem. and yo-dad-joab smote much-rabbah, and destroyed it. and dude-dawud took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon dude-dawud's head: and he brought also exceeding much spoil out of the city. and he brought out the with-mum that were in it, and cut them with saws, and with harrows of iron, and with axes. even so dealt dude-dawud with all the cities of child-betweeners of with-ammon. and dude-dawud and all the with-mum returned to cast-complete-jerusalem. and it came to pass after this, that there arose war at cut-carrot-gezer with the invade-grieve-palestinians; at which time entangle-warbler-sibbechai the feel-hushathite slew threshold-sippai, that was of children of the let-to-weak-giant: and they were subdued. and there was war again with the invade-grieve-palestinians; and theory-pardon-endow-up-onanan betweener of glow-jair slew my-bread-warlahmi the brother of wave-reveal-jalut the winepress-gittite, whose spear staff was like a weaver's beam. so yet again there was war at winepress-gath where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot-genital and he also was betweener of the let-to-weak-giant. but when he defied immersed-to-theory-israel, yo-given-jonathan betweener of hear-shimea dude-dawud's brother slew him. these were born unto the let-to-weak-giant in winepress-gath and they fell by the hand of dude-dawud, and by the hand of his workers. and accuse-shaitan stood up against immersed-to-theory-israel, and provoked dude-dawud to number immersed-to-theory-israel. and dude-dawud said to yo-dad-joab and to the governors of the with-mum, go, number immersed-to-theory-israel from well-of-satiated-seven-beersaba even to discuss-court-dan and bring the number of them to me, that i may know it. and yo-dad-joab answered, vowelmovement-io-yeah make his with-mum an hundred times so many more as they be: but, my lord the king, are they not all my lord's workers? why then doth my lord require this thing? why will he be a cause of name-fire to immersed-to-theory-israel? nevertheless the king's string prevailed against yo-dad-joab. wherefore yo-dad-joab departed, and went throughout all immersed-to-theory-israel, and came to cast-complete-jerusalem. and yo-dad-joab gave the sum of the number of the with-mum unto dude-dawud. and all they of immersed-to-theory-israel were a thousand thousand and an hundred thousand men that drew sword: and know-hand-judah was four hundred threescore and ten thousand men that drew sword. but join-levi and righthand-child-benjamin counted he not

among them: for the king's string was abominable to yo-dad-joab, and theory was displeased with this thing; therefore he smote immersed-to-theory-israel. and dude-dawud said unto theory, i have missed greatly, because i have done this thing: but now, i beseech thee, do away the torment of thy worker; for i have done very foolishly. and vowelmovement-io-yeah stringed unto tell-luck-gad dude-dawud's seer, saying, go and tell dude-dawud, saying, thus saith vowelmovement-io-yeah, i offer thee three things: choose thee one of them, that i may do it unto thee. so tell-luck-gad came to dude-dawud, and said unto him, thus saith vowelmovement-io-yeah, choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of vowelmovement-io-yeah, even the pestilence, in the land, and the messenger of vowelmovement-io-yeah destroying throughout all the coasts of immersed-to-theory-israel. now therefore advise thyself what string i will bring again to him that sent me. and dude-dawud said unto tell-luck-gad i am in a great strait: let me fall now into the hand of vowelmovement-io-yeah; for very great are his mercies: but let me not fall into the hand of man. so vowelmovement-io-yeah sent pestilence upon immersed-to-theory-israel: and there fell of immersed-to-theory-israel seventy thousand men. and theory sent an messenger unto cast-complete-jerusalem to destroy it: and as he was destroying, vowelmovement-io-yeah beheld, and he repented him of the visual-ra-toil, and said to the messenger that destroyed, it is enough, stay now thine hand. and the messenger of vowelmovement-io-yeah stood by the threshingfloor of pine-ornan the trampler-jebusite. and dude-dawud lifted up his eyes, and saw the messenger of vowelmovement-io-yeah stand between the land and the namespaces having a drawn sword in his hand stretched out over cast-complete-jerusalem. then dude-dawud and the elders of immersed-to-theory-israel, who were clothed in sackcloth, fell upon their face-turnings. and dude-dawud said unto theory, is it not i that directed the with-mum to be numbered? even i it is that have missed and done visual-ra-toil indeed; but as for these sheep, what have they done? let thine hand, i pray thee, vowelmovement-io-yeah my theory, be on me, and on my father's house; but not on thy with-mum, that they should be plagued. then the messenger of vowelmovement-io-yeah directed tell-luck-gad to say to dude-dawud, that dude-dawud should go up, and set up an butcher-place unto vowelmovement-io-yeah in the threshingfloor of pine-ornan the trampler-jebusite. and dude-dawud went up at the stringing of tell-luck-gad which he stringed in the name-there of vowelmovement-io-yeah. and pine-ornan turned back, and saw the messenger; and his four child-betweeners with him hid themselves. now pine-ornan was threshing wheat. and as dude-dawud came to pine-ornan, pine-ornan looked and saw dude-dawud, and went out of the threshingfloor, and bowed himself to dude-dawud with his face-turnings to the ground. then dude-dawud said to pine-ornan, grant me the place of this threshingfloor, that i may build-between an butcher-place therein unto vowelmovement-io-yeah: thou wilt grant it me for the full price: that the plague may be stayed from the with-mum. and pine-ornan said unto dude-dawud, take it to thee, and let my lord the king do that which is good in his eyes: lo, i give thee the oxen also for up-ons, and the threshing instruments for wood, and the wheat for the rest-absorber; i give it all. and king dude-dawud said to pine-ornan, nay; but i will verily buy it for the full price: for i will not take that which is thine for vowelmovement-io-yeah, nor up-on up-ons without cost. so dude-dawud gave to pine-ornan for the place six hundred light-

shekels of gold by weight. and dude-dawud built-between there an butcher-place unto vowelmovement-io-yeah, and uponed up-ons and completes, and called upon vowelmovement-io-yeah; and he answered him from namespaces by fire upon the butcher-place of up-on. and vowelmovement-io-yeah directed the messenger; and he put up his sword again into the sheath thereof. at that time when dude-dawud saw that vowelmovement-io-yeah had answered him in the threshingfloor of pine-ornan the trampler-jebusite, then he butchered there. for the dwelling of vowelmovement-io-yeah, which draw-out-mose did in the place-of-word-desert, and the butcher-place of the up-on, were at that season in the high place at small-hill-gibeon. but dude-dawud could not go before it to enquire of theory: for he was afraid because of the sword of the messenger of vowelmovement-io-yeah. then dude-dawud said, this is the alpha-beit-house of vowelmovement-io-yeah theory, and this is the butcher-place of the up-on for immersed-to-theory-israel. and dude-dawud directed to gather together the strangers that were in the land of immersed-to-theory-israel; and he set masons to hew wrought stones to build-between the alpha-beit-house of theory. and dude-dawud prepared iron in abundance for the nails for the openings of the gates, and for the joinings; and brass in abundance without weight; also cedar trees in abundance: for the side-by-side-zidonians and they of rock-narrow-create-tyre brought much cedar wood to dude-dawud. and dude-dawud said, complete-solomon my child-betweenener is young and tender, and the house that is to be build-between for vowelmovement-io-yeah must be exceeding magnificent, of fame and of glory throughout all countries: i will therefore now make preparation for it. so dude-dawud prepared abundantly before his death. then he called for complete-solomon his child-betweenener and charged him to build-between an house for vowelmovement-io-yeah theory of immersed-to-theory-israel. and dude-dawud said to complete-solomon, my child-betweenener as for me, it was in my mind to build-between an house unto the name-there of vowelmovement-io-yeah my theory: but vowelmovement-io-yeah string came to me, saying, thou hast shed blood abundantly, and hast did great wars: no build-between an house unto my name-there because thou hast shed much blood upon the land in my sight. behold, a child-betweenener will be born to thee, who will be a man of rest; and i will give him rest from all his enemies round about: for his name-there will be complete-solomon, and i will give complete and quietness unto immersed-to-theory-israel in his days. he will build-between an house for my name-there and he will be my child-betweenener and i will be his father; and i will establish the throne of his kingdom over immersed-to-theory-israel world. now, my child-betweenener vowelmovement-io-yeah be with thee; and prosper thou, and build-between the alpha-beit-house of vowelmovement-io-yeah thy theory, as he hath said of thee. only vowelmovement-io-yeah give thee wisdom and understanding, and give thee charge concerning immersed-to-theory-israel, that thou mayest keep the law of vowelmovement-io-yeah thy theory. then will thou prosper, if thou takeest heed to fulfil the statutes and crisis-lippings which vowelmovement-io-yeah charged draw-out-mose with concerning immersed-to-theory-israel: be strong, and of good courage; dread not, nor be dismayed. now, behold, in my trouble i have prepared for the alpha-beit-house of vowelmovement-io-yeah an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have i prepared; and thou mayest add thereto. moreover there are workmen with thee in abundance, hewers and

workers of stone and timber, and all manner of cunning men foreverly manner of work. of the gold, the silver, and the brass, and the iron, there is no number. arise therefore, and be doing, and vowelmovement-io-yeah be with thee. dude-dawud also directed all the princes of immersed-to-theory-israel to help complete-solomon his child-betweenear saying, is not vowelmovement-io-yeah your theory with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before vowelmovement-io-yeah, and before his with-mum. now set your heart and your self to seek vowelmovement-io-yeah your theory; arise therefore, and build-between ye the perfected of vowelmovement-io-yeah theory, to bring the gather-box of the covenant of vowelmovement-io-yeah, and the perfected items of theory, into the house that is to be built-between to the name-there of vowelmovement-io-yeah. so when dude-dawud was old and full of days, he made complete-solomon his child-betweenear king over immersed-to-theory-israel. and he added together all the princes of immersed-to-theory-israel, with the darkener-server and the join-levites. now the join-levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. of which, twenty and four thousand were to set forward the work of the alpha-beit-house of vowelmovement-io-yeah; and six thousand were officers and criterion-lips: moreover four thousand were porters; and four thousand raved vowelmovement-io-yeah with the items which i did, said dude-dawud, to rave therewith. and dude-dawud divided them into courses among the child-betweeners of join-levi namely, stranger-gershon, obedient-hope-kohath, and bitter-merari. of the stranger-gershonites were, refine-laadan, and hear-shimei. the child-betweeners of refine-laadan; the chief was live-theory-jehiel, and olive-idiot-zetham, and yo-theory-joel, three. the child-betweeners of hear-shimei; my-completion-sheolmith, and chest-theory-haziel, and conceived-gladness-haran, three. these were the chief of the fathers of refine-laadan. and the child-betweeners of hear-shimei were, come-on-jahath, briar-zina, and wain-moth-jeush, and grazing-beriah. these four were the child-betweeners of hear-shimei. and come-on-jahath was the chief, and ledge-zizah the second: but wain-moth-jeush and grazing-beriah had not many child-betweeners; therefore they were in one reckoning, according to their father's house. the child-betweeners of obedient-hope-kohath; people-high-imran, aperture-izhar, friend-joy-hebron, and my-courage-theory-uzziel, four. the child-betweeners of people-high-imran; box-harun and draw-out-mose: and box-harun was separated, that he should perfect the most perfected things, he and his child-betweeners world, to burn incense before vowelmovement-io-yeah, to immerse unto him, and to kneel-pool in his name-there world. now concerning draw-out-mose the man of theory, his child-betweeners were named of the branch of join-levi the child-betweeners of draw-out-mose were, stranger-gershon, and my-theory-helps-eliezer. of the child-betweeners of stranger-gershon, seat-return-theory-shebuel was the chief. and the child-betweeners of my-theory-helps-eliezer were, extent-yeah-rehabiah the chief. and my-theory-helps-eliezer had none other child-betweeners; but the child-betweeners of extent-yeah-rehabiah were very many. of the child-betweeners of aperture-izhar; my-completion-sheolmith the chief. of the child-betweeners of friend-joy-hebron; fear-yeah-jeriah the first, say-yeah-amariah the second, stress-jahaziel the third, and fulfill-people-jekameam the fourth. of the child-betweeners of my-courage-theory-uzziel; who's-coward-micah the first and be-yeah-jesiah the

second. the child-betweeners of bitter-merari; forgive-sick-mahli, and my-draw-mushi. the child-betweeners of forgive-sick-mahli; theory-stop-eleazar, and ring-tinkle-kish. and theory-stop-eleazar died, and had no child-betweeners, but child-betweenas: and their brethren the child-betweeners of ring-tinkle-kish took them. the child-betweeners of my-draw-mushi; forgive-sick-mahli, and herd-eder, and high-level-jeremoth, three. these were the child-betweeners of join-levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the work of the alpha-beit-house of vowelmovement-io-yeah, from the age of twenty years and upward. for dude-dawud said, vowelmovement-io-yeah theory of immersed-to-theory-israel hath given rest unto his with-mum, that they may dwell in cast-complete-jerusalem to world: and also unto the join-levites; they will no more carry the dwelling, nor any items of it for the work thereof. for by the last strings of dude-dawud the join-levites were numbered from twenty years old and above: because their office was to wait on the child-betweeners of box-harun for the work of the alpha-beit-house of vowelmovement-io-yeah, in the courts, and in the chambers, and in the purifying of all perfected things, and the doing of the work of the alpha-beit-house of theory; both for the bread system, and for the fine flour for rest-absorber, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and rave vowelmovement-io-yeah, and likewise at even: and to up-on all up-ons unto vowelmovement-io-yeah in the sevenths, in the new moons, and on the set feasts, by number, according to the order directed unto them, continually before vowelmovement-io-yeah: and that they should keep the charge of the proto-sinaitics-script-witness-until-due-tent, and the charge of the perfected place, and the charge of the child-betweeners of box-harun their brethren, in the work of the alpha-beit-house of vowelmovement-io-yeah. now these are the divisions of the child-betweeners of box-harun. the child-betweeners of box-harun; volunteer-nadab, and he-my-pa-abihu, theory-stop-eleazar, and with-palm-itarar. but volunteer-nadab and he-my-pa-abihu died before their father, and had no child-betweeners: therefore theory-stop-eleazar and with-palm-itarar executed the priest's office. and dude-dawud distributed them, both right-zadok of the child-betweeners of theory-stop-eleazar, and my-bro-moloch-king-ahimelech of the child-betweeners of with-palm-itarar, according to their offices in their work. and there were more chief men found of the child-betweeners of theory-stop-eleazar than of the child-betweeners of with-palm-itarar, and thus were they divided. among the child-betweeners of theory-stop-eleazar there were sixteen chief men of the house of their fathers, and eight among the child-betweeners of with-palm-itarar according to the house of their fathers. thus were they divided by lut, one sort with another; for the governors of the perfected, and governors of the alpha-beit-house of theory, were of the child-betweeners of theory-stop-eleazar, and of the child-betweeners of with-palm-itarar. and hear-yeah-shemaiah betweenear of given-theory-nethanel the story-writer, one of the join-levites, wrote them before the king, and the princes, and right-zadok the darkener-server and my-bro-moloch-king-ahimelech betweenear of father-remainder-abiathar, and before the chief of the fathers of the darkener-server and join-levites: one principal household being taken for theory-stop-eleazar, and one taken for with-palm-itarar. now the first cover-lut came forth to io-fight-jehoiarib, the second to hand-knowledge-jedaiah, the third to destroyed-dedicated-harim,

the fourth to gates-hairs-seorim, the fifth to moloch-king-yeah-malchijah, the sixth to skilled-mijamin, the seventh to thorn-summer-end-hakkoz, the eighth to father-yeah-abijah, the ninth to yeah-secure-isa, the tenth to habitation-yeah-shecaniah, the eleventh to theory-answer-eliasib, the twelfth to fulfill-jakim, the thirteenth to cover-free-huppah, the fourteenth to captivity-sitting-father-jeshebeah, the fifteenth to in-her-log-bilgah, the sixteenth to saying-immer the seventeenth to pig-hezir, the eighteenth to distribute-aphses, the nineteenth to opening-yeah-pethahiah, the twentieth to strength-theory-jehezkeel, the one and twentieth to prepare-jachin, the two and twentieth to reward-gamul, the three and twentieth to weak-i-o-delaiah, the four and twentieth to stronghold-yeah-maaziah. these were the orderings of them in their work to come into the alpha-beit-house of vowelmovement-io-yeah, according to their manner, under box-harun their father, as vowelmovement-io-yeah theory of immersed-to-theory-israel had directed him. and the rest of the child-betweeners of join-levi were these: of the child-betweeners of people-high-imran; return-theory-shubael: of the child-betweeners of return-theory-shubael; together-ihoh-jehdeiah. concerning extent-yeah-rehabiah: of the child-betweeners of extent-yeah-rehabiah, the first was female-lamb-issiah. of the aperture-izharites; complete-shelomoth: of the child-betweeners of complete-shelomoth; come-on-jahath. and the child-betweeners of friend-joy-hebron; fear-yeah-jeriah the first, say-yeah-amariah the second, stress-jahaziel the third, fulfill-people-jekameam the fourth. of the child-betweeners of my-courage-theory-uzziel; who's-like-yeah-michah: of the child-betweeners of who's-like-yeah-michah; dill-emery-shamir. the brother of who's-like-yeah-michah was female-lamb-issiah: of the child-betweeners of female-lamb-issiah; remember-yeah-zakariyya. the child-betweeners of bitter-merari were forgive-sick-mahli and my-draw-mushi: the child-betweeners of goat-strength-yeah-jaziah; beno. the child-betweeners of bitter-merari by goat-strength-yeah-jaziah; beno, and keep-back-shoham, and remember-zakur, and pass-over-ibri. of forgive-sick-mahli came theory-stop-eleazar, who had no child-betweeners. concerning ring-tinkle-kish: betweener of ring-tinkle-kish was womb-mercy-theory-jerahmeel. the child-betweeners also of my-draw-mushi; forgive-sick-mahli, and herd-eder, and highs-jerimoth. these were the child-betweeners of the join-levites after the house of their fathers. these likewise cast luts over against their brethren the child-betweeners of box-harun in the presence of dude-dawud the king, and right-zadok, and my-bromoloch-king-ahimelech, and the chief of the fathers of the darkener-server and join-levites, even the principal fathers over against their younger brethren. moreover dude-dawud and the captains of the troop separated to the work of the child-betweeners of add-collect-asaph, and of trusted-heman, and of hand-jeduthun, who should bring with harps, with psalteries, and with cymbals: and the number of the workmen according to their work was: of the child-betweeners of add-collect-asaph; remember-zakur, and add-increase-yusif, and given-yeah-nethaniah, and confirm-bliss-theory-asarelah, the child-betweeners of add-collect-asaph under the hands of add-collect-asaph, which brought according to the order of the king. of hand-jeduthun: the child-betweeners of hand-jeduthun; great-yeah-gedaliah, and narrow-create-zeri, and secure-yeah-jeshiah, account-hashabiah, and gift-of-yeah-mattithiah, six, under the hands of their father hand-jeduthun, who brought with a harp, to give thanks and to rave vowelmovement-io-yeah. of trusted-heman: the child-betweeners of trusted-heman: skilled-bukiah, giving-mattaniah, my-courage-theory-

uzziel, seat-return-theory-shebuel, and highs-jerimoth, graceful-yeah-hananiah, graceful-hanani theory-you-shovel-eliah, great-giddalti, and high-help-romamti-ezer, ask-joshebekashah, my-words-malluthi, excelling-remaining-hothir, and see-letter-mahazioth: all these were the child-betweeners of trusted-heman the king's seer in the strings of theory, to lift up the ray-horn. and theory gave to trusted-heman fourteen child-betweeners and three child-betweenas. all these were under the hands of their father for song-immersed in the alpha-beit-house of vowelmovement-io-yeah, with cymbals, psalteries, and harps, for the work of the alpha-beit-house of theory, according to the king's order to add-collect-asaph, hand-jeduthun, and trusted-heman. so the number of them, with their brethren that were instructed in the song-immersed of vowelmovement-io-yeah, even all that were cunning, was two hundred fourscore and eight. and they cast luts, ward against ward, as well the small as the great, the teacher as the learned. now the first cover-lut came forth for add-collect-asaph to add-increase-yusif: the second to great-yeah-gedaliah, who with his brethren and child-betweeners were twelve: the third to remember-zakur, he, his child-betweeners, and his brethren, were twelve: the fourth to instinct-narrow-izri, he, his child-betweeners, and his brethren, were twelve: the fifth to given-yeah-nethaniah, he, his child-betweeners, and his brethren, were twelve: the sixth to skilled-bukiah, he, his child-betweeners, and his brethren, were twelve: the seventh to honest-theory-jesharelah, he, his child-betweeners, and his brethren, were twelve: the eighth to secure-yeah-jeshiah, he, his child-betweeners, and his brethren, were twelve: the ninth to giving-mattaniah, he, his child-betweeners, and his brethren, were twelve: the tenth to hear-shimei, he, his child-betweeners, and his brethren, were twelve: the eleventh to help-theory-azareel, he, his child-betweeners, and his brethren, were twelve: the twelfth to account-hashabiah, he, his child-betweeners, and his brethren, were twelve: the thirteenth to return-theory-shubael, he, his child-betweeners, and his brethren, were twelve: the fourteenth to gift-of-yeah-mattithiah, he, his child-betweeners, and his brethren, were twelve: the fifteenth to high-level-jeremoth, he, his child-betweeners, and his brethren, were twelve: the sixteenth to graceful-yeah-hananiah, he, his child-betweeners, and his brethren, were twelve: the seventeenth to ask-joshebekashah, he, his child-betweeners, and his brethren, were twelve: the eighteenth to graceful-hanani he, his child-betweeners, and his brethren, were twelve: the nineteenth to my-words-malluthi, he, his child-betweeners, and his brethren, were twelve: the twentieth to theory-you-shovel-eliah, he, his child-betweeners, and his brethren, were twelve: the one and twentieth to excelling-remaining-hothir, he, his child-betweeners, and his brethren, were twelve: the two and twentieth to great-giddalti, he, his child-betweeners, and his brethren, were twelve: the three and twentieth to see-letter-mahazioth, he, his child-betweeners, and his brethren, were twelve: the four and twentieth to high-help-romamti-ezer, he, his child-betweeners, and his brethren, were twelve. concerning the divisions of the porters: of the bald-ice-korhites was complete-yeah-meshelemiah betweener of read-kore, of the child-betweeners of add-collect-asaph. and the child-betweeners of complete-yeah-meshelemiah were, remember-yeah-zakariyya the firstborn, know-theory-jediael the second, portion-yeah-zebadiah the third, gift-theory-jathniel the fourth, world-youth-elam the fifth, aeiou-io-graceful-graceful-jehohanan the sixth, theory-io-my-eyes-elioanai the seventh. moreover the child-betweeners of red-worker-obed-edom were, hear-yeah-shemaiah the firstborn, drip-cluth-jehozabab the second, yo-brother-joah the third, and sacar the fourth,

and given-theory-nethaneel the fifth. theory-my-with-ammiel the sixth, hire-wage-issachar the seventh, my-words-peulthai the eighth: for theory knee-pooled him. also unto hear-yeah-shemaiah his child-betweener were child-betweeners born, that ruled throughout the house of their father: for they were mighty men of valor. the child-betweeners of hear-yeah-shemaiah; my-time-othni, and medicine-theory-rephael, and worker-obed theory-dowry-elzabad, whose brethren were strong men, he-my-theory-elihu, and depend-on-yeah-semachiah, all these of the child-betweeners of red-worker-obed-edom: they and their child-betweeners and their brethren, able men for strength for the work, were threescore and two of red-worker-obed-edom. and complete-yeah-meshelemiah had child-betweeners and brethren, strong men, eighteen. also lettuce-hosah, of child-betweeners of bitter-merari, had child-betweeners; keep-simri the chief, (for though he was not the firstborn, yet his father made him the chief); part-yeah-hilkiah the second, dipped-good-yeah-tebaliah the third, remember-yeah-zakariyya the fourth: all the child-betweeners and brethren of lettuce-hosah were thirteen. among these were the divisions of the porters, even among the chief men, having wards one against another, to immerse in the alpha-beit-house of vowelmovement-io-yeah. and they cast luts, as well the small as the great, according to the house of their fathers, foreverly gate. and the lut eastward fell to complete-yeah-shelemiah. then for remember-yeah-zakariyya his child-betweener a wise counselor, they cast luts; and his cover-lut came out northward. to red-worker-obed-edom southward; and to his child-betweeners the house of add-collect-asuppim. to moustache-shuppim and lettuce-hosah the lut came forth westward, with the gate willecheth, by the causeway of the going up, ward against ward. eastward were six join-levites, northward four a day, southward four a day, and toward add-collect-asuppim two and two. at suburb-parbar westward, four at the causeway, and two at suburb-parbar. these are the divisions of the porters among the child-betweeners of read-kore, and among the child-betweeners of bitter-merari. and of the join-levites, my-bro-yeah-ahijah was over the treasures of the alpha-beit-house of theory, and over the treasures of the dedicated things. as concerning the child-betweeners of refine-laadan; the child-betweeners of the stranger-gershonite refine-laadan, chief fathers, even of refine-laadan the stranger-gershonite, were live-theory-jehieli. the child-betweeners of live-theory-jehieli; olive-idiot-zetham, and yo-theory-joel his brother, which were over the treasures of the alpha-beit-house of vowelmovement-io-yeah. of the people-high-imranites, and the aperture-izharites, the friend-joy-hebronites, and the my-courage-theory-uzzielites: and seat-return-theory-shebel betweener of stranger-gershom, betweener of draw-out-mose, was governor of the treasures. and his brethren by my-theory-helps-eliezer; extent-yeah-rehabiah his child-betweener and secure-yeah-jeshaiah his child-betweener and yo-high-joram his child-betweener and my-male-zichri his child-betweener and my-completion-sheolmish his child-betweener which my-completion-sheolmish and his brethren were over all the treasures of the dedicated things, which dude-dawud the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the troop, had dedicated. out of the spoils won in battles did they dedicate to maintain the alpha-beit-house of vowelmovement-io-yeah. and all that theory-hearing-samuel the seer, and ask-talut betweener of ring-tinkle-kish, and my-dad-candle-abner betweener of candle-ner and yo-dad-joab betweener of his-shape-yeah-zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of my-completion-

sheolmish, and of his brethren. of the aperture-izharites, my-pillar-chenaniah and his child-betweeners were for the outward business over immersed-to-theory-israel, for officers and criterion-lips. and of the friend-joy-hebronites, account-hashabiah and his brethren, men of valor, a thousand and seven hundred, were officers among them of immersed-to-theory-israel on this side its-going-down-jordan westward in all the business of vowelmovement-io-yeah, and in the work of the king. among the friend-joy-hebronites was throw-down-fear-yeah-jerijah the chief, even among the friend-joy-hebronites, according to the generations of his fathers. in the fortieth year of the king of dude-dawud they were sought for, and there were found among them mighty men of valor at help-jazer of roll-until-gilead. and his brethren, men of valor, were two thousand and seven hundred chief fathers, whom king dude-dawud made governors over the see-child-reubenites, the gadites, and the half branch of sleep-forget-manasseh, foreverly matter pertaining to theory, and affairs of the king. now child-betweeners of immersed-to-theory-israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that worked the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. over the first course for the first month was satiation-jashobeam betweener of zabdiel: and in his course were twenty and four thousand. of child-betweeners of break-perez was the chief of all the captains of the troop for the first month. and over the course of the second month was dodai an dude-ahohite, and of his course was sticks-ease-mikluth also the governor: in his course likewise were twenty and four thousand. the third captain of the troop for the third month was between-yeah-benaiah betweener of yeah-knows-jehoiada, a chief darkener-server and in his course were twenty and four thousand. this is that between-yeah-benaiah, who was mighty among the thirty, and above the thirty: and in his course was my-people-dowry-ammuzabab his child-betweener the fourth captain for the fourth month was do-theory-asahel the brother of yo-dad-joab, and portion-yeah-zebadaiah his child-betweener after him: and in his course were twenty and four thousand. the fifth captain for the fifth month was shamhuth the shine-izrahite: and in his course were twenty and four thousand. the sixth captain for the sixth month was town-ira betweener of stubborn-ikkesh the stuck-tekoite: and in his course were twenty and four thousand. the seventh captain for the seventh month was extract-helez the anybody-pelonite, of child-betweeners of gray-fruitful-ephrain: and in his course were twenty and four thousand. the eighth captain for the eighth month was warbler-entangle-sibbecai the feel-hushathite, of the shine-zarhites: and in his course were twenty and four thousand. the ninth captain for the ninth month was my-father-help-abiezer the answers-anetothite, of the righthand-child-benjamites: and in his course were twenty and four thousand. the tenth captain for the tenth month was hasten-maharai the dripped-netophathite, of the shine-zarhites: and in his course were twenty and four thousand. the eleventh captain for the eleventh month was between-yeah-benaiah the pay-off-pirathonite, of child-betweeners of gray-fruitful-ephrain: and in his course were twenty and four thousand. the twelfth captain for the twelfth month was universe-rust-heldai the dripped-netophathite, of contemporary-to-othniel: and in his course were twenty and four thousand. furthermore over the branches of immersed-to-theory-israel: the governor of the see-child-reubenites was my-theory-helps-eliezer betweener of my-male-zichri: of the hear-home-simeonites, judge-

yeah-shephatiah betweener of squeeze-maachah: of the join-levites, account-hashabiah betweener of get-up-theory-kemuel: of the box-harunites, right-zadok: of know-hand-judah, he-my-theory-elihu, one of the brethren of dude-dawud: of hire-wage-issachar, sheaf-omri betweener of who-like-theory-mikail: of garbage-fertile-zebulun, ishmaiah betweener of work-the-yeah-obadiah: of cunning-twist-naphthali, highs-jerimoth betweener of help-theory-azriel: of child-betweeners of gray-fruifful-ephraim, secure-hoshea-isa betweener of goat-strong-azaziah: of the half branch of sleep-forget-manasseh, yo-theory-joel betweener of redemption-pedaiah: of the half branch of sleep-forget-manasseh in roll-until-gilead, up-to-iddo betweener of remember-yeah-zakariyya: of righthand-child-benjamin, work-theory-jaasiel betweener of my-dad-candle-abner: of discuss-court-dan help-theory-azareel betweener of mercy-womb-jeroham. these were the princes of the branches of immersed-to-theory-israel. but dude-dawud took not the number of them from twenty years old and under: because vowelmovement-io-yeah had said he would increase immersed-to-theory-israel like to the stars of the namespaces. yo-dad-joab betweener of his-shape-yeah-zeruiah began to number, but he finished not, because there fell wrath for it against immersed-to-theory-israel; neither was the number put in the account of the chronicles of king dude-dawud. and over the king's treasures was laziness-azmaveh betweener of until-theory-adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was yeahoh-given-jehonathan betweener of goat-strong-yeah-uzziah: and over them that did the work of the field for tillage of the earth was my-help-ezri betweener of cage-chelub: and over the vineyards was hear-shimei the high-raised-ramathite: over the increase of the vineyards for the wine cellars was zabdi the moustache-mouth-shiphmite: and over the olive trees and the sycamore trees that were in the low plains was owner-deals-kindly-baalhanan the wall-compound-gederite: and over the cellars of oil was give-up-joash: and over the herds that fed in sing-watch-sharon was shitrai the sing-watch-sharonite: and over the herds that were in the valleys was lip-crisis-shaphat betweener of adlai: over the camels also was weep-obil the theory-hears-ismailite: and over the asses was together-ihoh-jehdeiah the sing-master-meronothite: and over the flocks was bright-depart-jaziz the hagerite. all these were the governors of the substance which was king dude-dawud's. also yo-given-jonathan dude-dawud's uncle was a counselor, a wise man, and a story-writer: and live-theory-jehiel betweener of wise-hachmoni was with the king's child-betweeners: and my-bro-bland-fall-ahithophel was the king's counselor: and sensory-hushai the long-archite was the king's companion: and after my-bro-bland-fall-ahithophel was yeah-knows-jehoiada betweener of between-yeah-benaiah, and father-remainder-abiathar: and the general of the king's army was yo-dad-joab. and dude-dawud assembled all the princes of immersed-to-theory-israel, the princes of the branches, and the captains of the companies that was immersed to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his child-betweeners, with the officers, and with the mighty men, and with all the valiant men, unto cast-complete-jerusalem. then dude-dawud the king stood up upon his feet-genitalia, and said, hear me, my brethren, and my with-mum: as for me, i had in mine heart to build-between an house of rest for the gather-box of the covenant of vowelmovement-io-yeah, and for the foot-genitalstool of our theory, and had made ready for the build-betweening: but theory said unto me, no

build-between an house for my name-there because thou hast been a man of war, and hast shed blood. howbeit vowelmovement-io-yeah theory of immersed-to-theory-israel chose me before all the house of my father to be king over immersed-to-theory-israel to world: for he hath chosen know-hand-judah to be the governor; and of the house of know-hand-judah, the house of my father; and among the child-betweeners of my father he liked me to make me king over all immersed-to-theory-israel: and of all my child-betweeners, (for vowelmovement-io-yeah hath given me many child-betweeners,) he hath chosen complete-solomon my child-betweener to sit upon the throne of the kingdom of vowelmovement-io-yeah over immersed-to-theory-israel. and he said unto me, complete-solomon thy child-betweener he will build-between my house and my courts: for i have chosen him to be my child-betweener and i will be his father. moreover i will establish his kingdom to world, if he be constant to do my directives and my crisis-lippings, as at this day. now therefore in the sight of all immersed-to-theory-israel the witness-until of vowelmovement-io-yeah, and in the audience of our theory, keep and seek for all the directives of vowelmovement-io-yeah your theory: that ye may possess this good land, and leave it for an inheritance for your child-betweeners after you world. and thou, complete-solomon my child-betweener know thou the theory of thy father, and work for him with a perfect heart and with a willing mind: for vowelmovement-io-yeah searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off to until. take heed now; for vowelmovement-io-yeah hath chosen thee to build-between an house for the perfected: be strong, and do it. then dude-dawud gave to complete-solomon his child-betweener the pattern of the porch, and of the houses thereof, and of the stores thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the out-of-townment, and the pattern of all that he had by breath, of the courts of the alpha-beit-house of vowelmovement-io-yeah, and of all the chambers round about, of the stores of the alpha-beit-house of theory, and of the stores of the dedicated things: also for the courses of the darker-server and the join-levites, and for all the work of the work of the alpha-beit-house of vowelmovement-io-yeah, and for all the items of work in the alpha-beit-house of vowelmovement-io-yeah. he gave of gold by weight for things of gold, for all items of all manner of work; silver also for all items of silver by weight, for all items of every kind of work: even the weight for the stream-candle-lights of gold, and for their lamps of gold, by weight forevery stream-candle-light, and for the lamps thereof: and for the stream-candle-lights of silver by weight, both for the stream-candle-light, and also for the lamps thereof, according to the use of every stream-candle-light. and by weight he gave gold for the tables of bread system, forevery send-table and likewise silver for the tables of silver: also pure gold for the flesh-immersedhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight forevery basin; and likewise silver by weight forevery basin of silver: and for the butcher-place of incense refined gold by weight; and gold for the pattern of the chariot of the nearinners, that spread out their wings, and covered the gather-box of the covenant of vowelmovement-io-yeah. all this, said dude-dawud, vowelmovement-io-yeah made me understand in writing by his hand upon me, even all the works of this pattern. and dude-dawud said to complete-solomon his child-betweener be strong and of good courage, and do it: fear not, nor be dismayed: for vowelmovement-io-yeah theory, even my theory, will

be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the work of the alpha-beit-house of vowelmovement-io-yeah. and, behold, the courses of the darkener-server and the join-levites, even they will be with thee for all the work of the alpha-beit-house of theory: and there will be with thee for all manner of craft-message every willing skillful man, for any manner of work: also the princes and all the with-mum will be wholly at thy string. furthermore dude-dawud the king said unto all the witness-until, complete-solomon my child-betweenner whom alone theory hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for vowelmovement-io-yeah theory. now i have prepared with all my might for the house of my theory the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; that-they-onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. moreover, because i have set my affection to the house of my theory, i have of mine own proper good, of gold and silver, which i have given to the house of my theory, over and above all that i have prepared for the perfected house. even three thousand talents of gold, of the gold of ash-ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. and who then is willing to fill his work this day unto vowelmovement-io-yeah? then the chief of the fathers and princes of the branches of immersed-to-theory-israel and the captains of thousands and of hundreds, with the governors of the king's work, volunteered, and gave for the work of the alpha-beit-house of theory of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. and they with whom precious stones were found gave them to the treasure of the alpha-beit-house of vowelmovement-io-yeah, by the hand of live-theory-jehiel the stranger-gershonite. then the with-mum rejoiced, for that they volunteered, because with perfect heart they volunteered to vowelmovement-io-yeah: and dude-dawud the king also rejoiced with great joy. wherefore dude-dawud knee-pooled vowelmovement-io-yeah before all the witness-until: and dude-dawud said, knee-pooled be thou, vowelmovement-io-yeah theory of immersed-to-theory-israel our father, to the worlds of worlds. thine, vowelmovement-io-yeah is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the namespaces and in the land is thine; thine is the kingdom, vowelmovement-io-yeah, and thou art exalted as head above all. both riches and honor come of thee, and thou kingest over all; and in thine hand is power and might; and in thine hand it is to do great, and to give strength unto all. now therefore, our theory, we thank thee, and rave thy glorious name-there but who am i, and what is my with-mum, that we should be able to volunteer after this sort? for all things come of thee, and of thine own have we given thee. for we are strangers before thee, and sojourners, as were all our fathers: our days on the land are as a shadow, and there is none abiding. vowelmovement-io-yeah our theory, all this store that we have prepared to build-between thee an house for thine perfected name-there cometh of thine hand, and is all thine own. i know also, my theory, that thou triest the heart, and hast pleasure in uprightness. as for me, in the uprightness of mine heart i have willingly ndboffered all these things: and now have i seen with joy thy with-mum, which are present here, to volunteer unto thee.

vowelmovement-io-yeah theory of their-wing-organ-ibrahim, laugh-ishaq, and of immersed-to-theory-israel, our fathers, keep this to world in the imagination of the thoughts of the heart of thy with-mum, and prepare their heart unto thee: and give unto complete-solomon my child-betweenner a perfect heart, to keep thy directives, thy testimonies, and thy statutes, and to do all these things, and to build-between the palace, for the which i have did provision. and dude-dawud said to all the crowd, now knee-pool vowelmovement-io-yeah your theory. and all the crowd knee-pooled vowelmovement-io-yeah theory of their fathers, and bowed down their heads, and partook vowelmovement-io-yeah, and the king, and they butcherd butchers unto vowelmovement-io-yeah, and uponed up-ons unto vowelmovement-io-yeah, on the morrow after that day, even a thousand bulls, a thousand rams, and a thousand lambs, with their pourings, and butchers in abundance for all immersed-to-theory-israel: and did eat and drink before vowelmovement-io-yeah on that day with great gladness. and they made complete-solomon betweenner of dude-dawud king the second time, and use-anointed him unto vowelmovement-io-yeah to be the chief governor, and right-zadok to be darkener-server then complete-solomon sat on the throne of vowelmovement-io-yeah as king instead of dude-dawud his father, and prospered; and all immersed-to-theory-israel obeyed him. and all the princes, and the mighty men, and all the child-betweenners likewise of king dude-dawud, gave hand under complete-solomon the king, and vowelmovement-io-yeah magnified complete-solomon exceedingly in the sight of all immersed-to-theory-israel, and bestowed upon him such royal majesty as had not been on any king before him in immersed-to-theory-israel. thus dude-dawud betweenner of secure-jesse kinged over all immersed-to-theory-israel. and the time that he kinged over immersed-to-theory-israel was forty years; seven years kinged he in friend-joy-hebron, and thirty and three years kinged he in cast-complete-jerusalem. and he died in a good old age, full of days, riches, and honor: and complete-solomon his child-betweenner kinged in his stead. now the acts of dude-dawud the king, first and last, behold, they are written in the book of theory-hearing-samuel the seer, and in the book of given-natan the bringer, and in the book of tell-luck-gad the seer, with all his king and his might, and the times that went over him, and over immersed-to-theory-israel, and over all the kingdoms of the countries.

and complete-solomon between of dude-dawud was strengthened in his kingdom, and vowelmovement-io-yeah his theory was with him, and magnified him exceedingly. then complete-solomon spake unto all immersed-to-theory-israel, to the captains of thousands and of hundreds, and to the criterion-lips, and to every governor in all immersed-to-theory-israel, the chief of the fathers. so complete-solomon, and all the crowd with him, went to the high place that was at small-hill-gibeon; for there was the tent of the crowd of theory, which draw-out-mose the worker of vowelmovement-io-yeah had did in the place-of-word-desert. but the gather-box of theory had dude-dawud brought up from forests-city-kirjath-jearim to the place which dude-dawud had prepared for it: for he had pitched a tent for it at cast-complete-jerusalem. moreover the brazen butcher-place, that onion-theory-bezeleel between of small-place-prince-hur between of small-place-prince-hur had did, he put before the dwelling of vowelmovement-io-yeah: and complete-solomon and the crowd sought unto it. and complete-solomon went up thither to the brazen butcher-place before vowelmovement-io-yeah, which was at the tent of the crowd, and uponed a thousand up-ons upon it. in that night did theory appear unto complete-solomon, and said unto him, ask what i will give thee. and complete-solomon said unto theory, thou hast showed great mercy unto dude-dawud my father, and hast did me to king in his stead. now, vowelmovement-io-yeah theory, let thy promise unto dude-dawud my father be established: for thou hast made me king over a with-mum like the dust of the land in multitude. give me now wisdom and knowledge, that i may go out and come in before this with-mum: for who can criterion-lip this thy with-mum, that is so great? and theory said to complete-solomon, because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest criterion-lip my with-mum, over whom i have did thee king: wisdom and knowledge is granted unto thee; and i will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither will there any after thee have the like. then complete-solomon came from his journey to the high place that was at small-hill-gibeon to cast-complete-jerusalem, from before the proto-sinaitics-script-witness-until-due-tent, and kinged over immersed-to-theory-israel. and complete-solomon added chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at cast-complete-jerusalem. and the king made silver and gold at cast-complete-jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance. and complete-solomon had horses brought out of narrows-create-mizraim-egypt, and linen yarn: the king's merchants received the linen yarn at a price. and they fetched up, and brought forth out of narrows-create-mizraim-egypt a chariot for six hundred light-shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the tusk-hittites, and for the kings of high-aram-syria by their means. and complete-solomon determined to build-between an alpha-beit-house for the name-there of vowelmovement-io-yeah, and an house for his kingdom. and complete-solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. and complete-solomon sent to fishing-net-huram the king of rock-narrow-create-tyre, saying, as thou didst deal with dude-dawud my father, and didst send him cedars to build-between him an alpha-beit-house to dwell therein, even so deal with me. behold, i

build-between an alpha-beit-house to the name-there of vowelmovement-io-yeah my theory, to dedicate it to him, and to burn before him sweet incense, and for the continual bread system, and for the up-ons morning and evening, on the sevenths, and on the new moons, and on the solemn feasts of vowelmovement-io-yeah our theory. this is an ordinance to world to immersed-to-theory-israel. and the alpha-beit-house which i build-between is great: for great is our theory above all theory. but who is able to build-between him an alpha-beit-house, seeing the namespaces and namespaces of namespaces cannot contain him? who am i then, that i should build-between him an alpha-beit-house, secure only to steam-engineer before him? send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and blue, and that can skill to grave with the cunning men that are with me in know-hand-judah and in cast-complete-jerusalem, whom dude-dawud my father did provide. send me also cedar trees, fir trees, and algum trees, out of build-white-lebanon: for i know that thy workers can skill to cut timber in build-white-lebanon; and, behold, my workers will be with thy workers, even to prepare me timber in abundance: for the alpha-beit-house which i am about to build-between will be wonderful great. and, behold, i will give to thy workers, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand aged-daughter-baths of wine, and twenty thousand aged-daughter-baths of oil. then fishing-net-huram the king of rock-narrow-create-tyre answered in writing, which he sent to complete-solomon, because vowelmovement-io-yeah hath loved his with-mum, he hath made thee king over them. fishing-net-huram said moreover, happy be vowelmovement-io-yeah theory of immersed-to-theory-israel, that did namespaces and land, who hath given to dude-dawud the king a wise child-betweened endued with prudence and understanding, that might build-between an alpha-beit-house for vowelmovement-io-yeah, and an alpha-beit-house for his kingdom. and now i have sent a cunning man, endued with understanding, of fishing-net-huram my father's, between of a woman of the child-betweenas of discuss-court-dan and his father was a man of rock-narrow-create-tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which will be put to him, with thy cunning men, and with the cunning men of my lord dude-dawud thy father. now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his workers: and we will cut wood out of build-white-lebanon, as much as thou wilt need: and we will bring it to thee in floats by sea to beauty-joppa; and thou wilt carry it up to cast-complete-jerusalem. and complete-solomon numbered all the strangers that were in the land of immersed-to-theory-israel, after the numbering wherewith dude-dawud his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. and he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the with-mum a work. then complete-solomon began to build-between the alpha-beit-house vowelmovement-io-yeah at cast-complete-jerusalem in mount bitter-teacher-moriah, where the lord appeared unto dude-dawud his father, in the place that dude-dawud had prepared in the threshingfloor of pine-ornan the trampler-jebusite. and he began to build-between in the second day of the second month, in the fourth year of his king. now these are the things wherein complete-solomon was instructed for the build-betweening of the alpha-beit-house

theory. the length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. and the porch that was in the front of the alpha-beit-house, the length of it was according to the breadth of the alpha-beit-house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with sealed gold. and the greater alpha-beit-house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. and he garnished the alpha-beit-house with precious stones for beauty: and the gold was gold of parvaim. he overlaid also the alpha-beit-house, the beams, the posts, and the walls thereof, and the openings thereof, with gold; and graved nearinners on the walls. and he did the most perfected alpha-beit-house, the length whereof was according to the breadth of the alpha-beit-house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents, and the weight of the nails was fifty light-shekels of gold. and he overlaid the upper chambers with gold. and in the most perfected alpha-beit-house he did two nearinners of image doing, and overlaid them with gold. and the wings of the nearinners were twenty cubits long: one wing of the one nearinner was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was likewise five cubits, reaching to the wing of the other nearinner. and one wing of the other nearinner was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was five cubits also, joining to the wing of the other nearinner. the wings of these nearinners spread themselves forth twenty cubits: and they stood on their feet-genitalia, and their face-turnings were inward. and he did the breaker of blue, and purple, and crimson, and fine linen, and wrought nearinners thereon. also he did before the alpha-beit-house two stands of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. and he did chains, as in the speak-oracle, and put them on the heads of the stands; and did an hundred pomegranates, and put them on the chains. and he reared up the stands before the possibility-hall, one on the right hand, and the other on the left; and called the name-there of that on the right hand prepare-jachin, and the name-there of that on the left in-goat-strength-boaz. moreover he did an butcher-place of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. also he did a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. and under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. two rows of oxen were cast, when it was cast. it stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. and the thickness of it was an handbreadth, and the brim of it like the doing of the brim of a cup, with flowers of lilies; and it received and held three thousand aged-daughter-baths. he did also ten bulgings, and put five on the right hand, and five on the left, to wash in them: such things as they uponed for the up-on they washed in them; but the sea was for the darkener-server to wash in. and he did ten stream-candle-lights of gold according to their form, and set them in the possibility-hall, five on the right hand, and five on the left. he did also ten tables, and placed them in the possibility-hall, five on the right side, and five on the left. and he did an hundred basins of gold. furthermore he did the court of the darkener-server, and the great court, and openings for the court, and overlaid the openings of them with brass. and he set the sea on the right side of the east end, over against the south. and

fishing-net-huram did the pots, and the shovels, and the basins. and fishing-net-huram finished the work that he was to do for king complete-solomon for the alpha-beit-house theory; to wit, the two stands, and the pommels, and the chapters which were on the top of the two stands, and the two wreaths to cover the two pommels of the chapters which were on the top of the stands; and four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the stands. he did also bases, and bulgings did he upon the bases; one sea, and twelve oxen under it. the pots also, and the shovels, and the flesh-immersedhooks, and all their items, did fishing-net-huram his father do to king complete-solomon for the alpha-beit-house vowelmovement-io-yeah of bright brass. in the plain of its-going-down-jordan did the king cast them, in the clay earth between booths-succoth and twig-zeredathah. thus complete-solomon did all these items in great abundance: for the weight of the brass could not be found out. and complete-solomon did all the items that were for the alpha-beit-house theory, the golden butcher-place also, and the tables whereon the bread system was set; moreover the stream-candle-lights with their lamps, that they should burn after the manner before the speak-oracle, of sealed gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the scissors, and the basins, and the spoons, and the censers, of sealed gold: and the entry of the alpha-beit-house, the inner openings thereof for the most perfected place, and the openings of the alpha-beit-house the possibility-hall, were of gold. thus all the work that complete-solomon did for the alpha-beit-house vowelmovement-io-yeah was finished: and complete-solomon brought in all the things that dude-dawud his father had dedicated; and the silver, and the gold, and all the items, put he among the treasures of the alpha-beit-house theory. then complete-solomon assembled the elders of immersed-to-theory-israel, and all the heads of the branches, the chief of the fathers of child-betweeners of immersed-to-theory-israel, unto cast-complete-jerusalem, to bring up the gather-box of the covenant of vowelmovement-io-yeah out of the city of dude-dawud, which is mark-zion. wherefore all the men of immersed-to-theory-israel assembled themselves unto the king in the feast which was in the seventh month. and all the elders of immersed-to-theory-israel came; and the join-levites took up the gather-box. and they brought up the gather-box, and the proto-sinaitics-script-witness-until-due-tent, and all the perfected items that were in the tent, these did the darkener-server and the join-levites bring up. also king complete-solomon, and all the witness-until of immersed-to-theory-israel that were assembled unto him before the gather-box, butchered sheep and oxen, which could not be told nor numbered for multitude. and the darkener-server brought in the gather-box of the covenant of vowelmovement-io-yeah unto his place, to the speak-oracle of the alpha-beit-house, into the most perfected place, even under the wings of the nearinners: for the nearinners spread forth their wings over the place of the gather-box, and the nearinners covered the gather-box and the canvas thereof above. and they drew out the canvas of the gather-box, that the ends of the canvas were seen from the gather-box before the speak-oracle; but they were not seen without. and there it is unto this day. there was nothing in the gather-box secure the two tables which draw-out-mose put therein at sword-horeb, when vowelmovement-io-yeah made a covenant with child-betweeners of immersed-to-theory-israel, when they came out of narrow-create-mizraim-egypt. and it came to pass, when the darkener-server were come out of the perfected place: (for all the darkener-server that were present were perfected, and did not

then wait by course: also the join-levites which were the singers, all of them of add-collect-asaph, of trusted-heman, of hand-jeduthun, with their child-betweeners and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the butcher-place, and with them an hundred and twenty darkener-server sounding with trumpets; it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in raving and thanking vowelmovement-io-yeah; and when they lifted up their voice with the trumpets and cymbals and items of music, and raved vowelmovement-io-yeah, saying, for he is good; for his mercy endureth to world: that then the alpha-beit-house was filled with a cloud, even the alpha-beit-house vowelmovement-io-yeah; so that the darkener-server could not stand to immerse by reason of the cloud: for the weight of vowelmovement-io-yeah had filled the alpha-beit-house theory. then said complete-solomon, vowelmovement-io-yeah hath said that he would dwell in the thick darkness. but i have built-between an alpha-beit-house habitation for thee, and a place for thy dwelling world. and the king turned his face-turnings, and knee-pooled the whole witness-until of immersed-to-theory-israel: and all the witness-until of immersed-to-theory-israel stood. and he said, happy be vowelmovement-io-yeah theory of immersed-to-theory-israel, who hath with his hands fulfilled that which he stringed with his mouth to my father dude-dawud, saying, since the day that i brought forth my with-mum out of the land of narrows-create-mizraim-egypt i chose no city among all the branches of immersed-to-theory-israel to build-between an alpha-beit-house in, that my name-there might be there; neither chose i any man to be a governor over my with-mum immersed-to-theory-israel: but i have chosen cast-complete-jerusalem, that my name-there might be there; and have chosen dude-dawud to be over my with-mum immersed-to-theory-israel. now it was in the heart of dude-dawud my father to build-between an alpha-beit-house for the name-there of vowelmovement-io-yeah theory of immersed-to-theory-israel. but vowelmovement-io-yeah said to dude-dawud my father, forasmuch as it was in thine heart to build-between an alpha-beit-house for my name-there thou didst well in that it was in thine heart: notwithstanding no build-between the alpha-beit-house; but thy child-betweener which will come forth out of thy loins, he will build-between the alpha-beit-house for my name-there vowelmovement-io-yeah therefore hath performed his string that he hath stringed: for i am risen up in the room of dude-dawud my father, and am set on the throne of immersed-to-theory-israel, as vowelmovement-io-yeah promised, and have built-between the alpha-beit-house for the name-there of vowelmovement-io-yeah theory of immersed-to-theory-israel. and in it have i put the gather-box, wherein is the covenant of vowelmovement-io-yeah, that he made with child-betweeners of immersed-to-theory-israel. and he stood before the butcher-place of vowelmovement-io-yeah in the presence of all the witness-until of immersed-to-theory-israel, and spread forth his hands: for complete-solomon had did a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the witness-until of immersed-to-theory-israel, and spread forth his hands toward namespaces and said, vowelmovement-io-yeah theory of immersed-to-theory-israel, there is no theory like thee in the namespaces nor in the land; which keepest covenant, and shovest mercy unto thy workers, that walk before thee with all their hearts: thou which hast kept with thy worker dude-dawud my father that which thou hast promised him; and stringedst with thy mouth, and hast fulfilled it with thine

hand, as it is this day. now therefore, vowelmovement-io-yeah theory of immersed-to-theory-israel, keep with thy worker dude-dawud my father that which thou hast promised him, saying, there will not fail thee a man in my sight to sit upon the throne of immersed-to-theory-israel; yet so that thy child-betweeners take heed to their way to walk in my law, as thou hast walked before me. now then, vowelmovement-io-yeah theory of immersed-to-theory-israel, let thy string be verified, which thou hast stringed unto thy worker dude-dawud. but will theory in very deed dwell with men on the land? behold, namespaces and the namespaces of namespaces cannot contain thee; how much less this alpha-beit-house which i have built-between! have respect therefore to the prayer of thy worker, and to his supplication, vowelmovement-io-yeah my theory, to hearken unto the cry and the prayer which thy worker prayeth before thee: that thine eyes may be open upon this alpha-beit-house day and night, upon the place whereof thou hast said that thou wouldest put thy name-there there; to hearken unto the prayer which thy worker prayeth toward this place. hearken therefore unto the supplications of thy worker, and of thy with-mum immersed-to-theory-israel, which they will make toward this place: hear thou from thy dwelling place, even from namespaces and when thou hearest, forgive, if a man miss against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine butcher-place in this alpha-beit-house; then hear thou from namespaces and do, and criterion-lip thy workers, by requiring the big-shot, by recompensing his way upon his own head; and by rightifying the right, by giving him according to his being right. and if thy with-mum immersed-to-theory-israel be put to the worse before the enemy, because they have missed against thee; and will return and confess thy name-there and pray and make supplication before thee in this alpha-beit-house; then hear thou from the namespaces, and forgive the miss of thy with-mum immersed-to-theory-israel, and bring them again unto the earth which thou gavest to them and to their fathers. when the namespaces is shut up, and there is no rain, because they have missed against thee; yet if they pray toward this place, and confess thy name-there and turn from their miss when thou dost afflict them; then hear thou from namespaces and forgive the miss of thy workers, and of thy with-mum immersed-to-theory-israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy with-mum for an inheritance. if there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever will be made of any man, or of all thy with-mum immersed-to-theory-israel, when every one will know his own sore and his own grief, and will spread forth his hands in this alpha-beit-house: then hear thou from namespaces thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of child-betweeners of men): that they may fear thee, to walk in thy ways, so long as they live in the earth which thou gavest unto our fathers. moreover concerning the stranger, which is not of thy with-mum immersed-to-theory-israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this alpha-beit-house; then hear thou from the namespaces, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all with-mum of the land may know thy name-there and fear thee, as doth thy with-mum immersed-to-theory-israel, and may know that this alpha-beit-house which i have built-between is called by

thy name-there if thy with-mum go out to war against their enemies by the way that thou wilt send them, and they pray unto thee toward this city which thou hast chosen, and the alpha-beit-house which i have built-between for thy name-then there hear thou from the namespaces their prayer and their supplication, and maintain their cause, if they miss against thee, (for there is no man which misses not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, we have missed, we have done amiss, and have dealt big-shotly; if they return to thee with all their heart and with all their self in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the alpha-beit-house which i have built-between for thy name-then there hear thou from the namespaces, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy with-mum which have missed against thee. now, my theory, let, i beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. now therefore arise, vowelmovement-io-yeah theory, into thy resting place, thou, and the gather-box of thy strength: let thy darkener-server, vowelmovement-io-yeah theory, be clothed with securing, and let thy saints rejoice in goodness. vowelmovement-io-yeah theory, turn not away the face-turnings of thine use-anointed: remember the mercies of dude-dawud thy worker. now when complete-solomon had made an end of praying, the fire came down from namespaces and consumed the up-on and the butchers; and the weight of vowelmovement-io-yeah filled the alpha-beit-house. and the darkener-server could not enter into the alpha-beit-house vowelmovement-io-yeah, because the weight of vowelmovement-io-yeah had filled vowelmovement-io-yeah's alpha-beit-house. and when all child-betweeners of immersed-to-theory-israel saw how the fire came down, and the weight of vowelmovement-io-yeah upon the alpha-beit-house, they bowed themselves with their face-turnings to the ground upon the pavement, and partook, and praised vowelmovement-io-yeah, saying, for he is good; for his mercy endureth to world. then the king and all the with-mum butchered butchs before vowelmovement-io-yeah. and king complete-solomon highed a butcher of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the with-mum initd the alpha-beit-house theory. and the darkener-server waited on their offices: the join-levites also with items of music of vowelmovement-io-yeah, which dude-dawud the king had did to rave vowelmovement-io-yeah, because his mercy endureth to world, when dude-dawud raved by their immerse; and the darkener-server sounded trumpets before them, and all immersed-to-theory-israel stood. moreover complete-solomon perfected the middle of the court that was before the alpha-beit-house vowelmovement-io-yeah: for there he uponed up-ons, and the fat of the completes, because the brazen butcher-place which complete-solomon had did was not able to receive the up-ons, and the rest-absorbers, and the fat. also at the same time complete-solomon kept the feast seven days, and all immersed-to-theory-israel with him, a very great crowd, from the entering in of gourd-vessel-hamath unto the river of narrows-create-mizraim-egypt. and in the eighth day they did a solemn assembly: for they kept the init of the butcher-place seven days, and the feast seven days. and on the three and twentieth day of the seventh month he sent the with-mum away into their tents, glad and merry in heart for the goodness that vowel-

movement-io-yeah had showed unto dude-dawud, and to complete-solomon, and to immersed-to-theory-israel his with-mum. thus complete-solomon finished the alpha-beit-house vowelmovement-io-yeah, and the king's alpha-beit-house: and all that came into complete-solomon's heart to do in the alpha-beit-house vowelmovement-io-yeah, and in his own alpha-beit-house, he prosperously effected. and vowelmovement-io-yeah appeared to complete-solomon by night, and said unto him, i have heard thy prayer, and have chosen this place to myself for an alpha-beit-house butcher. if i shut up namespaces that there be no rain, or if i direct the locusts to devour the land, or if i send pestilence among my with-mum; if my with-mum, which are called by my name-there will humble themselves, and pray, and seek my face-turnings, and turn from their wicked ways; then will i hear from namespaces and will forgive their miss and will heal their land. now mine eyes will be open, and mine ears attent unto the prayer that is made in this place. for now have i chosen and perfected this alpha-beit-house, that my name-there may be there world: and mine eyes and mine heart will be there perpetually. and as for thee, if thou wilt walk before me, as dude-dawud thy father walked, and do according to all that i have directed thee, and will keep my statutes and my crisis-lippings; then will i stablish the throne of thy kingdom, according as i have covenanted with dude-dawud thy father, saying, there will not fail thee a man to be governor in immersed-to-theory-israel. but if ye turn away, and forsake my statutes and my directives, which i have set before you, and will go and work for other theory, and partake them; then will i pluck them up by the roots out of my land which i have given them; and this alpha-beit-house, which i have perfected for my name-there will i cast out of my sight, and will make it to be a proverb and a byword among all nations. and this alpha-beit-house, which is high, will be an astonishment to every one that passeth by it; so that he will say, why hath vowelmovement-io-yeah done thus unto this land, and unto this alpha-beit-house? and it will be answered, because they forsook vowelmovement-io-yeah theory of their fathers, which brought them forth out of the land of narrows-create-mizraim-egypt, and laid hold on other theory, and partook them, and workd them: therefore hath he brought all this visual-ra-toil upon them. and it came to pass at the end of twenty years, wherein complete-solomon had built-between the alpha-beit-house vowelmovement-io-yeah, and his own house, that the cities which fishing-net-huram had restored to complete-solomon, complete-solomon built-between them, and caused child-betweeners of immersed-to-theory-israel to dwell there. and complete-solomon went to gourd-vessel-hamathzobah, and prevailed against it. and he built-between love-tadmor in the place-of-word-desert, and all the store cities, which he built-between in gourd-vessel-hamath. also he built-between house-of-wrath-bethorhon the upper, and house-of-wrath-bethorhon the nether, fenced cities, with walls, gates, and bars; and ownership-baalath, and all the store cities that complete-solomon had, and all the chariot cities, and the cities of the horsemen, and all that complete-solomon desired to build-between in cast-complete-jerusalem, and in build-white-lebanon, and throughout all the land of his dominion. as for all the with-mum that were left of the tusk-hittites, and the talker-amorites, and the unvalled-perizzites, and the experience-hivites, and the trampler-jebusites, which were not of immersed-to-theory-israel, but of their child-betweeners, who were left after them in the land, whom child-betweeners of immersed-to-theory-israel consumed not, them did complete-solomon make to pay tribute until this day. but of child-betweeners of immersed-to-theory-israel did complete-solomon make no workers for his work; but they were men of war, and chief

of his captains, and captains of his chariots and horsemen. and these were the chief of king complete-solomon's officers, even two hundred and fifty, that bare rule over the with-mum. and complete-solomon brought up the daughter-housa of big-house-firawn out of the city of dude-dawud unto the house that he had built-between for her: for he said, my woman will not dwell in the house of dude-dawud king of immersed-to-theory-israel, because the places are perfected, whereunto the gather-box of vowelmovement-io-yeah hath come. then complete-solomon uponed up-ons unto vowelmovement-io-yeah on the butcher-place of vowelmovement-io-yeah, which he had built-between before the porch, even after a certain rate every day, up-oning according to the directive of draw-out-mose, on the sevenths, and on the new moons, and on the solemn feasts, three times in the year, in the feast of lit-mazat, and in the feast of weeks, and in the feast of booths. and he appointed, according to the order of dude-dawud his father, the courses of the darkener-server to their work, and the join-levites to their charges, to rave and immerse before the darkener-server, as the duty of every day required: the porters also by their courses at every gate: for so had dude-dawud the man of theory directed. and they departed not from the directive of the king unto the darkener-server and join-levites concerning any matter, or concerning the treasures. now all the work of complete-solomon was prepared unto the day of the foundation of the alpha-beit-house of vowelmovement-io-yeah, and until it was finished. so the alpha-beit-house of vowelmovement-io-yeah was perfected. then went complete-solomon to wood-man-eziogebber, and to theory-eluth, at the sea side in the land of man-red-edom. and fishing-net-huram sent him by the hands of his workers ships, and workers that had knowledge of the sea; and they went with the workers of complete-solomon to ash-ophir, and took thence four hundred and fifty talents of gold, and brought them to king complete-solomon. and when the queen of coming-saba heard of the fame of complete-solomon, she came to prove complete-solomon with hard questions at cast-complete-jerusalem, with a very great company, and camels that bare scents, and gold in abundance, and precious stones: and when she was come to complete-solomon, she communed with him of all that was in her heart. and complete-solomon told her all her questions: and there was nothing hid from complete-solomon which he told her not. and when the queen of coming-saba had seen the wisdom of complete-solomon, and the house that he had built-between, and the meat of his send-table and the sitting of his workers, and the attendance of his immerses, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the alpha-beit-house of vowelmovement-io-yeah; there was no more breath in her. and she said to the king, it was a true report which i heard in mine own land of thine acts, and of thy wisdom: howbeit i stuck with not their strings, until i came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that i heard. happy are thy men, and happy are these thy workers, which stand continually before thee, and hear thy wisdom. happy be vowelmovement-io-yeah thy theory, which delighted in thee to set thee on his throne, to be king for vowelmovement-io-yeah thy theory: because thy theory loved immersed-to-theory-israel, to establish them to world, therefore did he thee king over them, to do crisis-lipping and being right. and she gave the king an hundred and twenty talents of gold, and of scents great abundance, and precious stones: neither was there any such spice as the queen of coming-saba gave king complete-solomon. and the workers also of fishing-net-huram, and the workers of complete-solomon, which brought gold from ash-ophir, brought al-

gum trees and precious stones. and the king did of the algum trees terraces to the alpha-beit-house of vowelmovement-io-yeah, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of know-hand-judah. and king complete-solomon gave to the queen of coming-saba all her desire, whatsoever she asked, beside that which she had brought unto the king. so she turned, and went away to her own land, she and her workers. now the weight of gold that came to complete-solomon in one year was six hundred and threescore and six talents of gold; beside that which chapmen and merchants brought. and all the kings of evening-pleasant-arabia and governors of the country brought gold and silver to complete-solomon. and king complete-solomon did two hundred targets of beaten gold: six hundred light-shekels of beaten gold went to one target. and three hundred shields made he of beaten gold: three hundred light-shekels of gold went to one shield. and the king put them in the house of the forest of build-white-lebanon. moreover the king did a great throne of ivory, and overlaid it with pure gold. and there were six steps to the throne, with a foot-genitalstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two gather-lions standing by the stays: and twelve gather-lions stood there on the one side and on the other upon the six steps. there was not the like did in any kingdom. and all the drinking items of king complete-solomon were of gold, and all the items of the house of the forest of build-white-lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of complete-solomon. for the king's ships went to cypress-cedar-tarshish with the workers of fishing-net-huram: every three years once came the ships of cypress-cedar-tarshish bringing gold, and silver, ivory, and apes, and peacocks. and king complete-solomon passed all the kings of the land in riches and wisdom. and all the kings of the land sought the presence of complete-solomon, to hear his wisdom, that theory had put in his heart. and they brought every man his present, items of silver, and items of gold, and raiment, harness, and scents, horses, and mules, a rate year by year. and complete-solomon had four thousand gather-stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at cast-complete-jerusalem. and he kinged over all the kings from the river even unto the land of the invade-grieve-palestinians, and to the border of narrows-create-mizraim-egypt. and the king made silver in cast-complete-jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance. and they brought unto complete-solomon horses out of narrows-create-mizraim-egypt, and out of all lands. now the rest of the acts of complete-solomon, first and last, are they not written in the book of given-natan the bringer, and in the prophecy of my-bro-yeah-ahijah the pull-out-shilonite, and in the visions of up-to-iddo the seer against much-people-jeroboam betweener of germ-nebat? and complete-solomon kinged in cast-complete-jerusalem over all immersed-to-theory-israel forty years. and complete-solomon slept with his fathers, and he was buried in the city of dude-dawud his father: and wide-people-rehoboam his child-betweener kinged in his stead. and wide-people-rehoboam went to shoulder-shechem: for to shoulder-shechem were all immersed-to-theory-israel come to make him king. and it came to pass, when much-people-jeroboam betweener of germ-nebat, who was in narrows-create-mizraim-egypt, whither he fled from the presence of complete-solomon the king, heard it, that much-people-jeroboam returned out of narrows-create-mizraim-egypt. and they sent and called him. so much-people-jeroboam and all immersed-to-theory-israel came and stringed to wide-people-rehoboam, saying,

thy father made our yoke grievous: now therefore ease thou somewhat the grievous work of thy father, and his heavy yoke that he put upon us, and we will work for thee. and he said unto them, come again unto me after three days. and the with-mum departed. and king wide-people-rehoboam took counsel with the old men that had stood before complete-solomon his father while he yet lived, saying, what counsel give ye me to return answer to this with-mum? and they stringed unto him, saying, if thou be kind to this with-mum, and please them, and speak good strings to them, they will be thy workers all days. but he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. and he said unto them, what advice give ye that we may return answer to this with-mum, which have stringed to me, saying, ease somewhat the yoke that thy father did put upon us? and the young men that were brought up with him stringed unto him, saying, thus will thou answer the with-mum that stringed unto thee, saying, thy father made our yoke heavy, but make thou it somewhat lighter for us; thus will thou say unto them, my little finger will be thicker than my father's loins. for whereas my father put a heavy yoke upon you, i will put more to your yoke: my father chastised you with whips, but i will chastise you with scorpions. so much-people-jeroboam and all the with-mum came to wide-people-rehoboam on the third day, as the king bade, saying, come again to me on the third day. and the king answered them roughly; and king wide-people-rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, my father made your yoke heavy, but i will add thereto: my father chastised you with whips, but i will chastise you with scorpions. so the king hearkened not unto the with-mum: for the cause was of theory, that vowelmovement-io-yeah might perform his string, which he stringed by the hand of my-bro-yeah-ahijah the pull-out-shilonite to much-people-jeroboam betweenner of germenbat. and when all immersed-to-theory-israel saw that the king would not hearken unto them, the with-mum answered the king, saying, what portion have we in dude-dawud? and we have none inheritance in betweenner of secure-jesse: every man to your tents, o immersed-to-theory-israel: and now, dude-dawud, see to thine own house. so all immersed-to-theory-israel went to their tents. but as for child-betweenners of immersed-to-theory-israel that dwelt in the cities of know-hand-judah, wide-people-rehoboam kinged over them. then king wide-people-rehoboam sent their-generation-hadoram that was over the tribute; and child-betweenners of immersed-to-theory-israel stoned him with stones, that he died. but king wide-people-rehoboam made speed to get him up to his chariot, to flee to cast-complete-jerusalem. and immersed-to-theory-israel rebelled against the house of dude-dawud unto this day. and when wide-people-rehoboam was come to cast-complete-jerusalem, he gathered of the house of know-hand-judah and righthand-child-benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against immersed-to-theory-israel, that he might bring the kingdom again to wide-people-rehoboam. but vowelmovement-io-yeah string came to hear-yeah-shemaiah the man of theory, saying, speak unto wide-people-rehoboam betweenner of complete-solomon, king of know-hand-judah, and to all immersed-to-theory-israel in know-hand-judah and righthand-child-benjamin, saying, thus saith vowelmovement-io-yeah, ye will not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. and they obeyed the strings of vowelmovement-io-yeah, and returned from going against much-people-jeroboam. and wide-people-rehoboam dwelt in cast-com-

plete-jerusalem, and built-between cities for defense in know-hand-judah. he built-between even bread-house-bethlehem, and sea-eagle-etam, and stuck-tekoa, and house-rock-create-bethzur, and shut-down-shoco, and until-why-ardullam, and winepress-gath and from-her-head-mareshah, and bristle-ziph, and sea-strength-adoraim, and strike-lachish, and azekah, and wasp-zorah, and ram-male-sheep-aijalon, and friend-joy-hebron, which are in know-hand-judah and in righthand-child-benjamin fenced cities. and he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. and in every several city he put shields and spears, and made them exceeding strong, having know-hand-judah and righthand-child-benjamin on his side. and the darkener-server and the join-levites that were in all immersed-to-theory-israel resorted to him out of all their coasts. for the join-levites left their pluts and their possession, and came to know-hand-judah and cast-complete-jerusalem: for much-people-jeroboam and his child-betweenners had cast them off from executing the priest's office unto vowelmovement-io-yeah: and he ordained him darkener-server for the high-places-death-stages, and for the devils, and for the calves which he had side. and after them out of all the branches of immersed-to-theory-israel such as set their hearts to seek vowelmovement-io-yeah theory of immersed-to-theory-israel came to cast-complete-jerusalem, to butcher unto vowelmovement-io-yeah theory of their fathers. so they strengthened the kingdom of know-hand-judah, and made wide-people-rehoboam betweenner of complete-solomon strong, three years: for three years they walked in the way of dude-dawud and complete-solomon. and wide-people-rehoboam took him sick-harp-mahalath the daughter-housa of highs-jerimoth betweenner of dude-dawud to woman, and my-father-force-abihail the daughter-housa of my-theory-dadeliab betweenner of secure-jesse; which bare him child-betweenners; wain-moth-jeshu, and hear-shamariah, and crime-zaham. and after her he took squeeze-maachah the daughter-housa of father-complete-absalom; which bare him father-yeah-abijah, and time-attai and ledgeziza, and my-completion-sheolmirth. and wide-people-rehoboam loved squeeze-maachah the daughter-housa of father-complete-absalom above all his women and his concubines: (for he took eighteen women, and threescore concubines; and begat twenty and eight child-betweenners, and threescore child-betweeners.) and wide-people-rehoboam made father-yeah-abijah betweenner of squeeze-maachah the chief, to be governor among his brethren: for he thought to make him king. and he dealt wisely, and dispersed of all his child-betweenners throughout all the countries of know-hand-judah and righthand-child-benjamin, unto every fenced city: and he gave them victual in abundance. and he desired many women. and it came to pass, when wide-people-rehoboam had established the kingdom, and had strengthened himself, he forsook the law of vowelmovement-io-yeah, and all immersed-to-theory-israel with him. and it came to pass, that in the fifth year of king wide-people-rehoboam kiss-shishak king of narrows-create-mizraim-egypt came up against cast-complete-jerusalem, because they had transgressed against vowelmovement-io-yeah, with twelve hundred chariots, and threescore thousand horsemen: and the with-mum were without number that came with him out of narrows-create-mizraim-egypt; the heart-lubim-lybians, the pinch-sukkims, and the cush-spindle-ethiopians. and he took the fenced cities which pertained to know-hand-judah, and came to cast-complete-jerusalem. then came hear-yeah-shemaiah the bringer to wide-people-rehoboam, and to the princes of know-hand-judah, that were added together to cast-complete-jerusalem because of kiss-shishak, and said unto them, thus saith vow-

elmovement-io-yeah, ye have forsaken me, and therefore have i also left you in the hand of kiss-shishak. whereupon the princes of immersed-to-theory-israel and the king humbled themselves; and they said, vowelmovement-io-yeah is right, and when vowelmovement-io-yeah saw that they humbled themselves, vowelmovement-io-yeah string came to hear-yeah-shemaiah, saying, they have humbled themselves; therefore i will not destroy them, but i will grant them some deliverance; and my wrath will not be poured out upon cast-complete-jerusalem by the hand of kiss-shishak. nevertheless they will be his workers; that they may know my work, and the work of the kingdoms of the countries. so kiss-shishak king of narrows-create-mizraim-egypt came up against cast-complete-jerusalem, and took away the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house; he took all: he carried away also the shields of gold which complete-solomon had did. instead of which king wide-people-rehoboam did shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. and when the king entered into the alpha-beit-house of vowelmovement-io-yeah, the guard came and fetched them, and brought them again into the guard chamber. and when he humbled himself, the wrath of vowelmovement-io-yeah turned from him, that he would not destroy him altogether: and also in know-hand-judah strings went well. so king wide-people-rehoboam strengthened himself in cast-complete-jerusalem, and kinged: for wide-people-rehoboam was one and forty years old when he began to king, and he kinged seventeen years in cast-complete-jerusalem, the city which vowelmovement-io-yeah had chosen out of all the branches of immersed-to-theory-israel, to put his name-there there, and his mother's name-there was pleasant-naamah an with-ammonitess. and he did visual-ratol, because he prepared not his heart to seek vowelmovement-io-yeah. now the acts of wide-people-rehoboam, first and last, are they not written in the book of hear-yeah-shemaiah the bringer, and of up-to-iddo the seer concerning genealogies? and there were wars between wide-people-rehoboam and much-people-jeroboam continually. and wide-people-rehoboam slept with his fathers, and was buried in the city of dude-dawud: and father-yeah-abijah his child-betweener kinged in his stead. now in the eighteenth year of king much-people-jeroboam began father-yeah-abijah to king over know-hand-judah. he kinged three years in cast-complete-jerusalem. his mother's name-there also was who-i-o-michaiah the daughter-housa of light-theory-urIEL of hill-gibeah. and there was war between father-yeah-abijah and much-people-jeroboam. and father-yeah-abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: much-people-jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valor. and father-yeah-abijah stood up upon mount wool-zemairam, which is in mount gray-fruitful-ephraim, and said, hear me, thou much-people-jeroboam, and all immersed-to-theory-israel; ought ye not to know that vowelmovement-io-yeah theory of immersed-to-theory-israel gave the kingdom over immersed-to-theory-israel to dude-dawud to world, even to him and to his child-betweeners by a covenant of salt? yet much-people-jeroboam betweener of germenebat, the worker of complete-solomon betweener of dude-dawud, is risen up, and hath rebelled against his lord. and there are gathered unto him vain men, child-betweeners of in-good-time-wear-out-belial, and have strengthened themselves against wide-people-rehoboam betweener of complete-solomon, when wide-people-rehoboam was young and tenderhearted, and could not withstand them. and now ye think to withstand the king-

dom of vowelmovement-io-yeah in the hand of the child-betweeners of dude-dawud; and ye be a great multitude, and there are with your golden calves, which much-people-jeroboam did you for theory. have ye not cast out the darkener-server of vowelmovement-io-yeah, the child-betweeners of box-harun, and the join-levites, and have did you darkener-server after the manner of the nations of other lands? so that whosoever cometh to fill himself with a bull child of visit-cattle and seven rams, the same may be a darkener-server of them that are no theory. but as for us, vowelmovement-io-yeah is our theory, and we have not forsaken him; and the darkener-server, which immerse unto vowelmovement-io-yeah, are the child-betweeners of box-harun, and the join-levites wait upon their business: and they burn unto vowelmovement-io-yeah every morning and every evening up-ons and sweet incense: the bread system also set they in order upon the pure send-table and the stream-candle-light of gold with the lamps thereof, to burn every evening: for we keep the charge of vowelmovement-io-yeah our theory; but ye have forsaken him. and, behold, theory himself is with us for our captain, and his darkener-server with sounding trumpets to cry alarm against you. o child-betweeners of immersed-to-theory-israel, fight ye not against vowelmovement-io-yeah theory of your fathers; for ye will not prosper. but much-people-jeroboam caused an ambushment to come about behind them: so they were before know-hand-judah, and the ambushment was behind them. and when know-hand-judah looked back, behold, the battle was before and behind: and they cried unto vowelmovement-io-yeah, and the darkener-server sounded with the trumpets. then the men of know-hand-judah gave a shout: and as the men of know-hand-judah shouted, it came to pass, that theory smote much-people-jeroboam and all immersed-to-theory-israel before father-yeah-abijah and know-hand-judah. and child-betweeners of immersed-to-theory-israel fled before know-hand-judah: and theory delivered them into their hand. and father-yeah-abijah and his with-mum slew them with a great slaughter: so there fell down slain of immersed-to-theory-israel five hundred thousand chosen men. thus child-betweeners of immersed-to-theory-israel were brought under at that time, and child-betweeners of know-hand-judah prevailed, because they relied upon vowelmovement-io-yeah theory of their fathers. and father-yeah-abijah pursued after much-people-jeroboam, and took cities from him, house-theory-bethel with the towns thereof, and sleep-jeshanah with the towns thereof, and gray-fruitful-ephraim with the towns thereof. neither did much-people-jeroboam recover strength again in the days of father-yeah-abijah: and vowelmovement-io-yeah struck him, and he died. but father-yeah-abijah waxed mighty, and married fourteen women, and begat twenty and two child-betweeners, and sixteen child-betweenas. and the rest of the acts of father-yeah-abijah, and his ways, and his stringings, are written in the story of the bringer up-to-iddo. so father-yeah-abijah slept with his fathers, and they buried him in the city of dude-dawud: and ride-asa his child-betweener kinged in his stead. in his days the land was quiet ten years. and ride-asa did that which was good and right in the eyes of vowelmovement-io-yeah his theory: for he took away the butcher-places of the strange-substantial theory, and the high-places-death-stages, and brake down the images, and cut down the prosperity-fortuna-asherahs: and directed know-hand-judah to seek vowelmovement-io-yeah theory of their fathers, and to do the drops-of-teaching-torah and the directive. also he took away out of all the cities of know-hand-judah the high-places-death-stages and the images: and the kingdom was quiet before him. and he built-between fenced cities in know-hand-judah: for the land had rest, and he had no war in

those years; because vowelmovement-io-yeah had given him rest, therefore he said unto know-hand-judah, let us build-between these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought vowelmovement-io-yeah our theory, we have sought him, and he hath given us rest on every side. so they built-between and prospered. and ride-asa had an army of men that bare targets and spears, out of know-hand-judah three hundred thousand; and out of righthand-child-benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor. and there came out against them shine-zerah the cush-spindle-ethiopian with an troop of a thousand thousand, and three hundred chariots; and came unto from-her-head-mareshah. then ride-asa went out against him, and they set the battle in array in the valley of her-float-zephathah at from-her-head-mareshah. and ride-asa cried unto vowelmovement-io-yeah his theory, and said, vowelmovement-io-yeah, it is nothing with thee to help, whether with many, or with them that have no power: help us, vowelmovement-io-yeah our theory; for we rest on thee, and in thy name-there we go against this multitude. vowelmovement-io-yeah, thou art our theory; let no man prevail against thee. so vowelmovement-io-yeah smote the cush-spindle-ethiopians before ride-asa and before know-hand-judah; and the cush-spindle-ethiopians fled. and ride-asa and the with-mum that were with him pursued them unto tow-gerar: and the cush-spindle-ethiopians were overthrown, that they could not recover themselves; for they were destroyed before vowelmovement-io-yeah, and before his troop; and they carried away very much spoil. and they smote all the cities round about tow-gerar; for the fear of vowelmovement-io-yeah came upon them; and they spoiled all the cities; for there was exceeding much spoil in them. they smote also the tents of animal and carried away sheep and camels in abundance, and returned to cast-complete-jerusalem. and breath of theory came upon help-yeah-azariah betweener of ever-encourage-oded: and he went out to meet ride-asa and said unto him, hear ye me, ride-asa and all know-hand-judah and righthand-child-benjamin; vowelmovement-io-yeah is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. now for a long season immersed-to-theory-israel hath been without the true theory, and without a teaching darkener-server and without drops-of-teaching-torah but when they in their trouble did turn unto vowelmovement-io-yeah theory of immersed-to-theory-israel, and sought him, he was found of them. and in those times there was no complete to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. and nation was destroyed of nation, and city of city: for theory did vex them with all adversity. be ye strong therefore, and let not your hands be weak: for your work will be rewarded. and when ride-asa heard these strings, and the prophecy of ever-encourage-oded the bringer, he took courage, and put away the abominable ideal-bullshit-idols out of all the land of know-hand-judah and righthand-child-benjamin, and out of the cities which he had taken from mount gray-fruitful-ephraim, and renewed the butcher-place of vowelmovement-io-yeah, that was before the porch of vowelmovement-io-yeah. and he gathered all know-hand-judah and righthand-child-benjamin, and the strangers with them out of gray-fruitful-ephraim and sleep-forget-manasseh, and out of hear-home-simeon: for they fell to him out of immersed-to-theory-israel in abundance, when they saw that vowelmovement-io-yeah his theory was with him. so they gathered themselves together at cast-complete-jerusalem in the third month, in the fifteenth year of the king of ride-asa and they chbofferred unto vowelmove-

ment-io-yeah the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. and they entered into a covenant to seek vowelmovement-io-yeah theory of their fathers with all their heart and with all their self; that whosoever would not seek vowelmovement-io-yeah theory of immersed-to-theory-israel should be put to death, whether small or great, whether man or woman. and they swore unto vowelmovement-io-yeah with a loud voice, and with shouting, and with trumpets, and with cornets. and all know-hand-judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and vowelmovement-io-yeah gave them rest round about. and also concerning sqeeze-maachah the mother of ride-asa the king, he removed her from being queen, because she had did an idol in a prosperity-fortuna-asherah: and ride-asa cut down her idol, and stamped it, and burnt it at the brook potter-kidron. but the high-places-death-stages were not taken away out of immersed-to-theory-israel: nevertheless the heart of ride-asa was perfect all his days. and he brought into the alpha-beit-house of theory the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and items. and there was no more war unto the five and thirtieth year of the king of ride-asa in the six and thirtieth year of the king of ride-asa in-moth-baasha king of immersed-to-theory-israel came up against know-hand-judah, and built-between high-region-ramah, to the intent that he might let none go out or come in to ride-asa king of know-hand-judah. then ride-asa brought out silver and gold out of the treasures of the alpha-beit-house of vowelmovement-io-yeah and of the king's house, and sent to child-of-echo-benhadad king of high-aram-syria that dwelt at blood-bag-damascus, saying, there is a league between me and thee, as there was between my father and thy father: behold, i have sent thee silver and gold; go, break thy league with in-moth-baasha king of immersed-to-theory-israel, that he may depart from me. and child-of-echo-benhadad hearkened unto king ride-asa and sent the captains of his troops against the cities of immersed-to-theory-israel; and they smote consideration-ijon, and discuss-court-dan and mourning-waters-habil-maim, and all the store cities of cunning-twist-naphtali. and it came to pass, when in-moth-baasha heard it, that he left off build-betweening of high-region-ramah, and let his work cease. then ride-asa the king took all know-hand-judah; and they carried away the stones of high-region-ramah, and the timber thereof, wherewith in-moth-baasha was build-betweening; and he built-between therewith small-hill-geba and watch-mizpah. and at that time graceful-hanani the seer came to ride-asa king of know-hand-judah, and said unto him, because thou hast relied on the king of high-aram-syria and not relied on vowelmovement-io-yeah thy theory, therefore is the troop of the king of high-aram-syria escaped out of thine hand. were not the cush-spindle-ethiopians and the heart-lubim-lybianss a huge troop, with very many chariots and horsemen? yet, because thou didst rely on vowelmovement-io-yeah, he delivered them into thine hand. for the eyes of vowelmovement-io-yeah run to and fro throughout the whole land, to show himself strong in the behalf of them whose heart is perfect toward him. herein thou hast done foolishly: therefore from henceforth thou will have wars. then ride-asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. and ride-asa oppressed some of the with-mum the same time. and, behold, the acts of ride-asa first and last, lo, they are written in the book of the kings of know-hand-judah and immersed-to-theory-israel. and ride-asa in the thirty and ninth year of his king was diseased in his feet-genitalia, until his disease was exceeding great: yet in his disease he

sought not to vowelmovement-io-yeah, but to the physicians. and ride-asa slept with his fathers, and died in the one and fortieth year of his king. and they buried him in his own sepulchres, which he had did for himself in the city of dude-dawud, and laid him in the bed which was filled with sweet odorous and divers kinds of scents prepared by the apothecaries' art: and they did a very great burning for him. and oh-yeah-decide-jehoshaphat his child-betweener kinged in his stead, and strengthened himself against immersed-to-theory-israel. and he placed forces in all the fenced cities of know-hand-judah, and set garrisons in the land of know-hand-judah, and in the cities of gray-fruitful-ephrain, which ride-asa his father had taken. and vowelmovement-io-yeah was with oh-yeah-decide-jehoshaphat, because he walked in the first ways of his father dude-dawud, and sought not unto proprietary-baalim; but sought to the lord theory of his father, and walked in his directives, and not after the doings of immersed-to-theory-israel. therefore vowelmovement-io-yeah established the kingdom in his hand; and all know-hand-judah brought to oh-yeah-decide-jehoshaphat presents; and he had riches and honor in abundance. and his heart was lifted up in the ways of vowelmovement-io-yeah: moreover he took away the high-places-death-stages and prosperity-fortuna-asherahs out of know-hand-judah. also in the third year of his king he sent to his princes, even to benhail, and to work-the-yeah-abadiah, and to remember-yeah-zakariyya, and to given-theory-nethaneel, and to who-i-o-michaiiah, to teach in the cities of know-hand-judah. and with them he sent join-levites, even hear-yeah-shemaiah, and given-yeah-nethaniah, and portion-yeah-zebadiah, and do-theory-asahel, and keep-highs-shemiramoth, and yeahoh-given-jehonathan, and my-lord-base-yeah-adonijah, and good-tobijah, and good-tobadonijah, join-levites; and with them my-theory-hear-al-yasama and yeah-oh-is-high-jehoram, darkener-server. and they taught in know-hand-judah, and had the book of the law of vowelmovement-io-yeah with them, and went about throughout all the cities of know-hand-judah, and taught the with-mum. and the fear of vowelmovement-io-yeah fell upon all the kingdoms of the lands that were round about know-hand-judah, so that they made no war against oh-yeah-decide-jehoshaphat. also some of the invade-grieve-palestinians brought oh-yeah-decide-jehoshaphat presents, and tribute silver; and the evening-pleasant-arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. and oh-yeah-decide-jehoshaphat waxed great exceedingly; and he built-between in know-hand-judah castles, and cities of store. and he had much business in the cities of know-hand-judah: and the men of war, mighty men of valor, were in cast-complete-jerusalem. and these are the numbers of them according to the house of their fathers: of know-hand-judah, the captains of thousands; soften-era-adnah the chief, and with him mighty men of valor three hundred thousand. and next to him was aeiou-io-graceful-graceful-jehohanan the captain, and with him two hundred and fourscore thousand. and next him was load-yeah-amasiah betweener of my-male-zichri, who volunteered himself unto vowelmovement-io-yeah; and with him two hundred thousand mighty men of valor. and of righthand-child-benjamin; theory-know-eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand. and next him was drip-cluth-jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. these waited on the king, beside those whom the king put in the fenced cities throughout all know-hand-judah. now oh-yeah-decide-jehoshaphat had riches and honor in abundance, and joined affinity with bro-dad-ahab. and after certain years he went down

to bro-dad-ahab to keep-guard-samaria. and bro-dad-ahab killed sheep and oxen for him in abundance, and for the with-mum that he had with him, and persuaded him to go up with him to highs-roll-until-ramothgilead. and bro-dad-ahab king of immersed-to-theory-israel said unto oh-yeah-decide-jehoshaphat king of know-hand-judah, wilt thou go with me to highs-roll-until-ramothgilead? and he answered him, i am as thou art, and my with-mum as thy with-mum; and we will be with thee in the war. and oh-yeah-decide-jehoshaphat said unto the king of immersed-to-theory-israel, enquire, i pray thee, at vowelmovement-io-yeah string to day. therefore the king of immersed-to-theory-israel gathered together of bringers four hundred men, and said unto them, will we go to highs-roll-until-ramothgilead to battle, or will i forbear? and they said, go up; for theory will deliver it into the king's hand. but oh-yeah-decide-jehoshaphat said, is there not here a bringer of vowelmovement-io-yeah besides, that we might enquire of him? and the king of immersed-to-theory-israel said unto oh-yeah-decide-jehoshaphat, there is yet one man, by whom we may enquire of vowelmovement-io-yeah: but i hate him; for he never brought good unto me, but always visual-ra-toil: the same is blow-yeah-micaiah betweener of imla. and oh-yeah-decide-jehoshaphat said, let not the king say so. and the king of immersed-to-theory-israel called for one of his officers, and said, fetch quickly blow-yeah-micaiah betweener of imla. and the king of immersed-to-theory-israel and oh-yeah-decide-jehoshaphat king of know-hand-judah sat either of them on his throne, cluthed in their robes, and they sat in a void place at the entering in of the gate of keep-guard-samaria; and all the bringers brought before them. and that's-right-yeah-zedekiah betweener of merch-chenaanah had did him ray-horns of iron, and said, thus saith vowelmovement-io-yeah, with these thou wilt push high-aram-syria until they be consumed. and all the bringers brought so, saying, go up to highs-roll-until-ramothgilead, and prosper: for vowelmovement-io-yeah will deliver it into the hand of the king. and the messenger that went to call blow-yeah-micaiah stringed to him, saying, behold, the strings of the bringers declare good to the king with one assent; let thy string therefore, i pray thee, be like one of theirs, and speak thou good. and blow-yeah-micaiah said, as vowelmovement-io-yeah liveth, even what my theory saith, that will i speak. and when he was come to the king, the king said unto him, blow-yeah-micaiah, will we go to highs-roll-until-ramothgilead to battle, or will i forbear? and he said, go ye up, and prosper, and they will be delivered into your hand. and the king said to him, how many times will i adjure thee that thou say nothing but the truth to me in the name-there of vowelmovement-io-yeah? then he said, i did see all immersed-to-theory-israel scattered upon the mountains, as sheep that have no watcher: and vowelmovement-io-yeah said, these have no master; let them return therefore every man to his house in complete. and the king of immersed-to-theory-israel said to oh-yeah-decide-jehoshaphat, did i not tell thee that he would not bring good unto me, but visual-ra-toil? again he said, therefore hear vowelmovement-io-yeah string; i saw vowelmovement-io-yeah sitting upon his throne, and all the troop of namespaces standing on his right hand and on his left. and vowelmovement-io-yeah said, who will entice bro-dad-ahab king of immersed-to-theory-israel, that he may go up and fall at highs-roll-until-ramothgilead? and one spake saying after this manner, and another saying after that manner. then there came out a breath, and stood before vowelmovement-io-yeah, and said, i will entice him. and vowelmovement-io-yeah said unto him, wherewith? and he said, i will go out, and be a lying breath in the mouth of all his bringers. and the lord said, thou

will entice him, and thou wilt also prevail: go out, and even so. now therefore, behold, vowelmovement-io-yeah hath put a lying breath in the mouth of these thy bringers, and vowelmovement-io-yeah hath stringed visual-ra-toil against thee. then that's-right-yeah-zedekiah betweneer of merch-chenaanah came near, and smote blow-yeah-micaiah upon the cheek, and said, which way went breath of vowelmovement-io-yeah from me to speak unto thee? and blow-yeah-micaiah said, behold, thou wilt see on that day when thou wilt go into an inner chamber to hide thyself. then the king of immersed-to-theory-israel said, take ye blow-yeah-micaiah, and carry him back to mum-training-amon the governor of the city, and to give-up-joash the king's child-betweneer and say, thus saith the king, put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until i return in complete. and blow-yeah-micaiah said, if thou certainly return in complete, then hath not vowelmovement-io-yeah stringed by me. and he said, hearken, all ye with-mum. so the king of immersed-to-theory-israel and oh-yeah-decide-jehoshaphat the king of know-hand-judah went up to highs-roll-until-ramothgilead. and the king of immersed-to-theory-israel said unto oh-yeah-decide-jehoshaphat, i will disguise myself, and i will go to the battle; but put thou on thy robes. so the king of immersed-to-theory-israel disguised himself; and they went to the battle. now the king of high-aram-syria had directed the captains of the chariots that were with him, saying, fight ye not with small or great, secure only with the king of immersed-to-theory-israel. and it came to pass, when the captains of the chariots saw oh-yeah-decide-jehoshaphat, that they said, it is the king of immersed-to-theory-israel. therefore they compassed about him to fight: but oh-yeah-decide-jehoshaphat cried out, and vowelmovement-io-yeah helped him; and they moved them to depart from him. for it came to pass, that, when the captains of the chariots perceived that it was not the king of immersed-to-theory-israel, they turned back again from pursuing him. and a certain man drew a bow at a venture, and smote the king of immersed-to-theory-israel between the joints of the harness: therefore he said to his chariot man, turn thine hand, that thou mayest carry me out of the troop; for i am wounded. and the battle increased that day: howbeit the king of immersed-to-theory-israel stayed himself up in his chariot against the high-arams until the even: and about the time of the sun going down he died. and oh-yeah-decide-jehoshaphat the king of know-hand-judah returned to his house in complete to cast-complete-jerusalem. and yeah-he-jehu betweneer of graceful-hananani the seer went out to meet him, and said to king oh-yeah-decide-jehoshaphat, shouldst thou help the bloody, and love them that hate vowelmovement-io-yeah? therefore is wrath upon thee from before vowelmovement-io-yeah. nevertheless there are good strings found in thee, in that thou hast taken away the prosperity-fortuna-asherahs out of the land, and hast prepared thine heart to seek theory. and oh-yeah-decide-jehoshaphat dwelt at cast-complete-jerusalem: and he went out again through the with-mum from well-of-satiated-seven-beersaba to mount gray-fruitful-ephraim, and brought them back unto vowelmovement-io-yeah theory of their fathers. and he set criterion-lips in the land throughout all the fenced cities of know-hand-judah, city by city, and said to the criterion-lips, take heed what ye do: for ye criterion-lip not for man, but for vowelmovement-io-yeah, who is with you in the crisis-lipping wherefore now let the fear of vowelmovement-io-yeah be upon you; take heed and do it: for there is no torment with vowelmovement-io-yeah our theory, nor respect of persons, nor taking of gifts. moreover in cast-complete-jerusalem did oh-yeah-decide-jehoshaphat set

of the join-levites, and of the darkener-server, and of the chief of the fathers of immersed-to-theory-israel, for the crisis-lipping of vowelmovement-io-yeah, and for controversies, when they returned to cast-complete-jerusalem. and he charged them, saying, thus will ye do in the fear of vowelmovement-io-yeah, sticking-withfully, and with a perfect heart. and what cause soever will come to you of your brethren that dwell in your cities, between blood and blood, between drops-of-teaching-torah and directive, statutes and crisis-lippings, ye will even warn them that they name-fire not against vowelmovement-io-yeah, and so wrath come upon you, and upon your brethren: this do, and ye will not name-fire. and, behold, say-yeah-amariah the chief darkener-server is over you in all matters of vowelmovement-io-yeah; and portion-yeah-zebadiah betweneer of theory-hears-ismail, the governor of the house of know-hand-judah, for all the king's matters: also the join-levites will be officers before you. deal courageously, and vowelmovement-io-yeah will be with the good. it came to pass after this also, that child-betweeners of from-father-moab, and child-betweeners of with-ammon, and with them other beside the with-ammonites, came against oh-yeah-decide-jehoshaphat to battle. then there came some that told oh-yeah-decide-jehoshaphat, saying, there cometh a great multitude against thee from beyond the sea on this side high-aram-syria and, behold, they be in arrow-palm-hazazon-tamar, which is eye-well-of-my-garden-engedi. and oh-yeah-decide-jehoshaphat feared, and set himself to seek vowelmovement-io-yeah, and proclaimed a fast throughout all know-hand-judah. and know-hand-judah gathered themselves together, to ask help of vowelmovement-io-yeah: even out of all the cities of know-hand-judah they came to seek vowelmovement-io-yeah. and oh-yeah-decide-jehoshaphat stood in the witness-until of know-hand-judah and cast-complete-jerusalem, in the alpha-beit-house of vowelmovement-io-yeah, before the new court, and said, vowelmovement-io-yeah theory of our fathers, art not thou theory in namespaces and rulest not thou over all the kingdoms of the nations? and in thine hand is there not power and might, so that none is able to withstand thee? art not thou our theory, who didst drive out the inhabitants of this land before thy with-mum immersed-to-theory-israel, and gavest it to the seed of their-wing-organ-ibrahim thy friend to world? and they dwelt therein, and have built-between thee a perfected therein for thy name-there saying, if, when visual-ra-toil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name-there is in this alpha-beit-house,) and cry unto thee in our affliction, then thou wilt hear and help. and now, behold, child-betweeners of with-ammon and from-father-moab and mount hair-style-seir, whom thou wouldst not let immersed-to-theory-israel invade, when they came out of the land of narrows-create-mizraim-egypt, but they turned from them, and destroyed them not; behold, i say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. o our theory, wilt thou not criterion-lip them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. and all know-hand-judah stood before vowelmovement-io-yeah, with their little ones, their women, and their child-betweeners. then upon stress-jahaziel betweneer of remember-yeah-zakariyya, betweneer of between-yeah-benaiah, betweneer of yey-theory-jeiel, betweneer of giving-mattaniah, a join-levite of the child-betweeners of add-collect-asaph, came breath of vowelmovement-io-yeah in the midst of the witness-until; and he said, hearken ye, all know-hand-judah, and ye inhabitants of cast-complete-jerusalem, and thou king oh-yeah-decide-jehoshaphat, thus saith vowelmovement-io-yeah

unto you, be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but theory's. to morrow go ye down against them: behold, they come up by the cliff of peek-ziz; and ye will find them at the end of the brook, before the place-of-word-desert of come-down-theory-geruel. ye will not need to fight in this battle: set yourselves, stand ye still, and see the securing of vowelmovement-io-yeah with you, o know-hand-judah and cast-complete-jerusalem: fear not, nor be dismayed; to morrow go out against them: for vowelmovement-io-yeah will be with you. and oh-yeah-decide-jehoshaphat bowed his head with his face-turnings to the ground: and all know-hand-judah and the inhabitants of cast-complete-jerusalem fell before vowelmovement-io-yeah, partakeping vowelmovement-io-yeah. and the join-levites, of child-betweeners of the obedient-hope-kohathites, and of child-betweeners of the bald-ice-korhites, stood up to rave vowelmovement-io-yeah theory of immersed-to-theory-israel with a loud voice on high. and they rose early in the morning, and went forth into the place-of-word-desert of stuck-tekoa: and as they went forth, oh-yeah-decide-jehoshaphat stood and said, hear me, o know-hand-judah, and ye inhabitants of cast-complete-jerusalem; stick with in vowelmovement-io-yeah your theory, so will ye be established; stick with his bringers, so will ye prosper. and when he had consulted with the with-mum, he appointed singers unto vowelmovement-io-yeah, and that should rave the beauty of perfection, as they went out before the army, and to say, rave vowelmovement-io-yeah; for his mercy endureth to world. and when they began to sing and to praise, vowelmovement-io-yeah set ambushments against child-betweeners of with-ammon, from-father-moab, and mount hair-style-seir, which were come against know-hand-judah; and they were smitten. for child-betweeners of with-ammon and from-father-moab stood up against the inhabitants of mount hair-style-seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of hair-style-seir, every one helped to destroy another. and when know-hand-judah came toward the watch tower in the place-of-word-desert, they looked unto the multitude, and, behold, they were dead bodies fallen to the land, and none escaped. and when oh-yeah-decide-jehoshaphat and his with-mum came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious items, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. and on the fourth day they assembled themselves in the valley of bless-bend-knee-berachah; for there they knee-pooled vowelmovement-io-yeah: therefore the name-there of the same place was called, the valley of bless-bend-knee-berachah, unto this day. then they returned, every man of know-hand-judah and cast-complete-jerusalem, and oh-yeah-decide-jehoshaphat in the forefront of them, to go again to cast-complete-jerusalem with joy; for vowelmovement-io-yeah had made them to rejoice over their enemies. and they came to cast-complete-jerusalem with psalteries and harps and trumpets unto the alpha-beit-house of vowelmovement-io-yeah. and the fear of theory was on all the kingdoms of those countries, when they had heard that vowelmovement-io-yeah fought against the enemies of immersed-to-theory-israel. so the realm of oh-yeah-decide-jehoshaphat was quiet: for his theory gave him rest round about. and oh-yeah-decide-jehoshaphat kinged over know-hand-judah: he was thirty and five years old when he began to king, and he kinged twenty and five years in cast-complete-jerusalem. and his mother's name-there was neglect-azubah the daughter-housa of send-shilhi. and he walked in the way of ride-asa his father, and departed not from it, doing that which was right

in the sight of vowelmovement-io-yeah. howbeit the high-places-death-stages were not taken away: for as yet the with-mum had not prepared their hearts unto the theory of their fathers. now the rest of the acts of oh-yeah-decide-jehoshaphat, first and last, behold, they are written in the book of yeah-he-jehu between of graceful-hanani who is mentioned in the book of the kings of immersed-to-theory-israel. and after this did oh-yeah-decide-jehoshaphat king of know-hand-judah join himself with grip-yeah-ahaziah king of immersed-to-theory-israel, who did very big-shotly; and he joined himself with him to do ships to go to cypress-cedar-tarshish: and they did the ships in wood-strong-man-eziongaber. then my-theory-helps-eliezer between of love-dodavah of from-her-head-mareshah brought against oh-yeah-decide-jehoshaphat, saying, because thou hast joined thyself with grip-yeah-ahaziah, vowelmovement-io-yeah hath broken thy doings. and the ships were broken, that they were not able to go to cypress-cedar-tarshish. now oh-yeah-decide-jehoshaphat slept with his fathers, and was buried with his fathers in the city of dude-dawud. and yeah-oh-is-high-jehoram his child-betweener kinged in his stead. and he had brethren the child-betweeners of oh-yeah-decide-jehoshaphat, help-yeah-azariah, and live-theory-jehiel, and remember-yeah-zakariyya, and help-yeah-azariah, and who-like-theory-mikail, and judge-yeah-shephatiah: all these were the child-betweeners of oh-yeah-decide-jehoshaphat king of immersed-to-theory-israel. and their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in know-hand-judah: but the kingdom gave he to yeah-oh-is-high-jehoram; because he was the firstborn. now when yeah-oh-is-high-jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of immersed-to-theory-israel. yeah-oh-is-high-jehoram was thirty and two years old when he began to king, and he kinged eight years in cast-complete-jerusalem. and he walked in the way of the kings of immersed-to-theory-israel, like as did the house of bro-dad-ahab: for he had the daughter-housa of bro-dad-ahab to woman: and he wrought that which was visual-ra-toil in the eyes of vowelmovement-io-yeah. howbeit vowelmovement-io-yeah would not destroy the house of dude-dawud, because of the covenant that he had made with dude-dawud, and as he promised to give a light to him and to his child-betweeners all days. in his days the man-red-edomites revolted from under the dominion of know-hand-judah, and made themselves a king. then yeah-oh-is-high-jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the man-red-edomites which compassed him in, and the captains of the chariots. so the man-red-edomites revolted from under the hand of know-hand-judah unto this day. the same time also did white-build-libnah revolt from under his hand; because he had forsaken vowelmovement-io-yeah theory of his fathers. moreover he did high-places-death-stages in the mountains of know-hand-judah and caused the inhabitants of cast-complete-jerusalem to commit fornication, and compelled know-hand-judah thereto. and there came a writing to him from theory-yeah-ilyas the bringer, saying, thus saith vowelmovement-io-yeah theory of dude-dawud thy father, because thou hast not walked in the ways of oh-yeah-decide-jehoshaphat thy father, nor in the ways of ride-asa king of know-hand-judah, but hast walked in the way of the kings of immersed-to-theory-israel, and hast made know-hand-judah and the inhabitants of cast-complete-jerusalem to go a feeding-whoring, like to the feed-whoredoms of the house of bro-dad-ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will vowelmovement-

io-yeah hit thy with-mum, and thy child-betweeners, and thy women, and all thy goods: and thou will have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. moreover vowelmovement-io-yeah stirred up against yeah-oh-is-high-jehoram breath of the invade-grieve-palestinians, and of the evening-pleasant-arabians, that were near the cushion-spindle-ethiopians: and they came up into know-hand-judah, and brake into it, and carried away all the substance that was found in the king's house, and his child-betweeners also, and his women; so that there was never a child-betweener left him, secure oh-yeah-grip-jehoahaz, the youngest of his child-betweeners. and after all this vowelmovement-io-yeah smote him in his bowels with an incurable disease. and it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of visual-ra-toil diseases. and his with-mum did no burning for him, like the burning of his fathers. thirty and two years old was he when he began to king, and he kinged in cast-complete-jerusalem eight years, and departed without being desired. howbeit they buried him in the city of dude-dawud, but not in the sepulchres of the kings. and the inhabitants of cast-complete-jerusalem made grip-yeah-ahaziah his youngest child-betweener king in his stead: for the band of men that came with the evening-pleasant-arabians to the camp had slain all the eldest. so grip-yeah-ahaziah betweener of yeah-oh-is-high-jehoram king of know-hand-judah kinged. forty and two years old was grip-yeah-ahaziah when he began to king, and he kinged one year in cast-complete-jerusalem. his mother's name-thero also was time-athaliah the daughter-housa of sheaf-omri. he also walked in the ways of the house of bro-dad-ahab: for his mother was his counselor to do big-shotly. wherefore he did visual-ra-toil in the sight of vowelmovement-io-yeah like the house of bro-dad-ahab: for they were his counselors after the death of his father to his destruction. he walked also after their counsel, and went with yeah-oh-is-high-jehoram betweener of bro-dad-ahab king of immersed-to-theory-israel to war against chest-look-at-theory-hazael king of high-aram-syria at highs-roll-until-ramothgilead: and the high-arams smote yo-high-joram. and he returned to be healed in sow-to-jezreel because of the wounds which were given him at high-region-ramah, when he fought with chest-look-at-theory-hazael king of high-aram-syria and help-yeah-azariah betweener of yeah-oh-is-high-jehoram king of know-hand-judah went down to see yeah-oh-is-high-jehoram betweener of bro-dad-ahab at sow-to-jezreel, because he was sick. and the destruction of grip-yeah-ahaziah was of theory by coming to yo-high-joram: for when he was come, he went out with yeah-oh-is-high-jehoram against yeah-he-jehu betweener of freckles-nimshi, whom vowelmovement-io-yeah had use-anointed to cut off the house of bro-dad-ahab. and it came to pass, that, when yeah-he-jehu was executing judgment upon the house of bro-dad-ahab, and found the princes of know-hand-judah, and the child-betweeners of the brethren of grip-yeah-ahaziah, that was immersed to grip-yeah-ahaziah, he slew them. and he sought grip-yeah-ahaziah: and they caught him, (for he was hid in keep-guard-samaria,) and brought him to yeah-he-jehu and when they had slain him, they buried him: because, said they, he is betweener of oh-yeah-decide-jehoshaphat, who sought vowelmovement-io-yeah with all his heart. so the house of grip-yeah-ahaziah had no power to keep still the kingdom. but when time-athaliah the mother of grip-yeah-ahaziah saw that her child-betweener was dead, she arose and destroyed all the seed royal of the house of know-hand-judah. but yeahoh-seven-jehoshabeath, the daughter-housa of the king, took give-up-joash betweener of grip-yeah-ahaziah, and stole him from among

the king's child-betweeners that were slain, and put him and his nurse in a bedchamber. so yeahoh-seven-jehoshabeath, the daughter-housa of king yeah-oh-is-high-jehoram, the woman of yeah-knows-jehoiada the darkener-server (for she was the sister of grip-yeah-ahaziah,) hid him from time-athaliah, so that she slew him not. and he was with them hid in the alpha-beit-house of theory six years: and time-athaliah kinged over the land. and in the seventh year yeah-knows-jehoiada strengthened himself, and took the captains of hundreds, help-yeah-azariah betweener of mercy-womb-jehoram, and theory-hears-is-mail betweener of aciou-io-graceful-graceful-jehohanan, and help-yeah-azariah betweener of worker-obed and do-yeah-maaseiah betweener of until-yeah-adaiah, and theory-my-decide-al-yasaphat betweener of my-male-zichri, into covenant with him. and they went about in know-hand-judah, and gathered the join-levites out of all the cities of know-hand-judah, and the chief of the fathers of immersed-to-theory-israel, and they came to cast-complete-jerusalem. and all the witness-until made a covenant with the king in the alpha-beit-house of theory. and he said unto them, behold, the king's child-betweener will king, as vowelmovement-io-yeah hath said of the child-betweeners of dude-dawud. this is the thing that ye will do; a third part of you entering on the seventh, of the darkener-server and of the join-levites, will be porters of the openings; and a third part will be at the king's house; and a third part at the gate of the foundation: and all the with-mum will be in the courts of the alpha-beit-house of vowelmovement-io-yeah. but let none come into the alpha-beit-house of vowelmovement-io-yeah, secure the darkener-server, and they that immerse of the join-levites; they will go in, for they are perfected: but all the with-mum will keep the watch of vowelmovement-io-yeah. and the join-levites will compass the king round about, every man with his items in his hand; and whosoever else cometh into the house, he will be put to death: but be ye with the king when he cometh in, and when he goeth out. so the join-levites and all know-hand-judah did according to all things that yeah-knows-jehoiada the darkener-server had directed, and took every man his men that were to come in on the seventh, with them that were to go out on the seventh: for yeah-knows-jehoiada the darkener-server dismissed not the courses. moreover yeah-knows-jehoiada the darkener-server delivered to the captains of hundreds spears, and bucklers, and shields, that had been king dude-dawud's, which were in the alpha-beit-house of theory. and he set all the with-mum, every man having his weapon in his hand, from the right side of the possibility-hall to the left side of the possibility-hall, along by the butcher-place and the possibility-hall, by the king round about. then they brought out the king's child-betweener and put upon him the crown, and gave him the witness, and made him king. and yeah-knows-jehoiada and his child-betweeners use-anointed him, and said, theory secure the king. now when time-athaliah heard the noise of the with-mum running and raving the king, she came to the with-mum into the alpha-beit-house of vowelmovement-io-yeah: and she looked, and, behold, the king stood at his stand at the entering in, and the princes and the trumpets by the king: and all the with-mum of the land rejoiced, and sounded with trumpets, also the singers with items of music, and such as taught to sing rave. then time-athaliah rent her clothes, and said, treason, treason. then yeah-knows-jehoiada the darkener-server brought out the captains of hundreds that were set over the troop, and said unto them, have her forth of the ranges: and whoso followeth her, let him be slain with the sword. for the darkener-server said, slay her not in the alpha-beit-house of vowelmovement-io-yeah. so they laid hands on her; and when she was come to the entering of

the horse gate by the king's house, they slew her there. and yeah-knows-jehoiada made a covenant between him, and between all the with-mum, and between the king, that they should be vowelmovement-io-yeah's with-mum. then all the with-mum went to the house of possess-goods-lord and brake it down, and brake his butcher-places and his images in pieces, and slew giving-mattan the darkener-server of possess-goods-lord before the butcher-places. also yeah-knows-jehoiada appointed the offices of the alpha-beit-house of vowelmovement-io-yeah by the hand of the darkener-server the join-levites, whom dude-dawud had distributed in the alpha-beit-house of vowelmovement-io-yeah, to up-on the up-ons of vowelmovement-io-yeah, as it is written in the law of draw-out-mose, with rejoicing and with singing, as it was ordained by dude-dawud. and he set the porters at the gates of the alpha-beit-house of vowelmovement-io-yeah, that none which was stained in any thing should enter in. and he took the captains of hundreds, and the nobles, and the governors of the with-mum, and all the with-mum of the land, and brought down the king from the alpha-beit-house of vowelmovement-io-yeah: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. and all the with-mum of the land rejoiced: and the city was quiet, after that they had slain time-athaliah with the sword. give-up-joash was seven years old when he began to king, and he kinged forty years in cast-complete-jerusalem. his mother's name-there also was gazelle-zibiah of well-of-satiated-seven-beersaba. and give-up-joash did that which was right in the sight of vowelmovement-io-yeah all the days of yeah-knows-jehoiada the darkener-server and yeah-knows-jehoiada took for him two women; and he begat child-betweeners and child-betweenas. and it came to pass after this, that give-up-joash was minded to repair the alpha-beit-house of vowelmovement-io-yeah. and he gathered together the darkener-server and the join-levites, and said to them, go out unto the cities of know-hand-judah, and gather of all immersed-to-theory-israel money to repair the house of your theory from year to year, and see that ye hasten the matter. howbeit the join-levites hastened it not. and the king called for yeah-knows-jehoiada the chief, and said unto him, why hast thou not required of the join-levites to bring in out of know-hand-judah and out of cast-complete-jerusalem the collection, according to the saying of draw-out-mose the worker of vowelmovement-io-yeah, and of the witness-until of immersed-to-theory-israel, for the tent of witness? for the child-betweeners of time-athaliah, that big-shot woman, had broken up the alpha-beit-house of theory; and also all the dedicated things of the alpha-beit-house of vowelmovement-io-yeah did they bestow upon proprietary-baalim. and at the king's saying they did a box, and set it without at the gate of the alpha-beit-house of vowelmovement-io-yeah. and they made a proclamation through know-hand-judah and cast-complete-jerusalem, to bring in to vowelmovement-io-yeah the collection that draw-out-mose the worker of theory laid upon immersed-to-theory-israel in the place-of-word-desert. and all the princes and all the with-mum rejoiced, and brought in, and cast into the box, until they had made an end. now it came to pass, that at what time the box was brought unto the king's office by the hand of the join-levites, and when they saw that there was much money, the king's story-writer and the high priest's officer came and emptied the box, and took it, and carried it to his place again. thus they did day by day, and added money in abundance. and the king and yeah-knows-jehoiada gave it to such as did the work of the work of the alpha-beit-house of vowelmovement-io-yeah, and hired masons and carpenters to repair the alpha-beit-house of vowelmovement-io-yeah, and also such as wrought iron and brass to

mend the alpha-beit-house of vowelmovement-io-yeah. so the workmen wrought, and the work was perfected by them, and they set the alpha-beit-house of theory in his state, and strengthened it. and when they had finished it, they brought the rest of the money before the king and yeah-knows-jehoiada, whereof were did items for the alpha-beit-house of vowelmovement-io-yeah, even items to immerse, and to up-on withal, and spoons, and items of gold and silver. and they uponed up-ons in the alpha-beit-house of vowelmovement-io-yeah continually all the days of yeah-knows-jehoiada. but yeah-knows-jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. and they buried him in the city of dude-dawud among the kings, because he had done good in immersed-to-theory-israel, both toward theory, and toward his house. now after the death of yeah-knows-jehoiada came the princes of know-hand-judah, and made obeisance to the king. then the king hearkened unto them. and they left the alpha-beit-house of vowelmovement-io-yeah theory of their fathers, and world prosperity-fortuna-asherahs and ideal-bullshit-idols: and wrath came upon know-hand-judah and cast-complete-jerusalem for this their name-fire. yet he sent bringers to them, to bring them again unto vowelmovement-io-yeah; and they testified against them: but they would not give ear. and breath of theory came upon remember-yeah-zakariyya betweener of yeah-knows-jehoiada the darkener-server which stood above the with-mum, and said unto them, thus saith theory, why transgress ye the directives of vowelmovement-io-yeah, that ye cannot prosper? because ye have forsaken vowelmovement-io-yeah, he hath also forsaken you. and they conspired against him, and stoned him with stones at the directive of the king in the court of the alpha-beit-house of vowelmovement-io-yeah. thus give-up-joash the king remembered not the kindness which yeah-knows-jehoiada his father had done to him, but slew his child-betweener and when he died, he said, vowelmovement-io-yeah look upon it, and require it. and it came to pass at the end of the year, that the troop of high-aram-syria came up against him: and they came to know-hand-judah and cast-complete-jerusalem, and destroyed all the princes of the with-mum from among the with-mum, and sent all the spoil of them unto the king of blood-bag-damascus. for the army of the high-arams came with a small company of men, and vowelmovement-io-yeah delivered a very great troop into their hand, because they had forsaken vowelmovement-io-yeah theory of their fathers. so they executed judgment against give-up-joash. and when they were departed from him, (for they left him in great diseases,) his own workers conspired against him for the blood of the child-betweeners of yeah-knows-jehoiada the darkener-server and slew him on his bed, and he died: and they buried him in the city of dude-dawud, but they buried him not in the sepulchres of the kings. and these are they that conspired against him; dowry-zabad betweener of hear-shimeath an with-ammonites, and drip-cluth-jehozabad betweener of guard-shimrith a from-father-moabitess. now concerning his child-betweeners, and the greatness of the burdens laid upon him, and the repairing of the alpha-beit-house of theory, behold, they are written in the story of the book of the kings. and adopt-yeah-amaziah his child-betweener kinged in his stead. adopt-yeah-amaziah was twenty and five years old when he began to king, and he kinged twenty and nine years in cast-complete-jerusalem. and his mother's name-there was oh-yeah-gentle-jehoaddan of cast-complete-jerusalem. and he did that which was right in the sight of vowelmovement-io-yeah, but not with a perfect heart. now it came to pass, when the kingdom was established to him, that he slew his workers that had killed the king his father. but he slew not their child-betweeners,

but did as it is written in the drops-of-teaching-torah in the book of draw-out-mose, where vowelmovement-io-yeah directed, saying, the fathers will not die for child-betweeners, neither will child-betweeners die for the fathers, but every man will die for his own miss moreover adopt-yeah-amaziah gathered know-hand-judah together, and did them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all know-hand-judah and righthand-child-benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. he hired also an hundred thousand mighty men of valor out of immersed-to-theory-israel for an hundred talents of silver. but there came a man of theory to him, saying, o king, let not the army of immersed-to-theory-israel go with thee; for vowelmovement-io-yeah is not with immersed-to-theory-israel, to wit, with all child-betweeners of gray-fruitful-ephraim, but if thou wilt go, do it; be strong for the battle: theory will do thee fall before the enemy: for theory hath power to help, and to cast down. and adopt-yeah-amaziah said to the man of theory, but what will we do for the hundred talents which i have given to the army of immersed-to-theory-israel? and the man of theory answered, vowelmovement-io-yeah is able to give thee much more than this. then adopt-yeah-amaziah separated them, to wit, the army that was come to him out of gray-fruitful-ephraim, to go home again: wherefore their anger was greatly kindled against know-hand-judah, and they returned home in great anger. and adopt-yeah-amaziah strengthened himself, and led forth his with-mum, and went to the valley of salt, and smote of child-betweeners of hair-style-seir ten thousand. and other ten thousand left alive did child-betweeners of know-hand-judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. but the soldiers of the army which adopt-yeah-amaziah sent back, that they should not go with him to battle, fell upon the cities of know-hand-judah, from keep-guard-samaria even unto house-of-wrath-bethharon, and smote three thousand of them, and took much spoil. now it came to pass, after that adopt-yeah-amaziah was come from the slaughter of the man-red-edomites, that he brought the theory of child-betweeners of hair-style-seir, and set them up to be his theory, and bowed down himself before them, and burned incense unto them. wherefore the anger of vowelmovement-io-yeah was kindled against adopt-yeah-amaziah, and he sent unto him a bringer, which said unto him, why hast thou sought after the theory of the with-mum, which could not deliver their own with-mum out of thine hand? and it came to pass, as he stringed with him, that the king said unto him, art thou did of the king's counsel? forbear; why shouldst thou be smitten? then the bringer forbore, and said, i know that theory hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. then adopt-yeah-amaziah king of know-hand-judah took advice, and sent to give-up-joash, betweener of oh-yeah-grip-jehohaz, betweener of yeah-hejeh king of immersed-to-theory-israel, saying, come, let us see one another in the face-turnings. and give-up-joash king of immersed-to-theory-israel sent to adopt-yeah-amaziah king of know-hand-judah, saying, the thistle that was in build-white-lebanon sent to the cedar that was in build-white-lebanon, saying, give thy daughter-housa to my child-betweener to woman: and there passed by a wild beast that was in build-white-lebanon, and trode down the thistle. thou sayest, lo, thou hast smitten the man-red-edomites; and thine heart lifeth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and know-hand-judah

with thee? but adopt-yeah-amaziah would not hear; for it came of theory, that he might deliver them into the hand of their enemies, because they sought after the theory of man-red-edom. so give-up-joash the king of immersed-to-theory-israel went up; and they saw one another in the face-turnings, both he and adopt-yeah-amaziah king of know-hand-judah, at house-sun-beadle-bethshemesh, which belongeth to know-hand-judah. and know-hand-judah was put to the worse before immersed-to-theory-israel, and they fled every man to his tent. and give-up-joash the king of immersed-to-theory-israel took adopt-yeah-amaziah king of know-hand-judah, betweener of give-up-joash, betweener of oh-yeah-grip-jehohaz, at house-sun-beadle-bethshemesh, and brought him to cast-complete-jerusalem, and brake down the wall of cast-complete-jerusalem from the gate of gray-fruitful-ephraim to the corner gate, four hundred cubits. and he took all the gold and the silver, and all the items that were found in the alpha-beit-house of theory with red-worker-obed-edom, and the treasures of the king's house, the troops also, and returned to keep-guard-samaria. and adopt-yeah-amaziah betweener of give-up-joash king of know-hand-judah lived after the death of give-up-joash child-betweener of oh-yeah-grip-jehohaz king of immersed-to-theory-israel fifteen years. now the rest of the acts of adopt-yeah-amaziah, first and last, behold, are they not written in the book of the kings of know-hand-judah and immersed-to-theory-israel? now after the time that adopt-yeah-amaziah did turn away from following vowelmovement-io-yeah they made a conspiracy against him in cast-complete-jerusalem; and he fled to strike-lachish: but they sent to strike-lachish after him, and slew him there. and they brought him upon horses, and buried him with his fathers in the city of know-hand-judah. then all the with-mum of know-hand-judah took goat-strong-yeah-uziah, who was sixteen years old, and did him king in the room of his father adopt-yeah-amaziah. he built-between theory-eluth, and restored it to know-hand-judah, after that the king slept with his fathers. sixteen years old was goat-strong-yeah-uziah when he began to king, and he kinged fifty and two years in cast-complete-jerusalem. his mother's name-there also was perfect-yeah-jecoliah of cast-complete-jerusalem. and he did that which was right in the sight of vowelmovement-io-yeah, according to all that his father adopt-yeah-amaziah did, and he sought theory in the days of remember-yeah-zakariyya, who had understanding in the visions of theory: and as long as he sought vowelmovement-io-yeah, theory made him to prosper. and he went forth and warred against the invade-grieve-palestinians, and brake down the wall of winepress-gath and the wall of understand-building-jabneh, and the wall of fire-plunder-ashdod, and built-between cities about fire-plunder-ashdod, and among the invade-grieve-palestinians. and theory helped him against the invade-grieve-palestinians, and against the evening-pleasant-arabians that dwelt in cub-dwell-gurbaal, and the springs-mehunims. and the with-ammonites gave gifts to goat-strong-yeah-uziah: and his name-there spread abroad even to the entering in of narrows-create-mizraim-egypt; for he strengthened himself exceedingly. moreover goat-strong-yeah-uziah built-between towers in cast-complete-jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. also he built-between towers in the place-of-word-desert, and digged many wells: for he had much animal both in the low country, and in the plains: manmen also, and vine dressers in the mountains, and in damp-unripe-grain-carmel: for he loved manny. moreover goat-strong-yeah-uziah had an troop of fighting men, that went out to war by bands, according to the number of their account by the hand of yey-theory-jeiel

the story-writer and do-yeah-maaseiah the governor, under the hand of graceful-yeah-hananiah, one of the king's captains. the whole number of the chief of the fathers of the mighty men of valor were two thousand and six hundred. and under their hand was an army, three hundred thousand and seven thousand and five hundred, that did war with mighty power, to help the king against the enemy. and goat-strong-yeah-uzziah prepared for them throughout all the troop shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. and he did in cast-complete-jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. and his name-there spread far abroad; for he was marvelously helped, till he was strong. but when he was strong, his heart was lifted up to his destruction: for he transgressed against vowelmovement-io-yeah his theory, and went into the possibility-hall of vowelmovement-io-yeah to burn incense upon the butcher-place of incense. and help-yeah-azariah the darkener-server went in after him, and with him fourscore darkener-server of vowelmovement-io-yeah, that were valiant men: and they withstood goat-strong-yeah-uzziah the king, and said unto him, it appertaineth not unto thee, goat-strong-yeah-uzziah, to burn incense unto vowelmovement-io-yeah, but to the darkener-server the child-betweeners of box-harun, that are filld to burn incense: go out of the perfected; for thou hast name-fired; neither will it be for thine honor from vowelmovement-io-yeah theory. then goat-strong-yeah-uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the darkener-server, the narrow-waspishness even rose up in his forehead before the darkener-server in the alpha-beit-house of vowelmovement-io-yeah, from beside the incense butcher-place. and help-yeah-azariah the chief darkener-server and all the darkener-server, looked upon him, and, behold, he was narrow-waspish in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because vowelmovement-io-yeah had smitten him. and goat-strong-yeah-uzziah the king was a narrow-waspish unto the day of his death, and dwelt in a several house, being a narrow-waspish; for he was cut off from the alpha-beit-house of vowelmovement-io-yeah: and yeah-perfect-jotham his child-betweener was over the king's house, judging the with-mum of the land. now the rest of the acts of goat-strong-yeah-uzziah, first and last, did secure-ohyeah-isaiah the bringer, betweener of adoption-amoz, write. so goat-strong-yeah-uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, he is a narrow-waspish: and yeah-perfect-jotham his child-betweener kinged in his stead. yeah-perfect-jotham was twenty and five years old when he began to king, and he kinged sixteen years in cast-complete-jerusalem. his mother's name-there also was inheritance-jerushah, the daughter-housa of right-zadok. and he did that which was right in the sight of vowelmovement-io-yeah, according to all that his father goat-strong-yeah-uzziah did: howbeit he entered not into the possibility-hall of vowelmovement-io-yeah. and the with-mum did yet corruptly. he built-between the high gate of the alpha-beit-house of vowelmovement-io-yeah, and on the wall of tower-darkness-small-white-cloud-ophel he built-between much. moreover he built-between cities in the mountains of know-hand-judah, and in the forests he built-between castles and towers. he fought also with the king of the with-ammonites, and prevailed against them. and child-betweeners of with-ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. so much did child-betweeners of with-ammon pay unto him, both the second year,

and the third. so yeah-perfect-jotham became mighty, because he prepared his ways before vowelmovement-io-yeah his theory. now the rest of the acts of yeah-perfect-jotham, and all his wars, and his ways, io, they are written in the book of the kings of immersed-to-theory-israel and know-hand-judah. he was five and twenty years old when he began to king, and kinged sixteen years in cast-complete-jerusalem. and yeah-perfect-jotham slept with his fathers, and they buried him in the city of dude-dawud: and grip-ahaz his child-betweener kinged in his stead. grip-ahaz was twenty years old when he began to king, and he kinged sixteen years in cast-complete-jerusalem: but he did not that which was right in the sight of vowelmovement-io-yeah, like dude-dawud his father: for he walked in the ways of the kings of immersed-to-theory-israel, and did also images for proprietary-baalim. moreover he burnt incense in the valley of betweener of doze-hinnom, and burnt his child-betweeners in the fire, after the abominations of the nations whom vowelmovement-io-yeah had cast out before child-betweeners of immersed-to-theory-israel. he butcherd also and burnt incense in the high-places-death-stages, and on the hills, and under every green tree. wherefore vowelmovement-io-yeah his theory delivered him into the hand of the king of high-aram-syria and they smote him, and carried away a great multitude of them captives, and brought them to blood-bag-damascus. and he was also delivered into the hand of the king of immersed-to-theory-israel, who smote him with a great slaughter. for inspector-pekah betweener of circumcise-remaliah slew in know-hand-judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken vowelmovement-io-yeah theory of their fathers. and my-male-zichri, a mighty man of gray-fruitful-ephrain, slew do-yeah-maaseiah the king's child-betweener and get-up-help-azrikam the governor of the house, and theory-buy-elkanah that was next to the king, and child-betweeners of immersed-to-theory-israel carried away captive of their brethren two hundred thousand, women, child-betweeners, and child-betweenas, and took also away much spoil from them, and brought the spoil to keep-guard-samaria. but a bringer of vowelmovement-io-yeah was there, whose name-there was ever-encourage-oded: and he went out before the troop that came to keep-guard-samaria, and said unto them, behold, because vowelmovement-io-yeah theory of your fathers was wroth with know-hand-judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto namespaces and now ye purpose to keep under child-betweeners of know-hand-judah and cast-complete-jerusalem for workers and bondwomen unto you: but are there not with you, even with you, misses against vowelmovement-io-yeah your theory? now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of vowelmovement-io-yeah is upon you. then certain of the heads of child-betweeners of gray-fruitful-ephrain, help-yeah-azariah betweener of yeah-graceful-johanan, knee-bless-berechiah betweener of complete-meshillemoth, and strong-yeah-jehizkiah betweener of willum, and with-burden-amasa betweener of loiter-hinder-hadlai, stood up against them that came from the war, and said unto them, ye will not bring in the captives hither: for whereas we have offended against vowelmovement-io-yeah already, ye intend to add more to our misses and to our name-fire: for our name-fire is great, and there is fierce wrath against immersed-to-theory-israel. so the armed men left the captives and the spoil before the princes and all the witness-until. and the men which were expressed by name-there rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed

them, and shod them, and gave them to eat and to drink, and use-anointed them, and carried all the feeble of them upon asses, and brought them to moon-smell-jericho, the city of palm trees, to their brethren: then they returned to keep-guard-samarita. at that time did king grip-ahaz send unto the kings of pine-song-immersed-syria to help him. for again the man-red-edomites had come and smitten know-hand-judah, and carried away captives. the invade-grieve-palestinians also had invaded the cities of the low country, and of the south of know-hand-judah, and had taken house-sun-beadle-bethshemesh, and ram-chief, and wall-compound-gederoth, and defense-shocho with the villages thereof, and prevent-tinnah with the villages thereof, gimzo also and the villages thereof: and they dwelt there. for vowelmovement-io-yeah brought know-hand-judah low because of grip-ahaz king of immersed-to-theory-israel: for he made know-hand-judah naked, and transgressed sore against vowelmovement-io-yeah. and fallen-fall-ban-tilgath-pilneser king of pine-song-immersed-syria came unto him, and distressed him, but strengthened him not. for grip-ahaz took away a portion out of the alpha-beit-house of vowelmovement-io-yeah, and out of the house of the king, and of the princes, and gave it unto the king of pine-song-immersed-syria but he helped him not. and in the time of his distress did he name-fire yet more against vowelmovement-io-yeah: this is that king grip-ahaz. for he butcherd unto the theory of blood-bag-damascus, which smote him: and he said, because the theory of the kings of high-aram-syria help them, therefore will i butcher to them, that they may help me. but they were the ruin of him, and of all immersed-to-theory-israel. and grip-ahaz added together the items of the alpha-beit-house of theory, and cut in pieces the items of the alpha-beit-house of theory, and shut up the openings of the alpha-beit-house of vowelmovement-io-yeah, and he did him butcher-places in every corner of cast-complete-jerusalem. and in every several city of know-hand-judah he did high-places-death-stages to burn incense unto other theory, and provoked to anger vowelmovement-io-yeah theory of his fathers. now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of know-hand-judah and immersed-to-theory-israel. and grip-ahaz slept with his fathers, and they buried him in the city, in cast-complete-jerusalem: but they brought him not into the sepulchres of the kings of immersed-to-theory-israel: and strong-oh-yeah-hezekiah his child-betweener kinged in his stead. strong-oh-yeah-hezekiah began to king when he was five and twenty years old, and he kinged nine and twenty years in cast-complete-jerusalem. and his mother's name-there was father-yeah-abijah, the daughter-housa of remember-yeah-zakariyya. and he did that which was right in the sight of vowelmovement-io-yeah, according to all that dude-dawud his father had done. he in the first year of his king, in the first month, opened the openings of the alpha-beit-house of vowelmovement-io-yeah, and repaired them. and he brought in the darkener-server and the join-levites, and added them together into the east street, and said unto them, hear me, ye join-levites, perfect now yourselves, and perfect the alpha-beit-house of vowelmovement-io-yeah theory of your fathers, and carry forth the filthiness out of the perfected place. for our fathers have name-fired, and done that which was visual-ra-toil in the eyes of vowelmovement-io-yeah our theory, and have forsaken him, and have turned away their face-turnings from the habitation of vowelmovement-io-yeah, and turned their backs. also they have shut up the openings of the porch, and put out the lamps, and have not burned incense nor uponed up-ons in the perfected place unto the theory of immersed-to-theory-israel. wherefore the wrath of vowelmovement-io-yeah was upon know-

hand-judah and cast-complete-jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. for, lo, our fathers have fallen by the sword, and our child-betweeners and our child-betweenas and our women are in captivity for this. now it is in mine heart to make a covenant with vowelmovement-io-yeah theory of immersed-to-theory-israel, that his fierce wrath may turn away from us. my child-betweeners, be not now negligent: for vowelmovement-io-yeah hath chosen you to stand before him, to work for him, and that ye should immerse unto him, and burn incense. then the join-levites arose, protest-mahath betweener of with-burden-amasai, and yo-theory-joel betweener of help-yeah-zakariah, of the child-betweeners of the obedient-hope-kohathites: and of the child-betweeners of bitter-merari, ring-tinkle-kish betweener of my-worker-abdi, and help-yeah-azariah betweener of jehalelel: and of the stranger-gershonites; yo-brother-joah betweener of lewdness-zimmah, and delight-while-edem betweener of yo-brother-joah: and of the child-betweeners of theory-bring-elizaphan; guard-shimri, and yey-theory-jeliel: and of the child-betweeners of add-collect-asaph; remember-yeah-zakariyya, and giving-mattaniah: and of the child-betweeners of trusted-heman; live-theory-jehiel, and hear-shimei: and of the child-betweeners of hand-jeduthun; hear-yeah-shemaiah, and my-courage-theory-uzziel. and they added their brethren, and perfected themselves, and came, according to the directive of the king, by the strings of vowelmovement-io-yeah, to cleanse the alpha-beit-house of vowelmovement-io-yeah. and the darkener-server went into the inner part of the alpha-beit-house of vowelmovement-io-yeah, to cleanse it, and brought out all the stainedness that they found in the possibility-hall of vowelmovement-io-yeah into the court of the alpha-beit-house of vowelmovement-io-yeah. and the join-levites took it, to carry it out abroad into the brook potter-kidron. now they began on the first day of the first month to qds, and on the eighth day of the month came they to the porch of vowelmovement-io-yeah: so they perfected the alpha-beit-house of vowelmovement-io-yeah in eight days; and in the sixteenth day of the first month they did an end. then they went in to strong-oh-yeah-hezekiah the king, and said, we have cleansed all the alpha-beit-house of vowelmovement-io-yeah, and the butcher-place of up-on, with all the items thereof, and the bread system send-table with all the items thereof. moreover all the items, which king grip-ahaz in his king did cast away in his crime, have we prepared and perfected, and, behold, they are before the butcher-place of vowelmovement-io-yeah. then strong-oh-yeah-hezekiah the king rose early, and added the governors of the city, and went up to the alpha-beit-house of vowelmovement-io-yeah. and they brought seven bulls, and seven rams, and seven lambs, and seven he goats, for a misser for the kingdom, and for the perfected, and for know-hand-judah. and he directed the darkener-server the child-betweeners of box-harun to high them on the butcher-place of vowelmovement-io-yeah. so they killed the bulls, and the darkener-server received the blood, and sprinkled it on the butcher-place: likewise, when they had killed the rams, they sprinkled the blood upon the butcher-place: they killed also the lambs, and they sprinkled the blood upon the butcher-place. and they brought forth the he goats for the misser before the king and the witness-until; and they laid their hands upon them: and the darkener-server killed them, and they made reconciliation with their blood upon the butcher-place, to out-of for all immersed-to-theory-israel: for the king directed that the up-on and the misser should be made for all immersed-to-theory-israel. and he set the join-levites in the alpha-beit-house of vowelmovement-io-yeah with cymbals, with psalter-

ies, and with harps, according to the directive of dude-dawud, and of tell-luck-gad the king's seer, and givenatan the bringer: for so was the directive of vowelmovement-io-yeah by his bringers. and the join-levites stood with the items of dude-dawud, and the darkener-server with the trumpets. and strong-oh-yeah-hezekiah directed to up-on the up-on upon the butcher-place. and when the up-on began, the song-immersed of vowelmovement-io-yeah began also with the trumpets, and with the items ordained by dude-dawud king of immersed-to-theory-israel. and all the witness-until partook, and the singers sang, and the trumpeters sounded: and all this continued until the up-on was finished. and when they had made an end of up-oning, the king and all that were present with him bowed themselves, and partook. moreover strong-oh-yeah-hezekiah the king and the princes directed the join-levites to sing rave unto vowelmovement-io-yeah with the strings of dude-dawud, and of add-collect-asaph the seer. and they sang raves with gladness, and they bowed their heads and partook. then strong-oh-yeah-hezekiah answered and said, now ye have filled yourselves unto vowelmovement-io-yeah, come near and bring butchers and thanks into the alpha-beit-house of vowelmovement-io-yeah. and the witness-until brought in butchers and thanks; and as many as were of a free heart up-ons, and the number of the up-ons, which the witness-until brought, was threescore and ten bulls, an hundred rams, and two hundred lambs: all these were for a up-on to vowelmovement-io-yeah. and the fill things were six hundred oxen and three thousand sheep. but the darkener-server were too few, so that they could not flay all the up-ons: wherefore their brethren the join-levites did help them, till the work was ended, and until the other darkener-server had perfected themselves: for the join-levites were more upright in heart to perfect themselves than the darkener-server. and also the up-ons were in abundance, with the fat of the completes, and the pourings foreverly up-on. so the work of the alpha-beit-house of vowelmovement-io-yeah was set in order. and strong-oh-yeah-hezekiah rejoiced, and all the with-mum, that theory had prepared the with-mum: for the thing was done suddenly. and strong-oh-yeah-hezekiah sent to all immersed-to-theory-israel and know-hand-judah, and wrote letters also to gray-fruitful-ephraim and sleep-forget-manasseh, that they should come to the alpha-beit-house of vowelmovement-io-yeah at cast-complete-jerusalem, to keep the stopskip unto vowelmovement-io-yeah theory of immersed-to-theory-israel. for the king had taken counsel, and his princes, and all the witness-until in cast-complete-jerusalem, to keep the stopskip in the second month. for they could not keep it at that time, because the darkener-server had not perfected themselves sufficiently, neither had the with-mum added themselves together to cast-complete-jerusalem. and the thing pleased the king and all the witness-until. so they established a decree to do proclamation throughout all immersed-to-theory-israel, from well-of-satiated-seven-beersaba even to discuss-court-dan that they should come to keep the stopskip unto vowelmovement-io-yeah theory of immersed-to-theory-israel at cast-complete-jerusalem: for they had not done it of a long time in such sort as it was written. so the posts went with the letters from the king and his princes throughout all immersed-to-theory-israel and know-hand-judah, and according to the directive of the king, saying, ye child-betweeners of immersed-to-theory-israel, turn again unto vowelmovement-io-yeah theory of their-wing-organ-ibrahim, laugh-ishaq, and immersed-to-theory-israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of pine-song-immersed-syria and be not ye like your fathers, and like your brethren, which name-fired against vowelmove-

ment-io-yeah theory of their fathers, who therefore gave them up to desolation, as ye see. now be ye not stiffnecked, as your fathers were, but yield yourselves unto vowelmovement-io-yeah, and enter into his perfected, which he hath perfected to world: and work for vowelmovement-io-yeah your theory, that the fierceness of his wrath may turn away from you. for if ye turn again unto vowelmovement-io-yeah, your brethren and your child-betweeners will find compassion before them that lead them captive, so that they will come again into this land: for vowelmovement-io-yeah your theory is gracious and merciful, and will not turn away his face-turnings from you, if ye return unto him. so the posts passed from city to city through the country of gray-fruitful-ephraim and sleep-forget-manasseh even unto garbage-fertile-zebulun: but they laughed them to scorn, and mocked them. nevertheless divers of happy-confirm-asher and sleep-forget-manasseh and of garbage-fertile-zebulun humbled themselves, and came to cast-complete-jerusalem. also in know-hand-judah the hand of theory was to give them one heart to do the directive of the king and of the princes, by vowelmovement-io-yeah string, and there assembled at cast-complete-jerusalem much with-mum to feast the feast of lit-mazat in the second month, a very great witness-until. and they arose and took away the butcher-places that were in cast-complete-jerusalem, and all the butcher-places for incense took they away, and cast them into the brook potter-kidron. then they killed the stopskip on the fourteenth day of the second month: and the darkener-server and the join-levites were ashamed, and perfected themselves, and brought in the up-ons into the alpha-beit-house of vowelmovement-io-yeah. and they stood in their place after their manner, according to the law of draw-out-mose the man of theory: the darkener-server sprinkled the blood, which they received of the hand of the join-levites. for there were many in the witness-until that were not perfected: therefore the join-levites had the charge of the killing of the stopskips foreverly one that was not clean, to perfect them unto vowelmovement-io-yeah. for a multitude of the with-mum, even many of gray-fruitful-ephraim, and sleep-forget-manasseh, hire-wage-issachar, and garbage-fertile-zebulun, had not out-ofed themselves, yet did they eat the stopskip otherwise than it was written. but strong-oh-yeah-hezekiah prayed for them, saying, the good vowelmovement-io-yeah out-of every one that prepareth his heart to seek theory, vowelmovement-io-yeah theory of his fathers, though he be not cleansed according to the purification of the perfected. and vowelmovement-io-yeah hearkened to strong-oh-yeah-hezekiah, and healed the with-mum. and child-betweeners of immersed-to-theory-israel that were present at cast-complete-jerusalem kept the feast of lit-mazat seven days with great gladness: and the join-levites and the darkener-server raved vowelmovement-io-yeah day by day, singing with loud items unto vowelmovement-io-yeah. and strong-oh-yeah-hezekiah stringed comfortably unto all the join-levites that taught the good knowledge of vowelmovement-io-yeah: and they did eat throughout the feast seven days, butchering butchered, and making confession to vowelmovement-io-yeah theory of their fathers. and the whole crowd took counsel to keep other seven days: and they kept other seven days with gladness. for strong-oh-yeah-hezekiah king of know-hand-judah did give to the crowd a thousand bulls and seven thousand sheep; and the princes gave to the crowd a thousand bulls and ten thousand sheep: and a great number of darkener-server perfected themselves. and all the crowd of know-hand-judah, with the darkener-server and the join-levites, and all the crowd that came out of immersed-to-theory-israel, and the strangers that came out of the land of immersed-to-theory-israel, and that dwelt

in know-hand-judah, rejoiced. so there was great joy in cast-complete-jerusalem: for since the time of complete-solomon between of dude-dawud king of immersed-to-theory-israel there was not the like in cast-complete-jerusalem. then the darkener-server the join-levites arose and knee-pooled the with-mum: and their voice was heard, and their prayer came up to his perfected residence place, even unto namespaces now when all this was finished, all immersed-to-theory-israel that were present went out to the cities of know-hand-judah, and brake the images in pieces, and cut down the prosperity-fortuna-asherahs, and threw down the high-places-death-stages and the butcher-places out of all know-hand-judah and righthand-child-benjamin, in gray-fruitful-ephraim also and sleep-forget-manasseh, until they had fishing-net-destroyed them all. then all child-betweeners of immersed-to-theory-israel returned, every man to his possession, into their own cities. and strong-oh-yeah-hezekiah appointed the courses of the darkener-server and the join-levites after their courses, every man according to his work, the darkener-server and join-levites for up-ons and for completes, to immerse, and to give thanks, and to rave in the gates of the tents of vowelmovement-io-yeah. he appointed also the king's portion of his substance for the up-ons, to wit, for the morning and evening up-ons, and the up-ons for the sevenths, and for the new moons, and for the set feasts, as it is written in the law of vowelmovement-io-yeah. moreover he directed the with-mum that dwelt in cast-complete-jerusalem to give the portion of the darkener-server and the join-levites, that they might be encouraged in the law of vowelmovement-io-yeah. and as soon as the string came abroad, child-betweeners of immersed-to-theory-israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. and concerning child-betweeners of immersed-to-theory-israel and know-hand-judah, that dwelt in the cities of know-hand-judah, they also brought in the tithe of oxen and sheep, and the tithe of perfected things which were filld unto vowelmovement-io-yeah their theory, and laid them by heaps. in the third month they began to lay the foundation of the heaps, and finished them in the seventh month. and when strong-oh-yeah-hezekiah and the princes came and saw the heaps, they knee-pooled vowelmovement-io-yeah, and his with-mum immersed-to-theory-israel. then strong-oh-yeah-hezekiah questioned with the darkener-server and the join-levites concerning the heaps. and help-yeah-azariah the chief darkener-server of the house of right-zadok answered him, and said, since the with-mum began to bring the highings into the alpha-beit-house of vowelmovement-io-yeah, we have had enough to eat, and have left plenty: for vowelmovement-io-yeah hath happy his with-mum; and that which is left is this great store. then strong-oh-yeah-hezekiah directed to prepare chambers in the alpha-beit-house of vowelmovement-io-yeah; and they prepared them, and brought in the uponings and the tithes and the dedicated things sticking-witfully: over which honest-yeah-cononiah the join-levite was governor, and hear-shimei his brother was the next. and live-theory-jehiel, and goat-strong-azaziah, and landed-nahat, and do-theory-asahel, and highs-jerimoth, and io-dowry-jozabad, and to-don't-theory-eliel, and trust-yeahoh-ismachiah, and protest-mahath, and between-yeah-benaiah, were overseers under the hand of honest-yeah-cononiah and hear-shimei his brother, at the commandment of strong-oh-yeah-hezekiah the king, and help-yeah-azariah the governor of the alpha-beit-house of theory. and read-kore between of summon-innah the join-levite, the porter toward the east, was over the volunteers of theory, to distribute the highs of vowel-

movement-io-yeah, and the most perfected things. and next him were delight-while-eden, and from-right-hand-miniamin, and yeah-secure-isa, and hear-yeah-shemaiah, say-yeah-amariah, and habitation-yeah-shecaniah, in the cities of the darkener-server, in their set office, to give to their brethren by courses, as well to the great as to the small: beside their genealogy of male-rememberers, from three years old and upward, even unto every one that entereth into the alpha-beit-house of vowelmovement-io-yeah, his daily portion for their work in their charges according to their courses; both to the genealogy of the darkener-server by the house of their fathers, and the join-levites from twenty years old and upward, in their charges by their courses; and to the genealogy of all their little ones, their women, and their child-betweeners, and their child-betweenas, through all the witness-until: for in their set office they perfected themselves in perfection: also of the child-betweeners of box-harun the darkener-server, which were in the fields of the pluts of their cities, in every several city, the men that were expressed by name-there to give portions to all the male-rememberers among the darkener-server, and to all that were reckoned by genealogies among the join-levites. and thus did strong-oh-yeah-hezekiah throughout all know-hand-judah, and wrought that which was good and right and truth before vowelmovement-io-yeah his theory. and in every doing that he began in the work of the alpha-beit-house of theory, and in the drops-of-teaching-torah and in the directives, to seek his theory, he did it with all his heart, and prospered. after these strings, and the establishment thereof, scorching-sennacherib king of pine-song-immersed-syria came, and entered into know-hand-judah, and encamped against the fenced cities, and thought to win them for himself. and when strong-oh-yeah-hezekiah saw that scorching-sennacherib was come, and that he was purposed to fight against cast-complete-jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. so there was gathered much with-mum together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, why should the kings of pine-song-immersed-syria come, and find much water? also he strengthened himself, and built-between up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired full-millo in the city of dude-dawud, and did darts and shields in abundance, and he set captains of war over the with-mum, and gathered them together to him in the street of the gate of the city, and stringed comfortably to them, saying, be strong and courageous, be not afraid nor dismayed for the king of pine-song-immersed-syria nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh-immersed; but with us is vowelmovement-io-yeah our theory to help us, and to fight our battles. and the with-mum rested themselves upon the strings of strong-oh-yeah-hezekiah king of know-hand-judah. after this did scorching-sennacherib king of pine-song-immersed-syria send his workers to cast-complete-jerusalem, (but he himself laid siege against strike-lachish, and all his power with him,) unto strong-oh-yeah-hezekiah king of know-hand-judah, and unto all know-hand-judah that were at cast-complete-jerusalem, saying, thus saith scorching-sennacherib king of pine-song-immersed-syria whereon do ye trust, that ye abide in the siege in cast-complete-jerusalem? doth not strong-oh-yeah-hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, vowelmovement-io-yeah our theory will deliver us out of the hand of the king of pine-song-immersed-syria hath not the same strong-oh-yeah-hezekiah taken away his high-places-death-stages and his butcher-places, and directed know-hand-judah

and cast-complete-jerusalem, saying, ye will partake before one butcher-place, and burn incense upon it? know ye not what i and my fathers have done unto all the with-mum of other lands? were the theory of the nations of those lands any ways able to deliver their lands out of mine hand? who was there among all the theory of those nations that my fathers fishing-net-destroyed, that could deliver his with-mum out of mine hand, that your theory should be able to deliver you out of mine hand? now therefore let not strong-oh-yeah-hezekiah deceive you, nor persuade you on this manner, neither yet stick with him: for no theory of any nation or kingdom was able to deliver his with-mum out of mine hand, and out of the hand of my fathers: how much less will your theory deliver you out of mine hand? and his workers stringed yet more against vowel-movement-io-yeah theory, and against his worker strong-oh-yeah-hezekiah. he wrote also letters to rail on vowel-movement-io-yeah theory of immersed-to-theory-israel, and to speak against him, saying, as the theory of the nations of other lands have not delivered their with-mum out of mine hand, so will not the theory of strong-oh-yeah-hezekiah deliver his with-mum out of mine hand. then they cried with a loud voice in the hand-know-jews speech unto the with-mum of cast-complete-jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. and they stringed against the theory of cast-complete-jerusalem, as against the theory of the with-mum of the land, which were the doing of the hands of man. and for this cause strong-oh-yeah-hezekiah the king, and the bringer secure-ohyeah-isaiah betweener of adoption-amoz, prayed and cried to namespaces and vowelmovement-io-yeah sent an messenger, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of pine-song-immersed-syria so he returned with shame of faceturnings to his own land. and when he was come into the house of his theory, they that came forth of his own bowels slew him there with the sword. thus vowelmovement-io-yeah secured strong-oh-yeah-hezekiah and the inhabitants of cast-complete-jerusalem from the hand of scorching-sennacherib the king of pine-song-immersed-syria and from the hand of all other, and guided them on every side. and many brought gifts unto vowelmovement-io-yeah to cast-complete-jerusalem, and presents to strong-oh-yeah-hezekiah king of know-hand-judah: so that he was magnified in the sight of all nations from thenceforth. in those days strong-oh-yeah-hezekiah was sick to the death, and prayed unto vowelmovement-io-yeah: and he spake unto him, and he gave him a sign. but strong-oh-yeah-hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon know-hand-judah and cast-complete-jerusalem. notwithstanding strong-oh-yeah-hezekiah humbled himself for the pride of his heart, both he and the inhabitants of cast-complete-jerusalem, so that the wrath of vowelmovement-io-yeah came not upon them in the days of strong-oh-yeah-hezekiah. and strong-oh-yeah-hezekiah had exceeding much riches and honor: and he did himself stores for silver, and for gold, and for precious stones, and for scents, and for shields, and for all manner of pleasant items; store-houses also for the increase of corn, and wine, and oil; and gather-stalls for all manner of beasts, and cotes for flocks. moreover he provided him cities, and possessions of flocks and herds in abundance: for theory had given him substance very much. this same strong-oh-yeah-hezekiah also stopped the upper watercourse of belly-gihon, and brought it straight down to the west side of the city of dude-dawud. and strong-oh-yeah-hezekiah prospered in all his doings. howbeit in the business of the ambassadors of the princes of mix-wear-out-babylon, who

sent unto him to enquire of the wonder that was done in the land, theory left him, to try him, that he might know all that was in his heart. now the rest of the acts of strong-oh-yeah-hezekiah, and his goodness, behold, they are written in the vision of secure-ohyeah-isaiah the bringer, betweener of adoption-amoz, and in the book of the kings of know-hand-judah and immersed-to-theory-israel. and strong-oh-yeah-hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the child-betweeners of dude-dawud: and all know-hand-judah and the inhabitants of cast-complete-jerusalem did him honor at his death. and sleep-forget-manasseh his child-betweener kinged in his stead. sleep-forget-manasseh was twelve years old when he began to king, and he kinged fifty and five years in cast-complete-jerusalem: but did that which was visual-ra-toil in the sight of vowel-movement-io-yeah, like unto the abominations of the nations, whom vowelmovement-io-yeah had cast out before child-betweeners of immersed-to-theory-israel. for he built-between again the high-places-death-stages which strong-oh-yeah-hezekiah his father had broken down, and he reared up butcher-places for proprietary-baalim, and did prosperity-fortuna-asherahs, and partook all the troop of namespaces and workd them. also he built-between butcher-places in the alpha-beit-house of vowelmovement-io-yeah, whereof vowelmovement-io-yeah had said, in cast-complete-jerusalem will my name-there be to world. and he built-between butcher-places for all the troop of namespaces in the two courts of the alpha-beit-house of vowelmovement-io-yeah. and he caused his child-betweeners to pass through the fire in the valley of betweener of doze-hinnom: also he observed times, and used enchantments, and used spell-castercraft, and dealt with a familiar breath, and with wizards: he wrought much visual-ra-toil in the sight of vowelmovement-io-yeah, to provoke him to anger. and he set a carved image, the idol which he had did, in the alpha-beit-house of theory, of which theory had said to dude-dawud and to complete-solomon his child-betweener in this house, and in cast-complete-jerusalem, which i have chosen before all the branches of immersed-to-theory-israel, will i put my name-there to world: neither will i any more remove the foot-genital of immersed-to-theory-israel from out of the earth which i have appointed for your fathers; so that they will take heed to do all that i have directed them, according to the whole drops-of-teaching-torah and the statutes and the ordinances by the hand of draw-out-mose. so sleep-forget-manasseh did know-hand-judah and the inhabitants of cast-complete-jerusalem to err, and to do more visual-ra-toil-ra-toil than the nations, whom vowelmovement-io-yeah had destroyed before child-betweeners of immersed-to-theory-israel. and vowelmovement-io-yeah stringed to sleep-forget-manasseh, and to his with-mum: but they would not hearken. wherefore vowelmovement-io-yeah brought upon them the captains of the troop of the king of pine-song-immersed-syria which took sleep-forget-manasseh among the thorns, and bound him with fetters, and carried him to mix-wear-out-babylon. and when he was in affliction, he besought vowelmovement-io-yeah his theory, and humbled himself greatly before the theory of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to cast-complete-jerusalem into his kingdom. then sleep-forget-manasseh knew that vowelmovement-io-yeah he was theory. now after this he built-between a wall without the city of dude-dawud, on the west side of belly-gihon, in the valley, even to the entering in at the fish gate, and compassed about tower-darkness-small-white-cloud-ophel, and raised it up a very great height, and put captains of war in all the fenced cities of know-hand-judah. and he took away the strange-substantial theory,

and the idol out of the alpha-beit-house of vowelmovement-io-yeah, and all the butcher-places that he had built-between in the mount of the alpha-beit-house of vowelmovement-io-yeah, and in cast-complete-jerusalem, and cast them out of the city. and he repaired the butcher-place of vowelmovement-io-yeah, and butcherd thereon completes and thanks, and directed know-hand-judah to work for vowelmovement-io-yeah theory of immersed-to-theory-israel. nevertheless the with-mum did butcher still in the high-places-death-stages, yet unto vowelmovement-io-yeah their theory only. now the rest of the acts of sleep-forget-manasseh, and his prayer unto his theory, and the strings of the seers that stringed to him in the name-there of vowelmovement-io-yeah theory of immersed-to-theory-israel, behold, they are written in the book of the kings of immersed-to-theory-israel. his prayer also, and how theory was intreated of him, and all his misses, and his name-fire, and the places wherein he built-between high-places-death-stages, and set up prosperity-fortuna-asherahs and graven images, before he was humbled: behold, they are written among the stringings of the seers. so sleep-forget-manasseh slept with his fathers, and they buried him in his own house: and mum-training-amon his child-betweener kinged in his stead. mum-training-amon was two and twenty years old when he began to king, and kinged two years in cast-complete-jerusalem. but he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah, as did sleep-forget-manasseh his father: for mum-training-amon butcherd unto all the carved images which sleep-forget-manasseh his father had did, and worked them; and humbled not himself before vowelmovement-io-yeah, as sleep-forget-manasseh his father had humbled himself; but mum-training-amon name-fired more and more. and his workers conspired against him, and slew him in his own house. but the with-mum of the land slew all them that had conspired against king mum-training-amon and the with-mum of the land made despair-yeah-josiah his child-betweener king in his stead. despair-yeah-josiah was eight years old when he began to king, and he kinged in cast-complete-jerusalem one and thirty years. and he did that which was right in the sight of vowelmovement-io-yeah, and walked in the ways of dude-dawud his father, and declined neither to the right hand, nor to the left. for in the eighth year of his king, while he was yet young, he began to seek after the theory of dude-dawud his father: and in the twelfth year he began to brighten know-hand-judah and cast-complete-jerusalem from the high-places-death-stages, and the prosperity-fortuna-asherahs, and the carved images, and the images. and they brake down the butcher-places of proprietary-baalim in his presence; and the images, that were on high above them, he cut down; and the prosperity-fortuna-asherahs, and the carved images, and the images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had butcherd unto them. and he burnt the bones of the darkener-server upon their butcher-places, and cleansed know-hand-judah and cast-complete-jerusalem. and so did he in the cities of sleep-forget-manasseh, and gray-fruitful-ephraim, and hear-home-simeon, even unto cunning-twist-naphtali, with their mattocks round about. and when he had broken down the butcher-places and the prosperity-fortuna-asherahs, and had beaten the graven images into powder, and cut down all the ideal-bullshit-idols throughout all the land of immersed-to-theory-israel, he returned to cast-complete-jerusalem. now in the eighteenth year of his king, when he had brightend the land, and the house, he sent cony-shaphan betweener of yeah's-delegate-azaliah, and do-yeah-maseiah the governor of the city, and yo-brother-joah betweener of yo-brother-joahaz the recorder, to repair the alpha-beit-

house of vowelmovement-io-yeah his theory. and when they came to part-yeah-hilkiah the high darkener-server they delivered the money that was brought into the alpha-beit-house of theory, which the join-levites that kept the openings had added of the hand of sleep-forget-manasseh and gray-fruitful-ephraim, and of all the remnant of immersed-to-theory-israel, and of all know-hand-judah and righthand-child-benjamin; and they returned to cast-complete-jerusalem. and they put it in the hand of the workmen that had the oversight of the alpha-beit-house of vowelmovement-io-yeah, and they gave it to the workmen that wrought in the alpha-beit-house of vowelmovement-io-yeah, to repair and amend the house: even to the artificers and build-betweeners gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of know-hand-judah had destroyed. and the men did the work sticking-withfully: and the overseers of them were come-on-jahath and work-the-yeah-obadiah, the join-levites, of the child-betweeners of bitter-merari; and remember-yeah-zakariyya and complete-meshullam, of the child-betweeners of the obedient-hope-kohathites, to set it forward; and other of the join-levites, all that could skill of items of music. also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of work: and of the join-levites there were story-writers, and officers, and porters. and when they brought out the money that was brought into the alpha-beit-house of vowelmovement-io-yeah, part-yeah-hilkiah the darkener-server found a book of the law of vowelmovement-io-yeah given by draw-out-mose. and part-yeah-hilkiah answered and said to cony-shaphan the story-writer, i have found the book of the drops-of-teaching-torah in the alpha-beit-house of vowelmovement-io-yeah. and part-yeah-hilkiah delivered the book to cony-shaphan. and cony-shaphan carried the book to the king, and brought the king string back again, saying, all that was committed to thy workers, they do it. and they have gathered together the money that was found in the alpha-beit-house of vowelmovement-io-yeah, and have delivered it into the hand of the overseers, and to the hand of the workmen. then cony-shaphan the story-writer told the king, saying, part-yeah-hilkiah the darkener-server hath given me a book. and cony-shaphan read it before the king. and it came to pass, when the king had heard the strings of the drops-of-teaching-torah that he rent his clothes. and the king directed part-yeah-hilkiah, and my-brother-got-up-ahikam betweener of cony-shaphan, and worked-them-abdon betweener of who's-coward-micah, and cony-shaphan the story-writer, and ride-yeah-asaijah a worker of the king's, saying, go, enquire of vowelmovement-io-yeah for me, and for them that are left in immersed-to-theory-israel and in know-hand-judah, concerning the strings of the book that is found: for great is the wrath of vowelmovement-io-yeah that is poured out upon us, because our fathers have not kept vowelmovement-io-yeah string, to do after all that is written in this book. and part-yeah-hilkiah, and they that the king had appointed, went to universe-mole-huldah the bringers, the woman of willum betweener of bag-tikvath, betweener of missing-hasrah, keeper of the wardrobe; (now she dwelt in cast-complete-jerusalem in the college:) and they stringed to her to that effect. and she answered them, thus saith vowelmovement-io-yeah theory of immersed-to-theory-israel, tell ye the man that sent you to me, thus saith vowelmovement-io-yeah, behold, i will bring visual-ra-toil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of know-hand-judah: because they have forsaken me, and have burned incense unto other theory, that they might provoke me to anger with all the doings of their hands; therefore my

wrath will be poured out upon this place, and will not be quenched. and as for the king of know-hand-judah, who sent you to enquire of vowel-movement-io-yeah, so will ye say unto him, thus saith vowel-movement-io-yeah theory of immersed-to-theory-israel concerning the strings which thou hast heard; because thine heart was tender, and thou didst humble thyself before theory, when thou hearest his strings against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; i have even heard thee also, saith vowel-movement-io-yeah. behold, i will gather thee to thy fathers, and thou will be added to thy grave in complete, neither will thine eyes see all the visual-ra-toil that i will bring upon this place, and upon the inhabitants of the same. so they brought the king string again. then the king sent and added together all the elders of know-hand-judah and cast-complete-jerusalem. and the king went up into the alpha-beit-house of vowel-movement-io-yeah, and all the men of know-hand-judah, and the inhabitants of cast-complete-jerusalem, and the darkener-server, and the join-levites, and all the with-mum, great and small: and he read in their ears all the strings of the book of the covenant that was found in the alpha-beit-house of vowel-movement-io-yeah. and the king stood in his place, and did a covenant before vowel-movement-io-yeah, to walk after vowel-movement-io-yeah, and to keep his directives, and his testimonies, and his statutes, with all his heart, and with all his self, to perform the strings of the covenant which are written in this book. and he caused all that were present in cast-complete-jerusalem and right-hand-child-benjamin to stand to it. and the inhabitants of cast-complete-jerusalem did according to the covenant of theory, the theory of their fathers. and despair-yeah-josiah took away all the abominations out of all the countries that pertained to child-betweeners of immersed-to-theory-israel, and made all that were present in immersed-to-theory-israel to work for even to work for vowel-movement-io-yeah their theory. and all his days they departed not from following vowel-movement-io-yeah, the theory of their fathers. moreover despair-yeah-josiah kept a stopskip unto vowel-movement-io-yeah in cast-complete-jerusalem: and they killed the stopskip on the fourteenth day of the first month. and he set the darkener-server in their charges, and encouraged them to the work of the alpha-beit-house of vowel-movement-io-yeah, and said unto the join-levites that taught all immersed-to-theory-israel, which were perfected unto vowel-movement-io-yeah, put the perfected gather-box in the house which complete-solomon betweened of dude-dawud king of immersed-to-theory-israel did build-between; it will not be a burden upon your shoulders: work for now vowel-movement-io-yeah your theory, and his with-mum immersed-to-theory-israel, and prepare yourselves by the houses of your fathers, after your courses, according to the writing of dude-dawud king of immersed-to-theory-israel, and according to the writing of complete-solomon his child-betweened and stand in the perfected place according to the divisions of the families of the fathers of your brethren the with-mum, and after the division of the families of the join-levites. so kill the stopskip, and perfect yourselves, and prepare your brethren, that they may do according to vowel-movement-io-yeah string by the hand of draw-out-mose. and despair-yeah-josiah gave to the with-mum, of the flock, lambs and kids, all for the stopskip highings, for all that were present, to the number of thirty thousand, and three thousand bulls: these were of the king's substance. and his princes gave willingly unto the with-mum, to the darkener-server, and to the join-levites: part-yeah-hilkiah and remember-yeah-zakariyya and live-theory-jehiel, governors of the alpha-beit-house of theory, gave unto the darkener-server for the stopskip highings two

thousand and six hundred small animal and three hundred oxen. conaniah also, and hear-yeah-shemaiah and given-theory-nethaneel, his brethren, and account-hashabiah and yey-theory-jeiel and io-dowry-jozabab, chief of the join-levites, gave unto the join-levites for stopskip highings five thousand small animal and five hundred oxen. so the work was prepared, and the darkener-server stood in their place, and the join-levites in their courses, according to the king's directive. and they killed the stopskip, and the darkener-server sprinkled the blood from their hands, and the join-levites flayed them. and they removed the up-ons, that they might give according to the divisions of the families of the with-mum, to nearin unto vowel-movement-io-yeah, as it is written in the book of draw-out-mose. and so did they with the oxen. and they roasted the stopskip with fire according to the ordinance: but the other perfected offerings so they in pots, and in caldrons, and in pans, and divided them speedily among all the with-mum. and afterward they made ready for themselves, and for the darkener-server: because the darkener-server the child-betweeners of box-harun were busied in up-oning of up-ons and the fat until night; therefore the join-levites prepared for themselves, and for the darkener-server the child-betweeners of box-harun. and the singers the child-betweeners of add-collect-asaph were in their place, according to the directive of dude-dawud, and add-collect-asaph, and trusted-heman, and hand-jeduthun the king's seer; and the porters waited at every gate; they might not depart from their work; for their brethren the join-levites prepared for them. so all the work of vowel-movement-io-yeah was prepared the same day, to keep the stopskip, and to upon up-ons upon the butcher-place of vowel-movement-io-yeah, according to the directive of king despair-yeah-josiah. and child-betweeners of immersed-to-theory-israel that were present kept the stopskip at that time, and the feast of lit-mazat seven days. and there was no stopskip like to that kept in immersed-to-theory-israel from the days of theory-hearing-samuel the bringer; neither did all the kings of immersed-to-theory-israel keep such a stopskip as despair-yeah-josiah kept, and the darkener-server, and the join-levites, and all know-hand-judah and immersed-to-theory-israel that were present, and the inhabitants of cast-complete-jerusalem. in the eighteenth year of the king of despair-yeah-josiah was this stopskip kept. after all this, when despair-yeah-josiah had prepared the possibility-hall, lame-beaten-necho king of narrows-create-mizraim-egypt came up to fight against lamb-withdraw-charchemish by fruit-cow-euphrates: and despair-yeah-josiah went out against him. but he sent ambassadors to him, saying, what have i to do with thee, thou king of know-hand-judah? i come not against thee this day, but against the house wherewith i have war: for theory directed me to make haste: forbear thee from meddling with theory, who is with me, that he destroy thee not. nevertheless despair-yeah-josiah would not turn his face-turnings from him, but disguised himself, that he might fight with him, and hearkened not unto the strings of lame-beaten-necho from the mouth of theory, and came to fight in the valley of precious-thing-megiddo. and the archers shot at king despair-yeah-josiah; and the king said to his workers, have me away; for i am sore wounded. his workers therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to cast-complete-jerusalem, and he died, and was buried in one of the sepulchres of his fathers. and all know-hand-judah and cast-complete-jerusalem mourned for despair-yeah-josiah. and high-ohyeah-jeremiah lamented for despair-yeah-josiah: and all the singing men and the singing women spake of despair-yeah-josiah in their lamentations to this day, and made them an ordinance in immersed-to-theory-israel:

and, behold, they are written in the lamentations. now the rest of the acts of despair-yeah-josiah, and his goodness, according to that which was written in the law of vowel-movement-io-yeah, and his deeds, first and last, behold, they are written in the book of the kings of immersed-to-theory-israel and know-hand-judah. then the with-mum of the land took oh-yeah-grip-jehoahaz betweener of despair-yeah-josiah, and made him king in his father's stead in cast-complete-jerusalem. oh-yeah-grip-jehoahaz was twenty and three years old when he began to king, and he kinged three months in cast-complete-jerusalem. and the king of narrows-create-mizraim-egypt put him down at cast-complete-jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. and the king of narrows-create-mizraim-egypt made theory-realization-eliakim his brother king over know-hand-judah and cast-complete-jerusalem, and turned his name there to yeahoh-get-up-jehoiakim. and lame-beaten-necho took oh-yeah-grip-jehoahaz his brother, and carried him to narrows-create-mizraim-egypt. yeahoh-get-up-jehoiakim was twenty and five years old when he began to king, and he kinged eleven years in cast-complete-jerusalem: and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah his theory. against him came up bring-jug-guard-nebuchadnezzar king of mix-wear-out-babylon, and bound him in fetters, to carry him to mix-wear-out-babylon. bring-jug-guard-nebuchadnezzar also carried of the items of the alpha-beit-house of vowelmovement-io-yeah to mix-wear-out-babylon, and put them in his possibility-hall at mix-wear-out-babylon. now the rest of the acts of yeahoh-get-up-jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of immersed-to-theory-israel and know-hand-judah: and will-prepare-jehoiachin his child-betweener kinged in his stead. will-prepare-jehoiachin was eight years old when he began to king, and he kinged three months and ten days in cast-complete-jerusalem: and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah. and when the year was expired, king bring-jug-guard-nebuchadnezzar sent, and brought him to mix-wear-out-babylon, with the goodly items of the alpha-beit-house of vowelmovement-io-yeah, and made that's-right-yeah-zedekiah his brother king over know-hand-judah and cast-complete-jerusalem. that's-right-yeah-zedekiah was one and twenty years old when he began to king, and kinged eleven years in cast-complete-jerusalem. and he did that which was visual-ra-toil in the sight of vowelmovement-io-yeah his theory, and humbled not himself before high-ohyeah-jeremiah the bringer speaking from the mouth of vowelmovement-io-yeah. and he also rebelled against king bring-jug-guard-nebuchadnezzar, who had made him swear by theory: but he stiffened his neck, and hardened his heart from turning unto vowelmovement-io-yeah theory of immersed-to-theory-israel. moreover all the chief of the darkener-server, and the with-mum, transgressed very much after all the abominations of the nations; and polluted the alpha-beit-house of vowelmovement-io-yeah which he had perfected in cast-complete-jerusalem. and vowelmovement-io-yeah theory of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his with-mum, and on his residence place: but they mocked the messengers of theory, and despised his strings, and misused his bringers, until the wrath of vowelmovement-io-yeah arose against his with-mum, till there was no remedy. therefore he brought upon them the king of the as-genies-ksadim, who slew their young men with the sword in the house of their perfected, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into

his hand. and all the items of the alpha-beit-house of theory, great and small, and the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king, and of his princes; all these he brought to mix-wear-out-babylon. and they burnt the alpha-beit-house of theory, and brake down the wall of cast-complete-jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly items thereof. and them that had escaped from the sword carried he away to mix-wear-out-babylon; where they were workers to him and his child-betweeners until the king of the kingdom of split-spread-persia: to fulfil vowelmovement-io-yeah string by the mouth of high-ohyeah-jeremiah, until the land had enjoyed her sevenths: for as long as she lay desolate she kept seventh, to fulfil threescore and ten years. now in the first year of belly-cyrus king of split-spread-persia, that vowelmovement-io-yeah string stringed by the mouth of high-ohyeah-jeremiah might be accomplished, vowelmovement-io-yeah stirred up breath of belly-cyrus king of split-spread-persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith belly-cyrus king of split-spread-persia, all the kingdoms of the land hath vowelmovement-io-yeah theory of namespaces given me; and he hath charged me to build-between him an house in cast-complete-jerusalem, which is in know-hand-judah. who is there among you of all his with-mum? vowelmovement-io-yeah his theory be with him, and let him go up.

small-paul, a worker of yeah-secure-isa use-anointed, called to be a sent-out, separated unto the message of theory, (which he had message-promised afore by his bringers in the perfected writings), concerning his child-betweener yeah-secure-isa use-anointed our vowelmovement-io-yeah, which was did of the seed of dude-dawud according to the flesh-immersed; and declared to be child-betweener of theory with dynamic, according to breath of perfection, by the stand-up from the dead: by whom we have received grace and sending-out, for obedience to the sticking-with nearin all nations, for his name-there nearin whom are ye also the called of yeah-secure-isa use-anointed: to all that be in kraft-rome, beloved of theory, called to be perfects: grace to you and complete from theory our father, and vowelmovement-io-yeah yeah-secure-isa use-anointed. first, i thank my theory through yeah-secure-isa use-anointed for you all, that your sticking-with is spoken of throughout the whole cosmos. for theory is my witness, whom i work for with my breath in the message of his child-betweener that without ceasing i do mention of you always in my prayers; making request, if by any means now at length i might have a prosperous journey by the will of theory to come unto you. for i long to see you, that i may impart unto you some breath, to the finish ye may be established; that is, that i may be comforted together with you by the mutual sticking-with both of you and me. now i would not have you ignorant, brethren, that oftentimes i purposed to come unto you, (but was let hitherto,) that i might have some fruit nearin you also, even as nearin other corpse-nations. i am debtor both to the hellene-greeks, and to the barbarians; both to the wise, and to the unwise. so, as much as in me is, i am ready to declare the message to you that are at kraft-rome also. for i am not ashamed of the message of use-anointed: for it is the dynamic of theory unto securing to into the worldly one that stick withth; to the hand-know-jew first, and also to the hellene-greek. for therein is the being right of theory revealed from sticking-with to sticking-with: as it is written, the right will live by sticking-with. for the wrath of theory is revealed from namespaces against all untheoriness and not being right of men, who hold the truth in not being right; because that which may be known of theory is manifest in them; for theory hath shewed it unto them. for the invisible things of him from the creation of the cosmos are clearly seen, being understood by the things that are did, even his eternal dynamic and theoryhead; so that they are without excuse: because that, when they knew theory, they given weight him not as theory, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. professing themselves to be wise, they became fools, and changed the weight of the uncorruptible theory into an image did like to corruptible man, and to birds, and fourfooted beasts, and creeping things. wherefore theory also gave them up to stainedness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of theory into a lie, and partook and workd the creature more than the creator, who is happy into the worlds. stick-with-amen for this cause theory gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men doing that which is unseemly, and receiving in themselves that recompence of their error which was meet. and even as they did not like to retain theory in their knowledge, theory gave them over to a reprobate mind, to do those things which are not convenient; being filled with all not being right, fornication, visual-toiliness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of theory, despiteful, proud,

raveers, inventors of visual-ra-toil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the crisis-lipping of theory, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. therefore thou art inexcusable, o man, whosoever thou art that criterion-lipst: for wherein thou criterion-lipst another, thou condemnest thyself; for thou that criterion-lipst doest the same things. but we are sure that the crisis-lipping of theory is according to truth against them which commit such things. and thinkest thou this, o man, that criterion-lipst them which do such things, and doest the same, that thou wilt escape the crisis-lipping of theory? or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of theory leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the right crisis-lipping of theory; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for weight and honour and immortality, into the world life: but unto them that are contentious, and do not obey the truth, but obey not being right, indignation and wrath, tribulation and anguish, upon into the worldly self of man that doeth visual-ra-toil, of the hand-know-jew first, and also of the gentile; but weight, honour, and complete, to into the worldly man that doineth good, to the hand-know-jew first, and also to the gentile: for there is no respect of persons with theory. for as many as have missed without drops-of-teaching-torah will also perish without drops-of-teaching-torah and as many as have missed in the drops-of-teaching-torah will be criterion-lipd by the drops-of-teaching-torah (for not the hearers of the drops-of-teaching-torah are right before theory, but the doers of the drops-of-teaching-torah will be rightfied. for when the corpse-nations, which have not the drops-of-teaching-torah do by nature the things contained in the drops-of-teaching-torah these, having not the drops-of-teaching-torah are a drops-of-teaching-torah unto themselves: which shew the doing of the drops-of-teaching-torah written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when theory will criterion-lip the secrets of men by yeah-secure-isa use-anointed according to my message. behold, thou art called a hand-know-jew and restest in the drops-of-teaching-torah and dost thy rave of theory, and knowest his will, and approvest the things that are moving hither and thither, being instructed out of the drops-of-teaching-torah and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the drops-of-teaching-torah thou therefore which teachest another, teachest thou not thyself? thou that declarest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest ideal-bullshit-idols, dost thou commit sacrilege? thou that dost thy rave of the drops-of-teaching-torah through breaking the drops-of-teaching-torah dishonourest thou theory? for the name-there of theory is blasphemed nearin the corpse-nations through you, as it is written. for write-circumcision verily profiteth, if thou keep the drops-of-teaching-torah but if thou be a breaker of the drops-of-teaching-torah thy write-circumcision is did uncircumcision. therefore if the uncircumcision keep the being right of the drops-of-teaching-torah will not his uncircumcision be counted for write-circumcision? and will not uncircumcision which is by nature, if it fulfil the drops-of-teaching-torah criterion-lip thee,

who by the letter and write-circumcision dost transgress the drops-of-teaching-torah for he is not a hand-know-jew which is one outwardly; neither is that write-circumcision, which is outward in the flesh-immersed: but he is a hand-know-jew which is one inwardly; and write-circumcision is that of the heart, in breath, and not in the letter; whose thanks is not of men, but of theory. what advantage then hath the hand-know-jew or what profit is there of write-circumcision? much into the worldly way: chiefly, because that unto them were committed the logic of theory. for what if some did not stick with? will their not-sticking-with do the sticking-with of theory without effect? theory forbid: yea, let theory be true, but into the worldly man a liar; as it is written, that thou mightest be rightified in thy sayings, and mightest overcome when thou art criterion-lipd. but if our not being right commend the being right of theory, what will we say? is theory unrighteous who taketh vengeance? (i speak as a man) theory forbid: for then how will theory criterion-lip the cosmos? for if the truth of theory hath more abounded through my lie unto his weight; why yet am i also criterion-lipd as a misser? and not rather, (as we be slanderously reported, and as some affirm that we say,) let us do visual-ra-toil, that good may come? whose damnation is right. what then? are we better than they? no, in no wise: for we have before proved both hand-know-jews and corpse-nations, that they are all under miss as it is written, there is none right, no, not one: there is none that understandeth, there is none that seeketh after theory. they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. their throat is an open sepulchre; with their languages they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet-genitalia are swift to shed blood: destruction and misery are in their ways: and the way of complete have they not known: there is no fear of theory before their eyes. now we know that what things soever the drops-of-teaching-torah saith, it saith to them who are under the drops-of-teaching-torah that every mouth may be stopped, and all the cosmos may become name-fire before theory. therefore by the deeds of the drops-of-teaching-torah there will no flesh-immersed be rightified in his sight: for by the drops-of-teaching-torah is the knowledge of miss but now the being right of theory without the drops-of-teaching-torah is manifested, being witnessed by the drops-of-teaching-torah and the bringers; even the being right of theory which is by sticking-with of yeah-secure-isa use-anointed unto all and upon all them that stick with: for there is no difference: for all have missed, and come short of the weight of theory; being rightified freely by his grace through the ransom-redemption that is in use-anointed yeah-secure-isa: whom theory hath set forth to be a propitiation through sticking-with in his blood, to declare his being right for the remission of misses that are past, through the forbearance of theory; to declare, i say, at this time his being right: that he might be right, and the rightifier of him which stick with in yeah-secure-isa. where is raving then? it is excluded. by what drops-of-teaching-torah of doings? nay: but by the drops-of-teaching-torah of sticking-with. therefore we conclude that a man is rightified by sticking-with without the deeds of the drops-of-teaching-torah is he the theory of the hand-know-jews only? is he not also of the corpse-nations? yes, of the corpse-nations also: seeing it is one theory, which will rightify the write-circumcision by sticking-with, and uncircumcision through sticking-with. do we then do void the drops-of-teaching-torah through sticking-with? theory forbid: yea, we establish the drops-of-teaching-torah what will we say then that their-wing-organ-ibrahim our father, as pertaining to the flesh-immersed, hath found?

for if their-wing-organ-ibrahim were rightified by doings, he hath whereof to weight; but not before theory. for what saith the writing? their-wing-organ-ibrahim stuck with theory, and it was counted unto him for being right. now to him that doings is the reward not reckoned of grace, but of debt. but to him that doings not, but sticks with him that rightifieth the untheoryly, his sticking-with is counted for being right. even as dude-dawud also describeth the happiness of the man, unto whom theory imputeth being right without doings, saying, happy are they whose seasons are send-forgiven, and whose misses are covered. happy is the man to whom vowel-movement-io-yeah will not impute miss cometh this happiness then upon the write-circumcision only, or upon the uncircumcision also? for we say that sticking-with was reckoned to their-wing-organ-ibrahim for being right. how was it then reckoned? when he was in write-circumcision, or in uncircumcision? not in write-circumcision, but in uncircumcision. and he received the sign of write-circumcision, a seal of the being right of the sticking-with which he had yet being foreskinned: that he might be the father of all them that stick with, though they be not write-circumcised; that being right might be imputed unto them also: and the father of write-circumcision to them who are not of the write-circumcision only, but who also walk in the steps of that sticking-with of our father their-wing-organ-ibrahim, which he had being yet foreskinned. for the message-promise, that he should be the heir of the cosmos, was not to their-wing-organ-ibrahim, or to his seed, through the drops-of-teaching-torah but through the being right of sticking-with. for if they which are of the drops-of-teaching-torah be heirs, sticking-with is did void, and the message-promise did of none effect: because the drops-of-teaching-torah doings wrath: for where no drops-of-teaching-torah is, there is no crime. therefore it is of sticking-with, that it might be by grace; to the finish the message-promise might be sure to all the seed; not to that only which is of the drops-of-teaching-torah but to that also which is of the sticking-with of their-wing-organ-ibrahim; who is the father of us all, (as it is written, i have did thee a father of many nations), before him whom he stuck with, even theory, who quickeneth the dead, and calleth those things which be not as though they were. who against hope stuck with hope, that he might become the father of many nations, according to that which was spoken, so will thy seed be. and being not weak in sticking-with, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of her-immersedness-sara's womb: he staggered not at the message-promise of theory through not-sticking-with; but was strong in sticking-with, giving weight to theory; and being fully persuaded that, what he had message-promised, he was able also to perform. and therefore it was imputed to him for being right. now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it will be imputed, if we stick with on him that raised up yeah-secure-isa our vowel-movement-io-yeah from the dead; who was delivered for our offences, and was raised again for our rightification. therefore being rightified by sticking-with, we have complete with theory through our vowel-movement-io-yeah yeah-secure-isa use-anointed: by whom also we have access by sticking-with into this grace wherein we stand, and rejoice in hope of the weight of theory. and not only so, but we weight in tribulations also: knowing that tribulation doings patience; and patience, experience; and experience, hope: and hope doth not ashamed; because the gravity of theory is shed abroad in our hearts by the perfected breath which is given unto us. for when we were yet without strength, in due time use-anointed died for the untheoryly. for scarcely for a right man will one die:

yet peradventure for a good man some would even dare to die. but theory commendeth his gravity toward us, in that, while we were yet fauters, use-anointed died for us. much more then, being now rightified by his blood, we will be secured from wrath through him. for if, when we were enemies, we were reconciled to theory by the death of his child-betweenner much more, being reconciled, we will be secured by his life. and not only so, but we also joy in theory through our vowelmovement-io-yeah yeah-secure-isa use-anointed, by whom we have now received the out-of. wherefore, as by one man miss entered into the cosmos, and death by miss and so death passed upon all men, for that all have missed: (for until the drops-of-teaching-torah miss was in the cosmos: but miss is not imputed when there is no drops-of-teaching-torah nevertheless death kinged from earth-blood-man-adam to draw-out-mose, even over them that had not missed after the similitude of adam's crime, who is the figure of him that was to come. but not as the offence, so also is the free gift. for if through the offence of one many be dead, much more the grace of theory, and the gift by grace, which is by one man, yeah-secure-isa use-anointed, hath abounded unto many. and not as it was by one that missed, so is the gift: for the crisis-lipping was by one to condemnation, but the free gift is of many offences unto rightification. for if by one man's offence death kinged by one; much more they which receive abundance of grace and of the gift of being right will king in life by one, yeah-secure-isa use-anointed,) therefore as by the offence of one crisis-lipping came upon all men to condemnation; even so by the being right of one the free gift came upon all men unto rightification of life. for as by one man's not-sticking-with many were did fauters, so by the obedience of one will many be did right. moreover the drops-of-teaching-torah entered, that the offence might abound. but where miss abounded, grace did much more abound: that as miss hath kinged unto death, even so might grace king through being right unto into the world life by yeah-secure-isa use-anointed our vowelmovement-io-yeah. what will we say then? will we continue in miss that grace may abound? theory forbid. how will we, that are dead to miss live any longer therein? know ye not, that so many of us as were immersed into yeah-secure-isa use-anointed were immersed into his death? therefore we are buried with him by immersion into death: that like as use-anointed was raised up from the dead by the weight of the father, even so we also should walk in newness of life. for if we have been planted together in the likeness of his death, we will be also in the likeness of his stand-up: knowing this, that our old man is stand-up-crucified with him, that the body of miss might be destroyed, that henceforth we should not work for miss for he that is dead is freed from miss now if we be dead with use-anointed, we stick with that we will also live with him: knowing that use-anointed being raised from the dead dieth no more; death hath no more dominion over him. for in that he died, he died unto miss once: but in that he liveth, he liveth unto theory. likewise reckon ye also yourselves to be dead indeed unto miss but alive unto theory through yeah-secure-isa use-anointed our vowelmovement-io-yeah. let not miss therefore king in your mortal body, that ye should obey it in the lusts thereof. neither yield ye your members as instruments of not being right unto miss but yield yourselves unto theory, as those that are alive from the dead, and your members as instruments of being right unto theory. for miss will not have dominion over you: for ye are not under the drops-of-teaching-torah but under grace. what then? will we miss because we are not under the drops-of-teaching-torah but under grace? theory forbid. know ye not, that to whom ye yield yourselves workers to obey, his workers ye are to whom ye obey; whether of miss unto death, or of

obedience unto being right? but theory be thanked, that ye were the workers of miss but ye have obeyed from the heart that form of teaching which was delivered you. being then did free from miss ye became the workers of being right. i speak after the manner of men because of the infirmity of your flesh-immersed: for as ye have yielded your members workers to staidness and to torment unto torment; even so now yield your members workers to being right unto perfection. for when ye were the workers of miss ye were free from being right. what fruit had ye then in those things whereof ye are now ashamed? for the finish of those things is death. but now being did free from miss and become workers to theory, ye have your fruit unto perfection, and the finish worlds life. for the wages of miss is death; but the gift of theory is into the world life through yeah-secure-isa use-anointed our vowelmovement-io-yeah. know ye not, brethren, (for i speak to them that know the drops-of-teaching-torah how that the drops-of-teaching-torah hath dominion over a man as long as he liveth?) for the woman which hath an man is bound by the drops-of-teaching-torah to her man so long as he liveth; but if the man be dead, she is loosed from the drops-of-teaching-torah of her man. so then if, while her man liveth, she be married to another man, she will be called an baked-adulteress: but if her man be dead, she is free from that drops-of-teaching-torah so that she is no baked-adulteress, though she be married to another man. wherefore, my brethren, ye also are become dead to the drops-of-teaching-torah by the body of use-anointed; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto theory. for when we were in the flesh-immersed, the motions of misses, which were by the drops-of-teaching-torah did doing in our members to bring forth fruit unto death. but now we are delivered from the drops-of-teaching-torah that being dead wherein we were held; that we should work for in newness of breath, and not in the oldness of the letter. what will we say then? is the drops-of-teaching-torah miss theory forbid. nay, i had not known miss but by the drops-of-teaching-torah for i had not known lust, except the drops-of-teaching-torah had said, no covet. but miss taking occasion by the string, wrought in me all manner of concupiscence. for without the drops-of-teaching-torah miss was dead. for i was alive without the drops-of-teaching-torah once: but when the string came, miss revived, and i died. and the string, which was ordained to life, i found to be unto death. for miss taking occasion by the string, deceived me, and by it slew me. wherefore the drops-of-teaching-torah is perfected, and the string perfected, and right, and good. was then that which is good did death unto me? theory forbid. but miss that it might appear miss doing death in me by that which is good; that miss by the string might become exceeding missing. for we know that the drops-of-teaching-torah is breathal: but i am man-like, sold under miss for that which i do i allow not: for what i would, that do i not; but what i hate, that do i. if then i do that which i would not, i consent unto the drops-of-teaching-torah that it is good. now then it is no more i that do it, but miss that house-dwelleth in me. for i know that in me (that is, in my flesh-immersed,) house-dwelleth no good thing: for to will is present with me; but how to perform that which is good i find not. for the good that i would i do not: but the visual-ra-toil which i would not, that i do. now if i do that i would not, it is no more i that do it, but miss that house-dwelleth in me. i find then a drops-of-teaching-torah that, when i would do good, visual-ra-toil is present with me. for i delight in the drops-of-teaching-torah of theory after the inward man: but i see another drops-of-teaching-torah in my members, warring against the drops-of-teaching-torah of my mind, and bringing me into captivity to the

drops-of-teaching-torah of miss which is in my members. o wretched man that i am! who will deliver me from the body of this death? i thank theory through yeah-secure-isa use-anointed our vowelmovement-io-yeah. so then with the mind i myself work for the drops-of-teaching-torah of theory; but with the flesh-immersed the drops-of-teaching-torah of miss there is therefore now no condemnation to them which are in use-anointed yeah-secure-isa, who walk not after the flesh-immersed, but after breath. for the drops-of-teaching-torah of breath of life in use-anointed yeah-secure-isa hath did me free from the drops-of-teaching-torah of miss and death. for what the drops-of-teaching-torah could not do, in that it was weak through the flesh-immersed, theory sending his own child-betweenner in the likeness of missing flesh-immersed, and for miss condemned miss in the flesh-immersed: that the being right of the drops-of-teaching-torah might be fulfilled in us, who walk not after the flesh-immersed, but after breath. for they that are after the flesh-immersed do mind the things of the flesh-immersed; but they that are after breath the things of breath. for to be man-likely minded is death; but to be breathually minded is life and complete. because the man-like mind is enmity against theory: for it is not subject to the drops-of-teaching-torah of theory, neither indeed can be. so then they that are in the flesh-immersed cannot please theory. but ye are not in the flesh-immersed, but in breath, if so be that breath of theory house-dwell in you. now if any man have not breath of use-anointed, he is none of his. and if use-anointed be in you, the body is dead because of miss but breath is life because of being right. but if breath of him that raised up yeah-secure-isa from the dead house-dwell in you, he that raised up use-anointed from the dead will also quicken your mortal bodies by his breath that house-dwellth in you. therefore, brethren, we are debtors, not to the flesh-immersed, to live after the flesh-immersed. for if ye live after the flesh-immersed, ye will die: but if ye through breath do mortify the deeds of the body, ye will live. for as many as are led by breath of theory, they are the child-betweenners of theory. for ye have not received breath of employment again to fear; but ye have received breath of adoption, whereby we cry, abba, father. breath itself beareth witness with our breath, that we are child-betweenners of theory: and if child-betweenners, then heirs; heirs of theory, and joint-heirs with use-anointed; if so be that we suffer with him, that we may be also given weight together. for i reckon that the sufferings of this present time are not worthy to be compared with the weight which will be revealed in us. for the earnest expectation of the creature waiteth for the manifestation of the child-betweenners of theory. for the creature was did subject to wear-out-vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also will be delivered from the employment of corruption into the weight liberty of child-betweenners of theory. for we know that the whole creation groaneth and travaileth in pain together until now. and not only they, but ourselves also, which have the firstfruits of breath, even we ourselves groan within ourselves, waiting for the adoption, to wit, the ransome-redemption of our body. for we are secured by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it. likewise breath also helpeth our infirmities: for we know not what we should pray for as we ought: but breath itself doth intercession for us with groanings which cannot be uttered. and he that searcheth the hearts knoweth what is the mind of breath, because he doth intercession for the perfects according to the will of theory. and we know that all things doing together for good to them that gravity theory, to them who are the called according to his pur-

pose. for whom he did foreknow, he also did predestinate to be conformed to the image of his child-betweenner that he might be the firstborn nearin many brethren. more-over whom he did predestinate, them he also called: and whom he called, them he also rightified: and whom he rightified, them he also given weight. what will we then say to these things? if theory be for us, who can be against us? he that spared not his own child-betweenner but delivered him up for us all, how will he not with him also freely give us all things? who will lay any thing to the charge of theory's elect? it is theory that rightifieth. who is he that condemneth? it is use-anointed that died, yea rather, that is risen again, who is even at the right hand of theory, who also doth intercession for us. who will separate us from the gravity of use-anointed? will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. nay, in all these things we are more than conquerors through him that gravityd us. for i am persuaded, that neither death, nor life, nor messengers, nor principalities, nor dynamics, nor things present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from the gravity of theory, which is in use-anointed yeah-secure-isa our vowelmovement-io-yeah. i say the truth in use-anointed, i lie not, my conscience also bearing me witness in the perfected breath, that i have great heaviness and continual sorrow in my heart. for i could wish that myself were up-theme from use-anointed for my brethren, my kinsmen according to the flesh-immersed: who are immersed-to-theory-immersed-to-theory-israelites; to whom pertaineth the adoption, and the weight, and the covenants, and the giving of the drops-of-teaching-torah and the work of theory, and the message-promises; whose are the fathers, and of whom as concerning the flesh-immersed use-anointed came, who is over all, theory happy into the worlds. stick-with-amen not as though the string of theory hath taken none effect. for they are not all immersed-to-theory-israel, which are of immersed-to-theory-israel: neither, because they are the seed of their-wing-organ-ibrahim, are they all child-betweenners: but, in laugh-ishaq will thy seed be called. that is, they which are child-betweenners of the flesh-immersed, these are not child-betweenners of theory: but child-betweenners of the message-promise are counted for the seed. for this is the string of message-promise, at this time will i come, and her-immersedness-sara will have a child-betweenner and not only this; but when stall-rebecca also had bright-conceived by one, even by our father laugh-ishaq; (for child-betweenners being not yet born, neither having done any good or visual-ra-toil, that the purpose of theory according to election might stand, not of doings, but of him that calleth;) it was said unto her, the elder will work for the younger. as it is written, heel-topple-yakub have i gravityd, but do-esau have i hated. what will we say then? is there not being right with theory? theory forbid. for he saith to draw-out-mose, i will have wombings on whom i will have wombings, and i will have compassion on whom i will have compassion. so then it is not of him that willet, nor of him that runneth, but of theory that sheweth wombings. for the writing saith unto big-house-firawn even for this same purpose have i raised thee up, that i might shew my dynamic in thee, and that my name-there might be declared throughout all the land. therefore hath he wombings on whom he will have wombings, and whom he will he hardeneth. thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will? nay but, o man, who art thou that repliest against theory? will the thing formed say to him that formed it, why hast thou did me thus? hath not the potter dynamic over the clay, of the same lump to do one item unto honour, and

another unto dishonour? what if theory, willing to shew his wrath, and to do his dynamic known, endured with much longsuffering the items of wrath fitted to destruction: and that he might do known the riches of his weight on the items of wombings, which he had afore prepared unto weight, even us, whom he hath called, not of the hand-know-jews only, but also of the corpse-nations? as he saith also in osee, i will call them my people, which were not my people; and her beloved, which was not beloved. and it will come to pass, that in the place where it was said unto them, ye are not my people; there will they be called child-betweeners of the living theory. secure-yeah-jesaiah also crieth concerning immersed-to-theory-israel, though the number of child-betweeners of immersed-to-theory-israel be as the sand of the sea, a remnant will be secured: for he will finish the doing, and cut it short in being right: because a short doing will vowelmovement-io-yeah do upon the land. and as secure-yeah-jesaiah said before, except vowelmovement-io-yeah of troops-sabaoth had left us a seed, we had been as splint-blood-sodoma, and been did like unto sheaves-gomorra. what will we say then? that the corpse-nations, which followed not after being right, have attained to being right, even the being right which is of sticking-with. but immersed-to-theory-israel, which followed after the drops-of-teaching-torah of being right, hath not attained to the drops-of-teaching-torah of being right. wherefore? because they sought it not by sticking-with, but as it were by the doings of the drops-of-teaching-torah for they stumbled at that stumblingstone; as it is written, behold, i lay in mark-zionsion a stumblingstone and rock of offence: and whosoever sticks with him will not be ashamed. brethren, my heart's desire and prayer to theory for immersed-to-theory-israel is, that they might be secured. for i bear them record that they have a zeal of theory, but not according to knowledge. for they being ignorant of theory's being right, and going about to establish their own being right, have not gave hand under the being right of theory. for use-anointed is the finish of the drops-of-teaching-torah for being right to into the worldly one that stick with. for draw-out-mose describeth the being right which is of the drops-of-teaching-torah that the man which doeth those things will live by them. but the being right which is of sticking-with speaketh on this wise, say not in thine heart, who will ascend into namespaces (that is, to bring use-anointed down from above): or, who will descend into the deep? (that is, to bring up use-anointed again from the dead.) but what saith it? the string is nigh thee, in thy mouth, and in thy heart: that is, the string of sticking-with, which we declare; that if thou wilt confess with thy mouth vowelmovement-io-yeah yeah-secure-isa, and will stick with thine heart that theory hath raised him from the dead, thou wilt be secured. for with the heart man stick with unto being right; and with the mouth confession is did unto securing. for the writing saith, whosoever sticks with him will not be ashamed. for there is no difference between the hand-know-jew and the hellene-greek: for the same vowelmovement-io-yeah over all is rich unto all that call upon him. for whosoever will call upon the name-there of vowelmovement-io-yeah will be secured. how then will they call on him in whom they have not stuck with? and how will they stick with him of whom they have not heard? and how will they hear without a declareer? and how will they declare, except they be sent? as it is written, how beautiful are the feet-genitalia of them that declare the message of complete, and bring glad tidings of good things! but they have not all obeyed the message. for secure-yeah-jesaiah saith, vowelmovement-io-yeah, who hath stuck with our report? so then sticking-with cometh by hearing, and hearing by the string of theory. but i say, have they not heard? yes verily, their sound went into all the land, and

their strings for into the worlds of the inhabited world. but i say, did not immersed-to-theory-israel know? first draw-out-mose saith, i will provoke you to jealousy by them that are no people, and by a foolish nation i will anger you. but secure-yeah-jesaiah is very bold, and saith, i was found of them that sought me not; i was did manifest unto them that asked not after me. but to immersed-to-theory-israel he saith, all day long i have stretched forth my hands unto a disobedient and gainsaying people. i say then, hath theory cast away his people? theory forbid. for i also am an immersed-to-theory-immersed-to-theory-israelite, of the seed of their-wing-organ-ibrahim, of the branch of righthand-child-benjamin. theory hath not cast away his people which he foreknew. wot ye not what the writing saith of my-theory-elias how he doth intercession to theory against immersed-to-theory-israel saying, vowelmovement-io-yeah, they have killed thy bringers, and digged down thine butcher-places; and i am left alone, and they seek my life. but what saith the answer of theory unto him? i have reserved to myself seven thousand men, who have not bowed the knee to the image of possess-goods-lord even so then at this present time also there is a remnant according to the election of grace. and if by grace, then is it no more of doings: otherwise grace is no more grace. but if it be of doings, then it is no more grace: otherwise doing is no more doing. what then? immersed-to-theory-israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (according as it is written, theory hath given them breath of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. and dude-dawud saith, let their table be did a snare, and a trap, and a stumblingblock, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back away. i say then, have they stumbled that they should fall? theory forbid: but rather through their fall securing is come unto the corpse-nations, for to provoke them to jealousy. now if the fall of them be the riches of the cosmos, and the diminishing of them the riches of the corpse-nations; how much more their fullness? for i speak to you corpse-nations, inasmuch as i am the sent-out of the corpse-nations, i magnify mine office: if by any means i may provoke to emulation them which are my flesh-immersed, and might except some of them. for if the casting away of them be the out-of-towning of the cosmos, what will the receiving of them be, but life from the dead? for if the first-fruit be perfected, the lump is also perfected: and if the root be perfected, so are the branches. and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in nerein them, and with them partakest of the root and fatness of the olive tree; rave not against the branches. but if thou rave, thou bearest not the root, but the root thee. thou wilt say then, the branches were broken off, that i might be grafted in. well; because of not-sticking-with they were broken off, and thou standest by sticking-with. be not highminded, but fear: for if theory spared not the natural branches, take heed lest he also spare not thee. behold therefore the goodness and severity of theory: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also will be cut off. and they also, if they abide not still in not-sticking-with, will be grafted in: for theory is able to graft them in again. for if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more will these, which be the natural branches, be grafted into their own olive tree? for i would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to immersed-to-theory-israel, until the fullness of the corpse-nations be come in. and so all immersed-to-theory-israel

will be secured: as it is written, there will come out of zenith-sion the deliverer, and will turn away untheoryliness from heel-topple-yakub: for this is my covenant unto them, when i will take away their misses. as concerning the message, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. for the gifts and calling of theory are without repentance. for as ye in times past have not stuck with theory, yet have now obtained wombings through their not-sticking-with: even so have these also now not stuck with, that through your wombings they also may obtain wombings. for theory hath concluded them all in not-sticking-with, that he might have wombings upon all. o the depth of the riches both of the wisdom and knowledge of theory! how unsearchable are his crisis-lippings, and his ways past finding out! for who hath known the mind of vowelmovement-io-yeah? or who hath been his counsellor? or who hath first given to him, and it will be recompensed unto him again? for of him, and through him, and to him, are all things: to whom be weight into the worlds. stick-with-amen i beseech you therefore, brethren, by the mercies of theory, that ye present your bodies a living butcher, perfected, acceptable unto theory, which is your reasonable work. and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and impeccable, will of theory. for i say, through the grace given unto me, to into the worldly man that is nerein you, not to think of himself more highly than he ought to think; but to think soberly, according as theory hath dealt to into the worldly man the measure of sticking-with. for as we have many members in one body, and all members have not the same office: so we, being many, are one body in use-anointed, and every one members one of another. having then gifts differing according to the grace that is given to us, whether bring, let us bring according to the proportion of sticking-with; or immerse, let us wait on our immersing: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth wombings, with cheerfulness. let gravity be without dissimulation. abhor that which is visual-toil; cleave to that which is good. be kindly affectioned one to another with brotherly gravity; in honour preferring one another; not sluttish in business; fervent in breath; serving vowelmovement-io-yeah; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of perfects; given to hospitality. knee-pool them which persecute you: knee-pool, and curse not. rejoice with them that do rejoice, and weep with them that weep. be of the same mind one toward another. mind not high things, but condescend to men of low estate. be not wise in your own conceits. recompense to no man visual-ra-toil for visual-ra-toil. provide things honest in the sight of all men. if it be possible, as much as lieth in you, live completely with all men. dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; i will repay, saith vowelmovement-io-yeah. therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou wilt heap coals of fire on his head. be not overcome of visual-ra-toil, but overcome visual-ra-toil with good. let every self be subject unto the higher dynamics. for there is no dynamic but of theory: the dynamics that be are ordained of theory. whosoever therefore resisteth the dynamic, resisteth the ordinance of theory: and they that resist will receive to themselves damnation. for governors are not a terror to good doings, but to the visual-ra-toil. wilt thou then not be afraid of the dynamic? do that which is good, and thou wilt have thanks of the same: for he is the immerse of theory to thee for good. but if thou do that which is visual-ra-toil, be afraid; for he beareth not the sword in vain: for he is the

immerse of theory, a revenger to execute wrath upon him that doeth visual-ra-toil. wherefore ye must needs be subject, not only for wrath, but also for conscience sake. for for this cause pay ye tribute also: for they are theory's immerses, attending continually upon this very thing. render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. owe no man any thing, but to gravity one another: for he that gravityth another hath fulfilled the drops-of-teaching-torah for this, no commit adultery, no kill, no steal, no bear false witness, no covet; and if there be any other string, it is briefly comprehended in this saying, namely, thou wilt gravity thy neighbour as thyself. gravity doingth no ill to his neighbour: therefore gravity is the fulfilling of the drops-of-teaching-torah and that, knowing the time, that now it is high time to awake out of sleep: for now is our securing nearer than when we stuck with. the night is far spent, the day is at hand: let us therefore cast off the doings of darkness, and let us put on the armour of light. let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. but put ye on vowelmovement-io-yeah yeah-secure-isa use-anointed, and do not provision for the flesh-immersed, to fulfil the lusts thereof. him that is weak in the sticking-with receive ye, but not to doubtful disputations. for one stick withth that he may eat all things: another, who is weak, eateth herbs. let not him that eateth despise him that eateth not; and let not him which eateth not criterion-lip him that eateth: for theory hath received him. who art thou that criterion-lipst another man's worker? to his own master he standeth or falleth. yea, he will be holden up: for theory is able to do him stand. one man esteemeth one day above another: another esteemeth every day alike. let every man be fully persuaded in his own mind. he that regardeth the day, regardeth it unto vowelmovement-io-yeah; and he that regardeth not the day, to vowelmovement-io-yeah he doth not regard it. he that eateth, eateth to vowelmovement-io-yeah, for he giveth theory thanks; and he that eateth not, to vowelmovement-io-yeah he eateth not, and giveth theory thanks. for none of us liveth to himself, and no man dieth to himself. for whether we live, we live unto vowelmovement-io-yeah; and whether we die, we die unto vowelmovement-io-yeah: whether we live therefore, or die, we are vowelmovement-io-yeah's. for to this finish use-anointed both died, and rose, and revived, that he might be vowelmovement-io-yeah both of the dead and living. but why dost thou criterion-lip thy brother? or why dost thou set at nought thy brother? for we will all stand before the crisis-lipping seat of use-anointed. for it is written, as i live, saith vowelmovement-io-yeah, every knee will bow to me, and every language-tongue will confess to theory. so then every one of us will give account of himself to theory. let us not therefore criterion-lip one another any more: but criterion-lip this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. i know, and am persuaded by vowelmovement-io-yeah yeah-secure-isa, that there is nothing stained of itself: but to him that esteemeth any thing to be stained, to him it is stained. but if thy brother be grieved with thy meat, now walkest thou not charitably. destroy not him with thy meat, for whom use-anointed died. let not then your good be visual-ra-toil spoken of: for the kingdom of theory is not meat and drink; but being right, and complete, and joy in the perfected breath. for he that in these things workth use-anointed is acceptable to theory, and approved of men. let us therefore follow after the things which do for complete, and things wherewith one may edify another. for meat destroy not the doing of theory. all things indeed are top-bright; but it is visual-ra-toil for that man who eateth with offence. it is good neither

to eat flesh-immersed, nor to drink wine, nor any thing whereby thy brother stumbleth, or is scanded, or is did weak. hast thou sticking-with? have it to thyself before theory. happy is he that condemneth not himself in that thing which he alloweth. and he that doubteth is cris-damned if he eat, because he eateth not of sticking-with: for whatsoever is not of sticking-with is miss we then that are strong ought to bear the infirmities of the weak, and not to please ourselves. let into the worldly one of us please his neighbour for his good to edification. for even use-anointed pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me. for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the writings might have hope. now the theory of patience and consolation grant you to be likened one toward another according to use-anointed yeah-secure-isa: that ye may with one mind and one mouth weigh theory, even the father of our vowelmovement-io-yeah yeah-secure-isa use-anointed. wherefore receive ye one another, as use-anointed also received us to the weight of theory. now i say that yeah-secure-isa use-anointed was an immerse of the write-circumcision for the truth of theory, to confirm the message-promises did unto the fathers: and that the corpse-nations might weigh theory for his wombings; as it is written, for this cause i will confess to thee nearin the corpse-nations, and sing unto thy name-there and again he saith, rejoice, ye corpse-nations, with his people. and again, thanks vowelmovement-io-yeah, all ye corpse-nations; and laud him, all ye people. and again, secure-yeah-jesaiah saith, there will be a root of secure-jesse, and he that will rise to king over the corpse-nations; in him will the corpse-nations trust. now the theory of hope fill you with all joy and complete in believing, that ye may abound in hope, through the dynamic of the perfected breath. and i myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. nevertheless, brethren, i have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of theory, that i should be the immerse of yeah-secure-isa use-anointed to the corpse-nations, immerseing the message of theory, that the nearin up of the corpse-nations might be acceptable, being perfected by the perfected breath. i have therefore whereof i may weight through yeah-secure-isa use-anointed in those things which pertain to theory. for i will not dare to speak of any of those things which use-anointed hath not wrought by me, to do the corpse-nations obedient, by string and deed, through mighty signs and wonders, by the dynamic of breath of theory; so that from cast-complete-jerusalem, and rolling unto kept-out-roll-illyricum, i have fully declared the message of use-anointed. yea, so have i strived to declare the message, not where use-anointed was named, lest i should build-between upon another man's foundation: but as it is written, to whom he was not spoken of, they will see: and they that have not heard will understand. for which cause also i have been much hindered from coming to you. but now having no more place in these parts, and having a great desire these many years to come unto you; whensoever i take my journey into edge-spain, i will come to you: for i trust to see you in my journey, and to be brought on my way thitherward by you, if first i be somewhat filled with your company. but now i go unto cast-complete-jerusalem to immerse unto the perfects. for it hath pleased them of tall-macedonia and sorrow-achaea to do a certain contribution for the poor perfects which are at cast-complete-jerusalem. it hath pleased them verily; and their debtors they are. for if the corpse-nations have been did partakers of their breathal things, their duty is also to immerse unto them in man-like things. when

therefore i have performed this, and have sealed to them this fruit, i will come by you into edge-spain. and i am sure that, when i come unto you, i will come in the fullness of the knee-pooling of the message of use-anointed. now i beseech you, brethren, for vowelmovement-io-yeah yeah-secure-isa use-anointed's sake, and for the gravity of breath, that ye strive together with me in your prayers to theory for me; that i may be delivered from them that do not stick with hand-know-judaea; and that my work which i have for cast-complete-jerusalem may be accepted of the perfects; that i may come unto you with joy by the will of theory, and may with you be refreshed. now the theory of complete be with you all. stick-with-amen i commend unto you bright-phebe our sister, which is a worker of the called-out which is at hand-cenchrea: that ye receive her in vowelmovement-io-yeah, as becometh perfects, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. greet earlier-times-priscilla and eagle-aquila my helpers in use-anointed yeah-secure-isa: who have for my life laid down their own necks: unto whom not only i give thanks, but also all the called-outs of the corpse-nations. likewise greet the called-out that is in their house. salute my well-beloved applaud-epaenetus, who is the firstfruits of sorrow-achaea unto use-anointed. greet bitter-merry-miriam, who bestowed much labour on us. salute man-victory-andronicus and young-junia, my kinsmen, and my fellow-prisoners, who are of note nearin the sent-outs, who also were in use-anointed before me. greet much-amplias my beloved in vowelmovement-io-yeah. salute urbane, our helper in use-anointed, and ear-of-grain-stachys my beloved. salute call-appelles approved in use-anointed. salute them which are of best-intention-aristobulus' household. salute little-fugitive-freeman-herodion my kinsman. greet them that be of the household of stiff-numb-narcissus, which are in vowelmovement-io-yeah. salute pleasurable-tryphena and pleasurable-tryphosa, who labour in vowelmovement-io-yeah. salute the beloved split-persis, which laboured much in vowelmovement-io-yeah. salute red-rufus chosen in vowelmovement-io-yeah, and his mother and mine. salute uncritical-asyncritus, flame-phlegon, interpret-hermas, father-life-patrobas, support-hermes, and the brethren which are with them. salute love-word-philologus, and tender-hair-down-julia, sea-snail-nereus, and his sister, and sky-olympas, and all the perfects which are with them. salute one another with an perfected kiss. the called-outs of use-anointed salute you. now i beseech you, brethren, hammer-polite-mark them which cause divisions and offences contrary to the teaching which ye have learned; and avoid them. for they that are such work for not our vowelmovement-io-yeah yeah-secure-isa use-anointed, but their own belly; and by good strings and fair speeches deceive the hearts of the simple. for your obedience is come abroad unto all men. i am glad therefore on your behalf: but yet i would have you wise unto that which is good, and simple concerning visual-ra-toil. and the theory of complete will bruise accuse-shaitan under your feet-genitalia shortly. the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed be with you. stick-with-amen honor-theory-timotheus my do-ingfellow, and light-lucius, and heal-yeah-secure-jason, and secure-father-sosipater, my kinsmen, salute you. i third-tertius, who wrote this letter, salute you in vowelmovement-io-yeah. land-gaius mine troop, and of the whole called-out, saluteth you. lovely-erastus the chamberlain of the city saluteth you, and four-quartus a brother. the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed be with you all. stick-with-amen now to him that is of dynamic to stablish you according to my message, and the declaring of yeah-secure-isa use-anointed,

according to the revelation of the mystery, which was kept secret since the world began, but now is did manifest, and by the writings of the bringers, according to the string of the worlds theory, did known to all nations for the obedience of sticking-with: to theory only wise, be weight through yeah-secure-isa use-anointed into the worlds. stick-with-amen

small-paul called to be an sent-out of yeah-secure-isa use-anointed through the will of theory, and secure-strength-sosthenes our brother, unto the called-out of theory which is at peak-corinth, to them that are perfected in use-anointed yeah-secure-isa, called to be perfects, with all that in every place call upon the name-there of yeah-secure-isa use-anointed our vowelmovement-io-yeah, both their's and our's: grace be unto you, and complete, from theory our father, and from vowelmovement-io-yeah yeah-secure-isa use-anointed. i thank my theory always on your behalf, for the grace of theory which is given you by yeah-secure-isa use-anointed; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the witness of use-anointed was confirmed in you: so that ye come behind in no gift; waiting for the coming of our vowelmovement-io-yeah yeah-secure-isa use-anointed: who will also confirm you for ever, that ye may be blameless in the day of our vowelmovement-io-yeah yeah-secure-isa use-anointed. theory is sticking-withful, by whom ye were called unto the fellowship of his child-between-yeah-secure-isa use-anointed our vowelmovement-io-yeah. now i beseech you, brethren, by the name-there of our vowelmovement-io-yeah yeah-secure-isa use-anointed, that ye all speak the same thing, and that there be no divisions nearin you; but that ye be impeccably joined together in the same mind and in the same discernment. for it hath been declared unto me of you, my brethren, by them which are of the house of bloom-chloe, that there are contentions nearin you. now this i say, that every one of you saith, i am of small-paul; and i of destroy-apollo; and i of stone-cephas; and i of use-anointed. is use-anointed divided? was small-paul stand-up-crucified for you? or were ye immersed in the name-there of small-paul? i thank theory that i immersed none of you, but curly-hair-crispus and land-gaius; lest any should say that i had immersed in mine own name-there and i immersed also the household of crown-stephanas: besides, i know not whether i immersed any other. for use-anointed sent me not to immerse, but to declare the message: not with wisdom of strings, lest the stand-cross of use-anointed should be did of none effect. for the declareing of the stand-cross is to them that perish foolishness; but unto us which are secured it is the dynamic of theory. for it is written, i will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. where is the wise? where is the story-writer? where is the disputer of this cosmos? hath not theory did foolish the wisdom of this cosmos? for after that in the wisdom of theory the cosmos by wisdom knew not theory, it was good in the eyes of theory by the foolishness of declareing to except them that stick with. for the hand-know-jews require a sign, and the hellene-greeks seek after wisdom: but we declare use-anointed stand-up-crucified, unto the hand-know-jews a stumblingblock, and unto the hellene-greeks foolishness; but unto them which are called, both hand-know-jews and hellene-greeks, use-anointed the dynamic of theory, and the wisdom of theory. because the foolishness of theory is wiser than men; and the weakness of theory is stronger than men. for ye see your calling, brethren, how that not many wise men after the flesh-immersed, not many mighty, not many noble, are called: but theory hath chosen the foolish things of the cosmos to confound the wise; and theory hath chosen the weak things of the cosmos to confound the things which are mighty; and base things of the cosmos, and things which are despised, hath theory chosen, yea, and things which are not, to bring to nought things that are: that no flesh-immersed should weight in his presence, but of him are ye in use-anointed yeah-secure-isa, who of theory is did unto us wisdom, and being right, and perfection, and ransom-redemption: that, according as it is written, he

that boasts, let him boast in vowelmovement-io-yeah. and i, brethren, when i came to you, came not with excellency of speech or of wisdom, declaring unto you the witness of theory. for i determined not to know any thing nearin you, except yeah-secure-isa use-anointed, and him stand-up-crucified. and i was with you in weakness, and in fear, and in much trembling. and my speech and my declareing was not with enticing strings of man's wisdom, but in demonstration of breath and of dynamic: that your sticking-with should not stand in the wisdom of men, but in the dynamic of theory. howbeit we speak wisdom nearin them that are impeccable: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of theory in a mystery, even the hidden wisdom, which theory ordained before the world unto our weight: which none of the princes of this world knew: for had they known it, they would not have stand-up-crucified vowelmovement-io-yeah of weight. but as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which theory hath prepared for them that gravity him. but theory hath revealed them unto us by his breath: for breath searcheth all things, yea, the deep things of theory. for what man knoweth the things of a man, except breath of man which is in him? even so the things of theory knoweth no man, but breath of theory. now we have received, not breath of the cosmos, but breath which is of theory; that we might know the things that are freely given to us of theory. which things also we speak, not in the strings which man's wisdom teacheth, but which the perfected breath teacheth; comparing breathual things with breathual. but the natural man receiveth not the things of breath of theory: for they are foolishness unto him: neither can he know them, because they are breathually discerned. but he that is breathual criterion-lipth all things, yet he himself is criterion-lipd of no man. for who hath known the mind of vowelmovement-io-yeah, that he may instruct him? but we have the mind of use-anointed. and i, brethren, could not speak unto you as unto breathual, but as unto man-like, even as unto babes in use-anointed. i have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. for ye are yet man-like: for whereas there is nearin you envying, and strife, and divisions, are ye not man-like, and walk as men? for while one saith, i am of small-paul; and another, i am of destroy-apollo; are ye not man-like? who then is small-paul, and who is destroy-apollo, but immerses by whom ye stuck with, even as vowelmovement-io-yeah gave to every man? i have planted, destroy-apollo watered; but theory gave the increase. so then neither is he that planteth any thing, neither he that watereth; but theory that giveth the increase. now he that planteth and he that watereth are one: and into the worldly man will receive his own reward according to his own labour. for we are labourers together with theory: ye are theory's manry, ye are theory's build-betweening. according to the grace of theory which is given unto me, as a wise masterbuilder, i have laid the foundation, and another build-betweeneth thereon. but let every man take heed how he build-betweeneth thereupon. for other foundation can no man lay than that is laid, which is yeah-secure-isa use-anointed. now if any man build-between upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's doing will be did manifest: for the day will declare it, because it will be revealed by fire; and the fire will try every man's doing of what sort it is. if any man's doing abide which he hath built-between thereupon, he will receive a reward. if any man's doing will be burned, he will suffer loss: but he himself will be secured; yet so as by fire. know ye not that ye are the temple of theory, and that breath of theory house-dwelleth in you? if any man cease the temple

of theory, him will theory destroy; for the temple of theory is perfected, which temple ye are. let no man deceive himself. if any man nerein you seemeth to be wise in this world, let him become a fool, that he may be wise. for the wisdom of this cosmos is foolishness with theory. for it is written, he taketh the wise in their own craftiness. and again, vowelmovement-io-yeah knoweth the thoughts of the wise, that they are vain. therefore let no man weight in men. for all things are your's; whether small-paul, or destroy-apollo, or stone-cephas, or the cosmos, or life, or death, or things present, or things to come; all are your's; and ye are use-anointed's; and use-anointed is theory's. let a man so account of us, as of the immerses of use-anointed, and stewards of the mysteries of theory. moreover it is required in stewards, that a man be found sticking-withful. but with me it is a very small thing that i should be criterion-lip of you, or of man's crisis-lipping yea, i criterion-lip not mine own self. for i know nothing by myself; yet am i not hereby rightified: but he that criterion-lipth me is vowelmovement-io-yeah. therefore criterion-lip nothing before the time, until vowelmovement-io-yeah come, who both will bring to light the hidden things of darkness, and will do manifest the counsels of the hearts: and then will every man have thanks of theory. and these things, brethren, i have in a figure transferred to myself and to destroy-apollo for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. for who doth thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou weight, as if thou hadst not received it? now ye are full, now ye are rich, ye have kinged as kings without us: and i would to theory ye did king, that we also might king with you. for i think that theory hath set forth us the sent-outs last, as it were appointed to death: for we are did a spectacle unto the cosmos, and to messengers, and to men. we are fools for use-anointed's sake, but ye are wise in use-anointed; we are weak, but ye are strong; ye are honourable, but we are despised. even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain house-dwellingplace; and labour, doing with our own hands: being reviled, we knee-pool; being persecuted, we suffer it: being defamed, we intreat: we are did as the filth of the cosmos, and are the offscouring of all things unto this day. i write not these things to shame you, but as my beloved child-betweeners i warn you. for though ye have ten thousand instructors in use-anointed, yet have ye not many fathers: for in use-anointed yeah-secure-isa i have begotten you through the message. wherefore i beseech you, be ye followers of me. for this cause have i sent unto you honor-theory-timotheus, who is my beloved child-betweener and sticking with vowelmovement-io-yeah, who will bring you into remembrance of my ways which be in use-anointed, as i teach into the worldly where in into the worldly called-out. now some are puffed up, as though i would not come to you. but i will come to you shortly, if vowelmovement-io-yeah will, and will know, not the speech of them which are puffed up, but the dynamic. for the kingdom of theory is not in string, but in dynamic. what will ye? will i come unto you with a rod, or in gravity, and in breath of meekness? it is reported upstartingly that there is fornication nerein you, and such fornication as is not so much as named nerein the corpse-nations, that one should have his father's woman. and ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from nerein you. for i verily, as absent in body, but present in breath, have criterion-lipd already, as though i were present, concerning him that hath so done this deed, in the name-there of our vowelmovement-io-yeah yeah-secure-isa use-anointed, when ye are added together, and

my breath, with the dynamic of our vowelmovement-io-yeah yeah-secure-isa use-anointed, to deliver such one unto accuse-shaitan for the destruction of the flesh-immersed, that breath may be secured in the day of vowelmovement-io-yeah yeah-secure-isa. your weighting is not good. know ye not that a little leaven leaveneth the whole lump? brighten out therefore the old leaven, that ye may be a new lump, as ye are unleavened. for even use-anointed our stopskip is butcherd for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and visual-toilness; but with the lit-mazat of sincerity and truth. i wrote unto you in an letter not to company with fornicators: yet not altogether with the fornicators of this cosmos, or with the covetous, or extortioners, or with ideal-image-idolaters; for then must ye needs go out of the cosmos. but now i have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an ideal-image-idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. for what have i to do to criterion-lip them also that are without? do not ye criterion-lip them that are within? but them that are without theory criterion-lipth. therefore put away from nerein yourselves that visual-toil person. dare any of you, having a matter against another, go to drops-of-teaching-torah before the unjust, and not before the perfects? do ye not know that the perfects will criterion-lip the cosmos? and if the cosmos will be criterion-lipd by you, are ye unworthy to criterion-lip the smallest matters? know ye not that we will criterion-lip messengers? how much more things that pertain to this life? if then ye have crisis-lippings of things pertaining to this life, set them to criterion-lip who are least esteemed in the called-out. i speak to your shame. is it so, that there is not a wise man nerein you? no, not one that will be able to criterion-lip between his brethren? but brother goeth to drops-of-teaching-torah with brother, and that before the not-sticking-with. now therefore there is utterly a fault nerein you, because ye go to drops-of-teaching-torah one with another. why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? nay, ye do wrong, and defraud, and that your brethren. know ye not that the unrighteous will not inherit the kingdom of theory? be not deceived: neither fornicators, nor ideal-image-idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of theory. and such were some of you: but ye are washed, but ye are perfected, but ye are rightified in the name-there of vowelmovement-io-yeah yeah-secure-isa, and by breath of our theory. all things are allowed unto me, but all things are not expedient: all things are allowed for me, but i will not be brought under the dynamic of any. meats for the belly, and the belly for meats: but theory will destroy both it and them. now the body is not for fornication, but for vowelmovement-io-yeah; and vowelmovement-io-yeah for the body. and theory hath both raised up vowelmovement-io-yeah, and will also raise up us by his own dynamic. know ye not that your bodies are the members of use-anointed? will i then take the members of use-anointed, and do them the members of an feed-harlut? theory forbid. what? know ye not that he which is joined to an feed-harlut is one body? for two, saith he, will be one flesh-immersed. but he that is joined unto vowelmovement-io-yeah is one breath. flee fornication. into the worldly miss that a man doeth is without the body; but he that committeth fornication misses against his own body. what? know ye not that your body is the temple of the perfected breath which is in you, which ye have of theory, and ye are not your own? for ye are bought with a price: therefore weigh theory in your body, and in your breath, which are theory's. now concerning the things whereof ye wrote

unto me: it is good for a man not to touch a woman. not to the worldthless, to avoid fornication, let into the worldly man have his own woman, and let into the worldly woman have her own man. let the man render unto the woman due benevolence: and likewise also the woman unto the man. the woman hath not charge of her own body, but the man: and likewise also the man hath not charge of his own body, but the woman. defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that accuse-shaitan tempt you not for your incontinency. but i speak this by permission, and not of string. for i would that all men were even as i myself. but into the worldly man hath his proper gift of theory, one after this manner, and another after that. i say therefore to the unmarried and widows, it is good for them if they abide even as i. but if they cannot contain, let them marry: for it is better to marry than to burn. and unto the married i say to, yet not i, but vowelmovement-io-yeah, let not the woman depart from her man: but and if she depart, let her remain unmarried or be reconciled to her man: and let not the man put away his woman. but to the rest speak i, not vowelmovement-io-yeah: if any brother hath a woman that stick withth not, and she be pleased to house-dwell with him, let him not put her away. and the woman which hath an man that stick withth not, and if he be pleased to house-dwell with her, let her not leave him. for the unbelieving man is perfected by the woman, and the unbelieving woman is perfected by the man: else were your child-betweeners stained; but now are they perfected. but if the unbelieving depart, let him depart. a brother or a sister is not under employment in such cases: but theory hath called us to complete. for what knowest thou, o woman, whether thou wilt except thy man? or how knowest thou, o man, whether thou wilt except thy woman? but as theory hath distributed to into the worldly man, as vowelmovement-io-yeah hath called into the worldly one, so let him walk. and so ordain i in all called-outs. is any man called being write-circumcised? let him not become foreskinned. is any called in uncircumcision? let him not be write-circumcised. write-circumcision is nothing, and uncircumcision is nothing, but the keeping of the strings of theory. let every man abide in the same calling wherein he was called. art thou called being a worker? care not for it: but if thou mayest be did free, use it rather. for he that is called in vowelmovement-io-yeah, being a worker, is vowelmovement-io-yeah's freeman: likewise also he that is called, being free, is use-anointed's worker. ye are bought with a price; be not ye the workers of men. brethren, let every man, wherein he is called, therein abide with theory. now concerning virgins i have no string of vowelmovement-io-yeah: yet i give my crisis-lipping as one that hath obtained wombings of vowelmovement-io-yeah to be sticking-withful. i suppose therefore that this is good for the present distress, i say, that it is good for a man so to be. art thou bound unto a woman? seek not to be loosed. art thou loosed from a woman? seek not a woman. but and if thou marry, thou hast not missed; and if a virgin marry, she hath not missed. nevertheless such will have trouble in the flesh-immersed: but i spare you. but this i say, brethren, the time is short: it remaineth, that both they that have women be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this cosmos, as not abusing it: for the fashion of this cosmos passeth away. but i would have you without carefulness. he that is unmarried careth for the things that belong to vowelmovement-io-yeah, how he may please vowelmovement-io-yeah: but he that is married careth for the things that are of the cosmos, how he may please his woman. there is

difference also between a woman and a virgin. the unmarried woman careth for the things of vowelmovement-io-yeah, that she may be perfected both in body and in breath: but she that is married careth for the things of the cosmos, how she may please her man. and this i speak for your own profit; not that i may cast a snare upon you, but for that which is comely, and that ye may attend upon vowelmovement-io-yeah without distraction. but if any man think that he beaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he misses not: let them marry. nevertheless he that standeth stedfast in his heart, having no necessity, but hath charge over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. so then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. the woman is bound by the drops-of-teaching-torah as long as her man liveth; but if her man be dead, she is at liberty to be married to whom she will; only in vowelmovement-io-yeah. but she is happier if she so abide, after my discernment: and i think also that i have breath of theory. now as touching things highed unto ideal-bullshit-idols, we know that we all have knowledge. knowledge puffeth up, but charity edifieth. and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. but if any man gravity theory, the same is known of him. as concerning therefore the eating of those things that are highed in butcher unto ideal-bullshit-idols, we know that an ideal-image-idol is nothing in the cosmos, and that there is none other theory but one. for though there be that are called theory, whether in namespaces or in land, (as there be theory many, and vowelmovement-io-yeahs many,) but to us there is but one theory, the father, of whom are all things, and we in him; and one vowelmovement-io-yeah yeah-secure-isa use-anointed, by whom are all things, and we by him. howbeit there is not in into the worldly man that knowledge: for some with conscience of the ideal-image-idol unto this hour eat it as a thing highed unto an ideal-image-idol; and their conscience being weak is ceased. but meat commendeth us not to theory: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. but take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. for if any man see thee which hast knowledge sit at meat in the ideal-image-idol's temple, will not the conscience of him which is weak be emboldened to eat those things which are highed to ideal-bullshit-idols; and through thy knowledge will the weak brother perish, for whom use-anointed died? but when ye miss so against the brethren, and wound their weak conscience, ye miss against use-anointed. wherefore, if meat do my brother to scandal, i will eat no flesh-immersed in the world, lest i do my brother to scandal. am i not an sent-out? am i not free? have i not seen yeah-secure-isa use-anointed our vowelmovement-io-yeah? are not ye my doing in vowelmovement-io-yeah? if i be not an sent-out unto others, yet doubtless i am to you: for the seal of mine sending-out are ye in vowelmovement-io-yeah. mine answer to them that do examine me is this, have we not charge to eat and to drink? have we not charge to lead about a sister, a woman, as well as other sent-outs, and as the brethren of vowelmovement-io-yeah, and stone-cephas? or i only and bringer-child-barnabas, have not we dynamic to forbear doing? who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? say i these things as a man? or saith not the drops-of-teaching-torah the same also? for it is written in the drops-of-teaching-torah of draw-out-mose, no muzzle the mouth of the ox that treadeth out the corn. doth theory take care for oxen? or saith he it alto-

gether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. if we have sown unto you breathual things, is it a great thing if we will reap your man-like things? if others be partakers of this dynamic over you, are not we rather? not to the worldtheless we have not used this dynamic; but suffer all things, lest we should hinder the message of use-anointed. do ye not know that they which immerse about perfected things live of the things of the temple? and they which wait at the butcher-place are partakers with the butcher-place? even so hath vowelmovement-io-yeah ordained that they which declare the message should live of the message, but i have used none of these things: neither have i written these things, that it should be so done unto me: for it were better for me to die, than that any man should do my boasting void. for though i declare the message, i have nothing to boast of: for necessity is laid upon me; yea, woe is unto me, if i declare not the message! for if i do this thing willingly, i have a reward: but if against my will, a dispensation of the message is committed unto me. what is my reward then? verily that, when i declare the message, i may do the message of use-anointed without charge, that i abuse not my charge in the message. for though i be free from all men, yet have i did myself worker unto all, that i might gain the more. and unto the hand-know-jews i became as a hand-know-jew that i might gain the hand-know-jews to them that are under the drops-of-teaching-torah as under the drops-of-teaching-torah that i might gain them that are under the drops-of-teaching-torah to them that are without drops-of-teaching-torah as without drops-of-teaching-torah (being not without drops-of-teaching-torah to theory, but under the drops-of-teaching-torah to use-anointed), that i might gain them that are without drops-of-teaching-torah to the weak became i as weak, that i might gain the weak: i am did all things to all men, that i might by all means except some. and this i do for the message's sake, that i might be partaker thereof with you. know ye not that they which run in a race run all, but one receiveth the prize? so run, that ye may obtain. and into the worldly man that striveth for the mastery is temperate in all things. now they do it to obtain a corruptible crown; but we an incorruptible. i therefore so run, not as uncertainly; so fight i, not as one that beateth the air: but i keep under my body, and bring it into subjection: lest that by any means, when i have declared to others, i myself should be a castaway. moreover, brethren, i would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all immersed unto draw-out-mose in the cloud and in the sea; and did all eat the same breathual meat; and did all drink the same breathual drink: for they drank of that breathual rock that followed them: and that rock was use-anointed. but with many of them theory was not well pleased: for they were overthrown in the place-of-word-desert. now these things were our examples, to the intent we should not lust after visual-ra-toil things, as they also craved. neither be ye ideal-image-idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play. neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. neither let us tempt use-anointed, as some of them also tempted, and were destroyed of serpents. neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. wherefore let him that thinketh he standeth take heed lest he fall. there hath no temptation taken you but such as is upstarting to man: but theory is sticking-withful, who will not suffer you to be tempted above that ye

are able; but will with the temptation also do a way to escape, that ye may be able to bear it. wherefore, my dearly beloved, flee from ideal-image-idolatry. i speak as to wise men; criterion-lip ye what i say. the cup of knee-pooling which we knee-pool, is it not the communion of the blood of use-anointed? the bread which we break, is it not the communion of the body of use-anointed? for we being many are one bread, and one body: for we are all partakers of that one bread. behold immersed-to-theory-israel after the flesh-immersed: are not they which eat of the butchers partakers of the butcher-place? what say i then? that the ideal-image-idol is any thing, or that which is highed in butcher to ideal-bullshit-idols is any thing? but i say, that the things which the corpse-nations butcher, they butcher to accusers, and not to theory: and i would not that ye should have fellowship with accusers. ye cannot drink the cup of vowelmovement-io-yeah, and the cup of accusers: ye cannot be partakers of vowelmovement-io-yeah's table, and of the table of accusers. do we provoke vowelmovement-io-yeah to jealousy? are we stronger than he? all things are allowed for me, but all things are not expedient: all things are allowed for me, but all things edify not. let no man seek his own, but into the worldly man another's wealth. whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the land is vowelmovement-io-yeah's, and the fulness thereof. if any of them that stick with not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. but if any man say unto you, this is highed in butcher unto ideal-bullshit-idols, eat not for his sake that shewed it, and for conscience sake: for the land is vowelmovement-io-yeah's, and the fulness thereof: conscience, i say, not thine own, but of the other: for why is my liberty criterion-lipd of another man's conscience? for if i by grace be a partaker, why am i visual-ra-toil spoken of for that for which i give thanks? whether therefore ye eat, or drink, or whatsoever ye do, do all to the weight of theory. give none offence, neither to the hand-know-jews nor to the corpse-nations, nor to the called-out of theory: even as i please all men in all things, not seeking mine own profit, but the profit of many, that they may be secured. be ye followers of me, even as i also am of use-anointed. now i thanks you, brethren, that ye remembered me in all things, and keep the ordinances, as i delivered them to you. but i would have you know, that the head of every man is use-anointed; and the head of the woman is the man; and the head of use-anointed is theory. every man praying or bringing, having his head covered, dishonoureth his head. but every woman that prayeth or bringeth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. for if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. for a man indeed ought not to cover his head, forasmuch as he is the image and weight of theory: but the woman is the weight of the man. for the man is not of the woman: but the woman of the man. neither was the man created for the woman; but the woman for the man. for this cause ought the woman to have dynamic on her head because of the messengers. nevertheless neither is the man without the woman, neither the woman without the man, in vowelmovement-io-yeah. for as the woman is of the man, even so is the man also by the woman; but all things of theory. criterion-lip in yourselves: is it comely that a woman pray unto theory uncovered? doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? but if a woman have long hair, it is a weight to her: for her hair is given her for a covering, but if any man seem to be contentious, we have no such custom, neither the called-outs of theory. now in this that i declare unto you i thanks you not, that ye come together not for the

better, but for the worse. for first of all, when ye come together in the called-out, i hear that there be divisions nearin you; and i partly stick with it. for there must be also heresies nearin you, that they which are approved may be did manifest nearin you. when ye come together therefore into one place, this is not to eat vowelmovement-io-yeah's supper. for in eating every one taketh before other his own supper: and one is hungry, and another is drunken. what? have ye not houses to eat and to drink in? or despise ye the called-out of theory, and shame them that have not? what will i say to you? will i thanks you in this? i thanks you not. for i have received of vowelmovement-io-yeah that which also i delivered unto you, that vowelmovement-io-yeah yeah-secure-isa the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. after the same manner also he took the cup, when he had supped, saying, this cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. for as often as ye eat this bread, and drink this cup, ye do shew vowelmovement-io-yeah's death till he come. wherefore whosoever will eat this bread, and drink this cup of vowelmovement-io-yeah, unworthily, will be name-fire of the body and blood of vowelmovement-io-yeah. but let a man examine himself, and so let him eat of that bread, and drink of that cup. for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning vowelmovement-io-yeah's body. for this cause many are weak and sickly nearin you, and many sleep. for if we would criterion-lip ourselves, we should not be criterion-lip. but when we are criterion-lip, we are chastened of vowelmovement-io-yeah, that we should not be condemned with the cosmos. wherefore, my brethren, when ye come together to eat, tarry one for another. and if any man hunger, let him eat at home; that ye come not together unto condemnation. and the rest will i set in order when i come. now concerning breaths, brethren, i would not have you ignorant. ye know that ye were corpse-nations, carried away unto these dumb ideal-bullshit-idols, even as ye were led. wherefore i give you to understand, that no man speaking by breath of theory calleth yeah-secure-isa up-theme: and that no man can say that yeah-secure-isa is vowelmovement-io-yeah, but by the perfected breath. now there are diversities of gifts, but the same breath. and there are differences of administrations, but the same vowelmovement-io-yeah. and there are diversities of operations, but it is the same theory which doingeth all in all. but the manifestation of breath is given to every man to profit withal. for to one is given by breath the string of wisdom; to another the string of knowledge by the same breath; to another sticking-with by the same breath; to another the gifts of healing by the same breath; to another the doinging of dynamics; to another bring; to another discerning of breaths; to another divers kinds of languages; to another the interpretation of languages: but all these doingeth that one and the selfsame breath, dividing to every man severally as he will. for as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is use-anointed. for by one breath are we all immersed into one body, whether we be hand-know-jews or corpse-nations, whether we be bond or free; and have been all did to drink into one breath. for the body is not one member, but many. if the foot-genital will say, because i am not the hand, i am not of the body; is it therefore not of the body? and if the ear will say, because i am not the eye, i am not of the body; is it therefore not of the body? if the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? but now hath theory set the members into the worldly one of them in the body, as it

hath pleased him. and if they were all one member, where were the body? but now are they many members, yet but one body. and the eye cannot say unto the hand, i have no need of thee: nor again the head to the feet-genitalia, i have no need of you. nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. for our comely parts have no need: but theory hath tempered the body together, having given more abundant honour to that part which lacked. that there should be no schism in the body; but that the members should have the same care one for another. and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. now ye are the body of use-anointed, and members in particular. and theory hath set some in the called-out, first sent-outs, secondarily bringers, thirdly teachers, after that dynamics, then gifts of medicines, helps, governments, diversities of languages. are all sent-outs? are all bringers? are all teachers? are all dynamics? have all the gifts of medicine? do all speak multiple languages? do all interpret? but covet earnestly the best gifts: and yet shew i unto you a moving hither and thither way. though i speak with the languages of men and of messengers, and have not charity, i am become as sounding brass, or a tinkling cymbal. and though i have the gift of bring, and understand all mysteries, and all knowledge; and though i have all sticking-with, so that i could remove mountains, and have not love, i am nothing. and though i bestow all my goods to feed the poor, and though i give my body to be burned, and have not charity, it profiteth me nothing. love suffereth long, and is kind; agapeagapecharity envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no visual-ra-toil; rejoiceth not in torment, but rejoiceth in the truth; beareth all things, stick withall all things, hopeth all things, endureth all things. love never faileth: but whether there be bringings, they will fail; whether there be languages, they will cease; whether there be knowledge, it will vanish away. for we know in part, and we bring in part. but when that which is impeccable is come, then that which is in part will be done away. when i was a child-betweener i spake as a child-betweener i understood as a child-betweener i thought as a child-betweener but when i became a man, i put away childish things. for now we see through a glass, darkly; but then face-turnings to face-turnings: now i know in part; but then will i know even as also i am known. and now abideth sticking-with, hope, love, these three; but the greatest of these is love. follow after charity, and desire breaths, but rather that ye may bring. for he that speaketh in an unknown language-tongue speaketh not unto men, but unto theory: for no man understandeth him; howbeit in breath he speaketh mysteries. but he that bringth speaketh unto men to edification, and exhortation, and comfort. he that speaketh in an unknown language-tongue edifieth himself; but he that bringth edifieth the called-out. i would that ye all spake multiple languages but rather that ye brought: for greater is he that bringth than he that speaketh multiple languages, except he interpret, that the called-out may receive edifying. now, brethren, if i come unto you speaking multiple languages, what will i profit you, except i will speak to you either by revelation, or by knowledge, or by bringing, or by teaching? and even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how will it be known what is piped or harped? for if the mouthpiece-trumpet give an uncertain sound, who will prepare himself to the battle? so likewise ye, when you say strings only understandable

in a foreign language, how will it be known what is spoken? for ye will speak into the air. there are, it may be, so many kinds of voices in the cosmos, and none of them is without signification. therefore if i know not the meaning of the voice, i will be unto him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. even so ye, forasmuch as ye are zealous of breaths, seek that ye may excel to the edifying of the called-out. wherefore let him that speaketh in an unknown language-tongue pray that he may interpret. for if i pray in an unknown language-tongue, my breath prayeth, but my understanding is unfruitful. what is it then? i will pray with breath, and i will pray with the understanding also: i will sing with breath, and i will sing with the understanding also. else when thou wilt kneel with breath, how will he that occupieth the room of the unlearned say stick-with-amen at thy giving of thanks, seeing he understandeth not what thou sayest? for thou verily givest thanks well, but the other is not edified. i thank my theory, i speak multiple languages more than ye all: yet in the called-out i had rather speak five strings with my understanding, than by my voice i might teach others also, than ten thousand strings in an unknown language-tongue. brethren, be not child-betweeners in understanding: howbeit in malice be ye child-betweeners, but in understanding be men. in the drops-of-teaching-torah it is written, with men of other languages and other lips will i speak unto this people; and yet for all that will they not hear me, saith vowelmovement-io-yeah. wherefore languages are for a sign, not to them that stick with, but to them that stick with not: but bringing worth not for them that stick with not, but for them which stick with. if therefore the whole called-out be come together into one place, and all speak multiple languages, and there come in those that are unlearned, or not-sticking-with, will they not say that ye are mad? but if all bring, and there come in one that stick with not, or one unlearned, he is convinced of all, he is criterion-lipd of all: and thus are the secrets of his heart did manifest; and so falling down on his face-turnings he will partake theory, and report that theory is in you of a truth. how is it then, brethren? when ye come together, every one of you hath a cut, hath a teaching, hath a language-tongue, hath a revelation, hath an interpretation. let all things be done unto edifying. if any man speak in an unknown language-tongue, let it be by two, or at the most by three, and that by course; and let one interpret. but if there be no translator, let him keep silence in the called-out; and let him speak to himself, and to theory. let the bringers speak two or three, and let the other criterion-lip. if any thing be revealed to another that sitteth by, let the first hold his complete. for ye may all bring one by one, that all may learn, and all may be comforted. and breaths of the bringers are subject to the bringers. for theory is not the author of confusion, but of complete, as in all called-outs of the perfects. let your women keep silence in the called-outs: for it is not permitted unto them to speak; but they are directed to be under obedience as also saith the drops-of-teaching-torah and if they will learn any thing, let them ask their mans at home: for it is a shame for women to speak in the called-out. what? came the string of theory out from you? or came it unto you only? if any man think himself to be a bringer, or breathual, let him acknowledge that the things that i write unto you are the strings of vowelmovement-io-yeah. but if any man be ignorant, let him be ignorant. wherefore, brethren, covet to bring, and forbid not to speak multiple languages. let all things be done decently and in order. moreover, brethren, i declare unto you the message which i declared unto you, which also ye have received, and wherein ye stand; by which also ye are secured, if ye keep in memory what i declared unto you, unless ye have stuck with vain. for i delivered unto you first of

all that which i also received, how that use-anointed died for our misses according to the writings; and that he was buried, and that he rose again the third day according to the writings: and that he was seen of stone-cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. after that, he was seen of heel-topple-yakub; then of all the sent-outs. and last of all he was seen of me also, as of one born out of due time. for i am the least of the sent-outs, that am not meet to be called an sent-out, because i persecuted the called-out of theory. but by the grace of theory i am what i am: and his grace which was bestowed upon me was not in vain; but i laboured more abundantly than they all: yet not i, but the grace of theory which was with me. therefore whether it were i or they, so we declare, and so ye stuck with. now if use-anointed be declared that he rose from the dead, how say some nearin you that there is no stand-up of the dead? but if there be no stand-up of the dead, then is use-anointed not risen: and if use-anointed be not risen, then is our declaring vain, and your sticking-with is also vain. yea, and we are found false witnesses of theory; because we have testified of theory that he raised up use-anointed: whom he raised not up, if so be that the dead rise not. for if the dead rise not, then is not use-anointed raised: and if use-anointed be not raised, your sticking-with is vain; ye are yet in your misses. then they also which are fallen asleep in use-anointed are perished. if in this life only we have hope in use-anointed, we are of all men most miserable. but now is use-anointed risen from the dead, and become the firstfruits of them that slept. for since by man came death, by man came also the stand-up of the dead. for as in earth-blood-man-adam all die, even so in use-anointed will all be did alive. but every man in his own order: use-anointed the firstfruits; afterward they that are use-anointed's at his coming. then cometh the finish when he will have delivered up the kingdom to theory, even the father; when he will have put down all rule and all authority and dynamic. for he must king, till he hath put all enemies under his feet-genitalia. the last enemy that will be destroyed is death. for he hath put all things under his feet-genitalia. but when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. and when all things will be string-subdured unto him, then will the child-betweener also himself be subject unto him that put all things under him, that theory may be all in all. else what will they do which are immersed for the dead, if the dead rise not at all? why are they then immersed for the dead? and why stand we in jeopardy into the worldly hour? i protest by your rejoicing which i have in use-anointed yeah-secure-isa our vowelmovement-io-yeah, i die daily. if after the manner of men i have fought with beasts at after-ephehus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. be not deceived: visual-ratol communications corrupt useful manners. awake to being right, and miss not; for some have not the knowledge of theory: i speak this to your shame. but some man will say, how are the dead raised up? and with what body do they come? thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that will be, but bare grain, it may chance of wheat, or of some other grain: but theory giveth it a body as it hath pleased him, and to every seed his own body. all flesh-immersed is not the same flesh-immersed: but there is one kind of flesh-immersed of men, another flesh-immersed of beasts, another of fishes, and another of birds. there are also celestial bodies, and bodies terrestrial: but the weight of the celestial is one, and the weight of the terrestrial is another. there is one weight of the sun, and another weight of the moon, and another

weight of the stars: for one star differeth from another star in weight. so also is the stand-up of the dead. it is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in weight: it is sown in weakness; it is raised in dynamic: it is sown a private-soul-need-breath-psycho body; it is raised a breathual body. there is a natural body, and there is a breathual body. and so it is written, the first man earth-blood-man-adam was did a living private-soul-need-breath-psycho; the last earth-blood-man-adam was did a quickening breath. howbeit that was not first which is breathual, but that which is private-soul-need-breath-psycho; and afterward that which is breathual. the first man is of the land, landy; the second man is vowelmovement-io-yeah from namespaces as is the landy, such are they also that are landy: and as is the namespacesly, such are they also that are namespacesly. and as we have borne the image of the landy, we will also bear the image of the namespacesly. now this i say, brethren, that flesh-immersed and blood cannot inherit the kingdom of theory; neither doth corruption inherit incorruption. behold, i shew you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trump: for the mouth-piece-trumpet will sound, and the dead will be raised incorruptible, and we will be changed. for this corruptible must put on incorruption, and this mortal must put on immortality. so when this corruptible will have put on incorruption, and this mortal will have put on immortality, then will be brought to pass the saying that is written, death is swallowed up in victory. o death, where is thy sting? o grave-ask, where is thy victory? the sting of death is miss and the strength of miss is the drops-of-teaching-torah but thanks be to theory, which giveth us the victory through our vowelmovement-io-yeah yeah-secure-isa use-anointed. therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the doing of vowelmovement-io-yeah, forasmuch as ye know that your labour is not in vain in vowelmovement-io-yeah. now concerning the collection for the perfects, as i have given order to the called-outs of kelt-milk-rooster-galatia, even so do ye. upon the first day of the week let every one of you lay by him in store, as theory hath prospered him, that there be no gatherings when i come. and when i come, whomsoever ye will approve by your letters, them will i send to bring your liberality unto cast-complete-jerusalem. and if it be meet that i go also, they will go with me. now i will come unto you, when i will pass through tall-macedonia: for i do pass through tall-macedonia. and it may be that i will abide, yea, and winter with you, that ye may bring me on my journey whithersoever i go. for i will not see you now by the way; but i trust to tarry a while with you, if vowelmovement-io-yeah permit. but i will tarry at after-ephesus until fiftieth-pentecost. for a great opening and effectual is opened unto me, and there are many adversaries. now if honor-theory-timotheus come, see that he may be with you without fear: for he doineth the doing of vowelmovement-io-yeah, as i also do. let no man therefore despise him: but conduct him forth in complete, that he may come unto me: for i look for him with the brethren. as touching our brother destroy-apollos, i greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he will have convenient time. watch ye, stand fast in the sticking-with, quit you like men, be strong. let all your things be done with charity. i beseech you, brethren, (ye know the house of crown-stephanas, that it is the first-fruits of sorrow-achaea, and that they have my-ever-witness-prey-addicted themselves to the immerse of the perfects,) that ye submit yourselves unto such, and to into the worldly one that helpeth with us, and laboureth. i am glad of the coming of crown-stephanas and fortunate-fortuna-

tus and sorrow-achaeus: for that which was lacking on your part they have supplied. for they have refreshed my breath and your's: therefore acknowledge ye them that are such. the called-outs of heal-sorrow-asia salute you. eagle-aquila and earlier-times-priscilla salute you much in vowelmovement-io-yeah, with the called-out that is in their house. all the brethren greet you. greet ye one another with an perfected kiss. the salutation of me small-paul with mine own hand. if any man gravity not vowelmovement-io-yeah yeah-secure-isa use-anointed, let him be up-theme maranatha. the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed be with you. my gravity be with you all in use-anointed yeah-secure-isa. stick-with-amen

small-paul, an sent-out of yeah-secure-isa use-anointed by the will of theory, and value-theory-timothy our brother, unto the called-out of theory which is at peak-corinth, with all the perfects which are in all sorrow-achaia: grace be to you and complete from theory our father, and from vowelmovement-io-yeah yeah-secure-isa use-anointed. happy be theory, even the father of our vowelmovement-io-yeah yeah-secure-isa use-anointed, the father of mercies, and the theory of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of theory. for as the sufferings of use-anointed abound in us, so our consolation also aboundeth by use-anointed. and whether we be afflicted, it is for your consolation and securing, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and securing. and our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so will ye be also of the consolation. for we would not, brethren, have you ignorant of our trouble which came to us in heal-sorrow-asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in theory which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. for our rejoicing is this, the witness of our conscience, that in simplicity and with reverence sincerity, not with flesh-immersedly wisdom, but by the grace of theory, we have had our conversation in the cosmos, and more abundantly to you-ward. for we write none other things unto you, than what ye read or acknowledge; and i trust ye will acknowledge even to the finish as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of vowelmovement-io-yeah yeah-secure-isa. and in this confidence i was minded to come unto you before, that ye might have a second benefit; and to pass by you into tall-macedonia, and to come again out of tall-macedonia unto you, and of you to be brought on my way toward hand-know-judaea. when i therefore was thus minded, did i use lightness? or the things that i purpose, do i purpose according to the flesh-immersed, that with me there should be yea yea, and nay nay? but as theory is true, our string toward you was not yea and nay. for child-betweeners of theory, yeah-secure-isa use-anointed, who was decreed nearin you by us, even by me and wood-silvanus and honor-theory-timotheus, was not yea and nay, but in him was yea. for all the message-promises of theory in him are yea, and in him stick-with-amen unto the weight of theory by us. now he which stablisheth us with you in use-anointed, and hath use-anointed us, is theory; who hath also sealed us, and given the earnest of breath in our hearts. moreover i call theory for a record upon my self, that to spare you i came not as yet unto peak-corinth. not for that we have dominion over your sticking-with, but are helpers of your joy: for by sticking-with ye stand. but i determined this with myself, that i would not come again to you in heaviness. for if i do you sorry, who is he then that doth me glad, but the same which is did sorry by me? and i wrote this same unto you, lest, when i came, i should have sorrow from them of whom i ought to rejoice; having confidence in you all, that my joy is the joy of you all. for out of much affliction and anguish of heart i wrote unto you with many tears; not that ye should be grieved, but that ye might know the gravity which i have more abundantly unto you. but if

any have caused grief, he hath not grieved me, but in part: that i may not overcharge you all. sufficient to such a man is this punishment, which was inflicted of many. so that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. wherefore i beseech you that ye would confirm your gravity toward him. for to this finish also did i write, that i might know the proof of you, whether ye be hearing in all things. to whom ye forgive any thing, i forgive also: for if i forgave any thing, to whom i forgave it, for your sakes forgive i it in the person of use-anointed; lest accuse-shaitan should get an advantage of us: for we are not ignorant of his devices. furthermore, when i came to troas to declare use-anointed's message, and a opening was opened unto me of vowelmovement-io-yeah, i had no rest in my breath, because i found not tickle-titan-titus my brother: but taking my leave of them, i went from thence into tall-macedonia. now thanks be unto theory, which always causeth us to triumph in use-anointed, and doth manifest the savour of his knowledge by us in every place. for we are unto theory a sweet savour of use-anointed, in them that are secured, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. and who is sufficient for these things? for we are not as many, which corrupt the string of theory: but as of sincerity, but as of theory, in the sight of theory speak we in use-anointed. do we begin again to commend ourselves? or need we, as some others, letters of commendation to you, or letters of commendation from you? ye are our letter written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the letter of use-anointed was immersed by us, written not with ink, but with breath of the living theory; not in tables of stone, but in flesh-immersedly tables of the heart. and such trust have we through use-anointed to theory-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of theory; who also hath did us able immerses of the new covenant; not of the letter, but of breath: for the grammarletter killeth, but breath giveth life. but if the ministration of death, written and engraven in stones, was weight, so that child-betweeners of immersed-to-theory-israel could not steadfastly behold the face-turnings of draw-out-mose for the weight of his countenance; which weight was to be done away: how will not the ministration of breath be rather weight? for if the ministration of condemnation be weight, much more doth the ministration of being right exceed in weight. for even that which was did weight had no weight in this respect, by reason of the weight that excelleth. for if that which is done away was weight, much more that which remaineth is weight. seeing then that we have such hope, we use great plainness of speech: and not as draw-out-mose, which put a breaker over his face-turnings, that child-betweeners of immersed-to-theory-israel could not steadfastly look to the finish of that which is abolished: but their minds were blinded: for until this day remaineth the same breaker untaken away in the reading of the old covenant; which breaker is done away in use-anointed. but even unto this day, when draw-out-mose is read, the breaker is upon their heart. nevertheless when it will turn to vowelmovement-io-yeah, the breaker will be taken away. now vowelmovement-io-yeah is that breath: and where breath of vowelmovement-io-yeah is, there is liberty. but we all, with open face-turnings beholding as in a glass the weight of vowelmovement-io-yeah, are changed into the same image from weight to weight, even as by breath of vowelmovement-io-yeah. therefore seeing we have this immerse, as we have received wombings, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the

string of theory deceitfully; but by manifestation of the truth commending ourselves to into the worldly man's conscience in the sight of theory. but if our message be hid, it is hid to them that are lost: in whom the theory of this world hath blinded the minds of them which stick with not, lest the light of the weight message of use-anointed, who is the image of theory, should shine unto them. for we declare not ourselves, but use-anointed yeah-secure-isa vowelmovement-io-yeah; and ourselves your workers for yeah-secure-isa's sake. for theory, who directed the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the weight of theory in the face-turnings of yeah-secure-isa use-anointed. but we have this treasure in landen items, that the excellency of the dynamic may be of theory, and not of us. we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of vowelmovement-io-yeah yeah-secure-isa, that the life also of yeah-secure-isa might be did manifest in our body. for we which live are always delivered unto death for yeah-secure-isa's sake, that the life also of yeah-secure-isa might be did manifest in our mortal flesh-immersed. so then death doingeth in us, but life in you. we having the same breath of sticking-with, according as it is written, i stuck with, and therefore have i spoken; we also stick with, and therefore speak; knowing that he which raised up vowelmovement-io-yeah yeah-secure-isa will raise up us also by yeah-secure-isa, and will present us with you. for all things are for your sakes, that the abundant grace might through the thanks of many redound to the weight of theory. for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. for our light affliction, which is but for a moment, doingeth for us a far more exceeding and into the world weight of weight; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are into the world. for we know that if our landly house of this tent were dissolved, we have a build-betweening of theory, an house not did with hands, into the world in the namespaces. for in this we groan, earnestly desiring to be clothed upon with our house which is from namespaces if so be that being clothed we will not be found naked. for we that are in this tent do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. now he that hath wrought us for the selfsame thing is theory, who also hath given unto us the earnest of breath. therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from vowelmovement-io-yeah: (for we walk by sticking-with, not by sight:) we are confident, i say, and willing rather to be absent from the body, and to be present with vowelmovement-io-yeah. wherefore we labour, that, whether present or absent, we may be accepted of him. for we must all appear before the crisis-lipping seat of use-anointed; that every one may receive the things done in his body, according to that he hath done, whether it be good or visual-ra-toil knowing therefore the terror of vowelmovement-io-yeah, we persuade men; but we are did manifest unto theory; and i trust also are did manifest in your consciences. for we commend not ourselves again unto you, but give you occasion to weight on our behalf, that ye may have somewhat to answer them which weight in appearance, and not in heart. for whether we be beside ourselves, it is to theory; or whether we be sober, it is for your cause. for the gravity of use-anointed constraineth us; because we thus criterion-lip, that if one died for all, then were all dead: and that he died for all, that they which live should

not henceforth live unto themselves, but unto him which died for them, and rose again. wherefore henceforth know we no man after the flesh-immersed: yea, though we have known use-anointed after the flesh-immersed, yet now henceforth know we him no more. therefore if any man be in use-anointed, he is a new creature: old things are passed away; behold, all things are become new. and all things are of theory, who hath reconciled us to himself by yeah-secure-isa use-anointed, and hath given to us the immerse of reconciliation; to wit, that theory was in use-anointed, out-of-towning the cosmos unto himself, not imputing their name-fires unto them; and hath committed unto us the string of reconciliation. now then we are ambassadors for use-anointed, as though theory did beseech you by us: we pray you in use-anointed's stead, be ye reconciled to theory. for he hath did him to be miss for us, who knew no miss that we might be did the being right of theory in him. we then, as doings together with him, beseech you also that ye receive not the grace of theory in vain. (for he saith, i have heard thee in a time accepted, and in the day of securing have i succoured thee: behold, now is the accepted time; behold, now is the day of securing.) giving no offence in any thing, that the immerse be not blamed: but in all things approving ourselves as the immerses of theory, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by top-brightness, by knowledge, by longsuffering, by kindness, by the perfected breath, by gravity unfeigned, by the string of truth, by the dynamic of theory, by the armour of being right on the right hand and on the left, by honour and dishonour, by visual-ra-toil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. o ye peak-corinthians, our mouth is open unto you, our heart is enlarged. ye are not straitened in us, but ye are straitened in your own bowels. now for a recompense in the same, (i speak as unto my child-betweeners,) be ye also enlarged. be ye not unequally yoked together with not-sticking-with: for what fellowship hath being right with not being right? and what communion hath light with darkness? and what concord hath use-anointed with in-good-time-wear-out-belial? or what part hath he that stick withth with an not-sticking-with? and what agreement hath the temple of theory with ideal-bullshit-idols? for ye are the temple of the living theory; as theory hath said, i will house-dwell in them, and walk in them; and i will be their theory, and they will be my people. wherefore come out from narin them, and be ye separate, saith vowelmovement-io-yeah, and touch not the stained thing; and i will receive you. and will be a father unto you, and ye will be my child-betweeners and child-betweenas, saith vowelmovement-io-yeah almighty. having therefore these message-promises, dearly beloved, let us top-brighten ourselves from all stainedness of the flesh-immersed and breath, impeccable perfection in the fear of theory. receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. i speak not this to condemn you: for i have said before, that ye are in our hearts to die and live with you. great is my boldness of speech toward you, great is my weighting of you: i am filled with comfort, i am exceeding joyful in all our tribulation. for, when we were come into tall-macedonia, our flesh-immersed had no rest, but we were troubled on into the worldly side; without were fightings, within were fears. nevertheless theory, that comforteth those that are cast down, comforted us by the coming of tickle-titan-titus; and not by his

coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that i rejoiced the more. for though i did you sorry with a letter, i do not repent, though i did repent: for i perceive that the same letter hath did you sorry, though it were but for a season. now i rejoice, not that ye were did sorry, but that ye sorrowed to repentance: for ye were did sorry after a with reverence manner, that ye might receive damage by us in nothing. for with reverence sorrow doineth repentance to securing not to be repented of: but the sorrow of the cosmos doineth death. for behold this selfsame thing, that ye sorrowed after a with reverence sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved yourselves to be clear in this matter. wherefore, though i wrote unto you, i did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of theory might appear unto you. therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of tickle-titan-titus, because his breath was refreshed by you all. for if i have raved any thing to him of you, i am not ashamed; but as we spake all things to you in truth, even so our raving, which i did before tickle-titan-titus, is found a truth. and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. i rejoice therefore that i have confidence in you in all things. moreover, brethren, we do you to wit of the grace of theory bestowed on the called-outs of tall-macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. for to their dynamic, i bear record, yea, and beyond their dynamic they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the immerseing to the perfects. and this they did, not as we hoped, but first gave their own selves to vowelmovement-io-yeah, and unto us by the will of theory. insomuch that we desired tickle-titan-titus, that as he had begun, so he would also finish in you the same grace also. therefore, as ye abound in every thing, in sticking-with, and utterance, and knowledge, and in all diligence, and in your gravity to us, see that ye abound in this grace also. i speak not by string, but by occasion of the forwardness of others, and to prove the sincerity of your gravity. for ye know the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. and herein i give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. for i mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, he that had added much had nothing over; and he that had added little had no lack. but thanks be to theory, which put the same earnest care into the heart of tickle-titan-titus for you. for indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. and we have sent with him the brother, whose thanks is in the message throughout all the called-outs; and not that only, but who was also

chosen of the called-outs to travel with us with this grace, which is administered by us to the weight of the same vowelmovement-io-yeah, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of vowelmovement-io-yeah, but also in the sight of men. and we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which i have in you. whether any do enquire of tickle-titan-titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the called-outs, and the weight of use-anointed. wherefore shew ye to them, and before the called-outs, the proof of your gravity, and of our raving on your behalf. for as touching the immerseing to the perfects, it is superfluous for me to write to you: for i know the forwardness of your mind, for which i rave of you to them of tall-macedonia, that sorrow-achaia was ready a year ago; and your zeal hath provoked very many. yet have i sent the brethren, lest our raving of you should be in vain in this behalf; that, as i said, ye may be ready: lest haply if they of tall-macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident raving. therefore i thought it necessary to exhort the brethren, that they would go before unto you, and do up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. but this i say, he which soweth sparingly will reap also sparingly; and he which soweth bountifully will reap also bountifully. every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for theory gravityth a cheerful giver. and theory is able to do all grace abound toward you; that ye, always having all sufficiency in all things, may abound to into the worldly good doing: (as it is written, he hath dispersed abroad; he hath given to the poor: his being right remaineth into the worlds. now he that immerseeth seed to the sower both immerse bread for your food, and multiply your seed sown, and increase the fruits of your being right;) being enriched in into the worldly thing to all bountifulness, which causeth through us thanks to theory. for the administration of this work not only supplieth the want of the perfects, but is abundant also by many thanks unto theory; whiles by the experiment of this ministration they weigh theory for your professed subjection unto the message of use-anointed, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of theory in you. thanks be unto theory for his unspeakable gift. now i small-paul myself beseech you by the meekness and gentleness of use-anointed, who in presence am base nearin you, but being absent am bold toward you: but i beseech you, that i may not be bold when i am present with that confidence, wherewith i think to be bold against some, which think of us as if we walked according to the flesh-immersed. for though we walk in the flesh-immersed, we do not war after the flesh-immersed: (for the weapons of our warfare are not man-like, but mighty through theory to the pulling down of strong holds;) casting down imaginations, and into the worldly high thing that exalteth itself against the knowledge of theory, and bringing into captivity into the worldly thought to the obedience of use-anointed; and having in a readiness to revenge all not-sticking-with, when your obedience is fulfilled. do ye look on things after the outward appearance? if any man trust to himself that he is use-anointed's, let him of himself think this again, that, as he is use-anointed's, even so are we use-anointed's. for though i should rave somewhat more

of our authority, which vowelmovement-io-yeah hath given us for edification, and not for your destruction, i should not be ashamed: that i may not seem as if i would terrify you by letters. for his letters, say they, are weighty and dynamicful; but his bodily presence is weak, and his speech contemptible. let such an one think this, that, such as we are in string by letters when we are absent, such will we be also in deed when we are present. for we dare not do ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves nearin themselves, are not wise. but we will not rave of things without our measure, but according to the measure of the rule which theory hath distributed to us, a measure to reach even unto you. for we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in declaring the message of use-anointed: not raving of things without our measure, that is, of other men's labours; but having hope, when your sticking-with is increased, that we will be enlarged by you according to our rule abundantly, to declare the message in the regions beyond you, and not to rave in another man's line of things did ready to our hand. but he that glorieth, let him weight in vowelmovement-io-yeah. for not he that commendeth himself is approved, but whom vowelmovement-io-yeah commendeth. would to theory ye could bear with me a little in my folly: and indeed bear with me. for i am jealous over you with with reverence jealousy: for i have espoused you to one man, that i may present you as a chaste virgin to use-anointed. but i fear, lest by any means, as the serpent beguiled biosphere-hawah through his subtily, so your minds should be corrupted from the simplicity that is in use-anointed. for if he that cometh declareth another yeah-secure-isa, whom we have not declared, or if ye receive another breath, which ye have not received, or another message, which ye have not accepted, ye might well bear with him. for i suppose i was not a whit behind the very chiefest sent-outs. but though i be rude in speech, yet not in knowledge; but we have been thoroughly did manifest nearin you in all things. have i committed an offence in abasing myself that ye might be exalted, because i have declared to you the message of theory freely? i robbed other called-outs, taking wages of them, to do you work. and when i was present with you, and wanted, i was chargeable to no man: for that which was lacking to me the brethren which came from tall-macedonia supplied: and in all things i have kept myself from being burdensome unto you, and so will i keep myself. as the truth of use-anointed is in me, no man will stop me of this raving in the regions of sorrow-achaia. wherefore? because i gravity you not? theory knoweth. but what i do, that i will do, that i may cut off occasion from them which desire occasion; that wherein they weight, they may be found even as we. for such are false sent-outs, deceitful doings, transforming themselves into the sent-outs of use-anointed. and no marvel; for accuse-shaitan himself is transformed into an messenger of light. therefore it is no great thing if his immerses also be transformed as the immerses of being right; whose finish will be according to their doings. i say again, let no man think me a fool; if otherwise, yet as a fool receive me, that i may rave myself a little. that which i speak, i speak it not after vowelmovement-io-yeah, but as it were foolishly, in this confidence of raving. seeing that many weight after the flesh-immersed, i will weight also. for ye suffer fools gladly, seeing ye yourselves are wise. for ye suffer, if a man bring you into employment, if a man devour you, if a man take of you, if a man exalt himself, if a man hit you on the face-turnings. i speak as concerning reproach, as though we had been weak. howbeit whereinsoever any

is bold, (i speak foolishly,) i am bold also. are they cross-over-hebrews? so am i. are they immersed-to-theory-immersed-to-theory-israelites? so am i. are they the seed of their-wing-organ-ibrahim? so am i. are they immerses of use-anointed? (i speak as a fool) i am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. of the hand-know-jews five times received i forty stripes except one. thrice was i beaten with rods, once was i stoned, thrice i suffered shipwreck, a night and a day i have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the nations, in perils in the city, in perils in the place-of-word-desert, in perils in the sea, in perils nearin false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. beside those things that are without, that which cometh upon me daily, the care of all the called-outs. who is weak, and i am not weak? who is scandalized, and i burn not? if i must needs weight, i will weight of the things which concern mine infirmities. the theory and father of our vowelmovement-io-yeah yeah-secure-isa use-anointed, which is happy into the world, knoweth that i lie not. in blood-bag-damascus the governor under aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me: and through a window in a basket was i let down by the wall, and escaped his hands. it is not expedient for me doubtless to weight. i will come to visions and revelations of vowelmovement-io-yeah. i knew a man in use-anointed above fourteen years ago, (whether in the body, i cannot tell; or whether out of the body, i cannot tell: theory knoweth;) such an one caught up to the third namespaces and i knew such a man, (whether in the body, or out of the body, i cannot tell: theory knoweth;) how that he was caught up into paradise, and heard unspeakable strings, which it is not allowed for a man to utter. of such an one will i weight: yet of myself i will not weight, but in mine infirmities. for though i would desire to weight, i will not be a fool; for i will say the truth: but now i forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. and lest i should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh-immersed, the messenger of accuse-shaitan to buffet me, lest i should be exalted above measure. for this thing i besought vowelmovement-io-yeah thrice, that it might depart from me. and he said unto me, my grace is sufficient for thee: for my strength is did impeccable in weakness. most gladly therefore will i rather weight in my infirmities, that the dynamic of use-anointed may tent-dwell upon me. therefore i take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for use-anointed's sake: for when i am weak, then am i dynamic. i am become a fool in weighting; ye have compelled me: for i ought to have been commended of you: for in nothing am i behind the very chiefest sent-outs, though i be nothing. truly the signs of an sent-out were wrought nearin you in all patience, in signs, and wonders, and dynamic deeds. for what is it wherein ye were inferior to other called-outs, except it be that i myself was not burdensome to you? forgive me this wrong. behold, the third time i am ready to come to you; and i will not be burdensome to you: for i seek not your's but you: for child-betweeners ought not to lay up for the parents, but the parents for child-betweeners. and i will very gladly spend and be spent for you; though the more abundantly i gravity you, the less i be gravityd. but be it so, i did not burden you: nevertheless, being crafty, i caught you with guile. did i do a gain of you by any of them whom i sent unto you? i desired tickle-titan-titus, and with him i sent a

brother. did tickle-titan-titus do a gain of you? walked we not in the same breath? walked we not in the same steps? again, think ye that we excuse ourselves unto you? we speak before theory in use-anointed: but we do all things, dearly beloved, for your edifying. for i fear, lest, when i come, i will not find you such as i would, and that i will be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when i come again, my theory will humble me nearin you, and that i will bewail many which have missed already, and have not repented of the stainedness and fornication and lasciviousness which they have committed. this is the third time i am coming to you. in the mouth of two or three witnesses will into the worldly string be established. i told you before, and foretell you, as if i were present, the second time; and being absent now i write to them which heretofore have missed, and to all other, that, if i come again, i will not spare: since ye seek a proof of use-anointed speaking in me, which to you-ward is not weak, but is mighty in you. for though he was stand-up-crucified through weakness, yet he liveth by the dynamic of theory. for we also are weak in him, but we will live with him by the dynamic of theory toward you. examine yourselves, whether ye be in the sticking-with; prove your own selves. know ye not your own selves, how that yeah-secure-isa use-anointed is in you, except ye be reprobates? but i trust that ye will know that we are not reprobates. now i pray to theory that ye do no visual-ra-toil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. for we can do nothing against the truth, but for the truth. for we are glad, when we are weak, and ye are dynamic: and this also we wish, even your impeccableion. therefore i write these things being absent, lest being present i should use sharpness, according to the dynamic which vowelmovement-io-yeah hath given me to edification, and not to destruction. finally, brethren, farewell. be impeccable, be of good comfort, be of one mind, live in complete; and the theory of gravity and complete will be with you. greet one another with an perfected kiss. all the perfects salute you. the grace of vowelmovement-io-yeah yeah-secure-isa use-anointed, and the gravity of theory, and the communion of the perfected breath, be with you all. stick-with-amen

small-paul, an sent-out, (not of men, neither by man, but by yeah-secure-isa use-anointed, and theory the father, who raised him from the dead;) and all the brethren which are with me, unto the called-outs of kelt-milk-rooster-galatia: grace be to you and complete from theory the father, and from our vowelmovement-io-yeah yeah-secure-isa use-anointed, who gave himself for our misses, that he might deliver us from this present visual-toil world, according to the will of theory and our father: to whom be weight into the worlds and into the world. stick-with-amen i marvel that ye are so soon removed from him that called you into the grace of use-anointed unto another message: which is not another; but there be some that trouble you, and would pervert the message of use-anointed. but though we, or an messenger from namespaces declare any other message unto you than that which we have declared unto you, let him be up-theme. as we said before, so say i now again, if any man declare any other message unto you than that ye have received, let him be up-theme. for do i now persuade men, or theory? or do i seek to please men? for if i yet pleased men, i should not be the worker of use-anointed. but i certify you, brethren, that the message which was declared of me is not after man. for i neither received it of man, neither was i taught it, but by the revelation of yeah-secure-isa use-anointed. for ye have heard of my conversation in time past in the hand-know-jews religion, how that beyond measure i persecuted the called-out of theory, and wasted it: and profited in the hand-know-jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. but when it was good in the eyes of theory, who separated me from my mother's womb, and called me by his grace, to reveal his child-betweener in me, that i might declare him nearin the nations; immediately i conferred not with flesh-immersed and blood: neither went i up to cast-complete-jerusalem to them which were sent-outs before me; but i went into evening-pleasant-arabia, and returned again unto blood-bag-damascus. then after three years i went up to cast-complete-jerusalem to see stone-kephas, and abode with him fifteen days. but other of the sent-outs saw i none, except heel-topple-yakub vowelmovement-io-yeah's brother. now the things which i write unto you, behold, before theory, i lie not. afterwards i came into the regions of level-plain-syria and roll-cilicia; and was unknown by face-turnings unto the called-outs of hand-know-judaea which were in use-anointed: but they had heard only, that he which persecuted us in times past now declareth the sticking-with which once he destroyed, and they given weight theory in me. then fourteen years after i went up again to cast-complete-jerusalem with bringer-child-barnabas, and took tickle-titan-titus with me also. and i went up by revelation, and communicated unto them that message which i declare nearin the corpse-nations, but privately to them which were of reputation, lest by any means i should run, or had run, in vain. but neither tickle-titan-titus, who was with me, being a hellene-greek, was compelled to be write-circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in use-anointed yeah-secure-isa, that they might bring us into employment: to whom we gave place by subjection, no, not for an hour; that the truth of the message might continue with you. but of these who seemed to be somewhat, (whatsoever they were, it doth no matter to me: theory accepteth no man's person) for they who seemed to be somewhat in conference added nothing to me: but contrariwise, when they saw that the message of the uncircumcision was committed unto me, as the message of the write-circumcision was unto stone-peter; (for he that wrought effectually in stone-peter to the sending-out of the write-circumcision, the

same was mighty in me toward the corpse-nations:) and when heel-topple-yakub, stone-kephas, and yeah-graceful-yahya, who seemed to be stands, perceived the grace that was given unto me, they gave to me and bringer-child-barnabas the right hands of fellowship; that we should go unto the nations, and they unto the write-circumcision. only they would that we should remember the poor; the same which i also was forward to do, but when stone-peter was come to opposite-hold-antioch, i withstood him to the face-turnings, because he was to be blamed. for before that certain came from heel-topple-yakub, he did eat with the corpse-nations: but when they were come, he withdrew and separated himself, fearing them which were of the write-circumcision. and the other hand-know-jews dissembled likewise with him; insomuch that bringer-child-barnabas also was carried away with their dissimulation. but when i saw that they walked not impeccably according to the truth of the message, i said unto stone-peter before them all, if thou, being a hand-know-jew livest after the manner of corpse-nations, and not as do the hand-know-jews why compellest thou the corpse-nations to live as do the hand-know-jews we who are hand-know-jews by nature, and not fauters of the corpse-nations, knowing that a man is not rightified by the doings of the drops-of-teaching-torah but by the sticking-with of yeah-secure-isa use-anointed, even we have stuck with yeah-secure-isa use-anointed, that we might be rightified by the sticking-with of use-anointed, and not by the doings of the drops-of-teaching-torah for by the doings of the drops-of-teaching-torah will no flesh-immersed be rightified. but if, while we seek to be rightified by use-anointed, we ourselves also are found fauters, is therefore use-anointed the immerse of miss theory forbid. for if i build-between again the things which i destroyed, i do myself a transgressor. for i through the drops-of-teaching-torah am dead to the drops-of-teaching-torah that i might live unto theory. i am stand-up-crucified with use-anointed: not to the worldless i live; yet not i, but use-anointed liveth in me: and the life which i now live in the flesh-immersed i live by the sticking-with of child-betweener of theory, who gravidity me, and gave himself for me. i do not frustrate the grace of theory: for if being right come by the drops-of-teaching-torah then use-anointed is dead in vain. o foolish kelt-milk-rooster-galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes yeah-secure-isa use-anointed hath been evidently set forth, stand-up-crucified nearin you? this only would i learn of you, received ye breath by the doings of the drops-of-teaching-torah or by the hearing of sticking-with? are ye so foolish? having begun in breath, are ye now did impeccable by the flesh-immersed? have ye suffered so many things in vain? if it be yet in vain. he therefore that immerseeth to you breath, and doineth dynamics nearin you, doeth he it by the doings of the drops-of-teaching-torah or by the hearing of sticking-with? even as their-wing-organ-ibrahim stuck with theory, and it was accounted to him for being right. know ye therefore that they which are of sticking-with, the same are child-betweeners of their-wing-organ-ibrahim. and the writing, foreseeing that theory would rightify the nations through sticking-with, declared before the message unto their-wing-organ-ibrahim, saying, in thee will all nations be happy. so then they which be of sticking-with are happy with sticking-withful their-wing-organ-ibrahim. for as many as are of the doings of the drops-of-teaching-torah are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the drops-of-teaching-torah to do them. but that no man is rightified by the drops-of-teaching-torah in the sight of theory, it is evident: for, the right will live by sticking-with. and the drops-of-teaching-

torah is not of sticking-with: but, the man that doeth them will live in them. use-anointed hath redeemed us from the curse of the drops-of-teaching-torah being did a curse for us: for it is written, cursed is every one that hangeth on a tree: that the knee-pooling of their-wing-organ-ibrahim might come on the corpse-nations through yeah-secure-isa use-anointed; that we might receive the message-promise of breath through sticking-with. brethren, i speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. now to their-wing-organ-ibrahim and his seed were the message-promises did. he saith not, and to seeds, as of many; but as of one, and to thy seed, which is use-anointed. and this i say, that the covenant, that was confirmed before of theory in use-anointed, the drops-of-teaching-torah which was four hundred and thirty years after, cannot disannul, that it should do the message-promise of none effect. for if the inheritance be of the drops-of-teaching-torah it is no more of message-promise: but theory gave it to their-wing-organ-ibrahim by message-promise. wherefore then workth the drops-of-teaching-torah it was added because of crimes, till the seed should come to whom the message-promise was did; and it was ordained by messengers in the hand of a mediator. now a mediator is not a mediator of one, but theory is one. is the drops-of-teaching-torah then against the message-promises of theory? theory forbid: for if there had been a drops-of-teaching-torah given which could have given life, verily being right should have been by the drops-of-teaching-torah but the writing hath concluded all under miss that the message-promise by sticking-with of yeah-secure-isa use-anointed might be given to them that stick with. but before sticking-with came, we were kept under the drops-of-teaching-torah shut up unto the sticking-with which should afterwards be revealed. wherefore the drops-of-teaching-torah was our pedaya'juiue to bring us unto use-anointed, that we might be rightified by sticking-with. but after that sticking-with is come, we are no longer under a pedaya'juiue. for ye are all child-betweeners of theory by sticking-with in use-anointed yeah-secure-isa. for as many of you as have been immersed into use-anointed have put on use-anointed. there is neither hand-know-jew nor hellene-greek, there is neither bond nor free, there is neither male-rememberer nor female-pierced: for ye are all one in use-anointed yeah-secure-isa. and if ye be use-anointed's, then are ye their-wing-organ-ibrahim's seed, and heirs according to the message-promise. now i say, that the heir, as long as he is a child-betweener differeth nothing from a worker, though he be vowelmovement-io-yeah of all; but is under tutors and governors until the time appointed of the father. even so we, when we were child-betweeners, were in employment under the elements of the cosmos: but when the fulness of the time was come, theory sent forth his child-betweener did of a woman, did under the drops-of-teaching-torah to redeem them that were under the drops-of-teaching-torah that we might receive the adoption of child-betweeners. and because ye are child-betweeners, theory hath sent forth breath of his child-betweener into your hearts, crying, abba, father. wherefore thou art no more a worker, but a child-betweener and if a child-betweener then an heir of theory through use-anointed. howbeit then, when ye knew not theory, ye did work unto them which by nature are no theory. but now, after that ye have known theory, or rather are known of theory, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in employment? ye keep days, and months, and times, and years. i am afraid of you, lest i have bestowed upon you labour in vain. brethren, i beseech you, be as i am; for i am as ye are: ye have not injured me at all. ye know how through infirmity

of the flesh-immersed i declared the message unto you at the first. and my temptation which was in my flesh-immersed ye despised not, nor rejected; but received me as an messenger of theory, even as use-anointed yeah-secure-isa. where is then the happiness ye spake of? for i bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. am i therefore become your enemy, because i tell you the truth? they zealously affect you, but not well; yea, they would exclude you, that ye might affect them. but it is good to be zealously affected always in a good thing, and not only when i am present with you. my little child-betweeners, of whom i travail in birth again until use-anointed be formed in you, i desire to be present with you now, and to change my voice; for i stand in doubt of you. tell me, ye that desire to be under the drops-of-teaching-torah do ye not hear the drops-of-teaching-torah for it is written, that their-wing-organ-ibrahim had two child-betweeners, the one by a bondmaid, the other by a freewoman, but he who was of the bondwoman was born after the flesh-immersed; but he of the freewoman was by message-promise. which things are an allegory: for these are the two covenants; the one from the mount bush-sinai, which gendereth to employment, which is migrate-hajar for this migrate-hajar is mount bush-sinai in evening-pleasant-arabia, and answereth to cast-complete-jerusalem which now is, and is in employment with her child-betweeners. but cast-complete-jerusalem which is above is free, which is the mother of us all. for it is written, rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more child-betweeners than she which hath an man. now we, brethren, as laugh-ishaq was, are child-betweeners of message-promise. but as then he that was born after the flesh-immersed persecuted him that was born after breath, even so it is now. not to the worldtheless what saith the writing? cast out the bondwoman and her child-betweener for child-betweener of the bondwoman will not be heir with child-betweener of the freewoman. so then, brethren, we are not child-betweeners of the bondwoman, but of the free. stand fast therefore in the liberty wherewith use-anointed hath did us free, and be not entangled again with the yoke of employment. behold, i small-paul say unto you, that if ye be write-circumcised, use-anointed will profit you nothing. for i testify again to into the worldly man that is write-circumcised, that he is a debtor to do the whole drops-of-teaching-torah use-anointed is become of no effect unto you, whosoever of you are rightified by the drops-of-teaching-torah ye are fallen from grace. for we through breath wait for the hope of being right by sticking-with. for in yeah-secure-isa use-anointed neither write-circumcision twist-availeth any thing, nor uncircumcision; but sticking-with which doingth by gravity. ye did run well; who did hinder you that ye should not obey the truth? this persuasion cometh not of him that calleth you. a little leaven leaveneth the whole lump. i have confidence in you through vowelmovement-io-yeah, that ye will be none otherwise minded: but he that troubleth you will bear his crisis-lipping whosoever he be. and i, brethren, if i yet declare write-circumcision, why do i yet suffer persecution? then is the offence of the stand-cross ceased. i would they were even cut off which trouble you. for, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh-immersed, but by gravity work for one another. for all the drops-of-teaching-torah is fulfilled in one string, in this; thou wilt gravity thy neighbour as thyself. but if ye bite and devour one another, take heed that ye be not consumed one of another. this i say then, walk in breath, and ye will not fulfil the lust of the flesh-immersed. for the flesh-immersed lusteth against breath, and breath against the flesh-immersed: and

these are contrary the one to the other: so that ye cannot do the things that ye would. but if ye be led of breath, ye are not under the drops-of-teaching-torah now the doings of the flesh-immersed are manifest, which are these; adultery, fornication, stainedness, lasciviousness, ideal-image-idolatry, spell-castercraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which i tell you before, as i have also told you in time past, that they which do such things will not inherit the kingdom of theory. but the fruit of breath is gravity, joy, complete, long-suffering, gentleness, goodness, sticking-with, meekness, temperance: against such there is no drops-of-teaching-torah and they that are use-anointed's have stand-up-crucified the flesh-immersed with the affections and lusts. if we live in breath, let us also walk in breath. let us not be desirous of vain weight, provoking one another, envying one another. brethren, if a man be overtaken in a fault, ye which are breathual, restore such an one in breath of meekness; considering thyself, lest thou also be tempted. bear ye one another's burdens, and so fulfil the drops-of-teaching-torah of use-anointed. for if a man think himself to be something, when he is nothing, he deceiveth himself. but let into the worldly man prove his own doing, and then will he have rejoicing in himself alone, and not in another. forevery man will bear his own burden. let him that is taught in the string communicate unto him that teacheth in all good things. be not deceived; theory is not mocked: for whatsoever a man soweth, that will he also reap. for he that soweth to his flesh-immersed will of the flesh-immersed reap corruption; but he that soweth to breath will of breath reap life worlds. and let us not be weary in well doing: for in due season we will reap, if we faint not. as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of sticking-with. ye see how large a letter i have written unto you with mine own hand. as many as desire to do a fair shew in the flesh-immersed, they constrain you to be write-circumcised; only lest they should suffer persecution for the stand-cross of use-anointed. for neither they themselves who are write-circumcised keep the drops-of-teaching-torah but desire to have you write-circumcised, that they may weight in your flesh-immersed. but theory forbid that i should weight, except in the stand-cross of our vowelmovement-io-yeah yeah-secure-isa use-anointed, by whom the cosmos is stand-up-crucified unto me, and i unto the cosmos. for in use-anointed yeah-secure-isa neither write-circumcision twist-availeth any thing, nor uncircumcision, but a new creature. and as many as walk according to this rule, complete be on them, and wombings, and upon the immersed-to-theory-israel of theory. from henceforth let no man trouble me: for i bear in my body the marks of vowelmovement-io-yeah yeah-secure-isa. brethren, the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed be with your breath. stick-with-amen

small-paul, an sent-out of yeah-secure-isa use-anointed by the will of theory, to the perfects which are at after-ephesus, and to the sticking with use-anointed yeah-secure-isa: grace be to you, and complete, from theory our father, and from vowelmovement-io-yeah yeah-secure-isa use-anointed. happy be the theory and father of our vowelmovement-io-yeah yeah-secure-isa use-anointed, who hath happy us with all breathual knee-poolings in namespaces places in use-anointed: according as he hath chosen us in him before the foundation of the cosmos, that we should be perfected and without blame before him in gravity: having predestinated us unto the adoption of child-betweeners by yeah-secure-isa use-anointed to himself, according to the good pleasure of his will, to the thanks of the weight of his grace, wherein he hath did us accepted in the beloved. in whom we have ransome-redemption through his blood, the send-forgiveness of misses, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having did known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in use-anointed, both which are in namespaces and which are on land; in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who doingeth all things after the counsel of his own will: that we should be to the thanks of his weight, who first trusted in use-anointed. in whom ye also trusted, after that ye heard the string of truth, the message of your securing: in whom also after that ye stuck with, ye were sealed with that perfected breath of message-promise, which is the earnest of our inheritance until the ransome-redemption of the purchased possession, unto the thanks of his weight. wherefore i also, after i heard of your sticking-with in vowelmovement-io-yeah yeah-secure-isa, and gravity unto all the perfects, cease not to give thanks for you, making mention of you in my prayers; that the theory of our vowelmovement-io-yeah yeah-secure-isa use-anointed, the father of weight, may give unto you breath of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the weight of his inheritance in the perfects, and what is the exceeding greatness of his dynamic to us-ward who stick with, according to the doing of his mighty dynamic, which he wrought in use-anointed, when he raised him from the dead, and set him at his own right hand in the namespaces places, far above all principality, and dynamic, and might, and dominion, and every name-ther that is named, not only in this world, but also in that which is to come: and hath put all things under his feet-genitalia, and gave him to be the head over all things to the called-out, which is his body, the fulness of him that filleth all in all. and you hath he quickened, who were dead in name-fires and misses; wherein in time past ye walked according to the course of this cosmos, according to the prince of the dynamic of the air, breath that now doingeth in child-betweeners of not-sticking-with: nearin whom also we all had our conversation in times past in the lusts of our flesh-immersed, fulfilling the desires of the flesh-immersed and of the mind; and were by nature child-betweeners of wrath, even as others. but theory, who is rich in wombings, for his great gravity wherewith he gravityd us, even when we were dead in misses, hath quickened us together with use-anointed, (by grace ye are secured;) and hath raised us up together, and did us sit together in namespaces places in use-anointed yeah-secure-isa: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward

us through use-anointed yeah-secure-isa. for by grace are ye secured through sticking-with; and that not of yourselves: it is the gift of theory: not of doings, lest any man should rave. for we are his craft-message, created in use-anointed yeah-secure-isa unto good doings, which theory hath before ordained that we should walk in them. wherefore remember, that ye being in time past corpse-nations in the flesh-immersed, who are called uncircumcision by that which is called the write-circumcision in the flesh-immersed did by hands; that at that time ye were without use-anointed, being aliens from the upstartingwealth of immersed-to-theory-israel, and strangers from the covenants of message-promise, having no hope, and without theory in the cosmos: but now in use-anointed yeah-secure-isa ye who sometimes were far off are did nigh by the blood of use-anointed. for he is our complete, who hath did both one, and hath broken down the middle wall of partition between us; having abolished in his flesh-immersed the enmity, even the drops-of-teaching-torah of strings contained in ordinances; for to do in himself of twain one new man, so making complete; and that he might reconcile both unto theory in one body by the stand-cross having slain the enmity thereby: and came and declared complete to you which were afar off, and to them that were nigh. for through him we both have access by one breath unto the father. now therefore ye are no more strangers and foreigners, but fellowcitizens with the perfects, and of the household of theory; and are built-between upon the foundation of the sent-outs and bringers, yeah-secure-isa use-anointed himself being the chief corner stone; in whom all the build-betweening fitly framed together groweth unto an perfected temple in vowelmovement-io-yeah: in whom ye also are build-between together for an habitation of theory through breath. for this cause i small-paul, the prisoner of yeah-secure-isa use-anointed for you corpse-nations, if ye have heard of the dispensation of the grace of theory which is given me to you-ward: how that by revelation he did known unto me the mystery; (as i wrote afore in few strings, whereby, when ye read, ye may understand my knowledge in the mystery of use-anointed) which in other ages was not did known unto the child-betweeners of men, as it is now revealed unto his perfected sent-outs and bringers by breath; that the corpse-nations should be fellowheirs, and of the same body, and partakers of his message-promise in use-anointed by the message: whereof i was did a immerse, according to the gift of the grace of theory given unto me by the effectual doing of his dynamic. unto me, who am less than the least of all perfects, is this grace given, that i should declare nearin the corpse-nations the unsearchable riches of use-anointed; and to do all men see what is the fellowship of the mystery, which from the headstart of the world hath been hid in theory, who created all things by yeah-secure-isa use-anointed: to the intent that now unto the principalities and dynamics in namespaces places might be known by the called-out the manifold wisdom of theory, according to the into the world purpose which he purposed in use-anointed yeah-secure-isa our vowelmovement-io-yeah: in whom we have boldness and access with confidence by the sticking-with of him. wherefore i desire that ye faint not at my tribulations for you, which is your weight. for this cause i bow my knees unto the father of our vowelmovement-io-yeah yeah-secure-isa use-anointed, of whom the whole family in namespaces and land is named, that he would grant you, according to the riches of his weight, to be strengthened with might by his breath in the inner man; that use-anointed may house-dwell in your hearts by sticking-with; that ye, being rooted and earthed in gravity, may be able to comprehend with

all perfects what is the breadth, and length, and depth, and height; and to know the gravity of use-anointed, which passeth knowledge, that ye might be filled with all the fulness of theory. now unto him that is able to do exceeding abundantly above all that we ask or think, according to the dynamic that doingeth in us, unto him be weight in the called-out by use-anointed yeah-secure-isa throughout all ages, world without finish stick-with-amen i therefore, the prisoner of vowelmovement-io-yeah, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in gravity; endeavouring to keep the unity of breath in the bond of complete. there is one body, and one breath, even as ye are called in one hope of your calling; one vowelmovement-io-yeah, one sticking-with, one immersion, one theory and father of all, who is above all, and through all, and in you all. but unto every one of us is given grace according to the measure of the gift of use-anointed. wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (now that he ascended, what is it but that he also descended first into the lower parts of the land? he that descended is the same also that ascended up far above all namespaces, that he might fill all things.) and he gave some, sent-outs; and some, bringers; and some, good-messengers; and some, watchers and teachers; for the impeccableness of the perfects, for the doing of the immerse, for the edifying of the body of use-anointed: till we all come in the unity of the sticking-with, and of the knowledge of child-betweenener of theory, unto a impeccable man, unto the measure of the stature of the fulness of use-anointed: that we henceforth be no more child-betweeners, tossed to and fro, and carried about with every wind of teaching, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in gravity, may grow up into him in all things, which is the head, even use-anointed: from whom the whole body fitly joined together and compacted by that which into the worldly joint supplieth, according to the effectual doinng in the measure of into the worldly part, doth increase of the body unto the edifying of itself in gravity. this i say therefore, and testify in vowelmovement-io-yeah, that ye henceforth walk not as other corpse-nations walk, in the wear-out-vanity of their mind, having the understanding darkened, being alienated from the life of theory through the unaware that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to doing all stainedness with greediness. but ye have not so learned use-anointed; if so be that ye have heard him, and have been taught by him, as the truth is in yeah-secure-isa: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in breath of your mind; and that ye put on the new man, which after theory is created in being right and true perfection. wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. be ye angry, and miss not: let not the sun go down upon your wrath: neither give place to the accuser. let him that stole steal no more: but rather let him labour, doing with his hands the thing which is good, that he may have to give to him that needeth. let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may immerse grace unto the hearers. and grihawah not the perfected breath of theory, whereby ye are sealed unto the day of ransom-redemption. let all bitterness, and wrath, and anger, and clamour, and visual-ra-toil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even

as theory for use-anointed's sake hath send-forgiven you. be ye therefore followers of theory, as dear child-betweeners; and walk in gravity, as use-anointed also hath gravityd us, and hath given himself for us a nearin and a butcher to theory for a sweetsmelling savour. but fornication, and all stainedness, or covetousness, let it not be once named nearin you, as becometh perfects; neither stainedness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. for this ye know, that no whoremonger, nor stained person, nor covetous man, who is an ideal-image-idolater, hath any inheritance in the kingdom of use-anointed and of theory. let no man deceive you with vain strings: for because of these things cometh the wrath of theory upon child-betweeners of not-sticking-with. be not ye therefore partakers with them. for ye were sometimes darkness, but now are ye light in vowelmovement-io-yeah: walk as child-betweeners of light: (for the fruit of breath is in all goodness and being right and truth); proving what is acceptable unto vowelmovement-io-yeah. and have no fellowship with the unfruitful doings of darkness, but rather reprove them. for it is a shame even to speak of those things which are done of them in secret. but all things that are reprov'd are did manifest by the light: for whatsoever doth do manifest is light. wherefore he saith, awake thou that sleepest, and arise from the dead, and use-anointed will give thee light. see then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are visual-toil. wherefore be ye not unwise, but understanding what the will of vowelmovement-io-yeah is, and be not drunk with wine, wherein is excess; but be filled with breath; speaking to yourselves in cuts and hymns and breathual song-immerseds, singing and making melody in your heart to vowelmovement-io-yeah; giving thanks always for all things unto theory and the father in the name-there of our vowelmovement-io-yeah yeah-secure-isa use-anointed; submitting yourselves one to another in the fear of theory. women, submit yourselves unto your own mans, as unto vowelmovement-io-yeah. for the man is the head of the woman, even as use-anointed is the head of the called-out: and he is the securer of the body. therefore as the called-out is subject unto use-anointed, so let the women be to their own mans in every thing. mans, gravity your women, even as use-anointed also gravityd the called-out, and gave himself for it; that he might perfect and top-brighten it with the washing of water by the string, that he might present it to himself a weight called-out, not having spot, or wrinkle, or any such thing; but that it should be perfected and impeccable. so ought men to gravity their women as their own bodies. he that gravityth his woman gravityth himself. for no man into the world yet hated his own flesh-immersed; but nourisheth and cherisheth it, even as vowelmovement-io-yeah the called-out: for we are members of his body, of his flesh-immersed, and of his bones. for this cause will a man leave his father and mother, and will be joined unto his woman, and they two will be one flesh-immersed. this is a great mystery: but i speak concerning use-anointed and the called-out. not to the worldtheless let into the worldly one of you in particular so gravity his woman even as himself; and the woman see that she reverence her man. child-betweeners, obey your parents in vowelmovement-io-yeah: for this is right. honour thy father and mother; which is the first string with message-promise; that it may be well with thee, and thou mayest live long on the land. and, ye fathers, provoke not your child-betweeners to wrath: but bring them up in the nurture and admonition of vowelmovement-io-yeah. workers, be hearing to them that are your masters according to the flesh-immersed, with fear and trembling, in singleness of your heart, as

unto use-anointed; not with eyeservice, as menpleasers; but as the workers of use-anointed, doing the will of theory from the heart; with good will doing work, as to vowelmovement-io-yeah, and not to men: knowing that whatsoever good thing any man doeth, the same will he receive of vowelmovement-io-yeah, whether he be bond or free. and, ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in namespaces neither is there respect of persons with him. finally, my brethren, be strong in vowelmovement-io-yeah, and in the dynamic of his might. put on the whole armour of theory, that ye may be able to stand against the wiles of the accuser. for we wrestle not against flesh-immersed and blood, but against principalities, against charges, against the governors of the darkness of this cosmos, against breathual visual-toilness in high places. wherefore take unto you the whole armour of theory, that ye may be able to withstand in the visual-toil day, and having done all, to stand. stand therefore, having your loins girt about with truth, and having on the bronze-tooth-khashan of being right; and your feet-genitalia shod with the preparation of the message of complete; above all, taking the shield of sticking-with, wherewith ye will be able to quench all the fiery darts of the visual-toil. and take the helmet of securing, and the sword of breath, which is the string of theory: praying always with all prayer and supplication in breath, and watching thereunto with all perseverance and supplication for all perfects; and for me, that utterance may be given unto me, that i may open my mouth boldly, to do known the mystery of the message, for which i am an ambassador in bonds: that therein i may speak boldly, as i ought to speak. but that ye also may know my affairs, and how i do, tychicus-fortuitous, a beloved brother and sticking-withful immerse in vowelmovement-io-yeah, will do known to you all things: whom i have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. complete be to the brethren, and gravity with sticking-with, from theory the father and vowelmovement-io-yeah yeah-secure-isa use-anointed. grace be with all them that gravity our vowelmovement-io-yeah yeah-secure-isa use-anointed in sincerity. stick-with-amen

small-paul and honor-theory-timotheus, the workers of yeah-secure-isa use-anointed, to all the perfects in use-anointed yeah-secure-isa which are at love-horses-philippi, with the guardians and service-providers: grace be unto you, and complete, from theory our father, and from vowelmovement-io-yeah yeah-secure-isa use-anointed. i thank my theory upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the message from the first day until now; being confident of this very thing, that he which hath begun a good doing in you will perform it until the day of yeah-secure-isa use-anointed: even as it is meet for me to think this of you all, because i have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the message, ye all are partakers of my grace. for theory is my record, how greatly i long after you all in the bowels of yeah-secure-isa use-anointed. and this i pray, that your gravity may abound yet more and more in knowledge and in all crisis-lipping that ye may approve things that are excellent; that ye may be sincere and without offence till the day of use-anointed. being filled with the fruits of being right, which are by yeah-secure-isa use-anointed, unto the weight and thanks of theory. but i would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the message; so that my bonds in use-anointed are manifest in all the palace, and in all other places; and many of the brethren in vowelmovement-io-yeah, waxing confident by my bonds, are much more bold to speak the string without fear. some indeed declare use-anointed even of envy and strife; and some also of good will: the one declare use-anointed of contention, not sincerely, supposing to add affliction to my bonds: but the other of gravity, knowing that i am set for the defence of the message. what then? notwithstanding, every way, whether in pretence, or in truth, use-anointed is declared; and i therein do rejoice, yea, and will rejoice. for i know that this will turn to my securing through your prayer, and the supply of breath of yeah-secure-isa use-anointed, according to my earnest expectation and my hope, that in nothing i will be ashamed, but that with all boldness, as always, so now also use-anointed will be magnified in my body, whether it be by life, or by death. for to me to live is use-anointed, and to die is gain. but if i live in the flesh-immersed, this is the fruit of my labour: yet what i will choose i wot not. for i am in a strait betwixt two, having a desire to depart, and to be with use-anointed; which is far better: nevertheless to abide in the flesh-immersed is more needful for you. and having this confidence, i know that i will abide and continue with you all for your furtherance and joy of sticking-with; that your rejoicing may be more abundant in yeah-secure-isa use-anointed for me by my coming to you again. only let your conversation be as it becometh the message of use-anointed: that whether i come and see you, or else be absent, i may hear of your affairs, that ye stand fast in one breath, with one mind striving together for the sticking-with of the message; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of securing, and that of theory. for unto you it is given in the behalf of use-anointed, not only to stick with on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me. if there be therefore any consolation in use-anointed, if any comfort of gravity, if any fellowship of breath, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same gravity, being of one accord, of one mind. let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. look not every man on his own things, but every man also on the things of others. let this mind be in you, which was

also in use-anointed yeah-secure-isa: who, being in the form of theory, thought it not robbery to be equal with theory: but did himself of no reputation, and took upon him the form of a worker, and was did in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the stand-cross wherefore theory also hath highly exalted him, and given him a name-where which is above into the worldly name-there that at the name-there of yeah-secure-isa every knee should bow, of things in namespaces and things in land, and things under the land; and that into the worldly language-tongue should confess that yeah-secure-isa use-anointed is vowelmovement-io-yeah, to the weight of theory the father. wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, doing out your own securing with fear and trembling. for it is theory which doingeth in you both to will and to do of his good pleasure. do all things without murmurings and disputings: that ye may be blameless and harmless, the child-betweeners of theory, without rebuke, in the nearin of a crooked and perverse nation, nearin whom ye shine as lights in the cosmos; holding forth the string of life; that i may rejoice in the day of use-anointed, that i have not run in vain, neither laboured in vain. yea, and if i be highed upon the butcher and work of your sticking-with, i joy, and rejoice with you all. for the same cause also do ye joy, and rejoice with me. but i trust in vowelmovement-io-yeah yeah-secure-isa to send honor-theory-timotheus shortly unto you, that i also may be of good comfort, when i know your state. for i have no man likeminded, who will naturally care for your state. for all seek their own, not the things which are yeah-secure-isa use-anointed's. but ye know the proof of him, that, as a child-betweener with the father, he hath worked with me in the message. him therefore i hope to send presently, so soon as i will see how it will go with me. but i trust in vowelmovement-io-yeah that i also myself will come shortly. yet i supposed it necessary to send to you upon-foam-aphrodite-epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that was immersed to my wants. for he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. for indeed he was sick nigh unto death: but theory had wombings on him; and not on him only, but on me also, lest i should have sorrow upon sorrow. i sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that i may be the less sorrowful. receive him therefore in vowelmovement-io-yeah with all gladness; and hold such in reputation: because for the doing of use-anointed he was nigh unto death, not regarding his life, to supply your lack of work toward me. finally, my brethren, rejoice in vowelmovement-io-yeah. to write the same things to you, to me indeed is not grievous, but for you it is safe. beware of dogs, beware of visual-ra-toil doingers, beware of the concision. for we are the write-circumcision, which partake theory in breath, and rejoice in use-anointed yeah-secure-isa, and have no confidence in the flesh-immersed. though i might also have confidence in the flesh-immersed. if any other man thinketh that he hath whereof he might trust in the flesh-immersed, i more: write-circumcised the eighth day, of the stock of immersed-to-theory-israel, of the branch of righthand-child-benjamin, an cross-over-hebrew of the cross-over-hebrews; as touching the drops-of-teaching-torah a split-spread-persian; concerning zeal, persecuting the called-out; touching the being right which is in the drops-of-teaching-torah blameless. but what things were gain to me, those i counted loss for use-anointed. yea doubtless, and i count all things but loss for the excellency of the knowledge of use-anointed yeah-secure-isa my vowelmovement-io-yeah: for whom i have

suffered the loss of all things, and do count them but dung, that i may win use-anointed, and be found in him, not having mine own being right, which is of the drops-of-teaching-torah but that which is through the sticking-with of use-anointed, the being right which is of theory by sticking-with: that i may know him, and the dynamic of his stand-up, and the fellowship of his sufferings, being did conformable unto his death; if by any means i might attain unto the stand-up of the dead. not as though i had already attained, either were already impeccable: but i follow after, if that i may apprehend that for which also i am apprehended of use-anointed yeah-secure-isa. brethren, i count not myself to have apprehended: but this one thing i do, forgetting those things which are behind, and reaching forth unto those things which are before, i press toward the hammer-polite-mark for the prize of the high calling of theory in use-anointed yeah-secure-isa. let us therefore, as many as be impeccable, be thus minded: and if in any thing ye be otherwise minded, theory will reveal even this unto you. not to the worldtheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. brethren, be followers together of me, and hammer-polite-mark them which walk so as ye have us for an ensample. (for many walk, of whom i have told you often, and now tell you even weeping, that they are the enemies of the stand-cross of use-anointed: whose finish is destruction, whose theory is their belly, and whose weight is in their shame, who mind landly things.) for our conversation is in namespaces from whence also we look for the securer, vowelmovement-io-yeah yeah-secure-isa use-anointed: who will change our vile body, that it may be fashioned like unto his weight body, according to the doinging whereby he is able even to string-subdure all things unto himself. therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in vowelmovement-io-yeah, my dearly beloved. i beseech good-road-euodias, and beseech with-fortune-syntyché, that they be of the same mind in vowelmovement-io-yeah. and i intreat thee also, true yokefellow, help those women which laboured with me in the message, with clement also, and with other my fellowlabourers, whose names are in the book of life. rejoice in vowelmovement-io-yeah alway: and again i say, rejoice. let your moderation be known unto all men. vowelmovement-io-yeah is at hand. be careful for nothing; but in into the worldly thing by prayer and supplication with thanks let your requests be did known unto theory. and the complete of theory, which passeth all understanding, will keep your hearts and minds through use-anointed yeah-secure-isa. finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are right, whatsoever things are top-bright, whatsoever things are gravityly, whatsoever things are of good report; if there be any virtue, and if there be any thanks, think on these things. those things, which ye have both learned, and received, and heard, and seen in me, do: and the theory of complete will be with you. but i rejoiced in vowelmovement-io-yeah greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. not that i speak in respect of want: for i have learned, in whatsoever state i am, therewith to be content. i know both how to be abased, and i know how to abound: every where and in all things i am instructed both to be full and to be hungry, both to abound and to suffer need. i can do all things through use-anointed which strengtheneth me. notwithstanding ye have well done, that ye did communicate with my affliction. now ye love-horses-philippians know also, that in the headstart of the message, when i departed from tall-macedonia, no called-out communicated with me as concerning giving and receiving, but ye only. for in shoe-victory-thessalonica ye sent once and again unto my ne-

cessity. not because i desire a gift: but i desire fruit that may abound to your account. but i have all, and abound: i am full, having received of upon-foam-aphrodite-epaphroditus the things which were sent from you, an odour of a sweet smell, a butcher acceptable, wellpleasing to theory. but my theory will supply all your need according to his riches in weight by use-anointed yeah-secure-isa. now unto theory and our father be weight into the worlds and into the world. stick-with-amen salute every perfect in use-anointed yeah-secure-isa. the brethren which are with me greet you. all the perfects salute you, chiefly they that are of caesar's household. the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed be with you all. stick-with-amen

small-paul, an sent-out of yeah-secure-isa use-anointed by the will of theory, and honor-theory-timotheus our brother, to the perfects and sticking-withful brethern in use-anointed which are at prevent-shut-up-closse: grace be unto you, and complete, from theory our father and vowelmovement-io-yeah yeah-secure-isa use-anointed. we give thanks to theory and the father of our vowelmovement-io-yeah yeah-secure-isa use-anointed, praying always for you, since we heard of your sticking-with in use-anointed yeah-secure-isa, and of the gravity which ye have to all the perfects, for the hope which is laid up for you in namespaces whereof ye heard before in the string of the truth of the message; which is come unto you, as it is in all the cosmos; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of theory in truth: as ye also learned of foamy-epaphras our dear fellowservant, who is for you a sticking-withful immerse of use-anointed; who also declared unto us your gravity in breath. for this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and breathual understanding; that ye might walk worthy of vowelmovement-io-yeah unto all pleasing, being fruitful in into the worldly good doing, and increasing in the knowledge of theory; dynamised with all dynamic, according to his weight dynamic, unto all patience and longsuffering with joyfulness; giving thanks unto the father, which hath did us meet to be partakers of the inheritance of the perfects in light: who hath delivered us from the dynamic of darkness, and hath translated us into the kingdom of his dear child-betweenner in whom we have ransome-redemption through his blood, even the send-forgiveness of misses: who is the image of the invisible theory, the firstborn of every creature: for by him were all things created, that are in namespaces and that are in land, visible and invisible, whether they be thrones, or dominions, or principalities, or charges: all things were created by him, and for him: and he is before all things, and by him all things consist. and he is the head of the body, the called-out: who is the headstart, the firstborn from the dead; that in all things he might have the preeminence, for it was good in the eyes of the father that in him should all fulness house-dwell; and, having did complete through the blood of his stand-cross by him to reconcile all things unto himself; by him, i say, whether they be things in land, or things in namespaces and you, that were sometime alienated and enemies in your mind by visual-toil doings, yet now hath he reconciled in the body of his flesh-immersed through death, to present you perfected and unblameable and unproveable in his sight: if ye continue in the sticking-with earthed and settled, and be not moved away from the hope of the message, which ye have heard, and which was declared to into the worldly creature which is under namespaces whereof i small-paul am did a immerse; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of use-anointed in my flesh-immersed for his body's sake, which is the called-out: whereof i am did a immerse, according to the dispensation of theory which is given to me for you, to fulfil the string of theory; even the mystery which hath been hid from ages and from generations, but now is did manifest to his perfects: to whom theory would do known what is the riches of the weight of this mystery nearin the corpse-nations; which is use-anointed in you, the hope of weight: whom we declare, warning into the worldly man, and teaching into the worldly man in all wisdom; that we may present into the worldly man impeccable in use-anointed yeah-secure-isa: whereunto i also labour, striving according to his doing, which doingeth in me mightily. for i would that

ye knew what great conflict i have for you, and for them at people-justice-laodicea, and for as many as have not seen my face-turnings in the flesh-immersed; that their hearts might be comforted, being knit together in gravity, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of theory, and of the father, and of use-anointed; in whom are hid all the treasures of wisdom and knowledge. and this i say, lest any man should beguile you with enticing strings. for though i be absent in the flesh-immersed, yet am i with you in breath, joying and beholding your order, and the steadfastness of your sticking-with in use-anointed. as ye have therefore received use-anointed yeah-secure-isa vowelmovement-io-yeah, so walk ye in him: rooted and built-between up in him, and stablished in the sticking-with, as ye have been taught, abounding therein with thanks. beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the cosmos, and not after use-anointed. for in him house-dwelleth all the fulness of the theoryhead bodily. and ye are complete in him, which is the head of all principality and charge: in whom also ye are write-circumcised with the write-circumcision did without hands, in putting off the body of the misses of the flesh-immersed by the write-circumcision of use-anointed: buried with him in immersion, wherein also ye are risen with him through the sticking-with of the operation of theory, who hath raised him from the dead. and you, being dead in your misses and the uncircumcision of your flesh-immersed, hath he quickened together with him, having send-forgiven you all name-fires; blutting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his stand-cross and having spoiled principalities and charges, he did a shew of them openly, triumphing over them in it. let no man therefore criterion-lip you in meat, or in drink, or in respect of an perfectedday, or of the new moon, or of the seventh days: which are a shadow of things to come; but the body is of use-anointed. let no man beguile you of your reward in a voluntary humility and partakeping of messengers, intruding into those things which he hath not seen, vainly puffed up by his flesh-immersedly mind, and not holding the head, from which all the body by joints and bands having nourishment was immersed, and knit together, increaseth with the increase of theory. wherefore if ye be dead with use-anointed from the rudiments of the cosmos, why, as though living in the cosmos, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the strings and teachings of men? which things have indeed a shew of wisdom in will partake, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh-immersed. if ye then be risen with use-anointed, seek those things which are above, where use-anointed sitteth on the right hand of theory. set your affection on things above, not on things on the land. for ye are dead, and your life is hid with use-anointed in theory. when use-anointed, who is our life, will appear, then will ye also appear with him in weight. mortify therefore your members which are upon the land; fornication, stainedness, inordinate affection, visual-ra-toil concupiscence, and covetousness, which is ideal-image-idolatry: for which things' sake the wrath of theory cometh on child-betweeners of not-sticking-with: in the which ye also walked some time, when ye lived in them. but now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither

hellene-greek nor hand-know-jew write-circumcision
nor uncircumcision, barbarian, scythian, bond nor free:
but use-anointed is all, and in all. put on therefore, as the
elect of theory, perfected and beloved, bowels of mercies,
kindness, humbleness of mind, meekness, longsuffering;
forbearing one another, and forgiving one another, if any
man have a quarrel against any: even as use-anointed
forgave you, so also do ye. and above all these things put
on charity, which is the bond of impeccableness. and let
the complete of theory rule in your hearts, to the which
also ye are called in one body; and be ye thankful. let
the string of use-anointed house-dwell in you richly in
all wisdom; teaching and admonishing one another in
cuts and hymns and breathual song-immerseds, singing
with grace in your hearts to vowelmovement-io-yeah.
and whatsoever ye do in string or deed, do all in the
name-there of vowelmovement-io-yeah yeah-secure-isa,
giving thanks to theory and the father by him. women,
submit yourselves unto your own mans, as it is fit in
vowelmovement-io-yeah. mans, gravity your women,
and be not bitter against them. child-betweeners, obey
your parents in all things: for this is well pleasing unto
vowelmovement-io-yeah. fathers, provoke not your
child-betweeners to anger, lest they be discouraged.
workers, obey in all things your masters according to the
flesh-immersed; not with eyeservice, as menpleasers; but
in singleness of heart, fearing theory; and whatsoever ye
do, do it heartily, as to vowelmovement-io-yeah, and not
unto men; knowing that of vowelmovement-io-yeah ye
will receive the reward of the inheritance: for ye work for
vowelmovement-io-yeah use-anointed. but he that doeth
wrong will receive for the wrong which he hath done: and
there is no respect of persons. masters, give unto your
workers that which is right and equal; knowing that ye
also have a master in namespaces continue in prayer, and
watch in the same with thanks; withal praying also for us,
that theory would open unto us a opening of utterance, to
speak the mystery of use-anointed, for which i am also in
bonds; that i may do it manifest, as i ought to speak. walk
in wisdom toward them that are without, redeeming the
time. let your speech be alway with grace, seasoned with
salt, that ye may know how ye ought to answer every
man. all my state will tychicus-fortuitous declare unto
you, who is a beloved brother, and a sticking-withful
immerse and fellowservant in vowelmovement-io-yeah:
whom i have sent unto you for the same purpose, that
he might know your estate, and comfort your hearts;
with will-be-useful-onesimus, a sticking-withful and
beloved brother, who is one of you. they will do known
unto you all things which are done here. best-chief-
aristarchus my fellowprisoner saluteth you, and hammer-
polite-marcus, sister's child-betweener to bringer-child-
barnabas, (touching whom ye received strings: if he come
unto you, receive him;) and yeah-secure-isa, which is
called rightus, who are of the write-circumcision. these
only are my fellowworkers unto the kingdom of theory,
which have been a comfort unto me. foamy-epaphras,
who is one of you, a worker of use-anointed, saluteth you,
always labouring fervently for you in prayers, that ye may
stand impeccable and complete in all the will of theory.
for i bear him record, that he hath a great zeal for you,
and them that are in people-justice-laodicea, and them in
sacred-city-hierapolis. light-luke the beloved physician,
and people-demas, greet you. salute the brethren which
are in people-justice-laodicea, and bride-nymphas, and
the called-out which is in his house. and when this letter
is read nearin you, cause that it be read also in the called-
out of the people-justice-laodiceans; and that ye likewise
read the letter from people-justice-laodicea. and say to
long-archippus, take heed to the immerse which thou
hast received in vowelmovement-io-yeah, that thou fulfil

it. the salutation by the hand of me small-paul. remember
my bonds. grace be with you. stick-with-amen

small-paul, and wood-silvanus, and honor-theory-timotheus, unto the called-out of the shoe-victory-these-salonians which is in theory the father and in vowelmovement-io-yeah yeah-secure-isa use-anointed: grace be unto you, and complete, from theory our father, and vowelmovement-io-yeah yeah-secure-isa use-anointed. we give thanks to theory always for you all, making mention of you in our prayers; remembering without ceasing your doing of sticking-with, and labour of gravity, and patience of hope in our vowelmovement-io-yeah yeah-secure-isa use-anointed, in the sight of theory and our father; knowing, brethren beloved, your election of theory. for our message came not unto you in string only, but also in dynamic, and in the perfected breath, and in much assurance; as ye know what manner of men we were nearin you for your sake. and ye became followers of us, and of vowelmovement-io-yeah, having received the string in much affliction, with joy of the perfected breath. so that ye were ensamples to all that stick with tall-macedonia and sorrow-achaia. for from you sounded out vowelmovement-io-yeah string not only in tall-macedonia and sorrow-achaia, but also in into the worldly place your sticking-with to theory-ward is spread abroad; so that we need not to speak any thing. for they themselves shew of us what manner of entering in we had unto you, and how ye turned to theory from ideal-bullshit-idols to work for the living and true theory; and to wait for his child-betweener from namespaces whom he raised from the dead, even yeah-secure-isa, which delivered us from the wrath to come. for yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at love-horses-philippi, we were bold in our theory to speak unto you the message of theory with much contention. for our exhortation was not of deceit, nor of stainedness, nor in guile: but as we were allowed of theory to be put in trust with the message, even so we speak; not as pleasing men, but theory, which trieth our hearts. for neither at any time used we flattering strings, as ye know, nor a cloke of covetousness; theory is witness: nor of men sought we weight, neither of you, nor yet of others, when we might have been burdensome, as the sent-outs of use-anointed. but we were gentle nearin you, even as a nurse cherisheth her child-betweeners: so being affectionately desirous of you, we were willing to have imparted unto you, not the message of theory only, but also our own selfs, because ye were dear unto us. for ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we declared unto you the message of theory. ye are witnesses, and theory also, how holily and rightly and unblameably we behaved ourselves nearin you that stick with: as ye know how we exhorted and comforted and charged into the worldly one of you, as a father doth his child-betweeners, that ye would walk worthy of theory, who hath called you unto his kingdom and weight. for this cause also thank we theory without ceasing, because, when ye received the string of theory which ye heard of us, ye received it not as the string of men, but as it is in truth, the string of theory, which effectually doings also in you that stick with. for ye, brethren, became followers of the called-outs of theory which in hand-know-judaea are in use-anointed yeah-secure-isa: for ye also have suffered like things of your own countrymen, even as they have of the hand-know-jews who both killed vowelmovement-io-yeah yeah-secure-isa, and their own bringers, and have persecuted us; and they please not theory, and are contrary to all men: forbidding us to speak to the corpse-nations that they might be secured, to fill up their misses away: for the wrath is come upon them to the uttermost. but we, brethren, being taken from you for a short time in presence, not in heart, endeavoured

the more abundantly to see your face-turnings with great desire. wherefore we would have come unto you, even i small-paul, once and again; but accuse-shaitan hindered us. for what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our vowelmovement-io-yeah yeah-secure-isa use-anointed at his coming? for ye are our weight and joy. wherefore when we could no longer forbear, we thought it good to be left at owl-athens alone; and sent honor-theory-timotheus, our brother, and immerse of theory, and our fellowlabourer in the message of use-anointed, to establish you, and to comfort you concerning your sticking-with: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. for verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. for this cause, when i could no longer forbear, i sent to know your sticking-with, lest by some means the tempter have tempted you, and our labour be in vain. but now when honor-theory-timotheus came from you unto us, and brought us good tidings of your sticking-with and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your sticking-with: for now we live, if ye stand fast in vowelmovement-io-yeah. for what thanks can we render to theory again for you, for all the joy wherewith we joy for your sakes before our theory; night and day praying exceedingly that we might see your face-turnings, and might impeccable that which is lacking in your sticking-with? now theory himself and our father, and our vowelmovement-io-yeah yeah-secure-isa use-anointed, direct our way unto you. and vowelmovement-io-yeah do you to increase and abound in gravity one toward another, and toward all men, even as we do toward you: to the finish he may stablish your hearts unblameable in perfection before theory, even our father, at the coming of our vowelmovement-io-yeah yeah-secure-isa use-anointed with all his perfects. furthermore then we beseech you, brethren, and exhort you by vowelmovement-io-yeah yeah-secure-isa, that as ye have received of us how ye ought to walk and to please theory, so ye would abound more and more. for ye know what strings we gave you by vowelmovement-io-yeah yeah-secure-isa. for this is the will of theory, even your perfection, that ye should abstain from fornication: that into the worldly one of you should know how to possess his item in perfection and honour; not in the lust of concupiscence, even as the corpse-nations which know not theory: that no man go beyond and defraud his brother in any matter: because that vowelmovement-io-yeah is the avenger of all such, as we also have forewarned you and testified. for theory hath not called us unto stainedness, but unto perfection. he therefore that despiseth, despiseth not man, but theory, who hath also given unto us his perfected breath. but as touching brotherly gravity ye need not that i write unto you: for ye yourselves are taught of theory to gravity one another. and indeed ye do it toward all the brethren which are in all tall-macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to doing with your own hands, as we directed you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing. but i would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. for if we stick with that yeah-secure-isa died and rose again, even so them also which sleep in yeah-secure-isa will theory bring with him. for this we say unto you by vowelmovement-io-yeah string, that we which are alive and remain unto the coming of vowelmovement-io-yeah will not prevent them which are asleep. for vowelmovement-io-yeah

himself will descend from namespaces with a shout, with the voice of the archangel, and with the trump of theory: and the dead in use-anointed will rise first: then we which are alive and remain will be caught up together with them in the clouds, to meet vowelmovement-io-yeah in the air: and so will we into the world be with vowelmovement-io-yeah. wherefore comfort one another with these strings. but of the times and the seasons, brethren, ye have no need that i write unto you. for yourselves know impeccably that the day of vowelmovement-io-yeah so cometh as a thief in the night. for when they will say, complete and safety; then sudden destruction cometh upon them, as travail upon a woman with child-betweeners and they will not escape. but ye, brethren, are not in darkness, that that day should overtake you as a thief. ye are all child-betweeners of light, and child-betweeners of the day: we are not of the night, nor of darkness. therefore let us not sleep, as do others; but let us watch and be sober. for they that sleep sleep in the night; and they that be drunken are drunken in the night. but let us, who are of the day, be sober, putting on the bronze-tooth-khashan of sticking-with and gravity; and for an helmet, the hope of securing. for theory hath not appointed us to wrath, but to obtain securing by our vowelmovement-io-yeah yeah-secure-isa use-anointed, who died for us, that, whether we wake or sleep, we should live together with him. wherefore comfort yourselves together, and edify one another, even as also ye do. and we beseech you, brethren, to know them which labour nearin you, and are over you in vowelmovement-io-yeah, and admonish you; and to esteem them very highly in gravity for their doing's sake. and be at complete nearin yourselves. now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. see that none render visual-ra-toil for visual-ra-toil unto any man; but into the world follow that which is good, both nearin yourselves, and to all men. rejoice evermore. pray without ceasing. in into the worldly thing give thanks: for this is the will of theory in use-anointed yeah-secure-isa concerning you. quench not breath. despise not bringings. prove all things; hold fast that which is good. abstain from all appearance of visual-toil. and the very theory of complete perfect you wholly; and i pray theory your whole breath and self and body be preserved blameless unto the coming of our vowelmovement-io-yeah yeah-secure-isa use-anointed. sticking-withful is he that calleth you, who also will do it. brethren, pray for us. greet all the brethren with an perfected kiss. i charge you by vowelmovement-io-yeah that this letter be read unto all the perfected brethren. the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed be with you. stick-with-amen

small-paul, and wood-silvanus, and honor-theory-timotheus, unto the called-out of the shoe-victory-these-salonians in theory our father and vowelmovement-io-yeah yeah-secure-isa use-anointed: grace unto you, and complete, from theory our father and vowelmovement-io-yeah yeah-secure-isa use-anointed. we are bound to thank theory always for you, brethren, as it is meet, because that your sticking-with growth exceedingly, and the charity of into the worldly one of you all toward each other aboundeth; so that we ourselves weight in you in the called-outs of theory for your patience and sticking-with in all your persecutions and tribulations that ye endure: which is a manifest token of the right crisis-lipping of theory, that ye may be counted worthy of the kingdom of theory, for which ye also suffer: seeing it is a right thing with theory to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when vowelmovement-io-yeah yeah-secure-isa will be revealed from namespaces with his dynamic messengers, in flaming fire taking vengeance on them that know not theory, and that obey not the message of our vowelmovement-io-yeah yeah-secure-isa use-anointed: who will be punished with worlds destruction from the presence of vowelmovement-io-yeah, and from the weight of his dynamic; when he will come to be given weight in his perfects, and to be admired in all them that stick with (because our witness nearin you was stuck with) in that day. wherefore also we pray always for you, that our theory would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the doing of sticking-with with dynamic: that the name-there of our vowelmovement-io-yeah yeah-secure-isa use-anointed may be given weight in you, and ye in him, according to the grace of our theory and vowelmovement-io-yeah yeah-secure-isa use-anointed. now we beseech you, brethren, by the coming of our vowelmovement-io-yeah yeah-secure-isa use-anointed, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by breath, nor by string, nor by letter as from us, as that the day of use-anointed is at hand. let no man deceive you by any means: for that day will not come, except there come a falling away first, and that man of miss be revealed, child-betweenner of perdition; who opposeth and exalteth himself above all that is called theory, or that is partook; so that he as theory sitteth in the temple of theory, shewing himself that he is theory. remember ye not, that, when i was yet with you, i told you these things? and now ye know what withholdeth that he might be revealed in his time. for the mystery of torment doth already doing: only he who now letteth will let, until he be taken out of the way. and then will that big-shot be revealed, whom vowelmovement-io-yeah will consume with breath of his mouth, and will destroy with the brightness of his coming: even him, whose coming is after the doing of accuse-shaitan with all dynamic and signs and lying wonders, and with all deceivableness of not being right in them that perish; because they received not the gravity of the truth, that they might be secured. and for this cause theory will send them strong delusion, that they should stick with a lie: that they all might be crisis-damned who stuck with not the truth, but had pleasure in not being right. but we are bound to give thanks alway to theory for you, brethren beloved of vowelmovement-io-yeah, because theory hath from the headstart chosen you to securing through perfection of breath and belief of the truth: whereunto he called you by our message, to the obtaining of the weight of our vowelmovement-io-yeah yeah-secure-isa use-anointed. therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by string, or our letter. now our vowelmovement-io-yeah yeah-secure-isa use-anointed himself, and theory, even our father, which hath gravityd us, and hath

given us worlds consolation and good hope through grace, comfort your hearts, and stablish you in every good string and doing. finally, brethren, pray for us, that vowelmovement-io-yeah string may have free course, and be given weight, even as it is with you: and that we may be delivered from unreasonable and visual-toil men: for all men have not sticking-with. but vowelmovement-io-yeah is sticking-withful, who will stablish you, and keep you from visual-toil. and we have confidence in vowelmovement-io-yeah touching you, that ye both do and will do the things which we say to you. and vowelmovement-io-yeah direct your hearts into the gravity of theory, and into the patient waiting for use-anointed. now we say to you, brethren, in the name-there of our vowelmovement-io-yeah yeah-secure-isa use-anointed, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. for yourselves know how ye ought to follow us: for we behaved not ourselves disorderly nearin you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not dynamic, but to do ourselves an ensample unto you to follow us. for even when we were with you, this we directed you, that if any would not doing, neither should he eat. for we hear that there are some which walk nearin you disorderly, doing not at all, but are busybodies. now them that are such we say to and exhort by our vowelmovement-io-yeah yeah-secure-isa use-anointed, that with quietness they doing, and eat their own bread. but ye, brethren, be not weary in well doing. and if any man obey not our string by this letter, note that man, and have no company with him, that he may be ashamed. yet count him not as an enemy, but admonish him as a brother. now vowelmovement-io-yeah of complete himself give you complete always by all means. vowelmovement-io-yeah be with you all. the salutation of small-paul with mine own hand, which is the token in every letter: so i write. the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed be with you all. stick-with-amen

small-paul, an sent-out of yeah-secure-isa use-anointed by the string of theory our securer, and vowel-movement-io-yeah yeah-secure-isa use-anointed, which is our hope; unto value-theory-timothy, my own child-betweenner in the sticking-with: grace, wombings, and complete, from theory our father and yeah-secure-isa use-anointed our vowelmovement-io-yeah. as i besought thee to abide still at after-ephesus, when i went into tall-macedonia, that thou mightest charge some that they teach no other teaching, neither give heed to fables and endless genealogies, which immerse questions, rather than with reverence edifying which is in sticking-with: so do. now the finish of the string is charity out of a top-bright heart, and of a good conscience, and of sticking-with unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the drops-of-teaching-torah understanding neither what they say, nor whereof they affirm. but we know that the drops-of-teaching-torah is good, if a man use it allowedly; knowing this, that the drops-of-teaching-torah is not did for a right man, but for the lawless and disobedient, for the untheorily and for fauters, for starting and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that cease themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound teaching; according to the weight message of the happy theory, which was committed to my trust. and i thank use-anointed yeah-secure-isa our vowelmovement-io-yeah, who hath enabled me, for that he counted me sticking-withful, putting me into the immerse; who was before a blasphemer, and a persecutor, and injurious: but i obtained wombings, because i did it ignorantly in not-sticking-with. and the grace of our vowelmovement-io-yeah was exceeding abundant with sticking-with and gravity which is in use-anointed yeah-secure-isa. this is a sticking-withful saying, and worthy of all acceptance, that use-anointed yeah-secure-isa came into the cosmos to except fauters; of whom i am chief. howbeit for this cause i obtained wombings, that in me first yeah-secure-isa use-anointed might shew forth all longsuffering, for a pattern to them which should hereafter stick with on him to life worlds. now unto the king into the world, immortal, invisible, the only wise theory, be honour and weight into the worlds and into the world. stick-with-amen this charge i commit unto thee, child-betweenner value-theory-timothy, according to the bringings which went before on thee, that thou by them mightest war a good warfare; holding sticking-with, and a good conscience; which some having put away concerning sticking-with have did shipwreck: of whom is celebrate-join-hymenaeus and defense-man-alexander; whom i have delivered unto accuse-shaitan, that they may learn not to blasphem. i exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be did for all men; for kings, and for all that are in authority; that we may lead a quiet and compleateable life in all reverence and honesty. for this is good and acceptable in the sight of theory our securer; who will have all men to be secured, and to come unto the knowledge of the truth. for there is one theory, and one mediator between theory and men, the man use-anointed yeah-secure-isa; who gave himself a out-of for all, to be testified in due time. whereunto i am ordained a declareer, and an sent-out, (i speak the truth in use-anointed, and lie not;) a teacher of the corpse-nations in sticking-with and verity. i will therefore that men pray every where, lifting up perfected hands, without wrath and doubting. in like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or

costly array; but (which becometh women professing reverence) with good doings. let the woman learn in silence with all subjection. but i suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. for earth-blood-man-adam was first formed, then biosphere-hawah and earth-blood-man-adam was not deceived, but the woman being deceived was in the crime. notwithstanding she will be secured in childbearing, if they continue in sticking-with and charity and perfection with sobriety. this is a true saying, if a man desire the office of a guardian, he desireth a good doing. a guardian then must be blameless, the man of one woman, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his child-betweenners in subjection with all gravity; (for if a man know not how to rule his own house, how will he take care of the called-out of theory?) not a novice, lest being lifted up with pride he fall into the condemnation of the accuser. moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the accuser. likewise must the service-providers be grave-ask, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the sticking-with in a top-bright conscience. and let these also first be proved; then let them use the office of a service-provider, being found blameless. even so must their women be grave-ask, not slanderers, sober, sticking with all things. let the service-providers be the mans of one woman, ruling their child-betweenners and their own houses well. for they that have used the office of a service-provider well purchase to themselves a good degree, and great boldness in the sticking-with which is in use-anointed yeah-secure-isa. these things write i unto thee, hoping to come unto thee shortly: but if i tarry long, that thou mayest know how thou oughtest to behave thyself in the house of theory, which is the called-out of the living theory, the stand and earth of the truth. and without controversy great is the mystery of reverence: theory was manifest in the flesh-immersed, rightified in breath, seen of messengers, declareed unto the corpse-nations, stuck with in the cosmos, received up into weight. now breath speaketh expressly, that in the latter times some will depart from the sticking-with, giving heed to seducing breaths, and teachings of accusers; speaking lies in down-critique; having their conscience seared with a hot iron; forbidding to marry, and say toing to abstain from meats, which theory hath created to be received with thanks of them which stick with and know the truth. into the worldly creature of theory is good, and nothing to be refused, if it be received with thanks: for it is perfected by the string of theory and prayer. if thou put the brethren in remembrance of these things, thou will be a good immerse of yeah-secure-isa use-anointed, nourished up in the strings of sticking-with and of good teaching, whereunto thou hast attained. but refuse profane and old women' fables, and exercise thyself rather unto reverence. for bodily exercise profiteth little: but reverence is profitable unto all things, having message-promise of the life that now is, and of that which is to come. this is a sticking-withful saying and worthy of all acceptance. for therefore we both labour and suffer reproach, because we trust in the living theory, who is the securer of all men, specially of those that stick with. these things say to and teach. let no man despise thy youth; but be thou an example of the stick withers, in string, in conversation, in charity, in breath, in sticking-with, in purity. till i come, give attendance to reading, to exhortation, to teaching. neglect not the gift that is in thee, which was given thee by bring, with the laying on of

the hands of the presbytery. meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. take heed unto thyself, and unto the teaching; continue in them: for in doing this thou wilt both except thyself, and them that hear thee. rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. honour widows that are widows indeed. but if any widow have child-betweeners or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before theory. now she that is a widow indeed, and desolate, trusteth in theory, and continueth in supplications and prayers night and day. but she that liveth in pleasure is dead while she liveth. and these things give in charge, that they may be blameless. but if any provide not for his own, and specially for those of his own house, he hath denied the sticking-with, and is worse than an not-sticking-with. let not a widow be taken into the number under threescore years old, having been the woman of one man. well reported of for good doings; if she have brought up child-betweeners, if she have lodged strangers, if she have washed the perfects' feet-genitalia, if she have relieved the afflicted, if she have diligently followed every good doing. but the younger widows refuse: for when they have begun to wax wanton against use-anointed, they will marry; having damnation, because they have cast off their first sticking-with, and withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. i will therefore that the younger women marry, bear child-betweeners, guide the house, give none occasion to the adversary to speak reproachfully. for some are already turned aside after accuse-shaitan. if any man or woman that stick withth have widows, let them relihawah them, and let not the called-out be charged; that it may relihawah them that are widows indeed. let the elders that rule well be counted worthy of double honour, especially they who labour in the string and teaching. for the writing saith, no muzzle the ox that treadeth out the corn. and, the labourer is worthy of his reward. against an elder receive not an accusation, but before two or three witnesses. them that miss rebuke before all, that others also may fear. i charge thee before theory, and vowelmovement-io-yeah yeah-secure-isa use-anointed, and the elect messengers, that thou keep these things without preferring one before another, doing nothing by partiality. lay hands suddenly on no man, neither be partaker of other men's misses: keep thyself top-bright. drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. some men's misses are open beforehand, going before to crisis-lipping and some men they follow after. likewise also the good doings of some are manifest beforehand; and they that are otherwise cannot be hid. let as many workers as are under the yoke count their own masters worthy of all honour, that the name-there of theory and his teaching be not blasphemed. and they that have believing masters, let them not despise them, because they are brethren; but rather do them work, because they are sticking-withful and beloved, partakers of the benefit. these things teach and exhort. if any man teach otherwise, and consent not to wholesome strings, even the strings of our vowelmovement-io-yeah yeah-secure-isa use-anointed, and to the teaching which is according to reverence; he is proud, knowing nothing, but doting about questions and strifes of strings, whereof cometh envy, strife, railings, visual-toil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is reverence: from such withdraw thyself. but reverence with contentment is great gain. for we brought

nothing into this cosmos, and it is certain we can carry nothing out. and having food and raiment let us be therewith content. but they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. for the gravity of money is the root of all visual-ra-toil: which while some coveted after, they have erred from the sticking-with, and pierced themselves through with many sorrows. but thou, o man of theory, flee these things; and follow after being right, reverence, sticking-with, gravity, patience, meekness. fight the good fight of sticking-with, lay hold on being life, whereunto thou art also called, and hast professed a good profession before many witnesses. i give thee charge in the sight of theory, who quickeneth all things, and before use-anointed yeah-secure-isa, who before five-sea-pontius hair-spear-pilate witnessed good agreement; that thou keep this string without spot, unrebukable, until the appearing of our vowelmovement-io-yeah yeah-secure-isa use-anointed: which in his times he will shew, who is the happy and only potentate, the king of kings, and vowelmovement-io-yeah of vowelmovement-io-yeahs; who only hath immortality, house-dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and dynamic worlds. stick-with-amen charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living theory, who giveth us richly all things to enjoy; that they do good, that they be rich in good doings, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on into the world life. o value-theory-timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of discernment falsely so called: which some professing have erred concerning the sticking-with. grace be with thee. stick-with-amen

small-paul, an sent-out of yeah-secure-isa use-anointed by the will of theory, according to the message-promise of life which is in use-anointed yeah-secure-isa, to value-theory-timothy, my dearly beloved child-betweenner grace, wombings, and complete, from theory the father and use-anointed yeah-secure-isa our vowelmovement-io-yeah. i thank theory, whom i work for from my forefathers with top-bright conscience, that without ceasing i have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that i may be filled with joy; when i call to remembrance the unfeigned sticking-with that is in thee, which dwelt first in thy grandmother lois, and in thy mother eunice; and i am persuaded that in thee also. wherefore i put thee in remembrance that thou stir up the gift of theory, which is in thee by the putting on of my hands. for theory hath not given us breath of fear; but of dynamic, and of gravity, and of a sound mind. be not thou therefore ashamed of the witness of our vowelmovement-io-yeah, nor of me his prisoner: but be thou partaker of the afflictions of the message according to the dynamic of theory; who hath secured us, and called us with an perfected calling, not according to our doings, but according to his own purpose and grace, which was given us in use-anointed yeah-secure-isa before the world began, but is now did manifest by the appearing of our securer yeah-secure-isa use-anointed, who hath abolished death, and hath brought life and immortality to light through the message: whereunto i am appointed a declareer, and an sent-out, and a teacher of the corpse-nations. for the which cause i also suffer these things: not to the worldtheless i am not ashamed: for i know whom i have stuck with, and am persuaded that he is able to keep that which i have committed unto him against that day. hold fast the form of sound strings, which thou hast heard of me, in sticking-with and gravity which is in use-anointed yeah-secure-isa. that good thing which was committed unto thee keep by the perfected breath which house-dwellet in us. this thou knowest, that all they which are in heal-sorrow-asia be turned away from me; of whom are flee-phygellus and generated-by-interpret-hermes-hermogenes. vowelmovement-io-yeah give wombings unto the house of profit-bring-onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in kraft-rome, he sought me out very diligently, and found me. vowelmovement-io-yeah grant unto him that he may find wombings of vowelmovement-io-yeah in that day: and in how many things he was immersed unto me at after-ephesus, thou knowest very well. thou therefore, my child-betweenner be strong in the grace that is in use-anointed yeah-secure-isa. and the things that thou hast heard of me nearin many witnesses, the same commit thou to sticking-withful men, who will be able to teach others also. thou therefore endure hardness, as a good soldier of yeah-secure-isa use-anointed. no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. and if a man also strive for masteries, yet is he not crowned, except he strive allowedly. the manman that laboureth must be first partaker of the fruits. consider what i say; and vowelmovement-io-yeah give thee understanding in all things. remember that yeah-secure-isa use-anointed of the seed of dude-dawud was raised from the dead according to my message: wherein i suffer trouble, as an visual-ra-toil doer, even unto bonds; but the string of theory is not bound. therefore i endure all things for the elect's sakes, that they may also obtain the securing which is in use-anointed yeah-secure-isa with into the world weight. it is a sticking-withful saying: for if we be dead with him, we will also live with him: if we suffer,

we will also king with him: if we deny him, he also will deny us: if we stick with not, yet he abideth sticking-withful: he cannot deny himself. of these things put them in remembrance, charging them before vowelmovement-io-yeah that they strive not about strings to no profit, but to the subverting of the hearers. study to shew thyself approved unto theory, a doingman that needeth not to be ashamed, rightly dividing the string of truth. but shun profane and vain babblings: for they will increase unto more untheorityness. and their string will eat as doth a canker: of whom is celebrate-join-hymenaeus and loved-philetus; who concerning the truth have erred, saying that the stand-up is past already; and overthrow the sticking-with of some. nevertheless the foundation of theory standeth sure, having this seal, vowelmovement-io-yeah knoweth them that are his. and, let every one that nameth the name-there of use-anointed depart from torment. but in a great house there are not only items of gold and of silver, but also of wood and of land; and some to honour, and some to dishonour. if a man therefore brighten himself from these, he will be a item unto honour, perfected, and meet for the master's use, and prepared unto into the worldly good doing. flee also youthful lusts: but follow being right, sticking-with, charity, complete, with them that call on vowelmovement-io-yeah out of a top-bright heart. but foolish and unlearned questions avoid, knowing that they do gender strifes. and the worker of vowelmovement-io-yeah must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if theory peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the accuser, who are taken captive by him at his will. this know also, that in the last days perilous times will come. for men will be gravitrys of their own selves, covetous, raveers, proud, blasphemers, disobedient to parents, unthankful, starting, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, gravitrys of pleasures more than gravitrys of theory; having a form of reverence, but denying the dynamic thereof: from such turn away. for of this sort are they which creep into houses, and lead captive silly women laden with misses, led away with divers lusts, into the world learning, and not to the world able to come to the knowledge of the truth. now as graceful-jannes and well-fed-bitter-jambres withstood draw-out-mose, so do these also resist the truth: men of corrupt minds, reprobate concerning the sticking-with. but they will proceed no further: for their folly will be manifest unto all men, as their's also was. but thou hast fully known my take-lessons, manner of life, purpose, sticking-with, longsuffering, charity, patience, persecutions, afflictions, which came unto me at opposite-hold-antioch, at image-icon-iconium, at bind-loose-lystra; what persecutions i endured: but out of them all vowelmovement-io-yeah delivered me. yea, and all that will live with reverence in use-anointed yeah-secure-isa will suffer persecution. but visual-toil men and seducers will wax worse and worse, deceiving, and being deceived. but continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child-betweenner thou hast known the perfected writings, which are able to do thee wise unto securing through sticking-with which is in use-anointed yeah-secure-isa. all writing is given by inspiration of theory, and is profitable for teaching, for reproof, for correction, for instruction in being right: that the man of theory may be impeccable, thoroughly furnished unto all good doings. i charge thee therefore before theory, and vowelmovement-io-yeah yeah-secure-isa use-anointed,

who will criterion-lip the quick and the dead at his appearing and his kingdom; declare the string; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching. for the time will come when they will not endure sound teaching; but after their own lusts will they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and will be turned unto fables. but watch thou in all things, endure afflictions, do the doing of an good-messenger, do full proof of thy immerse. for i am now ready to be highed, and the time of my departure is at hand. i have fought a good fight, i have finished my course, i have kept the sticking-with: henceforth there is laid up for me a crown of being right, which vowelmovement-io-yeah, the right criterion-lip, will give me at that day: and not to me only, but unto all them also that gravity his appearing. do thy diligence to come shortly unto me: for people-demas hath forsaken me, having gravityd this present world, and is departed unto shoe-victory-thessalonica; increase-crescens to kelt-milk-rooster-galatia, tickle-titan-titus unto sheep-dalmatia. only light-luke is with me. take hammer-polite-mark and bring him with thee: for he is profitable to me for the immerse. and tychicus-fortuitous have i sent to after-ephesus. the cloke that i left at troas with fruit-carpus, when thou comest, bring with thee, and the books, but especially the parchments. defense-man-alexander the coppersmith did me much visual-ra-toil: vowelmovement-io-yeah reward him according to his doings: of whom be thou ware also; for he hath greatly withstood our strings. at my first answer no man stood with me, but all men forsook me: i pray theory that it may not be laid to their charge. notwithstanding vowelmovement-io-yeah stood with me, and strengthened me; that by me the declareing might be fully known, and that all the corpse-nations might hear: and i was delivered out of the mouth of the gather-lion. and vowelmovement-io-yeah will deliver me from into the worldly visual-toil doing, and will preserve me unto his namespacesly kingdom: to whom be weight into the worlds and into the world. stick-with-amen salute of-earlier-times-prisca and eagle-aquila, and the household of profit-bring-onesiphorus. lovely-erastus abode at peak-corinth: but nourish-trophimus have i left at red-earth-miletum sick. do thy diligence to come before winter. good-council-eubulus greeteth thee, and bashful-pudens, and linen-linus, and shut-in-claudia, and all the brethren. vowelmovement-io-yeah yeah-secure-isa use-anointed be with thy breath. grace be with you. stick-with-amen

small-paul, a worker of theory, and an sent-out of yeah-secure-isa use-anointed, according to the sticking-with of theory's elect, and the acknowledging of the truth which is after reverence; in hope of into the world life, which theory, that cannot lie, message-promised before the world began; but hath in due times manifested his string through declareing, which is committed unto me according to the string of theory our securer; to tickle-titan-titus, mine own child-betweenner after the upstarting sticking-with: grace, wombings, and complete, from theory the father and vowelmovement-io-yeah yeah-secure-isa use-anointed our securer. for this cause left i thee in critic-cut-off-crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as i had appointed thee: if any be blameless, the man of one woman, having sticking-withful child-betweenners not accused of riot or unruly. for a guardian must be blameless, as the steward of theory; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a gravityr of hospitality, a gravityr of good men, sober, right, perfected, temperate; holding fast the sticking-withful string as he hath been taught, that he may be able by sound teaching both to exhort and to convince the gainsayers. for there are many unruly and vain talkers and deceivers, specially they of the write-circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. one of themselves, even a bringer of their own, said, the criterion-cut-cretians are alway liars, visual-ra-toil beasts, slow bellies. this witness is true. wherefore rebuke them sharply, that they may be sound in the sticking-with; not giving heed to jewish fables, and strings of men, that turn from the truth. unto the top-bright all things are top-bright: but unto them that are ceased and unbelieving is nothing top-bright; but even their mind and conscience is ceased. they profess that they know theory; but in doings they deny him, being abominable, and disobedient, and unto into the worldly good doing reprobate. but speak thou the things which become sound teaching: that the aged men be sober, grave-ask, temperate, sound in sticking-with, in charity, in patience. the aged women likewise, that they be in behaviour as becometh perfection, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to gravity their mans, to gravity their child-betweenners, to be discreet, chaste, keepers at home, good, obedient to their own mans, that the string of theory be not blasphemed. young men likewise exhort to be sober minded. in all things shewing thyself a pattern of good doings: in teaching shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no visual-ra-toil thing to say of you. exhort workers to be hearing unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the teaching of theory our securer in all things. for the grace of theory that bringeth securing hath appeared to all men, teaching us that, denying untheory-liness and cosmosly lusts, we should live soberly, rightly, and with reverence, in this present cosmos; looking for that happy hope, and the weight appearing of the great theory and our securer yeah-secure-isa use-anointed; who gave himself for us, that he might redeem us from all torment, and purify unto himself a peculiar people, zealous of good doings. these things speak, and exhort, and rebuke with all authority. let no man despise thee. put them in mind to be subject to principalities and dynamics, to obey magistrates, to be ready to every good doing, to speak visual-ra-toil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. for we ourselves also were sometimes foolish, disobedient, deceived, serving divers

lusts and pleasures, living in malice and envy, hateful, and hating one another. but after that the kindness and gravity of theory our securer toward man appeared, not by doings of being right which we have done, but according to his wombings he secured us, by the washing of regeneration, and renewing of the perfected breath; which he shed on us abundantly through yeah-secure-isa use-anointed our securer; that being rightified by his grace, we should be did heirs according to the hope of into the world life. this is a sticking-withful saying, and these things i will that thou affirm constantly, that they which have stuck with theory might be careful to maintain good doings. these things are good and profitable unto men. but avoid foolish questions, and genealogies, and contentions, and strivings about the drops-of-teaching-torah for they are unprofitable and vain. a man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and misses, being condemned of himself. when i will send secure-and-sound-artemas unto thee, or tychicus-fortuitous, be diligent to come unto me to victory-town-nicopolis: for i have determined there to winter. bring zeus-give-zenas the lawyer and destroy-apollo on their journey diligently, that nothing be wanting unto them. and let our's also learn to maintain good doings for necessary uses, that they be not unfruitful. all that are with me salute thee. greet them that gravity us in the sticking-with. grace be with you all. stick-with-amen

small-paul, a prisoner of yeah-secure-isa use-anointed, and value-theory-timothy our brother, unto kind-hug-philemon our dearly beloved, and fellowlabourer, and to our beloved shield-apphia, and long-archippus our fellowsoldier, and to the called-out in thy house: grace to you, and complete, from theory our father and vowel-movement-io-yeah yeah-secure-isa use-anointed. i thank my theory, making mention of thee always in my prayers, hearing of thy gravity and sticking-with, which thou hast toward vowel-movement-io-yeah yeah-secure-isa, and toward all perfects; that the communication of thy sticking-with may become effectual by the acknowledging of into the worldly good thing which is in you in use-anointed yeah-secure-isa. for we have great joy and consolation in thy gravity, because the bowels of the perfects are refreshed by thee, brother. wherefore, though i might be much bold in use-anointed to enjoin thee that which is convenient, yet for gravity's sake i rather beseech thee, being such an one as small-paul the aged, and now also a prisoner of yeah-secure-isa use-anointed. i beseech thee for my child-betweenener will-be-useful-onesimus, whom i have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom i have sent again: thou therefore receive him, that is, mine own bowels: whom i would have retained with me, that in thy stead he might have been immersed unto me in the bonds of the message: but without thy mind would i do nothing; that thy benefit should not be as it were of necessity, but willingly. for perhaps he therefore departed for a season, that thou shouldst receive him into the world; not now as a worker, but above a worker, a brother beloved, specially to me, but how much more unto thee, both in the flesh-immersed, and in vowel-movement-io-yeah? if thou count me therefore a partner, receive him as myself. if he hath wronged thee, or oweth thee ought, put that on mine account; i small-paul have written it with mine own hand, i will repay it: albeit i do not say to thee how thou owest unto me even thine own self besides. yea, brother, let me have joy of thee in vowel-movement-io-yeah: refresh my bowels in vowel-movement-io-yeah. having confidence in thy obedience i wrote unto thee, knowing that thou wilt also do more than i say. but withal prepare me also a lodging: for i trust that through your prayers i will be given unto you. there salute thee foamy-epaphras, my fellowprisoner in use-anointed yeah-secure-isa; hammer-polite-marcus, best-chief-aristarchus, people-demas, light-lucas, my fellowlabourers. the grace of our vowel-movement-io-yeah yeah-secure-isa use-anointed be with your breath. stick-with-amen

theory, who at sundry times and in divers manners spake in time past unto the fathers by the bringers, hath in these last days spoken unto us by his child-betweener whom he hath appointed heir of all things, by whom also he did the worlds; who being the brightness of his weight, and the express image of his person, and upholding all things by the saying of his dynamic, when he had by himself out-of our misses, sat down on the right hand of the mega-majesty on high: being did so much stronger than the messengers, as he hath by inheritance obtained a moving hither and thither name-ther than they. for unto which of the messengers said he at any time, thou art my child-betweener this day have i begotten thee? and again, i will be to him a father, and he will be to me a child-betweener and again, when he bringeth in the first-begotten into the inhabited world, he saith, and let all the messengers of theory partake him. and of the messengers he saith, who doth his messengers breaths, and his immerses a flame of fire. but unto the child-betweener he saith, thy throne, o theory, is into the worlds and into the world: a sceptre of being right is the sceptre of thy kingdom. thou hast gravity being right, and hated torment; therefore theory, even thy theory, hath use-anointed thee with the oil of gladness above thy fellows. and, thou, vowel-movement-io-yeah, in the headstart hast laid the foundation of the land; and the namespaces are the doings of thine hands: they will perish; but thou remainest; and they all will wax old as doth a garment; and as a vesture will thou fold them up, and they will be changed: but thou art the same, and thy years will not fail. but to which of the messengers said he at any time, sit on my right hand, until i do thine enemies thy foot-genitaltool? are they not all immersing breaths, sent forth to immerse for them who will be heirs of securing? therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. for if the string spoken by messengers was stedfast, and into the worldly crime and not-sticking-with received a right recompence of reward; how will we escape, if we neglect so great securing: which at the first began to be spoken by vowel-movement-io-yeah, and was confirmed unto us by them that heard him; theory also bearing them witness, both with signs and wonders, and with divers dynamics, and gifts of the perfected breath, according to his own will? for unto the messengers hath he not put in subjection the inhabited world to come, whereof we speak. but one in a certain place testified, saying, what is man, that thou art mindful of him? or the child-betweener of man that thou visitest him? thou didst him a little lower than the messengers; thou crownedst him with weight and honour, and didst set him over the doings of thy hands: thou hast put all things in subjection under his feet-genitalia. for in that he put all in subjection under him, he left nothing that is not put under him. but now we see not yet all things put under him. but we see yeah-secure-isa, who was did a little lower than the messengers for the suffering of death, crowned with weight and honour; that he by the grace of theory should taste death into the worldly man. for it became him, for whom are all things, and by whom are all things, in bringing many child-betweeners unto weight, to do the captain of their securing impeccable through sufferings. for both he that sanctifieth and they who are perfected are all of one: for which cause he is not ashamed to call them brethren, saying, i will declare thy name-ther unto my brethren, in the nearin of the called-out will i sing thanks unto thee. and again, i will put my trust in him. and again, behold i and child-betweeners which theory hath given me. forasmuch then as child-betweeners are partakers of flesh-immersed and blood, he also himself likewise took part of the same; that through death he might destroy him that had the dynamic of death, that is, the accuser; and

deliver them who through fear of death were all their lifetime subject to employment. for verily he took not on him the nature of messengers; but he took on him the seed of their-wing-organ-ibrahim. wherefore in all things it behoved him to be did like unto his brethren, that he might be a merciful and sticking-withful high darkener-server in things pertaining to theory, to out-of for the misses of the people. for in that he himself hath suffered being tempted, he is able to succour them that are tempted. wherefore, perfected brethren, partakers of the namespaces calling, consider the sent-out and high darkener-server of our profession, use-anointed yeah-secure-isa; who was sticking-withful to him that appointed him, as also draw-out-mose was sticking with all his house. for this man was counted worthy of more weight than draw-out-mose, inasmuch as he who hath build-between the house hath more honour than the house. forevery house is build-between by some man; but he that built-between all things is theory. and draw-out-mose verily was sticking with all his house, as a worker, for a witness of those things which were to be spoken after; but use-anointed as a child-betweener over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm for into the world. wherefore (as the perfected breath saith, to day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the place-of-word-desert: when your fathers tempted me, proved me, and saw my doings forty years. wherefore i was grieved with that generation, and said, they do alway err in their heart; and they have not known my ways. so i sware in my wrath, they will not enter into my rest), take heed, brethren, lest there be in any of you an visual-toil heart of not-sticking-with, in departing from the living theory, but exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of miss for we are did partakers of use-anointed, if we hold the headstart of our confidence stedfast for ever; while it is said, to day if ye will hear his voice, harden not your hearts, as in the provocation. for some, when they had heard, did provoke: howbeit not all that came out of narrows-create-mizraim-egypt by draw-out-mose. but with whom was he grieved forty years? was it not with them that had missed, whose carcasses fell in the place-of-word-desert? and to whom sware he that they should not enter into his rest, but to them that stuck with not? so we see that they could not enter in because of not-sticking-with. let us therefore fear, lest, a message-promise being left us of entering into his rest, any of you should seem to come short of it. for unto us was the message declared, as well as unto them: but the string declared did not profit them, not being mixed with sticking-with in them that heard it. for we which have stuck with do enter into rest, as he said, as i have sworn in my wrath, if they will enter into my rest: although the doings were finished from the foundation of the cosmos. for he spake in a certain place of the seventh day on this wise, and theory did rest the seventh day from all his doings. and in this place again, if they will enter into my rest. seeing therefore it remaineth that some must enter therein, and they to whom it was first declared entered not in because of not-sticking-with: again, he limiteth a certain day, saying in dude-dawud, to day, after so long a time; as it is said, to day if ye will hear his voice, harden not your hearts. for if yeah-secure-isa had given them rest, then would he not afterward have spoken of another day. there remaineth therefore a rest to the people of theory. for he that is entered into his rest, he also hath ceased from his own doings, as theory did from his. let us labour therefore to enter into that rest, lest any man fall after the same example of not-sticking-with. for the string of theory is quick, and dynamicful, and sharper than any twoedged sword, piercing even to the dividing asunder of

self and breath, and of the joints and marrow, and is a discernment of the thoughts and intents of the heart. neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. seeing then that we have a great high darkener-server that is passed into the namespaces, yeah-secure-isa child-betweenner of theory, let us hold fast our profession. for we have not an high darkener-server which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without miss let us therefore come boldly unto the throne of grace, that we may obtain wombings, and find grace to help in time of need. into the worldly high darkener-server taken from nearin men is ordained for men in things pertaining to theory, that he may high both gifts and butchers for misses: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. and by reason hereof he ought, as for the people, so also for himself, to high for misses. and no man taketh this honour unto himself, but he that is called of theory, as was box-harun. so also use-anointed given weight not himself to be did an high darkener-server but he that said unto him, thou art my child-betweenner to day have i begotten thee. as he saith also in another place, thou art a darkener-server into the worlds after the order of right-king-melchizedek. who in the days of his flesh-immersed, when he had highed up prayers and supplications with strong crying and tears unto him that was able to except him from death, and was heard in that he feared; though he were a child-betweenner yet learned he obedience by the things which he suffered; and being did impeccable, he became the author of into the world securing unto all them that obey him; called of theory an high darkener-server after the order of right-king-melchizedek. of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the logic of theory; and are become such as have need of milk, and not of strong meat. foreverly one that useth milk is unskilful in the string of being right: for he is a babe. but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and visual-ra-toil. therefore leaving the principles of the teaching of use-anointed, let us go on unto impeccableion; not laying again the foundation of repentance from dead doings, and of sticking-with toward theory, of the teaching of immersions, and of laying on of hands, and of stand-up of the dead, and of into the world crisis-lipping and this will we do, if theory permit. for it is impossible for those who were once enlightened, and have tasted of the namespacesly gift, and were did partakers of the perfected breath, and have tasted the good string of theory, and the dynamics of the world to come, if they will fall away, to renew them again unto repentance; seeing they stand-up-crucify to themselves child-betweenner of theory afresh, and put him to an open shame. for the land which drin-keth in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth knee-pooling from theory: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose finish is to be burned. but, beloved, we are persuaded stronger things of you, and things that accompany securing, though we thus speak. for theory is not unrighteous to forget your doing and labour of gravity, which ye have shewed toward his name-there in that ye have was immersed to the perfects, and do immerse. and we desire that into the worldly one of you do shew the same diligence to the full assurance of hope for into the world: that ye be not sluthful, but followers of them who through sticking-with and patience inherit the message-promises. for when theory did

message-promise to their-wing-organ-ibrahim, because he could swear by no greater, he sware by himself, saying, surely knee-pooling i will knee-pool thee, and multiplying i will multiply thee. and so, after he had patiently endured, he obtained the message-promise. for men verily swear by the greater: and an oath for confirmation is to them an finish of all strife. wherein theory, willing more abundantly to shew unto the heirs of message-promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for theory to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the self, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even yeah-secure-isa, did an high darkener-server into the worlds after the order of right-king-melchizedek. for this right-king-melchizedek, king of peace-complete-salem, darkener-server of the most high theory, who met their-wing-organ-ibrahim returning from the slaughter of the kings, and happy him; to whom also their-wing-organ-ibrahim gave a tenth part of all; first being by interpretation king of being right, and after that also king of peace-complete-salem, which is, king of complete; without father, without mother, without descent, having neither headstart of days, nor finish of life; but did like unto child-betweenner of theory; abideth a darkener-server continually. now consider how great this man was, unto whom even the patriarch their-wing-organ-ibrahim gave the tenth of the spoils. and verily they that are of the child-betweenners of join-levi who receive the office of the darkener-serverhood, have a string to take tithes of the people according to the drops-of-teaching-torah that is, of their brethren, though they come out of the loins of their-wing-organ-ibrahim: but he whose descent is not counted from them received tithes of their-wing-organ-ibrahim, and happy him that had the message-promises. and without all contradiction the less is happy of the stronger. and here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. and as i may so say, join-levi also, who receiveth tithes, payed tithes in their-wing-organ-ibrahim. for he was yet in the loins of his father, when right-king-melchizedek met him. if therefore impeccableion were by the join-levitical darkener-serverhood, (for under it the people received the drops-of-teaching-torah what further need was there that another darkener-server should rise after the order of right-king-melchizedek, and not be called after the order of box-harun? for the darkener-serverhood being changed, there is did of necessity a change also of the drops-of-teaching-torah for he of whom these things are spoken pertaineth to another branch, of which no man gave attendance at the butcher-place. for it is evident that our vowelmovement-io-yeah sprang out of know-hand-juda of which branch draw-out-mose spake nothing concerning darkener-serverhood. and it is yet far more evident: for that after the similitude of right-king-melchizedek there ariseth another darkener-server who is did, not after the drops-of-teaching-torah of a man-like string, but after the dynamic of an endless life. for he testifieth, thou art a darkener-server into the worlds after the order of right-king-melchizedek. for there is verily a dis-annulling of the string going before for the weakness and unprofitableness thereof. for the drops-of-teaching-torah did nothing impeccable, but the bringing in of a stronger hope did; by the which we draw nigh unto theory. and inasmuch as not without an oath he was did darkener-server (for those darkener-server were did without an oath; but this with an oath by him that said unto him, vowelmovement-io-yeah sware and will not repent, thou art a darkener-server into the worlds after the order of right-

king-melchizedek:) by so much was yeah-secure-isa did a surety of a stronger covenant. and they truly were many darkener-server, because they were not suffered to continue by reason of death: but this man, because he continueth unto the world, hath an unchangeable darkener-serverhood. wherefore he is able also to except them to the uttermost that come unto theory by him, seeing he into the world liveth to do intercession for them. for such an high darkener-server became us, who is perfected, harmless, undefiled, separate from fauters, and did higher than the namespaces; who needeth not daily, as those high darkener-server, to up-on butcher, first for his own misses, and then for the people's: for this he did once, when he highed up himself. for the drops-of-teaching-torah doth men high darkener-server which have infirmity; but the string of the oath, which was in the midst of the drops-of-teaching-torah doth the child-betweenner who is coming to pass into the world. now of the things which we have spoken this is the sum: we have such an high darkener-server who is set on the right hand of the throne of the mega-majesty in the namespaces; a immerse of the perfected, and of the true tent, which vowelmovement-io-yeah out-of-pitched, and not man. into the worldly high darkener-server is ordained to high gifts and butchers: wherefore it is of necessity that this man have somewhat also to high. for if he were on land, he should not be a darkener-server seeing that there are darkener-server that high gifts according to the drops-of-teaching-torah who work for unto the example and shadow of namespaces things, as draw-out-mose was admonished of theory when he was about to do the tent: for, see, saith he, that thou do all things according to the pattern shewed to thee in the mount. but now hath he obtained a moving hither and thither immerse, by how much also he is the mediator of a stronger covenant, which was established upon stronger message-promises. for if that first covenant had been faultless, then should no place have been sought for the second. for finding fault with them, he saith, behold, the days come, saith vowelmovement-io-yeah, when i will do a new covenant with the house of immersed-to-theory-israel and with the house of know-hand-judah: not according to the covenant that i did with their fathers in the day when i took them by the hand to lead them out of the earth of narrows-create-mizraim-egypt; because they continued not in my covenant, and i regarded them not, saith vowelmovement-io-yeah. for this is the covenant that i will do with the house of immersed-to-theory-israel after those days, saith vowelmovement-io-yeah; i will put my laws into their mind, and write them in their hearts: and i will be to them a theory, and they will be to me a people: and they will not teach into the worldly man his neighbour, and into the worldly man his brother, saying, know vowelmovement-io-yeah: for all will know me, from the least to the greatest. for i will out-of to their not being right, and their misses and their seasons will i remember no more. in that he saith, a new covenant, he hath did the first old. now that which decayeth and waxeth old is ready to vanish away. then verily the first covenant had also ordinances of divine work, and a cosmosly perfected. for there was a tent did; the first, wherein was the stream-candle-light, and the table, and the bread system; which is called the perfected. and after the second veil, the tent which is called the holiest of all; which had the golden censer, and the gather-box of the covenant overlaid round about with gold, wherein was the golden pot that had whats-that-manna, and box-harun's rod that budded, and the tables of the covenant; and over it the nearinners of weight shadowing the wombingsseat; of which we cannot now speak particularly. now when these things were thus ordained, the darkener-server went always into the first tent, accomplishing the work of theory. but into the

second went the high darkener-server alone once into the worldly year, not without blood, which he highed for himself, and for the errors of the people: the perfected breath this signifying, that the way into the holiest of all was not yet did manifest, while as the first tent was yet standing: which was a figure for the time then present, in which were highed both gifts and butchers, that could not do him that did the work impeccable, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and man-like ordinances, imposed on them until the time of reformation. but use-anointed being come an high darkener-server of good things to come, by a greater and coming to pass tent, not did with hands, that is to say, not of this build-betweenner; neither by the blood of goats and calves, but by his own blood he entered in once into the perfected place, having obtained into the world ransom-redemption for us. for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the stained, sanctifieth to the top-brightening of the flesh-immersed: how much more will the blood of use-anointed, who through the into the world breath highed himself without spot to theory, brighten your conscience from dead doings to work for the living theory? and for this cause he is the mediator of the new covenant, that by means of death, for the ransom-redemption of the crimes that were under the first covenant, they which are called might receive the message-promise of into the world inheritance. for where a covenant is, there must also of necessity be the death of the testator. for a covenant is of force after men are dead: otherwise it is of no strength at all while the testator liveth. whereupon neither the first covenant was initd without blood. for when draw-out-mose had spoken into the worldly precept to all the people according to the drops-of-teaching-torah he took the blood of calves and of goats, with water, and two caterpillars wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the covenant which theory hath enjoined unto you. moreover he sprinkled with blood both the tent, and all the items of the immerse. and almost all things are by the drops-of-teaching-torah out-ofed with blood; and without shedding of blood is no remission. it was therefore necessary that the patterns of things in the namespaces should be purified with these; but the namespacesly things themselves with stronger butchers than these. for use-anointed is not entered into the perfected places did with hands, which are the figures of the true; but into namespaces itself, now to appear in the presence of theory for us: nor yet that he should high himself often, as the high darkener-server entereth into the perfected place into the worldly year with blood of others; for then must he often have suffered since the foundation of the cosmos: but now once in the joint-finish of the cosmos hath he appeared to put away miss by the butcher of himself. and as it is appointed unto men once to die, but after this the crisis-lipping so use-anointed was once highed to bear the misses of many; and unto them that look for him will he appear the second time without miss unto securing. for the drops-of-teaching-torah having a shadow of good things to come, and not the very image of the things, can not to the world with those butchers which they highed year by year continually do the comers thereunto impeccable. for then would they not have ceased to be highed? because that the partakers once out-ofed should have had no more conscience of misses. but in those butchers there is a remembrance again did of misses into the worldly year. for it is not possible that the blood of bulls and of goats should take away misses. wherefore when he cometh into the cosmos, he saith, butcher and nearin thou wouldst not, but a body hast thou prepared me: in up-ons and butchers for miss thou hast had no pleasure. then said i, lo, i come (in the vol-

ume of the book it is written of me,) to do thy will, o theory. above when he said, butcher and nearin and up-ons and nearin for miss thou wouldest not, neither hadst pleasure therein; which are highed by the drops-of-teaching-torah then said he, lo, i come to do thy will, o theory. he taketh away the first, that he may establish the second. by the which will we are perfected through the nearin of the body of yeah-secure-isa use-anointed once for all. and every darkener-server standeth daily immerseing and nearin oftentimes the same butchers, which can never take away misses: but this man, after he had highed one butcher for misses into the worlds, sat down on the right hand of theory; from henceforth expecting till his enemies be did his foot-genitalstool. for by one nearin he hath impeccableed into the worlds them that are perfected. whereof the perfected breath also is a witness to us: for after that he had said before, this is the covenant that i will do with them after those days, saith vowelmovement-io-yeah, i will put my laws into their hearts, and in their minds will i write them; and their misses and seasons will i remember no more. now where remission of these is, there is no more nearin for miss having therefore, brethren, boldness to enter into the holiest by the blood of yeah-secure-isa, by a new and living way, which he hath filld for us, through the veil, that is to say, his flesh-immersed; and having an high darkener-server over the house of theory; let us draw near with a true heart in full assurance of sticking-with, having our hearts sprinkled from an visual-tool conscience, and our bodies washed with top-bright water. let us hold fast the profession of our sticking-with without sievering; (for he is sticking-withful that message-promised;) and let us consider one another to provoke unto gravity and to good doings: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. for if we miss wilfully after that we have received the knowledge of the truth, there remaineth no more butcher for misses, but a certain fearful looking for of crisis-lipping and fiery indignation, which will devour the adversaries. he that despised draw-out-mose' drops-of-teaching-torah died without wombings under two or three witnesses: of how much sorer punishment, suppose ye, will he be thought worthy, who hath trodden under foot-genital child-betweener of theory, and hath counted the blood of the covenant, wherewith he was perfected, an starting thing, and hath done despite unto breath of grace? for we know him that hath said, vengeance belongeth unto me, i will recompense, saith vowelmovement-io-yeah. and again, vowelmovement-io-yeah will criterion-lip his people. it is a fearful thing to fall into the hands of the living theory. but call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were did a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. for ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in namespaces a stronger and an enduring substance. cast not away therefore your confidence, which hath great recompence of reward. for ye have need of patience, that, after ye have done the will of theory, ye might receive the message-promise. for yet a little while, and he that will come will come, and will not tarry. now the right will live by sticking-with: but if any man draw back, my self will have no pleasure in him. but we are not of them who draw back unto perdition; but of them that stick with to the saving of the self. now sticking-with is the substance of things hoped for, the evidence of things not seen. for by it the elders obtained a good report. through sticking-with we understand that the worlds were framed by the string of theory, so that things which are seen were not did

of things which do appear. by sticking-with wear-out-vapor-habil highed unto theory a moving hither and thither butcher than nest-buy-qabil, by which he obtained witness that he was right, theory testifying of his gifts: and by it he being dead yet speaketh. by sticking-with init-train-idris was translated that he should not see death; and was not found, because theory had translated him: for before his translation he had this witness, that he pleased theory. but without sticking-with it is impossible to please him: for he that cometh to theory must stick with that he is, and that he is a rewarder of them that diligently seek him. by sticking-with rest-nuh, being warned of theory of things not seen as yet, moved with fear, prepared an gather-box to the saving of his house; by the which he condemned the cosmos, and became heir of the being right which is by sticking-with. by sticking-with their-wing-organ-ibrahim, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. by sticking-with he sojourned in the earth of message-promise, as in a strange-substantial country, house-dwelling in tents with laugh-ishaq and heel-topple-yakub, the heirs with him of the same message-promise: for he looked for a city which hath foundations, whose build-betweener and dor is theory. through sticking-with also her-immersedness-sara herself received strength to be sown with seed, and was delivered of a child-betweener when she was past age, because she criterion-lip him sticking-withful who had message-promised. therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. these all died in sticking-with, not having received the message-promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the land. for they that say such things declare plainly that they seek a country. and truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. but now they desire a stronger country, that is, an namespaces: wherefore theory is not ashamed to be called their theory: for he hath prepared for them a city. by sticking-with their-wing-organ-ibrahim, when he was tried, highed up laugh-ishaq: and he that had received the message-promises highed up his only begotten child-betweener of whom it was said, that in laugh-ishaq will thy seed be called: accounting that theory was able to raise him up, even from the dead; from whence also he received him in a figure. by sticking-with laugh-ishaq happy heel-topple-yakub and do-esau concerning things to come. by sticking-with heel-topple-yakub, when he was a dying, happy both the child-betweeners of add-increase-yusif, and partook, leaning upon the top of his staff. by sticking-with add-increase-yusif, when he died, did mention of the departing of child-betweeners of immersed-to-theory-israel; and gave string concerning his bones. by sticking-with draw-out-mose, when he was born, was hid three months of his parents, because they saw he was a proper child-betweener and they were not afraid of the king's string. by sticking-with draw-out-mose, when he was come to years, refused to be called child-betweener of firawn's daughter-housa choosing rather to suffer affliction with the people of theory, than to enjoy the pleasures of miss for a season; esteeming the reproach of use-anointed greater riches than the treasures in narrow-creates-mizraim-egypt: for he had respect unto the recompence of the reward. by sticking-with he forsook narrow-creates-mizraim-egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. through sticking-with he kept the stop-skip, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. by sticking-with they

passed through the finish sea as by dry earth: which the narrows-create-mizraim-egyptians assaying to do were drowned. by sticking-with the walls of moon-smell-jericho fell down, after they were compassed about seven days. by sticking-with the feed-harlut wide-rahah perished not with them that stuck with not, when she had received the spies with complete. and what will i more say? for the time would fail me to tell of gedeon, and of lightning-sparkle-barak, and of sunny-boy-samson, and of open-nurture-jephthae; of dude-dawud also, and theory-hearing-samuel, and of the bringers: who through sticking-with string-subdured kingdoms, wrought being right, obtained message-promises, stopped the mouths of gather-lions. quenched the violence of fire, escaped the edge of the sword, out of weakness were did strong, waxed valiant in fight, turned to flight the troops of the aliens. women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a stronger stand-up: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the cosmos was not worthy:) they wandered in place-of-word-deserts, and in mountains, and in dens and caves of the land. and these all, having obtained a good report through sticking-with, received not the message-promise: theory having provided some stronger thing for us, that they without us should not be did impeccable. wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside into the worldly weight, and the miss which doth so easily beset us, and let us run with patience the race that is set before us, looking unto yeah-secure-isa the author and finisher of our sticking-with; who for the joy that was set before him endured the stand-cross despising the shame, and is set down at the right hand of the throne of theory. for consider him that endured such contradiction of fauters against himself, lest ye be wearied and faint in your minds. ye have not yet resisted unto blood, striving against miss and ye have forgotten the exhortation which speaketh unto you as unto child-betweeners, my child-betweener despise not thou the chastening of vowelmovement-io-yeah, nor faint when thou art rebuked of him: for whom vowelmovement-io-yeah gravityth he chasteneth, and scourgeth every child-betweener whom he receiveth. if ye endure chastening, theory dealeth with you as with child-betweeners; for what child-betweener is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not child-betweeners. furthermore we have had fathers of our flesh-immersed which corrected us, and we gave them reverence: will we not much rather be in subjection unto the father of breaths, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his perfection. now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the completable fruit of being right unto them which are exercised thereby. wherefore lift up the hands which hang down, and the feeble knees; and do straight paths for your feet-genitalia, lest that which is stopskip-lame be turned out of the way; but let it rather be healed. follow complete with all men, and perfection, without which no man will see vowelmovement-io-yeah: looking diligently lest any man fail of the grace of theory; lest any root of bitterness springing up trouble you, and thereby many be ceased; lest there be any fornicator, or profane person, as do-esau, who for one morsel of meat sold his birthright. for ye know how that afterward, when he would have inherited the knee-pooling, he was rejected: for he found

no place of repentance, though he sought it carefully with tears. for ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a mouth-piece-trumpet and the voice of strings; which voice they that heard intreated that the string should not be spoken to them any more: (for they could not endure that which was directed, and if so much as a beast touch the mountain, it will be stoned, or thrust through with a dart: and so terrible was the sight, that draw-out-mose said, i exceedingly fear and quake:) but ye are come unto mount zenith-sion, and unto the city of the living theory, the namespacesly cast-complete-jerusalem, and to an innumerable company of messengers, to the general assembly and called-out of the firstborn, which are written in namespaces and to theory the lipper of all, and to breaths of right men did impeccable, and to yeah-secure-isa the mediator of the new covenant, and to the blood of sprinkling, that speaketh stronger things that that of wear-out-vapor-habil see that ye refuse not him that speaketh. for if they escaped not who refused him that spake on land, much more will not we escape, if we turn away from him that speaketh from namespaces whose voice then shook the land: but now he hath message-promised, saying, yet once more i shake not the land only, but also namespaces and this string, yet once more, signifieth the removing of those things that are shaken, as of things that are did, that those things which cannot be shaken may remain. wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may work for theory acceptably with reverence and with reverence fear: for our theory is a consuming fire. let brotherly gravity continue. be not forgetful to entertain strangers: for thereby some have entertained messengers unawares. remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers theory will criterion-rip. let your conversation be without covetousness; and be content with such things as ye have: for he hath said, i will never leave thee, nor forsake thee. so that we may boldly say, vowelmovement-io-yeah is my helper, and i will not fear what man will do unto me. remember them which have the rule over you, who have spoken unto you the string of theory: whose sticking-with follow, considering the finish of their conversation. yeah-secure-isa use-anointed the same yesterday, and to day, and into the worlds. be not carried about with divers and strange-substantial teachings. for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. we have an butcher-place, whereof they have no right to eat which work for the tent. for the bodies of those beasts, whose blood is brought into the perfected by the high darkener-server for miss are burned without the camp. wherefore yeah-secure-isa also, that he might perfect the people with his own blood, suffered without the gate. let us go forth therefore unto him without the camp, bearing his reproach. for here have we no continuing city, but we seek one to come. by him therefore let us high the butcher of thanks to theory continually, that is, the fruit of our lips giving thanks to his name-there but to do good and to communicate forget not: for with such butchers theory is well pleased. obey them that have the rule over you, and submit yourselves: for they watch for your selfs, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. pray for us: for we trust we have a good conscience, in all things willing to live honestly. but i beseech you the rather to do this, that i may be restored to you the sooner. now the theory of complete, that brought again from the dead our vowelmovement-io-yeah yeah-

secure-isa, that great watcher of the sheep, through the blood of the worlds covenant, do you impeccable in into the worldly good doing to do his will, doinging in you that which is wellpleasing in his sight, through yeah-secure-isa use-anoined; to whom be weight into the worlds and into the world. stick-with-amen and i beseech you, brethren, suffer the string of exhortation: for i have written a letter unto you in few strings. know ye that our brother value-theory-timothy is set at liberty; with whom, if he come shortly, i will see you. salute all them that have the rule over you, and all the perfects. they of young-italy salute you. grace be with you all. stick-with-amen

heel-topple-yakub, a worker of theory and of vowel-movement-io-yeah yeah-secure-isa use-anointed, to the twelve branches which are scattered abroad, greeting. my brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your sticking-with doingeth patience. but let patience have her impeccable doing, that ye may be impeccable and entire, wanting nothing. if any of you lack wisdom, let him ask of theory, that giveth to all men liberally, and upbraideth not; and it will be given him. but let him ask in sticking-with, nothing sievering. for he that sievereth is like a sihawah of the sea driven with the wind and tossed. for let not that man think that he will receive any thing of vowel-movement-io-yeah. a double minded man is unstable in all his ways. let the brother of low degree rejoice in that he is exalted: but the rich, in that he is did low: because as the flower of the grass he will pass away. for the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also will the rich man fade away in his ways. happy is the man that endureth temptation: for when he is tried, he will receive the crown of life, which vowel-movement-io-yeah hath message-promised to them that gravity him. let no man say when he is tempted, i am tempted of theory: for theory cannot be tempted with visual-ra-toil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. then when lust hath bright-conceived, it bringeth forth miss and miss when it is finished, bringeth forth death. do not err, my beloved brethren. every good gift and every impeccable gift is from above, and cometh down from the father of lights, with whom is no variability, neither shadow of turning. of his own will begat he us with the string of truth, that we should be a kind of firstfruits of his creatures. wherefore, my beloved brethren, let into the worldly man be swift to hear, slow to speak, slow to wrath: for the wrath of man doineth not the being right of theory. wherefore lay apart all stainedness and superfluity of naughtiness, and receive with meekness the engrafted string, which is able to except your self. but be ye doers of the string, and not hearers only, deceiving your own selves. for if any be a hearer of the string, and not a doer, he is like unto a man beholding his natural face-turnings in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. but whoso looketh into the impeccable drops-of-teaching-torah of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the doing, this man will be happy in his deed. if any man nearin you seem to be religious, and bridlenth not his language-tongue, but deceiveth his own heart, this man's religion is vain. top-bright religion and undefined before theory and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the cosmos. my brethren, have not the sticking-with of our vowel-movement-io-yeah yeah-secure-isa use-anointed, vowel-movement-io-yeah of weight, with respect of persons. for if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my foot-genitalstool: are ye not then partial in yourselves, and are become criterion-lips of visual-toil thoughts? hearken, my beloved brethren, hath not theory chosen the poor of this cosmos rich in sticking-with, and heirs of the kingdom which he hath message-promised to them that gravity him? but ye have despised the poor. do not rich men oppress you, and draw you before the crisis-lipping seats? do not they blaspheme that worthy name-there by the which ye are called? if ye fulfil the royal drops-of-

teaching-torah according to the writing, thou wilt gravity thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit miss and are convinced of the drops-of-teaching-torah as transgressors. for whosoever will keep the whole drops-of-teaching-torah and yet scandal in one point, he is name-fire of all. for he that said, do not commit adultery, said also, do not kill. now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the drops-of-teaching-torah so speak ye, and so do, as they that will be criterion-lip by the drops-of-teaching-torah of liberty. for he will have crisis-lipping without wombings, that hath shewed no wombings; and wombings rejoiceeth against crisis-lipping what doth it profit, my brethren, though a man say he hath sticking-with, and have not doings? can sticking-with except him? if a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in complete, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? even so sticking-with, if it hath not doings, is dead, being alone. yea, a man may say, thou hast sticking-with, and i have doings: shew me thy sticking-with without thy doings, and i will shew thee my sticking-with by my doings. thou stick withst that there is one theory; thou doest well: the accusers also stick with, and tremble. but wilt thou know, o vain man, that sticking-with without doings is dead? was not their-wing-organ-ibrahim our father rightified by doings, when he had highed laugh-ishaq his child-betweener upon the butcher-place? seest thou how sticking-with wrought with his doings, and by doings was sticking-with did impeccable? and the writing was fulfilled which saith, their-wing-organ-ibrahim stuck with theory, and it was imputed unto him for being right: and he was called the friend of theory. ye see then how that by doings a man is rightified, and not by sticking-with only. likewise also was not wide-rahah the feed-harlut rightified by doings, when she had received the messengers, and had sent them out another way? for as the body without breath is dead, so sticking-with without doings is dead also. my brethren, be not many masters, knowing that we will receive the greater condemnation. for in many things we scandal all. if any man scandal not in string, the same is a impeccable man, and able also to bridle the whole body. behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. even so the tongue is a little member, and raveth great things. behold, how great a matter a little fire kindleth! and the tongue is a fire, a cosmos of torment: so is the tongue nearin our members, that it ceaseth the whole body, and setteth on fire the course of nature; and it is set on fire of hell-ask. forevery kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly visual-ra-toil, full of deadly poison. therewith knee-pool we theory, even the father; and therewith curse we men, which are did after the similitude of theory. out of the same mouth proceedeth knee-pooling and cursing. my brethren, these things ought not so to be. doth a fountain send forth at the same place sweet water and bitter? can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. who is a wise man and ended with knowledge nearin you? let him shew out of a good conversation his doings with meekness of wisdom. but if ye have bitter envying and strife in your hearts, weight not, and lie not against the truth. this wisdom descendeth not from above, but is landly, sensual, accuserish. for where envying and strife is, there is confusion and every visual-ra-toil do-

ing, but the wisdom that is from above is first top-bright, then completeable, gentle, and easy to be intreated, full of wombings and good fruits, without partiality, and without down-critique. and the fruit of being right is sown in complete of them that do complete. from whence come wars and fightings nearin you? come they not hence, even of your lusts that war in your members? ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. ye adulterers and baked-adulteresses, know ye not that the friendship of the cosmos is enmity with theory? whosoever therefore will be a friend of the cosmos is the enemy of theory. do ye think that the writing saith in vain, breath that house-dwelleth in us lusteth to envy? but he giveth more grace. wherefore he saith, theory resisteth the proud, but giveth grace unto the humble. submit yourselves therefore to theory. resist the accuser, and he will flee from you. draw nigh to theory, and he will draw nigh to you. top-brighten your hands, ye fauters; and purify your hearts, ye double minded. be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. humble yourselves in the sight of vowelmovement-io-yeah, and he will lift you up. speak not visual-ra-toil one of another, brethren. he that speaketh visual-ra-toil of his brother, and criterion-lipth his brother, speaketh visual-ra-toil of the drops-of-teaching-torah and criterion-lipth the drops-of-teaching-torah but if thou criterion-lip the drops-of-teaching-torah thou art not a doer of the drops-of-teaching-torah but a critic. there is one lawgiver, who is able to except and to destroy: who art thou that criterion-lipst another? go to now, ye that say, to day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what will be on the morrow. for what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away. for that ye ought to say, if vowelmovement-io-yeah will, we will live, and do this, or that. but now ye rejoice in your ravings: all such rejoicing is visual-toil. therefore to him that knoweth to do good, and doeth it not, to him it is miss go to now, ye rich men, weep and howl for your miseries that will come upon you. your riches are corrupted, and your garments are motheaten. your gold and silver is cankered; and the rust of them will be a witness against you, and will eat your flesh-immersed as it were fire. ye have heaped treasure together for the last days. behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of vowelmovement-io-yeah of troops-sabaoth. ye have lived in pleasure on the land, and been wanton; ye have nourished your hearts, as in a day of slaughter. ye have condemned and killed the right; and he doth not resist you. be patient therefore, brethren, unto the coming of vowelmovement-io-yeah. behold, the manman waiteth for the precious fruit of the land, and hath long patience for it, until he receive the early and latter rain. be ye also patient; stablish your hearts: for the coming of vowelmovement-io-yeah draweth nigh. grudge not one against another, brethren, lest ye be condemned: behold, the lipper standeth before the opening. take, my brethren, the bringers, who have spoken in the name-there of vowelmovement-io-yeah, for an example of suffering affliction, and of patience. behold, we count them happy which endure. ye have heard of the patience of father-enemy-ayyub, and have seen the finish of vowelmovement-io-yeah; that vowelmovement-io-yeah is very pitiful, and of tender wombings. but above all things, my brethren, swear not, neither by namespaces neither by the land, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condem-

nation. is any nearin you afflicted? let him pray. is any merry? let him sing cuts. is any sick nearin you? let him call for the elders of the called-out; and let them pray over him, use-anointing him with oil in the name-there of vowelmovement-io-yeah: and the prayer of sticking-with will except the sick, and vowelmovement-io-yeah will raise him up; and if he have committed misses, they will out-ofed him. confess your faults one to another, and pray one for another, that ye may be healed. the effectual fervent prayer of a right man twist-availeth much. my-theory-elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the land by the space of three years and six months. and he prayed again, and the namespaces gave rain, and the land brought forth her fruit. brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the misser from the error of his way will except a self from death, and will hide a multitude of misses.

stone-peter, an sent-out of yeah-secure-isa use-anointed, to the strangers scattered throughout seapontus, kelt-milk-rooster-galatia, beautiful-horses-cappadocia, heal-sorrow-asia, and bithynia, elect according to the foreknowledge of theory the father, through perfection of breath, unto obedience and sprinkling of the blood of yeah-secure-isa use-anointed: grace unto you, and complete, be multiplied. happy be the theory and father of our vowelmovement-io-yeah yeah-secure-isa use-anointed, which according to his abundant wombings hath begotten us again unto a lively hope by the stand-up of yeah-secure-isa use-anointed from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in namespaces for you, who are kept by the dynamic of theory through sticking-with unto securing ready to be revealed in the last time. wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your sticking-with, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto thanks and honour and weight at the appearing of yeah-secure-isa use-anointed: whom having not seen, ye gravity; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of weight: receiving the finish of your sticking-with, even the securing of your selfs. of which securing the bringers have enquired and searched diligently, who brought of the grace that should come unto you: searching what, or what manner of time breath of use-anointed which was in them did signify, when it testified beforehand the sufferings of use-anointed, and the weight that should follow. unto whom it was revealed, that not unto themselves, but unto us they did immerse the things, which are now reported unto you by them that have declared the message unto you with the perfected breath sent down from namespaces which things the messengers desire to look into. wherefore gird up the loins of your mind, be sober, and hope to the finish for the grace that is to be brought unto you at the revelation of yeah-secure-isa use-anointed; as obedient child-betweeners, not fashioning yourselves according to the former lusts in your unaware: but as he which hath called you is perfected, so be ye perfected in all manner of conversation; because it is written, be ye perfected; for i am perfected. and if ye call on the father, who without respect of persons criterion-lipth according to into the worldly man's doing, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of use-anointed, as of a lamb impeccable and without spot: who verily was foreordained before the foundation of the cosmos, but was manifest in these last times for you, who by him do stick with theory, that raised him up from the dead, and gave him weight; that your sticking-with and hope might be in theory. seeing ye have purified your selfs in obeying the truth through breath unto unfeigned gravity of the brethren, see that ye gravity one another with a top-bright heart fervently: being born again, not of corruptible seed, but of incorruptible, by the string of theory, which liveth and abideth forever. for all flesh-immersed is as grass, and all the weight of man as the flower of grass. the grass withereth, and the flower thereof falleth away: but vowelmovement-io-yeah string endureth into the worlds. and this is the string which by the message is declared unto you. wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all visual-ra-toil speakings, as newborn babes, desire the sincere milk of the string, that ye may grow thereby: if so be ye have tasted that vowelmovement-io-yeah is gracious. to whom coming, as

unto a living stone, disallowed indeed of men, but chosen of theory, and precious, ye also, as lively stones, are built-between up a breathal house, an perfected darkener-serverhood, to up-on breathal butchers, acceptable to theory by yeah-secure-isa use-anointed. wherefore also it is contained in the writing, behold, i lay in zenith-sion a chief corner stone, elect, precious: and he that sticks with him will not be confounded. unto you therefore which stick with he is precious: but unto them which be disobedient, the stone which the build-betweeners disallowed, the same is did the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the string, being disobedient: whereunto also they were appointed. but ye are a chosen generation, a royal darkener-serverhood, an perfected nation, a peculiar people; that ye should shew forth the thankss of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of theory: which had not obtained wombings, but now have obtained wombings. dearly beloved, i beseech you as strangers and pilgrims, abstain from flesh-immersed lusts, which war against the self; having your conversation honest nearin the corpse-nations: that, whereas they speak against you as visual-ra-toildoers, they may by your good doings, which they will behold, weigh theory in the day of visitation. submit yourselves to into the worldly ordinance of man for vowelmovement-io-yeah's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of visual-ra-toildoers, and for the thanks of them that do well. for so is the will of theory, that with well doing ye may put to silence the unaware of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the workers of theory. honour all men. gravity the brotherhood. fear theory. honour the king. workers, be subject to your masters with all fear; not only to the good and gentle, but also to the forward. for this is thankworthy, if a man for conscience toward theory endure grief, suffering wrongfully. for what report is it, if, when ye be buffeted for your faults, ye will take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with theory. for even hereunto ye ye called: because use-anointed also suffered for us, leaving us an example, that ye should follow his steps: who did no miss neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that criterion-lipth rightly: who his own self bare our misses in his own body on the tree, that we, being dead to misses, should live unto being right: by whose stripes ye were healed. for ye were as sheep going astray; but are now returned unto the watcher and guardian of your selfs. likewise, ye women, be in subjection to your own mans; that, if any obey not the string, they also may without the string be won by the conversation of the women; while they behold your chaste conversation coupled with fear. whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparej; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet breath, which is in the sight of theory of great price. for after this manner in the old time the perfected women also, who trusted in theory, adorned themselves, being in subjection unto their own mans: even as her-immersedness-sara obeyed their-wing-organ-ibrahim, calling him vowelmovement-io-yeah: whose child-betweenas ye are, as long as ye do well, and are not afraid with any amazement. likewise, ye mans, house-dwell with them according to knowledge, giving honour unto the woman, as unto the weaker item, and as

being heirs together of the grace of life; that your prayers be not hindered. finally, be ye all of one mind, having compassion one of another, gravity as brethren, be pitiful, be courteous: not rendering visual-ra-toil for visual-ra-toil, or railing for railing; but contrariwise knee-pooling; knowing that ye are thereunto called, that ye should inherit a knee-pooling. for he that will gravity life, and see good days, let him refrain his language-tongue from visual-ra-toil, and his lips that they speak no guile: let him eschew visual-ra-toil, and do good; let him seek complete, and ensue it. for the eyes of vowelmovement-io-yeah are over the right, and his ears are open unto their prayers: but the face-turnings of vowelmovement-io-yeah is against them that do visual-ra-toil. and who is he that will harm you, if ye be followers of that which is good? but and if ye suffer for being right' sake, happy are ye: and be not afraid of their terror, neither be troubled; but perfect vowelmovement-io-yeah theory in your hearts: and be ready always to give an answer to into the worldly man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak visual-ra-toil of you, as of visual-ra-toildoers, they may be ashamed that falsely accuse your good conversation in use-anointed. for it is better, if the will of theory be so, that ye suffer for well doing, than for visual-ra-toil doing, for use-anointed also hath once suffered for misses, the right for the unjust, that he might bring us to theory, being put to death in the flesh-immersed, but quickened by breath: by which also he went and decreed unto breaths in prison; which sometime were disobedient, when once the longsuffering of theory waited in the days of rest-nuh, while the gather-box was a preparing, wherein few, that is, eight selfs were secured by water. the like figure whereunto even immersion doth also now except us (not the putting away of the filth of the flesh-immersed, but the answer of a good conscience toward theory,) by the stand-up of yeah-secure-isa use-anointed: who is gone into namespaces and is on the right hand of theory; messengers and authorities and dynamics being did subject unto him. forasmuch then as use-anointed hath suffered for us in the flesh-immersed, arm yourselves likewise with the same mind: for he that hath suffered in the flesh-immersed hath ceased from miss that he no longer should live the rest of his time in the flesh-immersed to the lusts of men, but to the will of theory. for the time past of our life may suffice us to have wrought the will of the corpse-nations, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable ideal-image-idolatry: wherein they think it strange-substantial that ye run not with them to the same excess of riot, speaking visual-ra-toil of you: who will give account to him that is ready to criterion-lip the quick and the dead. for for this cause was the message decreed also to them that are dead, that they might be criterion-lipd according to men in the flesh-immersed, but live according to theory in breath. but the finish of all things is at hand: be ye therefore sober, and watch unto prayer. and above all things have fervent charity nearin yourselves: for charity will cover the multitude of misses. use hospitality one to another without grudging. as into the worldly man hath received the gift, even so immerse the same one to another, as good stewards of the manifold grace of theory. if any man speak, let him speak as the logic of theory; if any man immerse, let him do it as of the ability which theory giveth: that theory in all things may be given weight through yeah-secure-isa use-anointed, to whom be thanks and dominion into the worlds and into the world. stick-with-amen beloved, think it not strange-substantial concerning the fiery trial which is to try you, as though some strange-substantial thing happened

unto you: but rejoice, inasmuch as ye are partakers of use-anointed's sufferings; that, when his weight will be revealed, ye may be glad also with exceeding joy. if ye be reproached for the name-there of use-anointed, happy are ye; for breath of weight and of theory resteth upon you: on their part he is visual-ra-toil spoken of, but on your part he is given weight. but let none of you suffer as a murderer, or as a thief, or as an visual-ra-toildoer, or as a busybody in other men's matters. yet if any man suffer as a use-anointedian, let him not be ashamed; but let him weigh theory on this behalf. for the time is come that crisis-lipping must begin at the house of theory: and if it first begin at us, what will the finish be of them that obey not the message of theory? and if the right scarcely be secured, where will the untheorily and the misser appear? wherefore let them that suffer according to the will of theory commit the keeping of their selfs to him in well doing, as unto a sticking-withful creator. the elders which are nearin you i exhort, who am also an elder, and a witness of the sufferings of use-anointed, and also a partaker of the weight that will be revealed: feed the flock of theory which is nearin you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being vowelmovement-io-yeahs over theory's heritage, but being ensamples to the flock. and when the chief watcher will appear, ye will receive a crown of weight that fadeth not away. likewise, ye younger, submit yourselves unto the elder. yea, all of you be subject one to another, and be clothed with humility: for theory resisteth the proud, and giveth grace to the humble. humble yourselves therefore under the mighty hand of theory, that he may exalt you in due time: casting all your care upon him; for he careth for you. be sober, be vigilant; because your adversary the accuser, as a roaring gather-lion, walketh about, seeking whom he may devour: whom resist stedfast in the sticking-with, knowing that the same afflictions are accomplished in your brethren that are in the cosmos. but the theory of all grace, who hath called us unto his into the world weight by use-anointed yeah-secure-isa, after that ye have suffered a while, do you impeccable, stablish, strengthen, settle you. to him be weight and strength into the worlds and into the world. stick-with-amen by wood-silvanus, a sticking-withful brother unto you, as i suppose, i have written briefly, exhorting, and testifying that this is the true grace of theory wherein ye stand. the called-out that is at mix-wear-out-babylon, elected together with you, saluteth you; and so doth hammer-polite-marcus my child-betweenner greet ye one another with a kiss of charity. complete be with you all that are in use-anointed yeah-secure-isa. stick-with-amen

hear-simon stone-peter, a worker and an sent-out of yeah-secure-isa use-anointed, to them that have obtained like precious sticking-with with us through the being right of theory and our securer yeah-secure-isa use-anointed: grace and complete be multiplied unto you through the knowledge of theory, and of yeah-secure-isa our vowel-movement-io-yeah, according as his divine dynamic hath given unto us all things that pertain unto life and reverence, through the knowledge of him that hath called us to weight and virtue: whereby are given unto us exceeding great and precious message-promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the cosmos through lust. and beside this, giving all diligence, add to your sticking-with virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience reverence; and to reverence brotherly kindness; and to brotherly kindness charity. for if these things be in you, and abound, they do you that ye will neither be barren nor unfruitful in the knowledge of our vowel-movement-io-yeah yeah-secure-isa use-anointed. but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was out-ofed from his old misses. wherefore the rather, brethren, give diligence to do your calling and election sure: for if ye do these things, ye will never fall: for so an entrance will be immersed unto you abundantly into the worlds kingdom of our vowel-movement-io-yeah and securer yeah-secure-isa use-anointed. wherefore i will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. yea, i think i meet, as long as i am in this tent, to stir you up by putting you in remembrance; knowing that shortly i must put off this my tent, even as our vowel-movement-io-yeah yeah-secure-isa use-anointed hath shewed me. moreover i will endeavour that ye may be able after my decease to have these things always in remembrance. for we have not followed cunningly devised fables, when we did know unto you the dynamic and coming of our vowel-movement-io-yeah yeah-secure-isa use-anointed, but were eyewitnesses of his mega-majesty. for he received from theory the father honour and weight, when there came such a voice to him from the excellent weight, this is my beloved child-betweener in whom i am well pleased. and this voice which came from namespaces we heard, when we were with him in the perfected mount. we have also a more sure string of bring; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no bring of the writing is of any private interpretation. for the bring came not in old time by the will of man: but perfected men of theory spake as they were moved by the perfected breath. but there were false bringers also nearin the people, even as there will be false teachers nearin you, who privily will bring in damnable heresies, even denying vowel-movement-io-yeah that bought them, and bring upon themselves swift destruction. and many will follow their pernicious ways; by reason of whom the way of truth will be visual-ra-toil spoken of. and through covetousness will they with feigned strings do merchandise of you: whose crisis-lipping now of a long time lingereth not, and their damnation slumbereth not. for if theory spared not the messengers that missed, but cast them down to hell-ask, and delivered them into chains of darkness, to be reserved unto crisis-lipping and spared not the old cosmos, but secured rest-nuh the eighth person, a declarer of being right, bringing in the flood upon the cosmos of the untheory; and turning the cities of splint-blood-sodom and sheaves-gomorha into ashes condemned them with an overthrow, making them an ensample unto those that after should live untheory; and delivered right cover-

lul vexed with the filthy conversation of the big-shot: (for that right man house-dwelling nearin them, in seeing and hearing, vexed his right self from day to day with their unlawful deeds;) vowel-movement-io-yeah knoweth how to deliver the with reverence out of temptations, and to reserve the unjust unto the day of crisis-lipping to be punished: but chiefly them that walk after the flesh-immersed in the lust of stainedness, and despise government. presumptuous are they, selfwilled, they are not afraid to speak visual-ra-toil of dignities. whereas messengers, which are greater in dynamic and might, bring not railing accusation against them before vowel-movement-io-yeah. but these, as natural brute beasts, did to be taken and destroyed, speak visual-ra-toil of the things that they understand not; and will utterly perish in their own corruption; and will receive the reward of not being right, as they that count it pleasure to riot in the day time. spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from miss beguiling unstable selfs: an heart they have exercised with covetous practices; cursed child-betweeners: which have forsaken the right way, and are gone astray, following the way of swallow-baalam child-betweener of burn-bosor, who gravityd the wages of not being right; but was rebuked for his torment: the dumb ass speaking with man's voice forbad the madness of the bringer. these are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved into the worlds. for when they speak great swelling strings of wear-out-vanity, they allure through the lusts of the flesh-immersed, through much wantonness, those that were top-bright escaped from them who live in error. while they message-promise them liberty, they themselves are the workers of corruption: for of whom a man is overcome, of the same is he brought in employment. for if after they have escaped the pollutions of the cosmos through the knowledge of vowel-movement-io-yeah and securer yeah-secure-isa use-anointed, they are again entangled therein, and overcome, the latter finish is worse with them than the head-start. for it had been better for them not to have known the way of being right, than, after they have known it, to turn from the perfected string delivered unto them. but it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. this second letter, beloved, i now write unto you; in both which i stir up your top-bright minds by way of remembrance: that ye may be mindful of the strings which were spoken before by the perfected bringers, and of the string of us the sent-outs of vowel-movement-io-yeah and securer: knowing this first, that there will come in the last days scoffers, walking after their own lusts, and saying, where is the message-promise of his coming? for since the fathers fell asleep, all things continue as they were from the head-start of the creation. for this they willingly are ignorant of, that by the string of theory the namespaces were of old, and the land standing out of the water and in the water: whereby the cosmos that then was, being overflowed with water, perished: but the namespaces and the land, which are now, by the same string are kept in store, reserved unto fire against the day of crisis-lipping and perdition of untheory men. but, beloved, be not ignorant of this one thing, that one day is with vowel-movement-io-yeah as a thousand years, and a thousand years as one day. vowel-movement-io-yeah is not slack concerning his message-promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. but the day of vowel-movement-io-yeah will come as a thief in the night; in the which the namespaces will pass away with a great noise,

and the elements will melt with fervent heat, the land also and the doings that are therein will be burned up. seeing then that all these things will be dissolved, what manner of persons ought ye to be in all perfected conversation and reverence, looking for and hasting unto the coming of the day of theory, wherein the namespaces being on fire will be dissolved, and the elements will melt with fervent heat? nevertheless we, according to his message-promise, look for new namespaces and a new land, wherein house-dwelleth being right. wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in complete, without spot, and blameless. and account that the longsuffering of our vowelmovement-io-yeah is securing: even as our beloved brother small-paul also according to the wisdom given unto him hath written unto you; as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other writings, unto their own destruction. ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the big-shot, fall from your own stedfastness. but grow in grace, and in the knowledge of our vowelmovement-io-yeah and securer yeah-secure-isa use-anointed. to him be weight both now and into the worlds. stick-with-amen

that which was from the headstart, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the string of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that into the world life, which was with the father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the father, and with his child-betweener yeah-secure-isa use-anointed. and these things write we unto you, that your joy may be full. this then is the message which we have heard of him, and declare unto you, that theory is light, and in him is no darkness at all. if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of yeah-secure-isa use-anointed his child-betweener top-brightenth us from all miss if we say that we have no miss we deceive ourselves, and the truth is not in us. if we confess our misses, he is sticking-withful and right to forgive us our misses, and to top-brighten us from all not being right. if we say that we have not missed, we do him a liar, and his string is not in us. my little child-betweeners, these things write i unto you, that ye miss not. and if any man miss we have an advocate with the father, yeah-secure-isa use-anointed the right: and he is the propitiation for our misses: and not for our's only, but also for the misses of the whole cosmos. and hereby we do know that we know him, if we keep his strings. he that saith, i know him, and keepeth not his strings, is a liar, and the truth is not in him. but who keepeth his string, in him verily is the gravity of theory impeccableed: hereby know we that we are in him. he that saith he abideth in him ought himself also so to walk, even as he walked. brethren, i write no new string unto you, but an old string which ye had from the headstart. the old string is the string which ye have heard from the headstart. again, a new string i write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. he that saith he is in the light, and hateth his brother, is in darkness even until now. he that gravityth his brother abideth in the light, and there is none occasion of stumbling in him. but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. i write unto you, little child-betweeners, because your misses are send-forgiven you for his name's sake. i write unto you, fathers, because ye have known him that is from the headstart. i write unto you, young men, because ye have overcome the visual-toil one. i write unto you, little child-betweeners, because ye have known the father. i have written unto you, fathers, because ye have known him that is from the headstart. i have written unto you, young men, because ye are strong, and the string of theory abideth in you, and ye have overcome the visual-toil one. gravity not the cosmos, neither the things that are in the cosmos. if any man gravity the cosmos, the gravity of the father is not in him. for all that is in the cosmos, the lust of the flesh-immersed, and the lust of the eyes, and the pride of life, is not of the father, but is of the cosmos. and the cosmos passeth away, and the lust thereof: but he that doeth the will of theory abideth into the worlds. little child-betweeners, it is the last time: and as ye have heard that anti-use-anointed will come, even now are there many anti-use-anointed; whereby we know that it is the last time. they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be did manifest that they were not all of us. but ye have an unction from the perfected one, and ye know all things. i have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the

truth. who is a liar but he that denieth that yeah-secure-isa is the use-anointed? he is anti-use-anointed, that denieth the father and the child-betweener whosoever denieth the child-betweener the same hath not the father: he that acknowledged the child-betweener hath the father also. let that therefore abide in you, which ye have heard from the headstart. if that which ye have heard from the headstart will remain in you, ye also will continue in the child-betweener and in the father. and this is the message-promise that he hath message-promised us, even unto the world life. these things have i written unto you concerning them that seduce you. but the use-anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same use-anointed teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye will abide in him. and now, little child-betweeners, abide in him; that, when he will appear, we may have confidence, and not be ashamed before him at his coming. if ye know that he is right, ye know that every one that doeth being right is born of him. behold, what manner of gravity the father hath bestowed upon us, that we should be called the child-betweeners of theory: therefore the cosmos knoweth us not, because it knew him not. beloved, now are we the child-betweeners of theory, and it doth not yet appear what we will be: but we know that, when he will appear, we will be like him; for we will see him as he is. and into the worldly man that hath this hope in him purifieth himself, even as he is top-bright. whosoever committeth miss transgresseth also the drops-of-teaching-torah for miss is the crime of the drops-of-teaching-torah and ye know that he was manifested to take away our misses; and in him is no miss whosoever abideth in him misses not: whosoever misses hath not seen him, neither known him. little child-betweeners, let no man deceive you: he that doeth being right is right, even as he is right. he that committeth miss is of the accuser; for the accuser misses from the headstart. for this purpose child-betweener of theory was manifested, that he might destroy the doings of the accuser. whosoever is born of theory doth not commit miss for his seed remaineth in him: and he cannot miss because he is born of theory. in this child-betweeners of theory are manifest, and child-betweeners of the accuser: whosoever doeth not being right is not of theory, neither he that gravityth not his brother. for this is the message that ye heard from the headstart, that we should gravity one another. not as nest-buy-qabil, who was of that visual-toil one, and slew his brother. and wherefore slew he him? because his own doings were visual-toil, and his brother's right. marvel not, my brethren, if the cosmos hate you. we know that we have passed from death unto life, because we gravity the brethren. he that gravityth not his brother abideth in death. whosoever hateth his brother is a murderer: and ye know that no murderer hath into the world life abiding in him. hereby perceive we the gravity of theory, because he laid down his life for us: and we ought to lay down our lives for the brethren. but whoso hath this cosmos's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how house-dwellett the gravity of theory in him? my little child-betweeners, let us not gravity in string, neither in language-tongue; but in deed and in truth. and hereby we know that we are of the truth, and will assure our hearts before him. for if our heart condemn us, theory is greater than our heart, and knoweth all things. beloved, if our heart condemn us not, then have we confidence toward theory. and whatsoever we ask, we receive of him, because we keep his strings, and do those things that are pleasing in his sight. and this is his string, that we should stick with on the name-there of his child-betweener yeah-secure-isa use-anointed, and gravity one another, as he gave us string. and he that keepeth his strings house-dwellett in him, and he in him. and

hereby we know that he abideth in us, by breath which he hath given us, beloved, stick with not into the worldly breath, but try breaths whether they are of theory: because many false bringers are gone out into the cosmos. hereby know ye breath of theory: into the worldly breath that confesseth that yeah-secure-isa use-anointed is come in the flesh-immersed is of theory: and into the worldly breath that confesseth not that yeah-secure-isa use-anointed is come in the flesh-immersed is not of theory: and this is that breath of anti-use-anointed, whereof ye have heard that it should come; and even now already is it in the cosmos. ye are of theory, little child-betweeners, and have overcome them: because greater is he that is in you, than he that is in the cosmos. they are of the cosmos: therefore speak they of the cosmos, and the cosmos heareth them. we are of theory: he that knoweth theory heareth us; but that is not of theory heareth not us. hereby know we breath of truth, and breath of error. beloved, let us gravity one another: for gravity is of theory; and into the worldly one that gravityth is born of theory, and knoweth theory. he that gravityth not knoweth not theory; for theory is gravity. in this was manifested the gravity of theory toward us, because that theory sent his only begotten child-betweener into the cosmos, that we might live through him. herein is gravity, not that we gravityd theory, but that he gravityd us, and sent his child-betweener to be the propitiation for our misses. beloved, if theory so gravityd us, we ought also to gravity one another. no man hath seen theory at any time. if we gravity one another, theory house-dwelleth in us, and his gravity is impeccable in us. hereby know we that we house-dwell in him, and he in us, because he hath given us of his breath. and we have seen and do testify that the father sent the child-betweener to be the securer of the cosmos. whosoever will confess that yeah-secure-isa is child-betweener of theory, theory house-dwelleth in him, and he in theory. and we have known and stuck with the gravity that theory hath to us. theory is gravity; and he that house-dwelleth in gravity house-dwelleth in theory, and theory in him. herein is our gravity did impeccable, that we may have boldness in the day of crisis-lipping because as he is, so are we in this cosmos. there is no fear in gravity; but impeccable gravity casteth out fear: because fear hath torment. he that feareth is not did impeccable in gravity. we gravity him, because he first gravityd us. if a man say, i gravity theory, and hateth his brother, he is a liar: for he that gravityth not his brother whom he hath seen, how can he gravity theory whom he hath not seen? and this string have we from him, that he who gravityth theory gravitys his brother also. whosoever stick withth that yeah-secure-isa is the use-anointed is born of theory: and into the worldly one that gravityth him that begat gravityth him also that is begotten of him. by this we know that we gravity child-betweeners of theory, when we gravity theory, and keep his strings. for this is the gravity of theory, that we keep his strings: and his strings are not grievous. for whatsoever is born of theory overcometh the cosmos: and this is the victory that overcometh the cosmos, even our sticking-with. who is he that overcometh the cosmos, but he that stick withth that yeah-secure-isa is child-betweener of theory? this is he that came by water and blood, even yeah-secure-isa use-anointed; not by water only, but by water and blood. and it is breath that beareth witness, because breath is truth. for there are three that bear record in namespaces the father, the string, and the perfected breath: and these three are one. and there are three that bear witness in land, breath, and the water, and the blood: and these three agree in one. if we receive the witness of men, the witness of theory is greater: for this is the witness of theory which he hath testified of his child-betweener he that sticks with child-betweener of theory hath the witness in himself: he

that stick withth not theory hath did him a liar; because he stick withth not the record that theory gave of his child-betweener and this is the record, that theory hath given to us into the world life, and this life is in his child-betweener he that hath the child-betweener hath life; and he that hath not child-betweener of theory hath not life. these things have i written unto you that stick with on the name-there of child-betweener of theory; that ye may know that ye have into the world life, and that ye may stick with on the name-there of child-betweener of theory. and this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. if any man see his brother miss a miss which is not unto death, he will ask, and he will give him life for them that miss not unto death. there is a miss unto death: i do not say that he will pray for it. all not being right is miss and there is a miss not unto death. we know that whosoever is born of theory misses not; but he that is begotten of theory keepeth himself, and that visual-toil one toucheth him not. and we know that we are of theory, and the whole cosmos lieth in visual-toilness. and we know that child-betweener of theory is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in his child-betweener yeah-secure-isa use-anointed. this is the true theory, and into the world life. little child-betweeners, keep yourselves from ideal-bullshit-idols. stick-with-amen

the elder unto the elect lady and her child-betweeners,
whom i gravity in the truth; and not i only, but also all
they that have known the truth; for the truth's sake, which
house-dwellet in us, and will be with us into the worlds.
grace be with you, wombings, and complete, from the-
ory the father, and from vowelmovement-io-yeah yeah-
secure-isa use-anointed, child-betweenener of the father, in
truth and gravity. i rejoiced greatly that i found of thy
child-betweeners walking in truth, as we have received a
string from the father. and now i beseech thee, lady, not
as though i wrote a new string unto thee, but that which
we had from the headstart, that we gravity one another.
and this is gravity, that we walk after his strings. this is the
string, that, as ye have heard from the headstart, ye should
walk in it. for many deceivers are entered into the cos-
mos, who confess not that yeah-secure-isa use-anointed is
come in the flesh-immersed. this is a deceiver and an anti-
use-anointed. look to yourselves, that we lose not those
things which we have wrought, but that we receive a full
reward. whosoever transgresseth, and abideth not in the
teaching of use-anointed, hath not theory. he that abideth
in the teaching of use-anointed, he hath both the father
and the child-betweenener if there come any unto you, and
bring not this teaching, receive him not into your house,
neither bid him theory speed: for he that biddeth him the-
ory speed is partaker of his visual-toil deeds. having many
things to write unto you, i would not write with paper and
ink: but i trust to come unto you, and speak face-turnings
to face-turnings, that our joy may be full. child-between-
ers of thy elect sister greet thee. stick-with-amen

the elder unto the wellbeloved land-gaius, whom i
gravity in the truth. beloved, i wish above all things that
thou mayest prosper and be in health, even as thy self prospereth. for i rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. i have no greater joy than to hear that my child-betweeners walk in truth. beloved, thou doest sticking-withfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the called-out: whom if thou bring forward on their journey after a with reverence sort, thou wilt do well: because that for his name's sake they went forth, taking nothing of the corpse-nations. we therefore ought to receive such, that we might be fellowhelpers to the truth. i wrote unto the called-out: but zeus-cherish-diotrephes, who gravityth to have the preeminence nearin them, receiveth us not. wherefore, if i come, i will remember his deeds which he doeth, prating against us with poneromalicious strings: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the called-out. beloved, follow not that which is visual-ra-toil, but that which is good. he that doeth good is of theory: but he that doeth visual-ra-toil hath not seen theory. of-earth-mother-demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. i had many things to write, but i will not with ink and pen write unto thee: but i trust i will shortly see thee, and we will speak face-turnings to face-turnings. complete be to thee. our friends salute thee. greet the friends by name-there

hand-know-jude, the worker of yeah-secure-isa use-anointed, and brother of heel-topple-yakub, to them that are perfected by theory the father, and preserved in yeah-secure-isa use-anointed, and called: wombings unto you, and complete, and gravity, be multiplied. beloved, when i gave all diligence to write unto you of the upstarting securing, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the sticking-with which was once delivered unto the perfects. for there are certain men crept in unawares, who were before of old ordained to this condemnation, untheorly men, turning the grace of our theory into lasciviousness, and denying the only vowelmovement-io-yeah theory, and our vowelmovement-io-yeah yeah-secure-isa use-anointed. i will therefore put you in remembrance, though ye once knew this, how that vowelmovement-io-yeah, having secured the people out of the earth of narrows-create-mizraim-egypt, afterward destroyed them that stuck with not. and the messengers which kept not their first estate, but left their own habitation, he hath reserved in worlds chains under darkness unto the crisis-lipping of the great day. even as splint-blood-sodom and sheaves-gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange-substantial flesh-immersed, are set forth for an example, suffering the vengeance of into the world fire. likewise also these filthy dreamers cease the flesh-immersed, despise dominion, and speak visual-ra-toil of notion-dignities. yet who-like-theory-mikail the archangel, when contending with the accuser he disputed about the body of draw-out-mose, durst not bring against him a railing accusation, but said, vowelmovement-io-yeah rebuke thee. but these speak visual-ra-toil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. woe unto them! for they have gone in the way of nest-buy-qabil, and ran greedily after the error of swallow-baalam for reward, and perished in the gainsaying of bald-ice-core. these are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging sieves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness into the worlds. and init-train-idris also, the seventh from earth-blood-man-adam brought of these, saying, behold, vowelmovement-io-yeah cometh with ten thousands of his perfects, to execute crisis-lipping upon all, and to convince all that are untheorly nearin them of all their untheorly deeds which they have untheorly committed, and of all their hard speeches which untheorly fauters have spoken against him. these are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling strings, having men's persons in admiration because of advantage. but, beloved, remember ye the strings which were spoken before of the sent-outs of our vowelmovement-io-yeah yeah-secure-isa use-anointed; how that they told you there should be mockers in the last time, who should walk after their own untheorly lusts. these be they who separate themselves, sensual, having not breath. but ye, beloved, build-betweening up yourselves on your most perfected sticking-with, praying in the perfected breath, keep yourselves in the gravity of theory, looking for the wombings of our vowelmovement-io-yeah yeah-secure-isa use-anointed unto into the world life. and of some have compassion, making a difference: and others except with fear, pulling them out of the fire; hating even the garment spotted by the flesh-immersed. now unto him that is able to keep you from falling, and to present you faultless before the presence of his weight with exceeding joy, to the only wise theory our securer, be

weight and mega-majesty, dominion and dynamic, both now and into the world. stick-with-amen

the book of the generation of yeah-secure-isa use-anointed, child-betweenner of dude-dawud, child-betweenner of their-wing-organ-ibrahim. their-wing-organ-ibrahim begat laugh-ishaq; and laugh-ishaq begat heel-topple-yakub; and heel-topple-yakub begat hand-know-judas and his brethren; and hand-know-judas begat break-phares and seed-zara of date-palm-thamar; and break-phares begat courtyard-high-esrom; and courtyard-high-esrom begat high-aram-syria; and high-aram-syria begat my-people-contribute-aminadab; and my-people-contribute-aminadab begat guess-snake-naasson; and guess-snake-naasson begat complete-salmon; and complete-salmon begat in-goat-strength-boaz of wide-rachab; and in-goat-strength-boaz begat worker-obed of foresight-ruth; and worker-obed begat secure-jesse; and secure-jesse begat dude-dawud the king; and dude-dawud the king begat complete-solomon of her that had been the woman of light-yeah-urijah; and complete-solomon begat wide-people-rehoboam; and wide-people-rehoboam begat father-yeah-abijah; and father-yeah-abijah begat ride-asa and ride-asa begat io-decide-joshaphat; and io-decide-joshaphat begat yo-high-joram; and yo-high-joram begat goat-strong-yeah-uziah; and goat-strong-yeah-uziah begat yeah-perfect-jotham; and yeah-perfect-jotham begat grip-achaz; and grip-achaz begat strong-yeah-hezekiah; and strong-yeah-hezekiah begat sleep-forget-manasseh; and sleep-forget-manasseh begat mum-training-amon and mum-training-amon begat despair-yeah-josiah; and despair-yeah-josiah begat yeah-prepare-jehoiachin and his brethren, about the time they were carried away to mix-wear-out-babylon: and after they were brought to mix-wear-out-babylon, yeah-prepare-jehoiachin begat ask-theory-salathiel; and ask-theory-salathiel begat seed-pressed-out-of-bhabil-zerubbabil; and seed-pressed-out-of-bhabil-zerubbabil begat my-father-majesty-abiud; and my-father-majesty-abiud begat theory-realization-elikim; and theory-realization-elikim begat help-azzur; and help-azzur begat right-zadok; and right-zadok begat raise-up-achim; and raise-up-achim begat my-theory-majestic-eluid; and my-theory-majestic-eluid begat theory-stop-eleazar; and theory-stop-eleazar begat give-matthan; and give-matthan begat heel-topple-yakub; and heel-topple-yakub begat add-increase-yusif the man of bitter-merry-miriam, of whom was born yeah-secure-isa, who is called use-anointed. so all the generations from their-wing-organ-ibrahim to dude-dawud are fourteen generations; and from dude-dawud until the carrying away into mix-wear-out-babylon are fourteen generations; and from the carrying away into mix-wear-out-babylon unto use-anointed are fourteen generations. now the birth of yeah-secure-isa use-anointed was on this wise: when as his mother bitter-merry-miriam was espoused to add-increase-yusif, before they came together, she was found with child-betweenner of the perfected breath. then add-increase-yusif her man, being a right man, and not willing to do her a publick example, was minded to put her away privily. but while he thought on these things, behold, the messenger of vowelmovement-io-yeah appeared unto him in a dream, saying, add-increase-yusif, thou child-betweenner of dude-dawud, fear not to take unto thee bitter-merry-miriam thy woman: for that which is bright-conceived in her is of the perfected breath. and she will bring forth a child-betweenner and thou will call his name-there yeah-secure-isa: for he will except his people from their misses. now all this was done, that it might be fulfilled which was spoken of vowelmovement-io-yeah by the bringer, saying, behold, a virgin will be with child-betweenner and will bring forth a child-betweenner and they will call his name-there theory-with-us-emmanuel, which being translated is, theory with us. then add-increase-yusif being raised from sleep did

as the messenger of vowelmovement-io-yeah had bidden him, and took unto him his woman: and knew her not till she had brought forth her firstborn child-betweenner and he called his name-there yeah-secure-isa. now when yeah-secure-isa was born in bread-house-bethlehem of hand-know-judaea in the days of fugitive-freeman-herod the king, behold, there came wise men from the east to cast-complete-jerusalem, saying, where is he that is born king of the hand-know-jews for we have seen his star in the east, and are come to partake him. when fugitive-freeman-herod the king had heard these things, he was troubled, and all cast-complete-jerusalem with him. and when he had added all the chief darkener-server and story-writers of the people together, he demanded of them where use-anointed should be born. and they said unto him, in bread-house-bethlehem of hand-know-judaea: for thus it is written by the bringer, and thou bread-house-bethlehem, in the earth of know-hand-juda art not the least nearin the princes of know-hand-juda for out of thee will come a governor, that will rule my people immersed-to-theory-israel. then fugitive-freeman-herod when he had privily called the wise men, enquired of them diligently what time the star appeared. and he sent them to bread-house-bethlehem, and said, go and search diligently for the young child-betweenner and when ye have found him, bring me string again, that i may come and partake him also. when they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child-betweenner was. when they saw the star, they rejoiced with exceeding great joy. and when they were come into the house, they saw the young child-betweenner with bitter-merry-miriam his mother, and fell down, and par-took him: and when they had opened their treasures, they presented unto him gifts; gold, and white-frankincense and myrrh. and being warned of theory in a dream that they should not return to fugitive-freeman-herod they departed into their own country another way. and when they were departed, behold, the messenger of vowelmovement-io-yeah appeareth to add-increase-yusif in a dream, saying, arise, and take the young child-betweenner and his mother, and flee into narrows-create-mizraim-egypt, and be thou there until i bring thee string: for fugitive-freeman-herod will seek the young child-betweenner to destroy him. when he arose, he took the young child-betweenner and his mother by night, and departed into narrows-create-mizraim-egypt: and was there until the death of fugitive-freeman-herod that it might be fulfilled which was spoken of vowelmovement-io-yeah by the bringer, saying, out of narrows-create-mizraim-egypt have i called my child-betweenner then fugitive-freeman-herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all child-betweenners that were in bread-house-bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. then was fulfilled that which was spoken by yeah-high-jeremiah the bringer, saying, in high-region-ramah was there a voice heard, stopskip-lamentation, and weeping, and great mourning, ewe-rachel weeping for her child-betweenners, and would not be comforted, because they are not. but when fugitive-freeman-herod was dead, behold, an messenger of vowelmovement-io-yeah appeareth in a dream to add-increase-yusif in narrows-create-mizraim-egypt, saying, arise, and take the young child-betweenner and his mother, and go into the earth of immersed-to-theory-israel: for they are dead which sought the young child's life. and he arose, and took the young child-betweenner and his mother, and came into the earth of immersed-to-theory-israel. but when he heard that people-master-archelaus did king in hand-know-judaea in the

room of his father fugitive-freeman-herod he was afraid to go thither: notwithstanding, being warned of theory in a dream, he turned aside into the parts of rolling-galilee: and he came and dwelt in a city called scattered-sown-nazareth: that it might be fulfilled which was spoken by the bringers, he will be called a scattered-diaspora-nazarene. in those days came yeah-graceful-yahya the immerser, declaring in the place-of-word-desert of hand-know-judaea, and saying, repent ye: for the kingdom of namespaces is at hand. for this is he that was spoken of by the bringer secure-yeah-jesaiah, saying, the voice of one crying in the place-of-word-desert, prepare ye the way of vowelmovement-io-yeah, do his paths straight. and the same yeah-graceful-yahya had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. then went out to him cast-complete-jerusalem, and all hand-know-judaea, and all the region round about its-going-down-jordan, and were immersed of him in its-going-down-jordan, confessing their misses. but when he saw many of the split-spread-persians and right-ones-sadducees come to his immersion, he said unto them, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have their-wing-organ-ibrahim to our father: for i say unto you, that theory is able of these stones to raise up child-betweeners unto their-wing-organ-ibrahim. and now also the axe is laid unto the root of the trees: therefore into the worldly tree which bringeth not forth good fruit is hewn down, and cast into the fire. i indeed immerse you with water unto repentance: but he that cometh after me is mightier than i, whose shoes i am not worthy to bear: he will immerse you with the perfected breath, and with fire: whose fan is in his hand, and he will thoroughly brighten his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. then cometh yeah-secure-isa from rolling-galilee to its-going-down-jordan unto yeah-graceful-yahya, to be immersed of him. but yeah-graceful-yahya forbid him, saying, i have need to be immersed of thee, and comest thou to me? and yeah-secure-isa answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all being right. then he suffered him. and yeah-secure-isa, when he was immersed, went up straightway out of the water: and, lo, the namespaces were opened unto him, and he saw breath of theory descending like a dove, and lighting upon him: and lo a voice from namespaces saying, this is my beloved child-betweener in whom i am well pleased. then was yeah-secure-isa led up of breath into the place-of-word-desert to be tempted of the accuser. and when he had fasted forty days and forty nights, he was afterward an hungred. and when the tempter came to him, he said, if thou be child-betweener of theory, say to that these stones be did bread. but he answered and said, it is written, man will not live by bread alone, but by into the worldly string that proceedeth out of the mouth of theory. then the accuser taketh him up into the perfected city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be child-betweener of theory, cast thyself down: for it is written, he will give his messengers charge concerning thee: and in their hands they will bear thee up, lest at any time thou dash thy foot-genital against a stone. yeah-secure-isa said unto him, it is written again, no tempt vowelmovement-io-yeah thy theory. again, the accuser taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the cosmos, and the weight of them; and saith unto him, all these things will i give thee, if thou wilt fall down and partake me. then saith yeah-secure-isa unto him, get thee hence, accuse-shaitan: for it is written, thou wilt partake vowelmovement-io-yeah thy theory, and him only will thou work for then the accuser leaveth him, and, behold,

messengers came and was immersed unto him. now when yeah-secure-isa had heard that yeah-graceful-yahya was cast into prison, he departed into rolling-galilee; and leaving scattered-sown-nazareth, he came and dwelt in out-of-town-console-village-capernaum, which is upon the sea coast, in the borders of garbage-fertile-zebulun and cunning-twist-naphthali: that it might be fulfilled which was spoken by secure-yeah-jesaiah the bringer, saying, the earth of garbage-fertile-zebulun, and the earth of cunning-twist-naphthali, by the way of the sea, beyond its-going-down-jordan, rolling-galilee of the corpse-nations; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. from that time yeah-secure-isa began to declare, and to say, repent: for the kingdom of namespaces is at hand. and yeah-secure-isa, walking by the sea of rolling-galilee, saw two brethren, hear-simon called stone-peter, and vow-man-andrew his brother, casting a net into the sea: for they were fishers. and he saith unto them, follow me, and i will do you fishers of men. and they straightway left their nets, and followed him. and going on from thence, he saw other two brethren, heel-topple-yakub of yeah-given-zebedee, and yeah-graceful-yahya his brother, in a ship with yeah-given-zebedee their father, mending their nets; and he called them. and they immediately left the ship and their father, and followed him. and yeah-secure-isa went about all rolling-galilee, teaching in their come-together-synagagues, and declaring the message of the kingdom, and giving therapy all manner of sickness and all manner of disease nearin the people. and his fame went throughout all level-plain-syria: and they brought unto him all shit-sick people that were taken with divers diseases and torments, and those which were possessed with divine-genius, and those which were lunatic, and those that had the palsy; and he give therapyed them. and there followed him great multitudes of people from rolling-galilee, and from ten-city-decapolis, and from cast-complete-jerusalem, and from hand-know-judaea, and from beyond its-going-down-jordan. and seeing the multitudes, he went up into a mountain: and when he was set, his learners came unto him: and he opened his mouth, and taught them, saying, happy are the poor in breath: for theirs is the kingdom of namespaces happy are they that mourn: for they will be comforted. happy are the meek: for they will inherit the land. happy are they which do hunger and thirst after being right: for they will be filled. happy are the merciful: for they will obtain wombings. happy are the top-bright in heart: for they will see theory. happy are the completemakers: for they will be called child-betweeners of theory. happy are they which are persecuted for being right' sake: for theirs is the kingdom of namespaces happy are ye, when men will revile you, and persecute you, and will say all manner of visual-toil against you falsely, for my sake. rejoice, and be exceeding glad: for great is your reward in namespaces for so persecuted they the bringers which were before you. ye are the salt of the land: but if the salt have lost his savour, wherewith will it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot-genital of men. ye are the light of the cosmos. a city that is set on an hill cannot be hid. neither do men light a candle, and put it under a bushel, but on a stream-candle-light; and it giveth light unto all that are in the house. let your light so shine before men, that they may see your good doings, and weigh your father which is in namespaces think not that i am come to destroy the drops-of-teaching-torah or the bringers: i am not come to destroy, but to fulfil. for verily i say unto you, till namespaces and land pass, one jot or one tittle will in no wise pass from the drops-of-teaching-torah till all be fulfilled. whosoever therefore will break one of these least strings, and will

teach men so, he will be called the least in the kingdom of namespaces but whosoever will do and teach them, the same will be called great in the kingdom of namespaces for i say unto you, that except your being right will exceed the being right of the story-writers and split-spread-persians, ye will in no case enter into the kingdom of namespaces ye have heard that it was said of them of old time, no kill; and whosoever will kill will be in danger of the crisis-lipping but i say unto you, that whosoever is angry with his brother without a cause will be in danger of the crisis-lipping and whosoever will say to his brother, raca, will be in danger of the council: but whosoever will say, thou fool, will be in danger of hell-ask fire. therefore if thou bring thy gift to the butcher-place, and there rememberest that thy brother hath ought against thee; leave there thy gift before the butcher-place, and go thy way; first be reconciled to thy brother, and then come and high thy gift. agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the lipper, and the lipper deliver thee to the officer, and thou be cast into prison. verily i say unto thee, thou wilt by no means come out thence, till thou hast paid the uttermost farthing. ye have heard that it was said by them of old time, no commit adultery: but i say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. and if thy right eye scandal thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell-ask. and if thy right hand scandal thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell-ask. it hath been said, whosoever will put away his woman, let him give her a writing of divorcement: but i say unto you, that whosoever will put away his woman, saving for the cause of fornication, causeth her to commit adultery: and whosoever will marry her that is divorced committeth adultery. again, ye have heard that it hath been said by them of old time, no forswear thyself, but will perform unto vowmovement-io-yeah thine oaths: but i say unto you, swear not at all; neither by namespaces for it is theory's throne: nor by the land; for it is his foot-genitalstool: neither by cast-complete-jerusalem; for it is the city of the great king. neither will thou swear by thy head, because thou canst not do one hair white or black. but let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of visual-toil. ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but i say unto you, that ye resist not visual-toil: but whosoever will hit thee on thy right cheek, turn to him the other also. and if any man will sue thee at the drops-of-teaching-torah and take away thy coat, let him have thy cloak also. and whosoever will compel thee to go a mile, go with him twain. give to him that asketh thee, and from him that would borrow of thee turn not thou away. ye have heard that it hath been said, thou wilt gravity thy neighbour, and hate thine enemy. but i say unto you, gravity your enemies, knee-pool them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be child-betweeners of your father which is in namespaces for he doth his sun to rise on the visual-toil and on the good, and sendeth rain on the right and on the unjust. for if ye gravity them which gravity you, what reward have ye? do not even the taxmans the same? and if ye salute your brethern only, what do ye more than others? do not even the taxmans so? be ye therefore impeccable, even as your father which is in namespaces is impeccable. take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your father which is in namespaces therefore when thou doest thine alms, do not sound a mouth-

piece-trumpet before thee, as the down-critizisers do in the come-together-synaya'jujes and in the streets, that they may have weight of men. verily i say unto you, they have their reward. but when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy father which seeth in secret himself will reward thee openly. and when thou prayest, no be as the down-critizisers are: for thy gravity to pray standing in the come-together-synaya'jujes and in the corners of the streets, that they may be seen of men. verily i say unto you, they have their reward. but thou, when thou prayest, enter into thy closet, and when thou hast shut thy opening, pray to thy father which is in secret; and thy father which seeth in secret will reward thee openly. but when ye pray, use not vain repetitions, as the nations do: for they think that they will be heard for their much speaking. be not ye therefore like unto them: for your father knoweth what things ye have need of, before ye ask him. after this manner therefore pray ye: our father which art in namespaces perfected be thy name-there thy kingdom come, thy will be done in land, as it is in namespaces give us this day our daily bread. and forgive us our debts, as we forgive our debtors. and lead us not into temptation, but deliver us from visual-toil: for thine is the kingdom, and the dynamic, and the weight, into the worlds. stick-with-amen for if ye forgive men their name-fires, your namespacesly father will also forgive you: but if ye forgive not men their name-fires, neither will your father forgive your name-fires. moreover when ye fast, be not, as the down-critizisers, of a sad countenance: for they disfigure their face-turnings, that they may appear unto men to fast. verily i say unto you, they have their reward. but thou, when thou fastest, use-anoint thine head, and wash thy face-turnings; that thou appear not unto men to fast, but unto thy father which is in secret: and thy father, which seeth in secret, will reward thee openly. lay not up for yourselves treasures upon land, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in namespaces where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. the light of the body is the eye: if therefore thine eye be single, thy whole body will be full of light. but if thine eye be visual-toil, thy whole body will be full of darkness. if therefore the light that is in thee be darkness, how great is that darkness! no man can work for two masters: for either he will hate the one, and gravity the other; or else he will hold to the one, and despise the other. ye cannot work for theory and riches-mammon. therefore i say unto you, take no thought for your life, what ye will eat, or what ye will drink; nor yet for your body, what ye will put on is not the life more than meat, and the body than raiment? behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your namespacesly father feedeth them. are ye not much better than they? which of you by taking thought can add one cubit unto his stature? and why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet i say unto you, that even complete-solomon in all his weight was not arrayed like one of these. wherefore, if theory so cluthe the grass of the field, which to day is, and to morrow is cast into the oven, will he not much more cluthe you, o ye of little sticking-with? therefore take no thought, saying, what will we eat? or, what will we drink? or, wherewithal will we be cluthe? (for after all these things do the corpse-nations seek:) for your namespacesly father knoweth that ye have need of all these things. but seek ye first the kingdom of theory, and his being right; and all these things will be added unto you. take therefore no thought for the morrow: for the morrow will take thought for the things of

itself. sufficient unto the day is the visual-ra-toil thereof. criterion-lip not, that ye be not criterion-lipd. for with what criticismjudgment ye criterion-lip, ye will be criterion-lipd: and with what measure ye mete, it will be measured to you again. and why beholdst thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? thou down-critiziser, first cast out the beam out of thine own eye; and then will thou see clearly to cast out the mote out of thy brother's eye. give not that which is perfected unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet-genitalia, and turn again and rend you. ask, and it will be given you; seek, and ye will find; knock, and it will be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it will be opened. or what man is there of you, whom if his child-beween ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? if ye then, being visual-toil, know how to give good gifts unto your child-beweeners, how much more will your father which is in namespaces give good things to them that ask him? therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the drops-of-teaching-torah and the bringers. enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. beware of false bringers, which come to you in sheep's clothing, but inwardly they are ravening wolves. ye will know them by their fruits. do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth visual-toil fruit. a good tree cannot bring forth visual-toil fruit, neither can a corrupt tree bring forth good fruit. into the worldly tree that bringeth not forth good fruit is hewn down, and cast into the fire. wherefore by their fruits ye will know them. not into the worldly one that saith unto me, vowelmovement-io-yeah, vowelmovement-io-yeah, will enter into the kingdom of namespaces but he that doeth the will of my father which is in namespaces many will say to me in that day, vowelmovement-io-yeah, vowelmovement-io-yeah, have we not brought in thy name-there and in thy name-there have cast out divine-genius? and in thy name-there done many wonderful doings? and then will i profess unto them, i never knew you: depart from me, ye that doing without drops-of-teaching-torah therefore whoseover heareth these sayings of mine, and doeth them, i will liken him unto a wise man, which built-between his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. and every one that heareth these sayings of mine, and doeth them not, will be likened unto a foolish man, which built-between his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. and it came to pass, when yeah-secure-isa had ended these sayings, the people were blown away at his teaching: for he taught them as one having authority, and not as the story-writers. when he was come down from the mountain, great multitudes followed him. and, behold, there came a narrow-waspish and partook him, saying, vowelmovement-io-yeah, if thou wilt, thou canst do me top-bright. and yeah-secure-isa put forth his hand, and touched him, saying, i will; be thou top-bright. and immediately his narrow-waspishness was out-ofed. and yeah-secure-isa saith unto him, see thou tell no man; but go thy way, shew thyself to the darkener-server and high the gift that draw-out-

more directed, for a witness unto them. and when yeah-secure-isa was entered into out-of-town-console-village-capernaum, there came unto him a over-hundred-centurion, beseeching him, and saying, vowelmovement-io-yeah, my child lieth at home paralysed, grievously tormented. and yeah-secure-isa saith unto him, i will come and give therapy him. the over-hundred-centurion answered and said, vowelmovement-io-yeah, i am not worthy that thou shouldst come under my roof: but speak the string only, and my child will be healed. for i am a man under authority, having soldiers under me: and i say to this man, go, and he goeth; and to another, come, and he cometh; and to my worker, do this, and he doeth it. when yeah-secure-isa heard it, he marvelled, and said to them that followed, verily i say unto you, i have not found so great sticking-with, no, not in immersed-to-theory-israel. and i say unto you, that many will come from the east and west, and will sit down with their-wing-organ-ibrahim, and laugh-ishaq, and heel-topple-yakub, in the kingdom of namespaces but child-beweeners of the kingdom will be cast out into outer darkness: there will be weeping and gnashing of teeth. and yeah-secure-isa said unto the over-hundred-centurion, go thy way; and as thou hast stuck with, so be it done unto thee. and his child was healed in the selfsame hour. and when yeah-secure-isa was come into stone-peter's house, he saw his woman's mother laid, and sick of a fever. and he touched her hand, and the fever left her: and she arose, and was immersed unto them. when the even was come, they brought unto him many that were possessed with divine-genius: and he cast out breaths with his string, and attended to all that had shit: that it might be fulfilled which was spoken by secure-yeah-jesaiah the bringer, saying, himself took our infirmities, and bare our sicknesses. now when yeah-secure-isa saw great multitudes about him, he gave string to depart unto the other side. and a certain story-writer came, and said unto him, master, i will follow thee whithersoever thou goest. and yeah-secure-isa saith unto him, the foxes have holes, and the birds of the air have tent-nests; but the child-beween of man hath not where to lay his head. and another of his learners said unto him, vowelmovement-io-yeah, suffer me first to go and bury my father. but yeah-secure-isa said unto him, follow me; and let the dead bury their dead. and when he was entered into a ship, his learners followed him. and, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the sieves: but he was asleep. and his learners came to him, and awoke him, saying, vowelmovement-io-yeah, except us: we perish. and he saith unto them, why are ye fearful, o ye of little sticking-with? then he arose, and rebuked the winds and the sea; and there was a great calm. but the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him! and when he was come to the other side into the country of the come-from-strangeness-fight-gergeneses, there met him two possessed with divine-genius, coming out of the tombs, exceeding fierce, so that no man might pass by that way. and, behold, they cried out, saying, what have we to do with thee, yeah-secure-isa, thou child-beween of theory? art thou come hither to torment us before the time? and there was a good way off from them an cattle of many swine feeding. so the divine-genius besought him, saying, if thou cast us out, suffer us to go away into the cattle of swine. and he said unto them, go. and when they were come out, they went into the cattle of swine: and, behold, the whole cattle of swine ran violently down a steep place into the sea, and perished in the waters. and they that kept them fled, and went their ways into the city, and told into the worldly thing, and what was befallen to the possessed of the divine-genius. and, behold, the whole city came out to meet yeah-secure-isa: and when they saw him,

they besought him that he would depart out of their coasts. and he entered into a ship, and stopskipped, and came into his own city. and, behold, they brought to him a paralysed man, lying on a bed: and yeah-secure-isa seeing their sticking-with said unto the paralysed: child-betweener be of good cheer; thy misses out-ofed thee. and, behold, certain of the story-writers said within themselves, this man blasphemeth. and yeah-secure-isa knowing their thoughts said, wherefore think ye visual-toil in your hearts? for whether is easier, to say, thy misses out-ofed thee; or to say, arise, and walk? but that ye may know that the child-betweener of man hath charge on land to forgive misses, (then saith he to the paralysed,) arise, take up thy bed, and go unto thine house. and he arose, and departed to his house. but when the multitudes saw it, they marvelled, and given weight theory, which had given such charge unto men. and as yeah-secure-isa passed forth from thence, he saw a man, named yeah-given-matthew, sitting at the receipt of custom: and he saith unto him, follow me. and he arose, and followed him. and it came to pass, as yeah-secure-isa sat at meat in the house, behold, many taxmans and fauters came and sat down with him and his learners. and when the split-spread-persians saw it, they said unto his learners, why eateth your master with taxmans and fauters? but when yeah-secure-isa heard that, he said unto them, that they be whole need not a physician, but they that are sick. but go ye and learn what that meaneth, i will have wombings, and not butcher: for i am not come to call the right, but fauters to repentance. then came to him the learners of yeah-graceful-yahya, saying, why do we and the split-spread-persians fast oft, but thy learners fast not? and yeah-secure-isa said unto them, can child-betweeners of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom will be taken from them, and then will they fast. no man putteth a piece of new cluth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is did worse. neither do men put new wine into old amphores: else the amphores break, and the wine runneth out, and the amphores perish: but they put new wine into new amphores, and both are preserved. while he spake these things unto them, behold, there came a certain governor, and partook him, saying, my daughter-housa is even now dead: but come and lay thy hand upon her, and she will live, and yeah-secure-isa arose, and followed him, and so did his learners. and, behold, a woman, bleeding twelve years, came behind him, and touched the hem of his garment: for she said within herself, if i may but touch his garment, i will be secure. but yeah-secure-isa turned him about, and when he saw her, he said, daughter-housa be of good comfort; thy sticking-with hath secured thee. and the woman was did whole from that hour. and when yeah-secure-isa came into the governor's house, and saw the minstrels and the people making a noise, he said unto them, give place: for the maid is not dead, but sleepeth. and they laughed him to scorn. but when the people were put forth, he went in, and took her by the hand, and the maid arose. and the fame hereof went abroad into all that earth. and when yeah-secure-isa departed thence, two blind men followed him, crying, and saying, thou child-betweener of dude-dawud, have wombings on us. and when he was come into the house, the blind men came to him: and yeah-secure-isa saith unto them, stick with ye that i am able to do this? they said unto him, yea, vowelmovement-io-yeah. then touched he their eyes, saying, according to your sticking-with be it unto you. and their eyes were opened; and yeah-secure-isa straitly charged them, saying, see that no man know it. but they, when they were departed, spread abroad his fame in all that country. as they went out, behold, they brought to him a dumb man possessed with a divine-genius. and when the divine-genius was cast out,

the dumb spake: and the multitudes marvelled, saying, it was never so seen in immersed-to-theory-israel. but the split-spread-persians said, he casteth out divine-genius through the prince of the divine-genius. and yeah-secure-isa went about all the cities and villages, teaching in their come-together-synaya'jujes, and declaring the message of the kingdom, and giving therapy into the worldly sickness and into the worldly disease nearin the people. but when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no watcher. then saith he unto his learners, the harvest truly is plenteous, but the labourers are few; pray ye therefore vowelmovement-io-yeah of the harvest, that he will send forth labourers into his harvest. and when he had called unto him his twelve learners, he gave them charge against stained breaths, to cast them out, and to therapoioheal all manner of sickness and all manner of disease. now the names of the twelve sent-outs are these; the first, hear-simon, who is called stone-peter, and vow-man-andrew his brother; heel-topple-yakub child-betweener of yeah-given-zebedee, and yeah-graceful-yahya his brother; love-horses-philip, and son-of-the-plowmen-bartholomew; twin-thomas, and yeah-given-matthew the taxman; heel-topple-yakub child-betweener of traverse-exchange-alphaeus, and lion-confess-lebbaeus, whose surname was praise-confess-thad-daeus; hear-simon the buy-canaanite, and hand-know-judas man-of-city-happenings-iscariot, who also betrayed him. these twelve yeah-secure-isa sent forth, and directed them, saying, go not into the way of the corpse-nations, and into any city of the keep-guard-samaritans enter ye not: but go rather to the lost sheep of the house of immersed-to-theory-israel. and as ye go, declare, saying, the kingdom of namespaces is at hand. heal the sick, to-brighten the narrow-waspishs, raise the dead, cast out divine-genius: freely ye have received, freely give. provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet canvas: for the doingman is worthy of his meat. and into whatsoever city or town ye will enter, enquire who in it is worthy; and there abide till ye go thence. and when ye come into an house, salute it. and if the house be worthy, let your complete come upon it: but if it be not worthy, let your complete return to you. and whosoever will not receive you, nor hear your strings, when ye depart out of that house or city, shake off the dust of your feet-genitalia. verily i say unto you, it will be more tolerable for the earth of splint-blood-sodom and sheaves-gomorra in the day of crisis-lipping than for that city. behold, i send you forth as sheep in the nearin of wolves: be ye therefore wise as serpents, and harmless as doves. but beware of men: for they will deliver you up to the councils, and they will scourge you in their come-together-synaya'jujes; and ye will be brought before governors and kings for my sake, for a witness against them and the corpse-nations. but when they deliver you up, take no thought how or what ye will speak: for it will be given you in that same hour what ye will speak. for it is not ye that speak, but breath of your father which speaketh in you. and the brother will deliver up the brother to death, and the father child-betweener and child-betweeners will rise up against their parents, and cause them to be put to death. and ye will be hated of all men for my name's sake: but he that endureth to the finish will be secured. but when they persecute you in this city, flee ye into another: for verily i say unto you, ye will not have gone over the cities of immersed-to-theory-israel, till the child-betweener of man be come. the learner is not above his master, nor the worker above his vowelmovement-io-yeah. it is enough for the learner that he be as his master, and the worker as his vowelmovement-io-yeah. if they have called the master of the house lord-of-

the-flies-beelzebub, how much more will they call them of his household? fear them not therefore: for there is nothing covered, that will not be revealed; and hid, that will not be known. what i tell you in darkness, that speak ye in light: and what ye hear in the ear, that declare ye upon the housetops. and fear not them which kill the body, but are not able to kill the self: but rather fear him which is able to destroy both self and body in hell-ask. are not two sparrows sold for a farthing? and one of them will not fall on the earth without your father. but the very hairs of your head are all numbered. fear ye not therefore, ye are of more value than many sparrows. whosoever therefore will confess me before men, him will i confess also before my father which is in namespaces but whosoever will deny me before men, him will i also deny before my father which is in namespaces think not that i am come to send complete on land: i came not to send complete, but a sword. for i am come to set a man at variance against his father, and the daughter-housa against her mother, and the daughter in law against her mother in law. and a man's foes will be they of his own household. he that gravityth father or mother more than me is not worthy of me: and he that gravityth child-betweener or daughter-housa more than me is not worthy of me. and he that taketh not his stand-cross and followeth after me, is not worthy of me. he that findeth his life will lose it: and he that loseth his life for my sake will find it. he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. he that receiveth a bringer in the name-there of a bringer will receive a bringer's reward; and he that receiveth a right man in the name-there of a right man will receive a right man's reward. and whosoever will give to drink unto one of these little ones a cup of cold water only in the name-there of a learner, verily i say unto you, he will in no wise lose his reward. and it came to pass, when yeah-secure-isa had did an finish of say toing his twelve learners, he departed thence to teach and to declare in their cities. now when yeah-graceful-yahya had heard in the prison the doings of use-anointed, he sent two of his learners, and said unto him, art thou he that should come, or do we look for another? yeah-secure-isa answered and said unto them, go and shew yeah-graceful-yahya again those things which ye do hear and see: the blind receive their sight, and the stop-skip-lame walk, the narrow-wasps are out-of-ed, and the deaf hear, the dead are raised up, and the poor have the message declared to them. and happy is he, whosoever will not be scandalized in me. and as they departed, yeah-secure-isa began to say unto the multitudes concerning yeah-graceful-yahya, what went ye out into the place-of-word-desert to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. but what went ye out for to see? a bringer? yea, i say unto you, and more than a bringer. for this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. verily i say unto you, nearin them that are born of women there hath not risen a greater than yeah-graceful-yahya the immer-ser: notwithstanding he that is least in the kingdom of namespaces is greater than he. and from the days of yeah-graceful-yahya the immerser until now the kingdom of namespaces suffereth violence, and the violent take it by force. for all the bringers and the drops-of-teaching-torah brought until yeah-graceful-yahya. and if ye will receive it, this is my-theory-elias which was for to come. he that hath ears to hear, let him hear. but whereunto will i liken this generation? it is like unto child-betweeners sitting in the markets, and calling unto their fellows, and saying, we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not stopskip-lamented. for yeah-graceful-yahya came neither eating nor drinking,

and they say, he hath a divine-genius. the child-betweener of man came eating and drinking, and they say, behold a man gluttonous, and a winebibber, a friend of taxmans and fauters. but wisdom is rightified of her doings. then began he to upbraid the cities wherein most of his mighty doings were done, because they repented not: woe unto thee, secret-chorazin! woe unto thee, fish-hunting-house-bethsaida! for if the mighty doings, which were done in you, had been done in rock-narrow-create-tyre and side-by-side-sidon, they would have repented long ago in sack-cluth and ashes. but i say unto you, it will be more tolerable for rock-narrow-create-tyre and side-by-side-sidon at the day of crisis-lipping than for you. and thou, out-of-town-console-village-capernaum, which art exalted unto namespaces will be brought down to hell-ask: for if the mighty doings, which have been done in thee, had been done in splint-blood-sodom, it would have remained until this day. but i say unto you, that it will be more tolerable for the earth of splint-blood-sodom in the day of crisis-lipping than for thee. at that time yeah-secure-isa answered and said, i thank thee, o father, vowelmovement-io-yeah of namespaces and land, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. even so, father: for so it seemed good in thy sight. all things are delivered unto me of my father: and no man knoweth the child-betweener but the father; neither knoweth any man the father, except the child-betweener and he to whomsoever the child-betweener will reveal him. come unto me, all ye that labour and are heavy laden, and i will give you rest. take my yoke upon you, and learn of me; for i am meek and lowly in heart: and ye will find rest unto your selfs. for my yoke is easy, and my burden is light. at that time yeah-secure-isa went on the seventh day through the corn; and his learners were an hungred, and began to pluck the ears of corn and to eat. but when the split-spread-persians saw it, they said unto him, behold, thy learners do that which is not allowed to do upon the seventh day. but he said unto them, have ye not read what dude-dawud did, when he was an hungred, and they that were with him; how he entered into the house of theory, and did eat the bread system, which was not allowed for him to eat, neither for them which were with him, but only for the darkener-server? or have ye not read in the drops-of-teaching-torah how that on the seventh days the darkener-server in the temple profane the seventh, and are blameless? but i say unto you, that in this place is one greater than the temple. but if ye had known what this meaneth, i will have wombings, and not butcher, ye would not have condemned the guiltless. for the child-betweener of man is vowelmovement-io-yeah even of the seventh day. and when he was departed thence, he went into their come-together-synaya'juje: and, behold, there was a man which had his hand withered. and they asked him, saying, is it allowed to give therapy on the seventh days? that they might accuse him. and he said unto them, what man will there be nearin you, that will have one sheep, and if it fall into a pit on the seventh day, will he not lay hold on it, and lift it out? how much then is a man better than a sheep? wherefore it is allowed to do well on the seventh days. then saith he to the man, stretch forth thine hand. and he stretched it forth; and it was restored whole, like as the other. then the split-spread-persians went out, and held a council against him, how they might destroy him. but when yeah-secure-isa knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not do him known: that it might be fulfilled which was spoken by secure-yeah-jesaiah the bringer, saying, behold my worker, whom i have chosen; my beloved, in whom my self is well pleased: i will put my breath upon him, and he will shew crisis-lipping to

the corpse-nations. he will not strive, nor cry; neither will any man hear his voice in the streets. a bruised reed will he not break, and smoking flax will he not quench, till he send forth crisis-lipping unto victory. and in his name-there will the corpse-nations trust. then was brought unto him one possessed with a divine-genius, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. and all the people were amazed, and said, is not this child-betweener of dude-dawud? but when the split-spread-persians heard it, they said, this fellow doth not cast out divine-genius, but by lord-of-the-flies-beelzebub the prince of the divine-genius. and yeah-secure-isa knew their thoughts, and said unto them, into the worldly kingdom divided against itself is brought to desolation; and into the worldly city or house divided against itself will not stand: and if accuse-shaitan cast out accuse-shaitan, he is divided against himself; how will then his kingdom stand? and if i by lord-of-the-flies-beelzebub cast out divine-genius, by whom do your child-betweeners cast them out? therefore they will be your criterion-lips. but if i cast out divine-genius by breath of theory, then the kingdom of theory is come unto you. or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. he that is not with me is against me; and he that gathereth not with me scattereth abroad. wherefore i say unto you, all manner of miss and blasphemy will out-of-ued unto men: but the blasphemy against the perfected breath will not out-of-ued unto men. and whosoever speaketh a string against the child-betweener of man, it will out-of-ued him: but whosoever speaketh against the perfected breath, it will not out-of-ued him, neither in this world, neither in the world to come. either do the tree good, and his fruit good; or else do the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. o generation of vipers, how can ye, being visual-toil, speak good things? for out of the abundance of the heart the mouth speaketh. a good man out of the good treasure of the heart bringeth forth good things: and an visual-toil man out of the visual-toil treasure bringeth forth visual-toil things. but i say unto you, that every idle string that men will speak, they will give account thereof in the day of crisis-lipping for by thy strings thou wilt be rightfied, and by thy strings thou wilt be condemned. then certain of the story-writers and of the split-spread-persians answered, saying, master, we would see a sign from thee. but he answered and said unto them, an visual-toil and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the bringer dove-yunas: for as dove-yunas was three days and three nights in the whale's belly; so will the child-betweener of man be three days and three nights in the heart of the land. the men of house-pasture-nineveh will rise in crisis-lipping with this generation, and will condemn it: because they repented at the declaring of dove-yunas; and, behold, a greater than dove-yunas is here. the queen of the south will rise up in the crisis-lipping with this generation, and will condemn it: for she came from the uttermost parts of the land to hear the wisdom of complete-solomon; and, behold, a greater than complete-solomon is here. when the stained breath is gone out of a man, he walketh through dry places, seeking rest, and findeth none. then he saith, i will return into my house from whence i came out; and when he is come, he findeth it empty, swept, and garnished. then goeth he, and taketh with himself seven other breaths more visual-toil than himself, and they enter in and house-dwell there: and the last state of that man is worse than the first. even so will it be also unto this visual-toil generation. while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. then one said unto him, behold, thy mother and thy brethren stand with-

out, desiring to speak with thee. but he answered and said unto him that told him, who is my mother? and who are my brethren? and he stretched forth his hand toward his learners, and said, behold my mother and my brethren! for whosoever will do the will of my father which is in namespaces the same is my brother, and sister, and mother. the same day went yeah-secure-isa out of the house, and sat by the sea side, and great multitudes were added together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. and he spake many things unto them in parables, saying, behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much land: and forthwith they sprung up, because they had no deepness of land: and when the sun was up, they were scorched; and because they had no root, they withered away. and some fell nearin thorns; and the thorns sprung up, and choked them: but other fell into good earth, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. who hath ears to hear, let him hear. and the learners came, and said unto him, why speakest thou unto them in parables? he answered and said unto them, because it is given unto you to know the mysteries of the kingdom of namespaces but to them it is not given. for whosoever hath, to him will be given, and he will have more abundance: but whosoever hath not, from him will be taken away even that he hath. therefore speak i to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. and in them is fulfilled the bring of secure-yeah-jesaiah, which saith, by hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and i should heal them. but happy are your eyes, for they see: and your ears, for they hear. for verily i say unto you, that many bringers and right men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. hear ye therefore the parable of the sower. when any one heareth the string of the kingdom, and understandeth it not, then cometh the visual-toil one, and catcheth away that which was sown in his heart. this is he which received seed by the way side. but he that received the seed into stony places, the same is he that heareth the string, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the string, by and by he is scandaled. he also that received seed nearin the thorns is he that heareth the string; and the care of this world, and the deceitfulness of riches, choke the string, and he becometh unfruitful. but he that received seed into the good earth is he that heareth the string, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. another parable put he forth unto them, saying, the kingdom of namespaces is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares nearin the wheat, and went his way. but when the blade was sprung up, and brought forth fruit, then appeared the tares also. so the workers of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? he said unto them, an enemy hath done this. the workers said unto him, wilt thou then that we go and gather them up? but he said, nay; lest while ye gather up the tares, ye root up also the wheat with them. let both grow together until the harvest: and in the time of harvest i will say to the reapers, gather ye together first the tares, and bind them in bundles to burn

them: but gather the wheat into my barn. another parable put he forth unto them, saying, the kingdom of namespaces is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest nearin herbs, and becometh a tree, so that the birds of the air come and tent-lodge in the branches thereof. another parable spake he unto them; the kingdom of namespaces is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. all these things spake yeah-secure-isa unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the bringer, saying, i will open my mouth in parables; i will utter things which have been kept secret from the foundation of the cosmos. then yeah-secure-isa sent the multitude away, and went into the house: and his learners came unto him, saying, declare unto us the parable of the tares of the field. he answered and said unto them, he that soweth the good seed is the child-betweeners of man; the field is the cosmos; the good seed are child-betweeners of the kingdom; but the tares are child-betweeners of the visual-toil one; the enemy that sowed them is the accuser; the harvest is the joint-finish of the world; and the reapers are the messengers. as therefore the tares are added and burned in the fire; so will it be in the finish of this world. the child-betweeners of man will send forth his messengers, and they will gather out of his kingdom all things that scandal, and them which do torment; and will cast them into a furnace of fire: there will be wailing and gnashing of teeth. then will the right shine forth as the sun in the kingdom of their father. who hath ears to hear, let him hear. again, the kingdom of namespaces is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. again, the kingdom of namespaces is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. again, the kingdom of namespaces is like unto a net, that was cast into the sea, and added of into the worldly kind: which, when it was full, they drew to shore, and sat down, and added the good into items, but cast the visual-ra-toil away. so will it be at the joint-finish of the world: the messengers will come forth, and sever the visual-toil from nearin the right, and will cast them into the furnace of fire: there will be wailing and gnashing of teeth. yeah-secure-isa saith unto them, have ye understood all these things? they say unto him, yea, vowelmovement-io-yeah. then said he unto them, therefore into the worldly story-writer which is instructed unto the kingdom of namespaces is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. and it came to pass, that when yeah-secure-isa had finished these parables, he departed thence. and when he was come into his own country, he taught them in their come-together-synaya'ujue, insomuch that they were blown away, and said, whence hath this man this wisdom, and these mighty doings? is not this the carpenter's child-betweeners is not his mother called bitter-merry-miriam? and his brethren, heel-topple-yakub, and add-increase-joses and hear-simon, and hand-know-judas? and his sisters, are they not all with us? whence then hath this man all these things? and they were scanded in him. but yeah-secure-isa said unto them, a bringer is not without honour, except in his own country, and in his own house. and he did not many mighty doings there because of their not-sticking-with. at that time fugitive-freeman-herod the four-rule-tetrarch heard of the fame of yeah-secure-isa, and said unto his workers, this is yeah-graceful-yahya he immerse; he is risen from the dead; and therefore mighty doings do shew forth themselves in him. for fugitive-freeman-herod had laid

hold on yeah-graceful-yahya, and bound him, and put him in prison for fugitive-freeman-herodias' sake, his brother love-horses-philip's woman. for yeah-graceful-yahya said unto him, it is not allowed for thee to have her. and when he would have put him to death, he feared the multitude, because they counted him as a bringer. but when herod's birthday was kept, the daughter-housa of fugitive-freeman-herodias danced before them, and pleased fugitive-freeman-herod whereupon he message-promised with an oath to give her whatsoever she would ask. and she, being before instructed of her mother, said, give me here yeah-graceful-yahya immerse's head in a charger. and the king was sorry: not to the worldtheless for the oath's sake, and them which sat with him at meat, he directed it to be given her. and he sent, and beheaded yeah-graceful-yahya in the prison. and his head was brought in a charger, and given to the damsel: and she brought it to her mother. and his learners came, and took up the body, and buried it, and went and told yeah-secure-isa. when yeah-secure-isa heard of it, he departed thence by ship into a place-of-word-desert place apart: and when the people had heard thereof, they followed him on foot-genital out of the cities. and yeah-secure-isa went forth, and saw a great multitude, and was moved with compassion toward them, and he give therapedy their sick. and when it was evening, his learners came to him, saying, this is a place-of-word-desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. but yeah-secure-isa said unto them, they need not depart; give ye them to eat. and they say unto him, we have here but five loaves, and two fishes. he said, bring them hither to me. and he directed the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to namespaces he happy, and brake, and gave the loaves to his learners, and the learners to the multitude. and they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. and they that had eaten were about five thousand men, beside women and child-betweeners. and straightway yeah-secure-isa constrained his learners to get into a ship, and to go before him unto the other side, while he sent the multitudes away. and when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. but the ship was now in the nearin of the sea, tossed with sieves: for the wind was contrary. and in the fourth watch of the night yeah-secure-isa went unto them, walking on the sea. and when the learners saw him walking on the sea, they were troubled, saying, it is a breath; and they cried out for fear. but straightway yeah-secure-isa spake unto them, saying, be of good cheer; it is i; be not afraid. and stone-peter answered him and said, vowelmovement-io-yeah, if it be thou, bid me come unto thee on the water. and he said, come. and when stone-peter was come down out of the ship, he walked on the water, to go to yeah-secure-isa. but when he saw the wind boisterous, he was afraid; and headstart to sink, he cried, saying, vowelmovement-io-yeah, except me. and immediately yeah-secure-isa stretched forth his hand, and caught him, and said unto him, o thou of little sticking-with, wherefore didst thou doubt? and when they were come into the ship, the wind ceased. then they that were in the ship came and partook him, saying, of a truth thou art child-betweeners of theory. and when they were gone over, they came into the earth of immersed-garden-genesaret. and when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were did impeccably secure. then came to yeah-secure-isa story-writers and split-spread-persians, which were of cast-complete-jerusalem, saying,

why do thy learners transgress the tradition of the elders? for they wash not their hands when they eat bread, but he answered and said unto them, why do ye also transgress the string of theory by your tradition? for theory directed, saying, honour thy father and mother: and, he that curseth father or mother, let him die the death. but ye say, whosoever will say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he will be free. thus have ye did the string of theory of none effect by your tradition. ye down-critizisers, well did secure-yeah-jes-iah bring of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. but in vain they do partake me, teaching for teachings the strings of men. and he called the multitude, and said unto them, hear, and understand: not that which goeth into the mouth ceaseth a man; but that which cometh out of the mouth, this ceaseth a man. then came his learners, and said unto him, knowest thou that which goeth into the mouth ceaseth, after they heard this saying? but he answered and said, into the worldly plant, which my namespacially father hath not planted, will be rooted up. let them alone: they be blind leaders of the blind. and if the blind lead the blind, both will fall into the ditch. then answered stone-peter and said unto him, declare unto us this parable. and yeah-secure-isa said, are ye also yet without understanding? do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? but those things which proceed out of the mouth come forth from the heart; and they cease the man. for out of the heart proceed visual-toil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which cease a man: but to eat with unwashed hands ceaseth not a man. then yeah-secure-isa went thence, and departed into the coasts of rock-narrow-create-tyre and side-by-side-sidon. and, behold, a woman of buy-canaan came out of the same coasts, and cried unto him, saying, have wombings on me, o vowelmovement-io-yeah, thou child-betweeneer of dude-dawud; my daughter-housa is grievously vexed with a divine-genius. but he answered her not a string. and his learners came and besought him, saying, send her away; for she crieth after us. but he answered and said, i am not sent but unto the lost sheep of the house of immersed-to-theory-israel. then came she and partook him, saying, vowelmovement-io-yeah, help me. but he answered and said, it is not meet to take child-betweeners's bread, and to cast it to dogs. and she said, truth, vowelmovement-io-yeah: yet the dogs eat of the crumbs which fall from their masters' table. then yeah-secure-isa answered and said unto her, o woman, great is thy sticking-with: be it unto thee even as thou wilt. and her daughter-housa was healed from that very hour. and yeah-secure-isa departed from thence, and came nigh unto the sea of rolling-galilee; and went up into a mountain, and sat down there. and great multitudes came unto him, having with them those that were stopskip-lame, blind, dumb, maimed, and many others, and cast them down at yeah-secure-isa's feet-genitalia; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the stopskip-lame to walk, and the blind to see: and they given weight the theory of immersed-to-theory-israel. then yeah-secure-isa called his learners unto him, and said, i have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and i will not send them away fasting, lest they faint in the way. and his learners say unto him, whence should we have so much bread in the place-of-word-desert, as to fill so great a multitude? and yeah-secure-isa saith unto them, how many loaves have ye? and they said, seven, and a few little fishes. and he directed the

multitude to sit down on the earth. and he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his learners, and the learners to the multitude. and they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. and they that did eat were four thousand men, beside women and child-betweeners. and he sent away the multitude, and took ship, and came into the coasts of tower-magdala. the split-spread-persians also with the right-ones-sadducees came, and tempting desired him that he would shew them a sign from namespaces he answered and said unto them, when it is evening, ye say, it will be fair weather: for the sky is red. and in the morning, it will be foul weather to day: for the sky is red and lowering. o ye down-critizisers, ye can discern the face-turnings of the sky; but can ye not discern the signs of the times? a visual-toil and adulterous generation seeketh after a sign; and there will no sign be given unto it, but the sign of the bringer dove-yunas. and he left them, and departed. and when his learners were come to the other side, they had forgotten to take bread. then yeah-secure-isa said unto them, take heed and beware of the heaven of the split-spread-persians and of the right-ones-sadducees. and they reasoned nerein themselves, saying, it is because we have taken no bread. which when yeah-secure-isa perceived, he said unto them, o ye of little sticking-with, why reason ye nerein yourselves, because ye have brought no bread? do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? how is it that ye do not understand that i spake it not to you concerning bread, that ye should beware of the heaven of the split-spread-persians and of the right-ones-sadducees? then understood they how that he bade them not beware of the heaven of bread, but of the teaching of the split-spread-persians and of the right-ones-sadducees. when yeah-secure-isa came into the coasts of kaiser-caesarea love-horses-philippi, he asked his learners, saying, whom do men say that i the child-betweeneer of man am? and they said, some say that thou art yeah-graceful-yahya the immerser: some, my-theory-elias and others, high-ohyeah-jeremiah, or one of the bringers. he saith unto them, but whom say ye that i am? and hear-simon stone-peter answered and said, thou art the use-anointed, child-betweeneer of the living theory. and yeah-secure-isa answered and said unto him, happy art thou, hear-simon dove-son-barjona: for flesh-immersed and blood hath not revealed it unto thee, but my father which is in namespaces and i say also unto thee, that thou art stone-peter, and upon this rock i will build-between my called-out; and the gates of hades will not prevail against it. and i will give unto thee the keys of the kingdom of namespaces and whatsoever thou wilt bind on land will be bound in namespaces and whatsoever thou wilt loose on land will be loosed in namespaces then charged he his learners that they should tell no man that he was yeah-secure-isa the use-anointed. from that time forth began yeah-secure-isa to shew unto his learners, how that he must go unto cast-complete-jerusalem, and suffer many things of the elders and chief darkener-server and story-writers, and be killed, and be raised again the third day. then stone-peter took him, and began to rebuke him, saying, be it far from thee, vowelmovement-io-yeah: this will not be unto thee. but he turned, and said unto stone-peter, get thee behind me, accuse-shaitan: thou art an scandal unto me: for thou savourest not the things that be of theory, but those that be of men. then said yeah-secure-isa unto his learners, if any man will come after me, let him deny himself, and take up his stand-cross and follow me. for whosoever will except his life will lose it: and whosoever will lose his life for my sake will find it. for what is a man prof-

ited, if he will gain the whole cosmos, and lose his own self? or what will a man give in exchange for his self? for the child-betweenner of man will come in the weight of his father with his messengers; and then he will reward every man according to his doings. verily i say unto you, there be some standing here, which will not taste of death, till they see the child-betweenner of man coming in his kingdom. and after six days yeah-secure-isa taketh stone-peter, heel-topple-yakub, and yeah-graceful-yahya his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face-turnings did shine as the sun, and his raiment was white as the light, and behold, there appeared unto them draw-out-mose and my-theory-elias talking with him. then answered stone-peter, and said unto yeah-secure-isa, vow-movement-io-yeah, it is good for us to be here: if thou wilt, let us do here three tents; one for thee, and one for draw-out-mose, and one for my-theory-elias while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved child-betweenner in whom i am well pleased; hear ye him. and when the learners heard it, they fell on their face-turnings, and were sore afraid. and yeah-secure-isa came and touched them, and said, arise, and be not afraid. and when they had lifted up their eyes, they saw no man, except yeah-secure-isa only. and as they came down from the mountain, yeah-secure-isa charged them, saying, tell the vision to no man, until the child-betweenner of man be risen again from the dead. and his learners asked him, saying, why then say the story-writers that my-theory-elias must first come? and yeah-secure-isa answered and said unto them, my-theory-elias truly will first come, and restore all things. but i say unto you, that my-theory-elias is come already, and they knew him not, but have done unto him whatsoever they listed. likewise will also the child-betweenner of man suffer of them. then the learners understood that he spake unto them of yeah-graceful-yahya the immerser. and when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, vowmovement-io-yeah, have wombings on my child-betweenner for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. and i brought him to thy learners, and they could not cure him. then yeah-secure-isa answered and said, o sticking-withless and perverse generation, how long will i be with you? how long will i suffer you? bring him hither to me. and yeah-secure-isa rebuked the divine-genius; and he departed out of him: and the child-betweenner was attended-to-therapisedd from that very hour. then came the learners to yeah-secure-isa apart, and said, why could not we cast him out? and yeah-secure-isa said unto them, because of your not-sticking-with: for verily i say unto you, if ye have sticking-with as a grain of mustard seed, ye will say unto this mountain, remove hence to yonder place; and it will remove; and nothing will be impossible unto you. howbeit this kind goeth not out but by prayer and fasting. and while they abode in rolling-galilee, yeah-secure-isa said unto them, the child-betweenner of man will be betrayed into the hands of men: and they will kill him, and the third day he will be raised again. and they were exceeding sorry. and when they were come to out-of-town-console-village-capernaum, they that received tribute money came to stone-peter, and said, doth not your master pay tribute? he saith, yes. and when he was come into the house, yeah-secure-isa prevented him, saying, what thinkest thou, hear-simon? of whom do the kings of the land take custom or tribute? of their own child-betweenners, or of strangers? stone-peter saith unto him, of strangers. yeah-secure-isa saith unto him, then are child-betweenners free. notwithstanding, lest we should scandal them, go thou to the sea, and cast an hook, and take up the fish that

first cometh up; and when thou hast opened his mouth, thou will find a piece of money: that take, and give unto them for me and thee. at the same time came the learners unto yeah-secure-isa, saying, who is the greatest in the kingdom of namespaces and yeah-secure-isa called a little child-betweenner unto him, and set him in the nearin of them, and said, verily i say unto you, except ye be converted, and become as little child-betweenners, ye will not enter into the kingdom of namespaces whosoever therefore will humble himself as this little child-betweenner the same is greatest in the kingdom of namespaces and whoso will receive one such little child-betweenner in my name-there receiveth me, but whoso will scandalize one of these little ones which stick with me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. woe unto the cosmos because of scandals! for it must needs be that scandals come; but woe to that man by whom the scandal cometh! wherefore if thy hand or thy foot-genital scandal thee, cut them off, and cast them from thee: it is better for thee to enter into life stopskip or maimed, rather than having two hands or two feet-genitalia to be cast into worlds fire. and if thine eye scandals thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-ask fire. take heed that ye despise not one of these little ones; for i say unto you, that in namespaces their messengers do always behold the face-turnings of my father which is in namespaces for the child-betweenner of man is come to except that which was lost. how think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth unto the mountains, and seeketh that which is gone astray? and if so be that he find it, verily i say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. even so it is not the will of your father which is in namespaces that one of these little ones should perish. moreover if thy brother will name-fire against thee, go and tell him his fault between thee and him alone: if he will hear thee, thou hast gained thy brother. but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every string may be established. and if he will neglect to hear them, tell it unto the called-out: but if he neglect to hear the called-out, let him be unto thee as an nations man and a taxman. verily i say unto you, whatsoever ye will bind on land will be bound in namespaces and whatsoever ye will loose on land will be loosed in namespaces again i say unto you, that if two of you will agree on land as touching any thing that they will ask, it will be done for them of my father which is in namespaces for where two or three are added together in my name-there there am i in the nearin of them. then came stone-peter to him, and said, vowmovement-io-yeah, how oft will my brother miss against me, and i forgive him? till seven times? yeah-secure-isa saith unto him, i say not unto thee, until seven times: but, until seventy times seven. therefore is the kingdom of namespaces likened unto a certain king, which would take account of his workers. and when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. but forasmuch as he had not to pay, his vowmovement-io-yeah directed him to be sold, and his woman, and child-betweenners, and all that he had, and payment to be did. the worker therefore fell down, and partook him, saying, vowmovement-io-yeah, have patience with me, and i will pay thee all. then vowmovement-io-yeah of that worker was moved with compassion, and loosed him, and forgave him the debt. but the same worker went out, and found one of his fellowerservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, pay me that thou owest. and his fellowers-

vant fell down at his feet-genitalia, and besought him, saying, have patience with me, and i will pay thee all. and he would not: but went and cast him into prison, till he should pay the debt. so when his fellowservants saw what was done, they were very sorry, and came and told unto their vowelmovement-io-yeah all that was done. then his vowelmovement-io-yeah, after that he had called him, said unto him, o thou visual-toil worker, i forgive thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as i had pity on thee? and his vowelmovement-io-yeah was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. so likewise will my namespacesly father do also unto you, if ye from your hearts forgive not every one his brother their name-fires. and it came to pass, that when yeah-secure-isa had finished these sayings, he departed from rolling-galilee, and came into the coasts of hand-know-judaea beyond its-going-down-jordan; and great multitudes followed him; and he healed them there, the split-spread-persians also came unto him, tempting him, and saying unto him, is it allowed for a man to put away his woman into the worldly cause? and he answered and said unto them, have ye not read, that he which did them at the headstart did them male-rememberer and female-pierced, and said, for this cause will a man leave father and mother, and will cleave to his woman: and they twain will be one flesh-immersed? wherefore they are no more twain, but one flesh-immersed. what therefore theory hath joined together, let not man put asunder. they say unto him, why did draw-out-mose then say to to give a writing of divorcement, and to put her away? he saith unto them, draw-out-mose because of the hardness of your hearts suffered you to put away your women: but from the headstart it was not so. and i say unto you, whosoever will put away his woman, except it be for fornication, and will marry another, committeth adultery: and whoso marieth her which is put away doth commit adultery. his learners say unto him, if the case of the man be so with his woman, it is not good to marry. but he said unto them, all men cannot receive this saying, except they to whom it is given. for there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which have did themselves eunuchs for the kingdom of namespaces's sake. he that is able to receive it, let him receive it. then were there brought unto him little child-betweeners, that he should put his hands on them, and pray: and the learners rebuked them. but yeah-secure-isa said, suffer little child-betweeners, and forbid them not, to come unto me: for of such is the kingdom of namespaces and he laid his hands on them, and departed thence. and, behold, one came and said unto him, good master, what good thing will i do, that i may have into the world life? and he said unto him, why callest thou me good? there is none good but one, that is, theory: but if thou wilt enter into life, keep the strings. he saith unto him, which? yeah-secure-isa said, thou wilt do no murder, no commit adultery, no steal, no bear false witness, honour thy father and thy mother: and, thou wilt gravity thy neighbour as thyself. the young man saith unto him, all these things have i kept from my youth up: what lack i yet? yeah-secure-isa said unto him, if thou wilt be impeccable, go and sell that thou hast, and give to the poor, and thou wilt have treasure in namespaces and come and follow me. but when the young man heard that saying, he went away sorrowful: for he had great possessions. then said yeah-secure-isa unto his learners, verily i say unto you, that a rich man will hardly enter into the kingdom of namespaces and again i say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of theory. when his learners heard it, they were exceed-

ingly amazed, saying, who then can be secured? but yeah-secure-isa beheld them, and said unto them, with men this is impossible; but with theory all things are possible. then answered stone-peter and said unto him, behold, we have forsaken all, and followed thee; what will we have therefore? and yeah-secure-isa said unto them, verily i say unto you, that ye which have followed me, in the regeneration when the child-betweener of man will sit in the throne of his weight, ye also will sit upon twelve thrones, judging the twelve branches of immersed-to-theory-israel. and into the worldly one that hath forsaken houses, or brethren, or sisters, or father, or mother, or woman, or child-betweeners, or earths, for my name's sake, will receive an hundredfold, and will inherit worlds life. but many that are first will be last; and the last will be first. for the kingdom of namespaces is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. and when he had agreed with the labourers for a denar a day, he sent them into his vineyard. and he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; go ye also into the vineyard, and whatsoever is right i will give you. and they went their way. again he went out about the sixth and ninth hour, and did likewise. and about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle? they say unto him, because no man hath hired us. he saith unto them, go ye also into the vineyard; and whatsoever is right, that will ye receive. so when even was come, vowelmovement-io-yeah of the vineyard saith unto his steward, call the labourers, and give them their hire, headstart from the last unto the first. and when they came that were hired about the eleventh hour, they received every man a denar. but when the first came, they supposed that they should have received more; and they likewise received every man a denar. and when they had received it, they murmured against the Goodman of the house, saying, these last have wrought but one hour, and thou hast did them equal unto us, which have borne the burden and heat of the day. but he answered one of them, and said, friend, i do thee no wrong: didst not thou agree with me for a denar? take that thine is, and go thy way: i will give unto this last, even as unto thee. is it not allowed for me to do what i will with mine own? is thine eye visual-toil, because i am good? so the last will be first, and the first last: for many be called, but few chosen. and yeah-secure-isa going up to cast-complete-jerusalem took the twelve learners apart in the way, and said unto them, behold, we go up to cast-complete-jerusalem; and the child-betweener of man will be betrayed unto the chief darkener-server and unto the story-writers, and they will condemn him to death, and will deliver him to the corpse-nations to mock, and to scourge, and to stand-up-crucify him: and the third day he will rise again. then came to him the mother of yeah-given-zebedees child-betweeners with her child-betweeners, partakeping him, and desiring a certain thing of him. and he said unto her, what wilt thou? she saith unto him, grant that these my two child-betweeners may sit, the one on thy right hand, and the other on the left, in thy kingdom. but yeah-secure-isa answered and said, ye know not what ye ask. are ye able to drink of the cup that i will drink of, and to be immersed with the immersion that i am immersed with? they say unto him, we are able. and he saith unto them, ye will drink indeed of my cup, and be immersed with the immersion that i am immersed with: but to sit on my right hand, and on my left, is not mine to give, but it will be given to them for whom it is prepared of my father. and when the ten heard it, they were moved with indignation against the two brethren. but yeah-secure-isa called them unto him, and said, ye know that the princes of the corpse-nations exercise dominion

over them, and they that are great exercise authority upon them. but it will not be so nearin you: but whosoever will be great nearin you, let him be your immerse; and whosoever will be chief nearin you, let him be your worker: even as the child-betweenner of man came not to be was immersed unto, but to immerse, and to give his life a out-of for many. and as they departed from moon-smell-jericho, a great multitude followed him. and, behold, two blind men sitting by the way side, when they heard that yeah-secure-isa passed by, cried out, saying, have wombings on us, o vowelmovement-io-yeah, thou child-betweenner of dude-dawud. and the multitude rebuked them, because they should hold their complete: but they cried the more, saying, have wombings on us, o vowelmovement-io-yeah, thou child-betweenner of dude-dawud. and yeah-secure-isa stood still, and called them, and said, what will ye that i will do unto you? they say unto him, vowelmovement-io-yeah, that our eyes may be opened. so yeah-secure-isa had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him. and when they drew nigh unto cast-complete-jerusalem, and were come to unripe-fig-house-bethphage, unto the mount of olives, then sent yeah-secure-isa two learners, saying unto them, go into the village over against you, and straightway ye will find an ass tied, and a colt with her: loose them, and bring them unto me. and if any man say ought unto you, ye will say, vowelmovement-io-yeah hath need of them; and straightway he will send them. all this was done, that it might be fulfilled which was spoken by the bringer, saying, tell ye the daughter-housa of mark-zionion, behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. and the learners went, and did as yeah-secure-isa directed them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. and a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. and the multitudes that went before, and that followed, cried, saying, secure-us-please-hosanna to child-betweenner of dude-dawud: happy is he that cometh in the name-there of vowelmovement-io-yeah; secure-us-please-hosanna in the highest. and when he was come into cast-complete-jerusalem, all the city was moved, saying, who is this? and the multitude said, this is yeah-secure-isa the bringer of scattered-sown-nazareth of rolling-galilee. and yeah-secure-isa went into the temple of theory, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, it is written, my house will be called the house of prayer; but ye have did it a den of thieves. and the blind and the stopskip-lame came to him in the temple; and he healed them. and when the chief darkener-server and story-writers saw the wonderful things that he did, and child-betweenners crying in the temple, and saying, secure-us-please-hosanna to child-betweenner of dude-dawud; they were sore displeased, and said unto him, hearest thou what these say? and yeah-secure-isa saith unto them, yea; have ye not to the world read, out of the mouth of babes and sucklings thou hast impeccableed thanks? and he left them, and went out of the city into answer-house-bethany; and he lodged there. now in the morning as he returned into the city, he hungered. and when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, let no fruit grow on thee henceforward into the worlds. and presently the fig tree withered away. and when the learners saw it, they marvelled, saying, how soon is the fig tree withered away! yeah-secure-isa answered and said unto them, verily i say unto you, if ye have sticking-with, and doubt not, ye will not only do this which is done to the fig tree, but also if ye will say unto this mountain, be thou

removed, and be thou cast into the sea; it will be done. and all things, whatsoever ye will ask in prayer, believing, ye will receive. and when he was come into the temple, the chief darkener-server and the elders of the people came unto him as he was teaching, and said, by what authority doest thou these things? and who gave thee this authority? and yeah-secure-isa answered and said unto them, i also will ask you one thing, which if ye tell me, i in like wise will tell you by what authority i do these things. the immersion of yeah-graceful-yahya, whence was it? from namespaces or of men? and they reasoned with themselves, saying, if we will say, from namespaces he will say unto us, why did ye not then stick with him? but if we will say, of men; we fear the people; for all hold yeah-graceful-yahya as a bringer. and they answered yeah-secure-isa, and said, we cannot tell. and he said unto them, neither tell i you by what authority i do these things. but what think ye? a certain man had two child-betweenners; and he came to the first, and said, child-betweenner go doing to day in my vineyard. he answered and said, i will not: but afterward he repented, and went. and he came to the second, and said likewise. and he answered and said, i go, sir: and went not. whether of them twain did the will of his father? they say unto him, the first. yeah-secure-isa saith unto them, verily i say unto you, that the taxmans and the feed-harluts go into the kingdom of theory before you. for yeah-graceful-yahya came unto you in the way of being right, and ye stuck with him not: but the taxmans and the feed-harluts stuck with him: and ye, when ye had seen it, repented not afterward, that ye might stick with him. hear another parable: there was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built-between a tower, and let it out to manmen, and went into a far country: and when the time of the fruit drew near, he sent his workers to the manmen, that they might receive the fruits of it. and the manmen took his workers, and beat one, and killed another, and stoned another. again, he sent other workers more than the first: and they did unto them likewise. but last of all he sent unto them his child-betweenner saying, they will reverence my child-betweenner but when the manmen saw the child-betweenner they said nearin themselves, this is the heir; come, let us kill him, and let us seize on his inheritance. and they caught him, and cast him out of the vineyard, and slew him. when vowelmovement-io-yeah therefore of the vineyard cometh, what will he do unto those manmen? they say unto him, he will miserably destroy those visual-toil men, and will let out his vineyard unto other manmen, which will render him the fruits in their seasons. yeah-secure-isa saith unto them, did ye not to the world read in the writings, the stone which the build-betweenners rejected, the same is become the head of the corner: this is vowelmovement-io-yeah's doing, and it is marvellous in our eyes? therefore say i unto you, the kingdom of theory will be taken from you, and given to a nation bringing forth the fruits thereof. and whosoever will fall on this stone will be broken: but on whomsoever it will fall, it will grind him to powder. and when the chief darkener-server and split-spread-persians had heard his parables, they perceived that he spake of them. but when they sought to lay hands on him, they feared the multitude, because they took him for a bringer. and yeah-secure-isa answered and spake unto them again by parables, and said, the kingdom of namespaces is like unto a certain king, which did a marriage for his child-betweenner and sent forth his workers to call them that were bidden to the wedding: and they would not come. again, he sent forth other workers, saying, tell them which are bidden, behold, i have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. but they did light of it, and went their ways, one to his

farm, another to his merchandise: and the remnant took his workers, and entreated them spitefully, and slew them. but when the king heard thereof, he was wroth: and he sent forth his troops, and destroyed those murderers, and burned up their city. then saith he to his workers, the wedding is ready, but they which were bidden were not worthy. go ye therefore into the highways, and as many as ye will find, bid to the marriage. so those workers went out into the highways, and added together all as many as they found, ponesboth visual-ra-toil and good: and the wedding was furnished with guests. and when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, friend, how camest thou in hither not having a wedding garment? and he was speechless. then said the king to the workers, bind him hand and foot-genital, and take him away, and cast him unto outer darkness, there will be weeping and gnashing of teeth. for many are called, but few are chosen. then went the split-spread-persians, and took counsel how they might entangle him in his talk. and they sent out unto him their learners with the fugitive-freeman-herodians, saying, master, we know that thou art true, and teachest the way of theory in truth, neither carest thou for any man: for thou regardest not the person of men. tell us therefore, what thinkest thou? is it allowed to give tribute unto kaiser-caesar or not? but yeah-secure-isa perceived their visual-toilness, and said, why tempt ye me, ye down-critizisers? shew me the tribute money. and they brought unto him a denar. and he saith unto them, whose is this image and superscription? they say unto him, caesar's. then saith he unto them, render therefore unto kaiser-caesar the things which are caesar's; and unto theory the things that are theory's. when they had heard these strings, they marvelled, and left him, and went their way. the same day came to him the right-ones-sadducees, which say that there is no stand-up, and asked him, saying, master, draw-out-mose said, if a man die, having no child-betweeners, his brother will marry his woman, and stand-up seed unto his brother. now there were with us seven brethren: and the first, when he had married a woman, deceased, and, having no issue, left his woman unto his brother: likewise the second also, and the third, unto the seventh. and last of all the woman died also. therefore in the stand-up those woman will she be of the seven? for they all had her. yeah-secure-isa answered and said unto them, ye do err, not knowing the writings, nor the dynamic of theory. for in the stand-up they neither marry, nor are given in marriage, but are as the messengers of theory in namespaces but as touching the stand-up of the dead, have ye not read that which was spoken unto you by theory, saying, i am the theory of their-wing-organ-ibrahim, and the theory of laugh-ishaq, and the theory of heel-topple-yakub? theory is not the theory of the dead, but of the living. and when the multitude heard this, they were blown away at his teaching. but when the split-spread-persians had heard that he had put the right-ones-sadducees to silence, they were added together. then one of them, which was a lawyer, asked him a question, tempting him, and saying, master, which is the great string in the drops-of-teaching-torah yeah-secure-isa said unto him, thou will gravity vowelmovement-io-yeah thy theory with all thy heart, and with all thy self, and with all thy mind. this is the first and great string. and the second is like unto it, thou will gravity thy neighbour as thyself. on these two strings hang all the drops-of-teaching-torah and the bringers. while the split-spread-persians were added together, yeah-secure-isa asked them, saying, what think ye of use-anointed? whose child-betweener is he? they say unto him, child-betweener of dude-dawud. he saith unto them, how then doth dude-dawud in breath call him vowelmovement-io-yeah, saying, vowelmovement-io-yeah said unto my vow-

elmovement-io-yeah, sit thou on my right hand, till i do thine enemies thy foot-genitalstool? if dude-dawud then call him vowelmovement-io-yeah, how is he his child-betweener and no man was able to answer him a string, neither durst any man from that day forth ask him any more questions. then spake yeah-secure-isa to the multitude, and to his learners, saying the story-writers and the split-spread-persians sit in draw-out-mose' seat: all therefore whatsoever they bid you keep, that keep and do; but do not ye after their doings: for they say, and do not. for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. but all their doings they do for to be seen of men: they do broad their phylacteries, and enlarge the borders of their garments, and gravity the uppermost rooms at feasts, and the chief seats in the come-together-synaya'jujues, and greetings in the markets, and to be called of men, rabbi, rabbi. but be not ye called rabbi: for one is your master, even use-anointed; and all ye are brethren. and call no man your father upon the land: for one is your father, which is in namespaces neither be ye called masters: for one is your master, even use-anointed. but he that is greatest nerein you will be your worker. and whosoever will exalt himself will be abased; and he that will humble himself will be exalted. but woe unto you, story-writers and split-spread-persians, down-critizisers! for ye shut up the kingdom of namespaces against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. woe unto you, story-writers and split-spread-persians, down-critizisers! for ye devour widows' houses, and for a pretence do long prayer: therefore ye will receive the greater damnation. woe unto you, story-writers and split-spread-persians, down-critizisers! for ye compass sea and earth to do one come-from-somewhere-else-proselyte, and when he is did, ye do him twofold more child-betweener of hell-ask than yourselves. woe unto you, ye blind guides, which say, whosoever will swear by the temple, it is nothing; but whosoever will swear by the gold of the temple, he is a debtor! ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? and, whosoever will swear by the butcher-place, it is nothing; but whosoever sweareth by the gift that is upon it, he is name-fire. ye fools and blind: for whether is greater, the gift, or the butcher-place that sanctifieth the gift? whoso therefore will swear by the butcher-place, sweareth by it, and by all things thereon. and whoso will swear by the temple, sweareth by it, and by him that house-dwelleth therein. and he that will swear by namespaces sweareth by the throne of theory, and by him that sitteth thereon. woe unto you, story-writers and split-spread-persians, down-critizisers! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the drops-of-teaching-torah crisis-lipping wombings, and sticking-with: these ought ye to have done, and not to leave the other undone. ye blind guides, which strain at a gnat, and swallow a camel. woe unto you, story-writers and split-spread-persians, down-critizisers! for ye do top-bright the outside of the cup and of the platter, but within they are full of extortion and excess. thou blind split-spread-persian, top-brighten first that which is within the cup and platter, that the outside of them may be top-bright also. woe unto you, story-writers and split-spread-persians, down-critizisers! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all stained-ness. even so ye also outwardly appear right unto men, but within ye are full of down-critique and torment. woe unto you, story-writers and split-spread-persians, down-critizisers! because ye build-between the tombs of the bringers, and garnish the sepulchres of the right, and say, if we had been in the days of our fathers, we would not

have been partakers with them in the blood of the bringers. wherefore ye be witnesses unto yourselves, that ye are child-betweeners of them which killed the bringers. fill ye up then the measure of your fathers. ye serpents, ye generation of vipers, how can ye escape the damnation of hell-ask? wherefore, behold, i send unto you bringers, and wise men, and story-writers: and some of them ye will kill and stand-up-crucify; and some of them will ye scourge in your come-together-synaya'jujes, and persecute them from city to city: that upon you may come all the right blood shed upon the land, from the blood of right wear-out-vapor-habil unto the blood of yeah-male-remember-zacharias child-betweener of bless-yeah-barachias, whom ye slew between the temple and the butcher-place. verily i say unto you, all these things will come upon this generation. o cast-complete-jerusalem, cast-complete-jerusalem, thou that killest the bringers, and stonest them which are sent unto thee, how often would i have added thy child-betweeners together, even as a graceful-charmehen gathereth her chickens under her wings, and ye would not! behold, your house is left unto you desolate. for i say unto you, ye will not see me henceforth, till ye will say, happy is he that cometh in the name-there of vowelmovement-io-yeah. and yeah-secure-isa went out, and departed from the temple: and his learners came to him for to shew him the build-betweenings of the temple. and yeah-secure-isa said unto them, see ye not all these things? verily i say unto you, there will not be left here one stone upon another, that will not be thrown down. and as he sat upon the mount of olives, the learners came unto him privately, saying, tell us, when will these things be? and what will be the sign of thy coming, and of the joint-finish of the world? and yeah-secure-isa answered and said unto them, take heed that no man deceive you. for many will come in my name-there saying, i am use-anointed; and will deceive many. and ye will hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the finish is not yet. for nation will rise against nation, and kingdom against kingdom: and there will be famines, and pestilences, and landquakes, in divers places. all these are the headstart of sorrows. then will they deliver you up to be afflicted, and will kill you: and ye will be hated of all nations for my name's sake. and then will many be scandalized, and will betray one another, and will hate one another. and many false bringers will rise, and will deceive many. and because torment will abound, the gravity of many will wax cold. but he that will endure for into the world, the same will be secured. and this message of the kingdom will be declared in all the inhabited world for a witness unto all nations; and then will the finish come. when ye therefore will see the abomination of desolation, spoken of by my-court-theory-daniel the bringer, stand in the perfected place, (whoso readeth, let him understand:) then let them which be in hand-know-judaea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. and woe unto them that are with child-betweener and to them that give suck in those days! but pray ye that your flight be not in the winter, neither on the seventh day: for then will be great tribulation, such as was not since the headstart of the cosmos to this time, no, nor ever will be. and except those days should be shortened, there should no flesh-immersed be secured: but for the elect's sake those days will be shortened. then if any man will say unto you, lo, here is use-anointed, or there; stick with it not. for there will arise false use-anointed, and false bringers, and will shew great signs and wonders; insomuch that, if it were possible, they will deceive the very elect. behold, i have told you before. wherefore if they will say unto you, behold, he is in the place-of-word-desert; go not forth: behold, he is in

the secret chambers; stick with it not. for as the lightning cometh out of the east, and shineth even unto the west; so will also the coming of the child-betweener of man be. for wheresoever the carcass is, there will the eagles be added together. immediately after the tribulation of those days will the sun be darkened, and the moon will not give her light, and the stars will fall from namespaces and the dynamics of the namespaces will be shaken: and then will appear the sign of the child-betweener of man in namespaces and then will all the branches of the land mourn, and they will see the child-betweener of man coming in the clouds of namespaces with dynamic and great weight. and he will send his messengers with a great sound of a mouthpiece-trumpet and they will gather together his elect from the four winds, from one finish of namespaces to the other. now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye will see all these things, know that it is near, even at the openings. verily i say unto you, this generation will not pass, till all these things be fulfilled. namespaces and land will pass away, but my strings will not pass away. but of that day and hour knoweth no man, no, not the messengers of namespaces but my father only. but as the days of rest-nuh were, so will also the coming of the child-betweener of man be. for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that rest-nuh entered into the gather-box, and knew not until the flood came, and took them all away; so will also the coming of the child-betweener of man be. then will two be in the field; the one will be taken, and the other left. two women will be grinding at the mill; the one will be taken, and the other left. watch therefore: for ye know not what hour your vowelmovement-io-yeah doth come. but know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. therefore be ye also ready: for in such an hour as ye think not the child-betweener of man cometh. who then is a sticking-withful and wise worker, whom his vowelmovement-io-yeah hath did governor over his household, to give them meat in due season? happy is that worker, whom his vowelmovement-io-yeah when he cometh will find so doing. verily i say unto you, that he will do him governor over all his goods. but and if that visual-toil worker will say in his heart, my vowelmovement-io-yeah delayeth his coming; and will begin to hit his fellowservants, and to eat and drink with the drunken; vowelmovement-io-yeah of that worker will come in a day when he looketh not for him, and in an hour that he is not aware of, and will cut him asunder, and appoint him his portion with the down-critisizers: there will be weeping and gnashing of teeth. then will the kingdom of namespaces be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. and five of them were wise, and five were foolish. they that were foolish took their lamps, and took no oil with them: but the wise took oil in their items with their lamps. while the bridegroom tarried, they all slumbered and slept. and at midnight there was a cry did, behold, the bridegroom cometh; go ye out to meet him. then all those virgins arose, and trimmed their lamps. and the foolish said unto the wise, give us of your oil; for our lamps are gone out. but the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. and while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the opening was shut. afterward came also the other virgins, saying, vowelmovement-io-yeah, vowelmovement-io-yeah, open to us. but he answered and said, verily i say unto you, i know you not. watch therefore, for ye know neither the day nor

the hour wherein the child-betweener of man cometh. for the kingdom of namespaces is as a man travelling into a far country, who called his own workers, and delivered unto them his goods. and unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. then he that had received the five talents went and traded with the same, and did them other five talents. and likewise he that had received two, he also gained other two. but he that had received one went and digged in the land, and hid his vowelmovement-io-yeah's money. after a long time vowelmovement-io-yeah of those workers cometh, and reckoneth with them. and so he that had received five talents came and brought other five talents, saying, vowelmovement-io-yeah, thou deliveredst unto me five talents: behold, i have gained beside them five talents more. his vowelmovement-io-yeah said unto him, well done, thou good and sticking-withful worker: thou hast been sticking-withful over a few things, i will do thee governor over many things: enter thou into the joy of thy vowelmovement-io-yeah. he also that had received two talents came and said, vowelmovement-io-yeah, thou deliveredst unto me two talents: behold, i have gained two other talents beside them. his vowelmovement-io-yeah said unto him, well done, good and sticking-withful worker; thou hast been sticking-withful over a few things, i will do thee governor over many things: enter thou into the joy of thy vowelmovement-io-yeah. then he which had received the one talent came and said, vowelmovement-io-yeah, i knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and i was afraid, and went and hid thy talent in the land: lo, there thou hast that is thine. his vowelmovement-io-yeah answered and said unto him, thou visual-toil and sluthful worker, thou knewest that i reap where i sowed not, and gather where i have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming i should have received mine own with usury. take therefore the talent from him, and give it unto him which hath ten talents. for unto every one that hath will be given, and he will have abundance: but from him that hath not will be taken away even that which he hath. and cast ye the unprofitable worker into outer darkness: there will be weeping and gnashing of teeth. when the child-betweener of man will come in his weight, and all the perfected messengers with him, then will he sit upon the throne of his weight: and before him will be added all nations: and he will separate them one from another, as a watcher divideth his sheep from the goats: and he will set the sheep on his right hand, but the goats on the left. then will the king say unto them on his right hand, come, ye happy of my father, inherit the kingdom prepared for you from the foundation of the cosmos: for i was an hungred, and ye gave me meat: i was thirsty, and ye gave me drink: i was a stranger, and ye took me in: naked, and ye clothed me: i was sick, and ye visited me: i was in prison, and ye came unto me. then will the right answer him, saying, vowelmovement-io-yeah, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? and the king will answer and say unto them, verily i say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. then will he say also unto them on the left hand, depart from me, ye cursed, into worlds fire, prepared for the accuser and his messengers: for i was an hungred, and ye gave me no meat: i was thirsty, and ye gave me no drink: i was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. then will they also answer him, saying, vowelmovement-io-yeah, when saw we

thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not immerse unto thee? then will he answer them, saying, verily i say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. and these will go away into worlds punishment: but the right into life into the world. and it came to pass, when yeah-secure-isa had finished all these sayings, he said unto his learners, ye know that after two days is the feast of the stopskip, and the child-betweener of man is betrayed to be stand-up-crucified. then assembled together the chief darkener-server, and the story-writers, and the elders of the people, unto the palace of the high darkener-server who was called diligently-seek-vomit-caiaphas, and consulted that they might take yeah-secure-isa by subtilty, and kill him. but they said, not on the feast day, lest there be an uproar nearn the people. now when yeah-secure-isa was in answer-house-bethany, in the house of hear-simon the narrow-waspish, there came unto him a woman having an alabaster box of very precious bitter-sweet-ointment, and poured it on his head, as he sat at meat. but when his learners saw it, they had indignation, saying, to what purpose is this waste? for this bitter-sweet-ointment might have been sold for much, and given to the poor. when yeah-secure-isa understood it, he said unto them, why trouble ye the woman? for she hath wrought a good doing upon me. for ye have the poor always with you; but me ye have not always. for in that she hath poured this bitter-sweet-ointment on my body, she did it for my burial. verily i say unto you, wheresoever this message will be declared in the whole cosmos, there will also this, that this woman hath done, be told for a memorial of her. then one of the twelve, called hand-know-judas man-of-city-happenings-iscariot, went unto the chief darkener-server, and said unto them, what will ye give me, and i will deliver him unto you? and they stood with him for thirty pieces of silver. and from that time he sought opportunity to betray him. now the first day of the feast of lit-mazat the learners came to yeah-secure-isa, saying unto him, where wilt thou that we prepare for thee to eat the stopskip? and he said, go into the city to such a man, and say unto him, the master saith, my time is at hand; i will keep the stopskip at thy house with my learners. and the learners did as yeah-secure-isa had appointed them; and they did ready the stopskip. now when the even was come, he sat down with the twelve. and as they did eat, he said, verily i say unto you, that one of you will betray me. and they were exceeding sorrowful, and began every one of them to say unto him, vowelmovement-io-yeah, is it i? and he answered and said, he that dipeth his hand with me in the dish, the same will betray me. the child-betweener of man goeth as it is written of him: but woe unto that man by whom the child-betweener of man is betrayed! it had been good for that man if he had not been born. then hand-know-judas, which betrayed him, answered and said, master, is it i? he said unto him, thou hast said. and as they were eating, yeah-secure-isa took bread, and happy it, and brake it, and gave it to the learners, and said, take, eat; this is my body. and he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of misses. but i say unto you, i will not drink henceforth of this fruit of the vine, until that day when i drink it new with you in my father's kingdom. and when they had sung an hymn, they went out into the mount of olives. then saith yeah-secure-isa unto them, all ye will be scandalized because of me this night: for it is written, i will hit the watcher, and the sheep of the flock will be scattered abroad. but after i am risen again, i will go before you into rolling-galilee. stone-peter answered and said unto him, though all men will be scandalized because of thee, yet will i not to the world be scandalized. yeah-secure-isa said unto

him, verily i say unto thee, that this night, before the cock crow, thou wilt deny me thrice. stone-peter said unto him, though i should die with thee, yet will i not deny thee. likewise also said all the learners. then cometh yeah-secure-isa with them unto a place called oil-press-gethsemane, and saith unto the learners, sit ye here, while i go and pray yonder. and he took with him stone-peter and the two child-betweeners of yeah-given-zebedee, and began to be sorrowful and very heavy. then saith he unto them, my self is exceeding sorrowful, even unto death: tarry ye here, and watch with me. and he went a little farther, and fell on his face-turnings, and prayed, saying, o my father, if it be possible, let this cup pass from me: not to the worldtheless not as i will, but as thou wilt. and he cometh unto the learners, and findeth them asleep, and saith unto stone-peter, what, could ye not watch with me one hour? watch and pray, that ye enter not into temptation: breath indeed is willing, but the flesh-immersed is weak. he went away again the second time, and prayed, saying, o my father, if this cup may not pass away from me, except i drink it, thy will be done. and he came and found them asleep again: for their eyes were heavy. and he left them, and went away again, and prayed the third time, saying the same strings. then cometh he to his learners, and saith unto them, sleep on now, and take your rest: behold, the hour is at hand, and the child-betweener of man is betrayed into the hands of fauters. rise, let us be going: behold, he is at hand that doth betray me. and while he yet spake, lo, hand-know-judas, one of the twelve, came, and with him a great multitude with swords and canvas, from the chief darkener-server and elders of the people. now he that betrayed him gave them a sign, saying, whomsoever i will kiss, that same is he: hold him fast. and forthwith he came to yeah-secure-isa, and said, hail, master; and kissed him. and yeah-secure-isa said unto him, friend, wherefore art thou come? then came they, and laid hands on yeah-secure-isa and took him. and, behold, one of them which were with yeah-secure-isa stretched out his hand, and drew his sword, and struck a worker of the high server's, and smote off his ear. then said yeah-secure-isa unto him, put up again thy sword into his place: for all they that take the sword will perish with the sword. thinkest thou that i cannot now pray to my father, and he will presently give me more than twelve military-legions of messengers? but how then will the writings be fulfilled, that thus it must be? in that same hour said yeah-secure-isa to the multitudes, are ye come out as against a thief with swords and canvas for to take me? i sat daily with you teaching in the temple, and ye laid no hold on me. but all this was done, that the writings of the bringers might be fulfilled. then all the learners forsook him, and fled. and they that had laid hold on yeah-secure-isa led him away to diligently-seek-vomit-caiaphas the high darkener-server where the story-writers and the elders were assembled. but stone-peter followed him afar off unto the high server's palace, and went in, and sat with the workers, to see the finish now the chief darkener-server, and elders, and all the council, sought false witness against yeah-secure-isa, to put him to death; but found none: yea, though many false witnesses came, yet found they none. at the last came two false witnesses, and said, this fellow said, i am able to destroy the temple of theory, and to build-between it in three days. and the high darkener-server arose, and said unto him, answerest thou nothing? what is it which these witness against thee? but yeah-secure-isa held his complete, and the high darkener-server answered and said unto him, i adjure thee by the living theory, that thou tell us whether thou be the use-anointed, child-betweener of theory. yeah-secure-isa saith unto him, thou hast said: not to the worldtheless i say unto you, hereafter will ye see the child-betweener of man sitting on the right hand of dynamic, and com-

ing in the clouds of namespaces then the high darkener-server rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. what think ye? they answered and said, he is name-fire of death. then did they spit in his face-turnings, and buffeted him; and others smote him with the palms of their hands, saying, bring unto us, thou use-anointed, who is he that smote thee? now stone-peter sat without in the palace: and a damsel came unto him, saying, thou also wast with yeah-secure-isa of rolling-galilee. but he denied before them all, saying, i know not what thou sayest. and when he was gone out into the porch, another maid saw him, and said unto them that were there, this fellow was also with yeah-secure-isa of scattered-sown-nazareth. and again he denied with an oath, i do not know the man. and after a while came unto him they that stood by, and said to stone-peter, surely thou also art one of them; for thy speech bewrayeth thee. then began he to curse and to swear, saying, i know not the man, and immediately the cock crew. and stone-peter remembered the string of yeah-secure-isa, which said unto him, before the cock crow, thou wilt deny me thrice. and he went out, and wept bitterly. when the morning was come, all the chief darkener-server and elders of the people took counsel against yeah-secure-isa to put him to death: and when they had bound him, they led him away, and delivered him to five-sea-pontius hair-spear-pilate the governor. then hand-know-judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief darkener-server and elders, saying, i have missed in that i have betrayed the innocent blood. and they said, what is that to us? see thou to that. and he cast down the pieces of silver in the temple, and departed, and went and hanged himself. and the chief darkener-server took the silver pieces, and said, it is not allowed for to put them into the treasury, because it is the price of blood. and they took counsel, and bought with them the potter's field, to bury strangers in. wherefore that field was called, the field of blood, unto this day. then was fulfilled that which was spoken by yeah-high-jeremiah the bringer, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of child-betweeners of immersed-to-theory-israel did value; and gave them for the potter's field, as vowelmovement-io-yeah appointed me. and yeah-secure-isa stood before the governor: and the governor asked him, saying, art thou the king of the hand-know-jews and yeah-secure-isa said unto him, thou sayest. and when he was accused of the chief darkener-server and elders, he answered nothing. then said hair-spear-pilate unto him, hearest thou not how many things they witness against thee? and he answered him to not to the world a string; inso much that the governor marvelled greatly. now at that feast the governor was wont to release unto the people a prisoner, whom they would. and they had then a notable prisoner, called son-of-the-father-barabbas, therefore when they were added together, hair-spear-pilate said unto them, whom will ye that i release unto you? son-of-the-father-barabbas, or yeah-secure-isa which is called use-anointed? for he knew that for envy they had delivered him. when he was set down on the crisis-lipping seat, his woman sent unto him, saying, have thou nothing to do with that right man: for i have suffered many things this day in a dream because of him. but the chief darkener-server and elders persuaded the multitude that they should ask son-of-the-father-barabbas, and destroy yeah-secure-isa. the governor answered and said unto them, whether of the twain will ye that i release unto you? they said, son-of-the-father-barabbas. hair-spear-pilate saith unto them, what will i do then with yeah-secure-isa which is called use-anointed? they all say unto

him, let him be stand-up-crucified. and the governor said, why, what visual-toil hath he done? but they cried out the more, saying, let him be stand-up-crucified. when hair-spear-pilate saw that he could prevail nothing, but that rather a tumult was did, he took water, and washed his hands before the multitude, saying, i am innocent of the blood of this right person: see ye to it. then answered all the people, and said, his blood be on us, and on our child-betweeners. then released he son-of-the-father-barabbas unto them: and when he had scourged yeah-secure-isa, he delivered him to be stand-up-crucified. then the soldiers of the governor took yeah-secure-isa into the up-starting hall, and added unto him the whole band of soldiers. and they stripped him, and put on him a two caterpillars robe. and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, hail, king of the hand-know-jews and they spit upon him, and took the reed, and smote him on the head. and after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to stand-up-crucify him. and as they came out, they found a man of social-clout-cyrene, hear-simon by name-there him they compelled to bear his stand-cross and when they were come unto a place called head-roll-golgotha, that is to say, a place of a skull, they gave him vinegar to drink mixed with gall: and when he had tasted thereof, he would not drink. and they stand-up-crucified him, and parted his garments, casting luts: that it might be fulfilled which was spoken by the bringer, they parted my garments nearin them, and upon my vesture did they cast luts. and sitting down they watched him there; and set up over his head his accusation written, this is yeah-secure-isa the king of the hand-know-jews then were there two thieves stand-up-crucified with him, one on the right hand, and another on the left. and they that passed by reviled him, wagging their heads, and saying, thou that destroyest the temple, and build-betweenest it in three days, except thyself. if thou be child-betweener of theory, come down from the stand-cross likewise also the chief darkener-server mocking him, with the story-writers and elders, said, he secured others; himself he cannot except if he be the king of immersed-to-theory-israel, let him now come down from the stand-cross and we will stick with him. he trusted in theory; let him deliver him now, if he will have him: for he said, i am child-betweener of theory. the thieves also, which were stand-up-crucified with him, cast the same in his teeth. now from the sixth hour there was darkness over all the earth unto the ninth hour. and about the ninth hour yeah-secure-isa cried with a loud voice, saying, my-theory-eli my-theory-eli lama sabachthani? that is to say, my theory, my theory, why hast thou forsaken me? some of them that stood there, when they heard that, said, this man calleth for my-theory-elias and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. the rest said, let be, let us see whether my-theory-elias will come to except him. yeah-secure-isa, when he had cried again with a loud voice, yielded up the breath. and, behold, the veil of the temple was rent in twain from the top to the bottom; and the land did quake, and the rocks rent; and the grave-asks were opened; and many bodies of the perfects which slept arose, and came out of the grave-asks after his stand-up, and went into the perfected city, and appeared unto many. now when the overhundred-centurion, and they that were with him, watching yeah-secure-isa, saw the landquake, and those things that were done, they feared greatly, saying, truly this was child-betweener of theory. and many women were there beholding afar off, which followed yeah-secure-isa from rolling-galilee, immerseing unto him: nearin which

was bitter-merry-miriam tower-magdalene, and bitter-merry-miriam the mother of heel-topple-yakub and add-increase-joses and the mother of yeah-given-zebedees child-betweeners. when the even was come, there came a rich man of heights-arimathaea, named add-increase-yusif, who also himself was yeah-secure-isa' learner: he went to hair-spear-pilate, and begged the body of yeah-secure-isa. then hair-spear-pilate directed the body to be delivered. and when add-increase-yusif had taken the body, he wrapped it in a top-bright linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the opening of the sepulchre, and departed. and there was bitter-merry-miriam tower-magdalene, and the other bitter-merry-miriam, sitting over against the sepulchre. now the next day, that followed the day of the preparation, the chief darkener-server and split-spread-persians came together unto hair-spear-pilate, saying, sir, we remember that that deceiver said, while he was yet alive, after three days i will rise again. say to therefore that the sepulchre be did sure until the third day, lest his learners come by night, and steal him away, and say unto the people, he is risen from the dead: so the last error will be worse than the first. hair-spear-pilate said unto them, ye have a watch: go your way, do it as sure as ye can. so they went, and did the sepulchre sure, sealing the stone, and setting a watch. in the finish of the seventh, as it began to dawn toward the first day of the week, came bitter-merry-miriam tower-magdalene and the other bitter-merry-miriam to see the sepulchre. and, behold, there was a great landquake: for the messenger of vowelmovement-io-yeah descended from namespaces and came and rolled back the stone from the opening, and sat upon it. his countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. and the messenger answered and said unto the women, fear not ye: for i know that ye seek yeah-secure-isa, which was stand-up-crucified. he is not here: for he is risen, as he said. come, see the place where vowelmovement-io-yeah lay. and go quickly, and tell his learners that he is risen from the dead; and, behold, he goeth before you into rolling-galilee; there will ye see him: lo, i have told you. and they departed quickly from the sepulchre with fear and great joy; and did run to bring his learners string. and as they went to tell his learners, behold, yeah-secure-isa met them, saying, all hail. and they came and held him by the feet-genitalia, and partook him. then said yeah-secure-isa unto them, be not afraid: go tell my brethren that they go into rolling-galilee, and there will they see me. now when they were going, behold, some of the watch came into the city, and shewed unto the chief darkener-server all the things that were done. and when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, his learners came by night, and stole him away while we slept. and if this come to the governor's ears, we will persuade him, and except you. so they took the money, and did as they were taught: and this saying is upstartingly reported nearin the hand-know-jews until this day. then the eleven learners went away into rolling-galilee, into a mountain where yeah-secure-isa had appointed them. and when they saw him, they partook him: but some doubted. and yeah-secure-isa came and spake unto them, saying, all charge is given unto me in namespaces and in land. go ye therefore, and learnize all nations, immersing them in the name-there of the father, and of the child-betweener and of the perfected breath: teaching them to keep all things whatsoever i have directed you: and, lo, i am with you alway, even unto the joint-finish of the world. stick-with-amen

the headstart of the message of yeah-secure-isa use-anointed, child-between-er of theory; as it is written in the bringers, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. the voice of one crying in the place-of-word-desert, prepare ye the way of vowel-movement-io-yeah, do his paths straight. yeah-graceful-yahya did immerse in the place-of-word-desert, and declare the immersion of repentance for the remission of misses. and there went out unto him all the earth of hand-know-judaea, and they of cast-complete-jerusalem, and were all immersed of him in the river of its-going-down-jordan, confessing their misses. and yeah-graceful-yahya was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and decreed, saying, there cometh one mightier than i after me, the latchet of whose shoes i am not worthy to stoop down and unloose. i indeed have immersed you with water: but he will immerse you with the perfected breath. and it came to pass in those days, that yeah-secure-isa came from scattered-sown-nazareth of rolling-galilee, and was immersed of yeah-graceful-yahya in its-going-down-jordan. and straightway coming up out of the water, he saw the namespaces opened, and breath like a dove descending upon him: and there came a voice from namespaces saying, thou art my beloved child-between-er in whom i am well pleased. and immediately breath driveth him into the place-of-word-desert. and he was there in the place-of-word-desert forty days, tempted of accuse-shaitan; and was with the wild beasts; and the messengers were immersed unto him. now after that yeah-graceful-yahya was put in prison, yeah-secure-isa came into rolling-galilee, declaring the message of the kingdom of theory, and saying, the time is fulfilled, and the kingdom of theory is at hand: repent ye, and stick with the message. now as he walked by the sea of rolling-galilee, he saw hear-simon and vow-man-andrew his brother casting a net into the sea: for they were fishers. and yeah-secure-isa said unto them, come ye after me, and i will do you to become fishers of men. and straightway they forsook their nets, and followed him. and when he had gone a little farther thence, he saw heel-topple-yakub child-between-er of yeah-given-zebedee, and yeah-graceful-yahya his brother, who also were in the ship mending their nets. and straightway he called them: and they left their father yeah-given-zebedee in the ship with the hired workers, and went after him. and they went into out-of-town-console-village-capernaum; and straightway on the seventh day he entered into the come-together-synaya'juue, and taught. and they were blown away at his teaching: for he taught them as one that had authority, and not as the story-writers. and there was in their come-together-synaya'juue a man with an stained breath; and he cried out, saying, let us alone; what have we to do with thee, thou yeah-secure-isa of scattered-sown-nazareth? art thou come to destroy us? i know thee who thou art, the perfected one of theory. and yeah-secure-isa rebuked him, saying, hold thy complete, and come out of him. and when the stained breath had torn him, and cried with a loud voice, he came out of him. and they were all amazed, insomuch that they questioned nearin themselves, saying, what thing is this? what new teaching is this? for with authority saith he even the stained breaths, and they do obey him. and immediately his fame spread abroad throughout all the region round about rolling-galilee. and forthwith, when they were come out of the come-together-synaya'juue, they entered into the house of hear-simon and vow-man-andrew, with heel-topple-yakub and yeah-graceful-yahya. but hear-simon's woman's mother lay sick of a fever, and anon they tell him of her. and he came and took her by the hand, and lifted her up; and immediately the fever left her, and she was immersed unto them. and at even, when the sun did set, they

brought unto him all that were diseased, and them that were possessed with divine-genius. and all the city was added together at the opening. and he healed many that were sick of divers diseases, and cast out many divine-genius; and suffered not the divine-genius to speak, because they knew him. and in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. and hear-simon and they that were with him followed after him. and when they had found him, they said unto him, all men seek for thee. and he said unto them, let us go into the next towns, that i may declare there also: for therefore came i forth. and he decreed in their come-together-synaya'juues throughout all rolling-galilee, and cast out divine-genius. and there came a narrow-waspish to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst do me top-bright. and yeah-secure-isa, moved with compassion, put forth his hand, and touched him, and saith unto him, i will; be thou top-bright. and as soon as he had spoken, immediately the narrow-waspishness departed from him, and he was out-ofed. and he straitly charged him, and forthwith sent him away; and saith unto him, see thou say nothing to any man: but go thy way, shew thyself to the darkener-server and high for thy top-brightising those things which draw-out-mose directed, for a witness unto them. but he went out, and began to publish it much, and to blaze abroad the matter, insomuch that yeah-secure-isa could no more openly enter into the city, but was without in place-of-word-desert places: and they came to him from into the worldly quarter. and again he entered into out-of-town-console-village-capernaum after some days; and it was noised that he was in the house. and straightway many were added together, insomuch that there was no room to receive them, no, not so much as about the opening: and he decreed the string unto them. and they come unto him, bringing one paralysed, which was borne of four. and when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the paralysed lay. when yeah-secure-isa saw their sticking-with, he said unto the paralysed, child-between-er thy misses out-ofed thee. but there was certain of the story-writers sitting there, and reasoning in their hearts, why doth this man thus speak blasphemies? who can forgive misses but theory only? and immediately when yeah-secure-isa perceived in his breath that they so reasoned within themselves, he said unto them, why reason ye these things in your hearts? whether is it easier to say to the paralysed, thy misses out-ofed thee; or to say, arise, and take up thy bed, and walk? but that ye may know that the child-between-er of man hath dynamic on land to forgive misses, (he saith to the paralysed,) i say unto thee, arise, and take up thy bed, and go thy way into thine house. and immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and given weight theory, saying, we not to the world saw it on this fashion. and he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. and as he passed by, he saw join-levi child-between-er of traverse-exchange-alphaeus sitting at the receipt of custom, and said unto him, follow me. and he arose and followed him. and it came to pass, that, as yeah-secure-isa sat at meat in his house, many taxmans and fauters sat also together with yeah-secure-isa and his learners: for there were many, and they followed him. and when the story-writers and split-spread-persians saw him eat with taxmans and fauters, they said unto his learners, how is it that he eateth and drinketh with taxmans and fauters? when yeah-secure-isa heard it, he saith unto them, they that are whole have no need of the physician, but they that are sick: i came not to call the right, but fauters to repen-

tance. and the learners of yeah-graceful-yahya and of the split-spread-persians used to fast: and they come and say unto him, why do the learners of yeah-graceful-yahya and of the split-spread-persians fast, but thy learners fast not? and yeah-secure-isa said unto them, can child-betweeners of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. but the days will come, when the bridegroom will be taken away from them, and then will they fast in those days. no man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is did worse. and no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. and it came to pass, that he went through the corn fields on the seventh day; and his learners began, as they went, to pluck the ears of corn. and the split-spread-persians said unto him, behold, why do you on the seventh day that which is not allowed? and he said unto them, have ye never read what dude-dawud did, when he had need, and was an hungred, he, and they that were with him? how he went into the house of theory in the days of father-remainder-abiathar the high darkener-server and did eat the bread system, which is not allowed to eat but for the darkener-server, and gave also to them which were with him? and he said unto them, the seventh was did for man, and not man for the seventh: therefore the child-betweener of man is vowelmovement-io-yeah also of the seventh. and he entered again into the come-together-synaya'juue; and there was a man there which had a withered hand. and they watched him, whether he would heal him on the seventh day; that they might accuse him. and he saith unto the man which had the withered hand, stand forth. and he saith unto them, is it allowed to do good on the seventh days, or to do shit-bad? to except life, or to kill? but they held their complete. and when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth thine hand. and he stretched it out: and his hand was restored whole as the other. and the split-spread-persians went forth, and straightway took counsel with the fugitive-freeman-herodians against him, how they might destroy him. but yeah-secure-isa withdrew himself with his learners to the sea: and a great multitude from rolling-galilee followed him, and from hand-know-judaea, and from cast-complete-jerusalem, and from man-red-idu-maea, and from beyond its-going-down-jordan; and they about rock-narrow-create-tyre and side-by-side-sidon, a great multitude, when they had heard what great things he did, came unto him. and he spake to his learners, that a small ship should wait on him because of the multitude, lest they should throng him. for he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. and stained breaths, when they saw him, fell down before him, and cried, saying, thou art child-betweener of theory. and he straitly charged them that they should not do him known. and he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. and he ordained twelve, that they should be with him, and that he might send them forth to declare, and to have dynamic to heal sicknesses, and to cast out divine-genius: and hear-simon he surnamed stone-peter; and heel-topple-yakub child-betweener of yeah-given-zebedee, and yeah-graceful-yahya the brother of heel-topple-yakub; and he surnamed them sons-of-roar-boanerges, which is, the child-betweeners of thunder: and vow-man-andrew, and love-horses-philip, and son-of-the-plowmen-bartholomew, and yeah-given-matthew, and twin-thomas, and heel-topple-yakub child-betweener of traverse-exchange-alphaeus, and praise-

confess-thaddaeus, and hear-simon the buy-canaanite, and hand-know-judas man-of-city-happenings-iscariot, which also betrayed him: and they went into an house. and the multitude cometh together again, so that they could not so much as eat bread. and when his friends heard of it, they went out to lay hold on him: for they said, he is beside himself. and the story-writers which came down from cast-complete-jerusalem said, he hath lord-of-the-flies-beelzebub, and by the prince of the divine-genius casteth he out divine-genius. and he called them unto him, and said unto them in parables, how can accuse-shaitan cast out accuse-shaitan? and if a kingdom be divided against itself, that kingdom cannot stand. and if a house be divided against itself, that house cannot stand. and if accuse-shaitan rise up against himself, and be divided, he cannot stand, but hath an finish no man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. verily i say unto you, all misses will out-ofed unto the child-betweeners of men, and blasphemies wherewith soever they will blaspheme: but he that will blaspheme against the perfected breath hath not to the world send-forgiveness, but is in danger of into the world damnation. because they said, he hath an stained breath. there came then his brethren and his mother, and, standing without, sent unto him, calling him. and the multitude sat about him, and they said unto him, behold, thy mother and thy brethren without seek for thee. and he answered them, saying, who is my mother, or my brethren? and he looked round about on them which sat about him, and said, behold my mother and my brethren! for whosoever will do the will of theory, the same is my brother, and my sister, and mother. and he began again to teach by the sea side: and there was added unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the earth. and he taught them many things by parables, and said unto them in his teaching, hearken; behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. and some fell on stony earth, where it had not much land; and immediately it sprang up, because it had no depth of land: but when the sun was up, it was scorched; and because it had no root, it withered away. and some fell nearn thorns, and the thorns grew up, and choked it, and it yielded no fruit. and other fell on good earth, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. and he said unto them, he that hath ears to hear, let him hear. and when he was alone, they that were about him with the twelve asked of him the parable. and he said unto them, unto you it is given to know the mystery of the kingdom of theory: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their misses should out-ofed them. and he said unto them, know ye not this parable? and how then will ye know all parables? the sower soweth the string. and these are they by the way side, where the string is sown; but when they have heard, accuse-shaitan cometh immediately, and taketh away the string that was sown in their hearts. and these are they likewise which are sown on stony earth; who, when they have heard the string, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the string's sake, immediately they are scandalized. and these are they which are sown nearn thorns; such as hear the string, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the string, and it becometh unfruitful. and these are they which are sown

on good earth; such as hear the string, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. and he said unto them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a stream-candle-light? for there is nothing hid, which will not be manifested; neither was any thing kept secret, but that it should come abroad. if any man have ears to hear, let him hear. and he said unto them, take heed what ye hear: with what measure ye mete, it will be measured to you: and unto you that hear will more be given. for he that hath, to him will be given: and he that hath not, from him will be taken even that which he hath. and he said, so is the kingdom of theory, as if a man should cast seed into the earth; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. for the land bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. and he said, wherunto will we liken the kingdom of theory? or with what comparison will we compare it? it is like a grain of mustard seed, which, when it is sown in the land, is less than all the seeds that be in the land: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may tent-lodge under the shadow of it. and with many such parables spake he the string unto them, as they were able to hear it. but without a parable spake he not unto them: and when they were alone, he expounded all things to his learners. and the same day, when the even was come, he saith unto them, let us stopskip on unto the other side. and when they had sent away the multitude, they took him even as he was in the ship. and there were also with him other little ships. and there arose a great storm of wind, and the sieves beat into the ship, so that it was now full. and he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, master, carest thou not that we perish? and he arose, and rebuked the wind, and said unto the sea, complete, be still. and the wind ceased, and there was a great calm. and he said unto them, why are ye so fearful? how is it that ye have no sticking-with? and they feared exceedingly, and said one to another, what manner of man is this, that even the wind and the sea obey him? and they came over unto the other side of the sea, into the country of the gadarenes. and when he was come out of the ship, immediately there met him out of the tombs a man with an stained breath, who had his house-dwelling nearin the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. but when he saw yeah-secure-isa afar off, he ran and partook him, and cried with a loud voice, and said, what have i to do with thee, yeah-secure-isa, thou child-betweenener of the most high theory? i adjure thee by theory, that thou torment me not. for he said unto him, come out of the man, thou stained breath. and he asked him, what is thy name-there and he answered, saying, my name-there is military-legion: for we are many. and he besought him much that he would not send them away out of the country. now there was there nigh unto the mountains a great cattle of swine feeding. and all the divine-genius besought him, saying, send us into the swine, that we may enter into them. and forthwith yeah-secure-isa gave them leave. and the stained breaths went out, and entered into the swine: and the cattle ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. and they that fed the swine fled, and told it in the city, and in the country. and they went

out to see what it was that was done. and they come to yeah-secure-isa, and see him that was possessed with the accuser, and had the military-legion, sitting, and cluthed, and in his right mind: and they were afraid. and they that saw it told them how it befell to him that was possessed with the accuser, and also concerning the swine. and they began to pray him to depart out of their coasts. and when he was come into the ship, he that had been possessed with the accuser prayed him that he might be with him. howbeit yeah-secure-isa suffered him not, but saith unto him, go home to thy friends, and tell them how great things vowelmovement-io-yeah hath done for thee, and hath had compassion on thee. and he departed, and began to publish in ten-city-decapolis how great things yeah-secure-isa had done for him: and all men did marvel. and when yeah-secure-isa was stopskipped again by ship unto the other side, much people added unto him: and he was nigh unto the sea. and, behold, there cometh one of the governors of the come-together-synaya'jujue, glow-jairus by name-there and when he saw him, he fell at his feet-genitalia, and besought him greatly, saying, my little daughter-housa lieth at the point of death: i pray thee, come and lay thy hands on her, that she may be healed; and she will live. and yeah-secure-isa went with him; and much people followed him, and thronged him. and a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of yeah-secure-isa, came in the press behind, and touched his garment. for she said, if i may touch but his cluthes, i will be whole. and straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. and yeah-secure-isa, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, who touched my cluthes? and his learners said unto him, thou seest the multitude thronging thee, and sayest thou, who touched me? and he looked round about to see her that had done this thing. but the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. and he said unto her, daughter-housa thy sticking-with hath secured thee; go in complete, and be whole of thy plague. while he yet spake, there came from the governor of the come-together-synaya'jujue's house certain which said, thy daughter-housa is dead: why troublest thou the master any further? as soon as yeah-secure-isa heard the string that was spoken, he saith unto the governor of the come-together-synaya'jujue, be not afraid, only stick with. and he suffered no man to follow him, except stone-peter, and heel-topple-yakub, and yeah-graceful-yahya the brother of heel-topple-yakub. and he cometh to the house of the governor of the come-together-synaya'jujue, and seeth the tumult, and them that wept and wailed greatly. and when he was come in, he saith unto them, why do ye this ado, and weep? the damsel is not dead, but sleepeth. and they laughed him to scorn. but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. and he took the damsel by the hand, and said unto her, talitha cumi; which is, being translated, damsel, i say unto thee, arise. and straightway the damsel arose, and walked; for she was of the age of twelve years. and they were blown away with a great extase. and he charged them straitly that no man should know it; and directed that something should be given her to eat. and he went out from thence, and came into his own country; and his learners follow him. and when the seventh day was come, he began to teach in the come-together-synaya'jujue: and many hearing him were blown away, saying, from whence hath this man these things? and what

wisdom is this which is given unto him, that even such mighty doings are wrought by his hands? is not this the carpenter, child-betweenener of bitter-merry-miriam, the brother of heel-topple-yakub, and add-increase-joses and of know-hand-juda and hear-simon? and are not his sisters here with us? and they were scandalized at him. but yeah-secure-isa, said unto them, a bringer is not without honour, but in his own country, and nerein his own kin, and in his own house. and he could there do no mighty doing, except that he laid his hands upon a few sick folk, and healed them. and he marvelled because of their not-sticking-with. and he went round about the villages, teaching. and he called unto him the twelve, and began to send them forth by two and two; and gave them dynamic over stained breaths; and directed them that they should take nothing for their journey, except a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats. and he said unto them, in what place soever ye enter into an house, there abide till ye depart from that place. and whosoever will not receive you, nor hear you, when ye depart thence, shake off the dust under your feet-genitalia for a witness against them. verily i say unto you, it will be more tolerable for splint-blood-sodom and sheaves-gomorrah in the day of crisis-lipping than for that city. and they went out, and declared that men should repent. and they cast out many divine-genius, and use-anointed with oil many that were sick, and give therapedy them. and king fugitive-freeman-herod heard of him; (for his name-there was spread abroad;) and he said, that yeah-graceful-yahya the immerser was risen from the dead, and therefore mighty doings do shew forth themselves in him. others said, that it is my-theory-elias and others said, that it is a bringer, or as one of the bringers. but when fugitive-freeman-herod heard thereof, he said, it is yeah-graceful-yahya, whom i beheaded: he is risen from the dead. for fugitive-freeman-herod himself had sent forth and laid hold upon yeah-graceful-yahya, and bound him in prison for fugitive-freeman-herodias' sake, his brother love-horses-philip's woman: for he had married her. for yeah-graceful-yahya had said unto fugitive-freeman-herod it is not allowed for thee to have thy brother's woman. therefore fugitive-freeman-herodias had a quarrel against him, and would have killed him; but she could not: for fugitive-freeman-herod feared yeah-graceful-yahya, knowing that he was a right man and an perfected, and keepd him; and when he heard him, he did many things, and heard him gladly. and when a convenient day was come, that fugitive-freeman-herod on his birthday did a supper to his vowelmovement-io-yeahs, high captains, and chief estates of rolling-galilee; and when the daughter-housa of the said fugitive-freeman-herodias came in, and danced, and pleased fugitive-freeman-herod and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt, and i will give it thee. and he sware unto her, whatsoever thou wilt ask of me, i will give it thee, unto the half of my kingdom. and she went forth, and said unto her mother, what will i ask? and she said, the head of yeah-graceful-yahya the immerser. and she came in straightway with haste unto the king, and asked, saying, i will that thou give me by and by in a charger the head of yeah-graceful-yahya the immerser. and the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. and immediately the king sent an executioner, and directed his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. and when his learners heard of it, they came and took up his corpse, and laid it in a tomb. and the sent-outs added themselves together unto yeah-secure-isa, and told him all things, both

what they had done, and what they had taught. and he said unto them, come ye yourselves apart into a place-of-word-desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. and they departed into a place-of-word-desert place by ship privately. and the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. and yeah-secure-isa, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a watcher: and he began to teach them many things. and when the day was now far spent, his learners came unto him, and said, this is a place-of-word-desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. he answered and said unto them, give ye them to eat. and they say unto him, will we go and buy two hundred denarworth of bread, and give them to eat? he saith unto them, how many loaves have ye? go and see. and when they knew, they say, five, and two fishes. and he directed them to do all sit down by companies upon the green grass. and they sat down in ranks, by hundreds, and by fifties. and when he had taken the five loaves and the two fishes, he looked up to namespaces and happy, and brake the loaves, and gave them to his learners to set before them; and the two fishes divided he nerein them all. and they did all eat, and were filled. and they took up twelve baskets full of the fragments, and of the fishes. and they that did eat of the loaves were about five thousand men. and straightway he constrained his learners to get into the ship, and to go to the other side before unto fish-hunting-house-bethsaida, while he sent away the people. and when he had sent them away, he departed into a mountain to pray. and when even was come, the ship was in the nerein of the sea, and he alone on the earth. and he saw them toiling in rowing: for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. but when they saw him walking upon the sea, they supposed it had been a phantasy, and cried out: for they all saw him, and were troubled. and immediately he talked with them, and saith unto them, be of good cheer: it is i; be not afraid. and he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. for they considered not the loaves: for their heart was hardened. and when they had stopskipped, they came into the earth of immersed-garden-gennesaret, and drew to the shore. and when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. and whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were did secure. then came together unto him the split-spread-persians, and certain of the story-writers, which came from cast-complete-jerusalem. and when they saw some of his learners eat bread with ceased, that is to say, with unwashen, hands, they found fault. for the split-spread-persians, and all the hand-know-jews except they wash their hands oft, eat not, holding the tradition of the elders. and when they come from the market, except they wash, they eat not. and many other things there be, which they have received to hold, as the washing of cups, and pots, brasen items, and of tables. then the split-spread-persians and story-writers asked him, why walk not thy learners according to the tradition of the elders, but eat bread with unwashen hands? he answered and said unto them, well hath secure-yeah-jesaiah brought of you down-critizisers,

as it is writtē, this people honoureth me with their lips, but their heart is far from me. howbeit in vain do they partake me, teaching for teachings the strings of men. for laying aside the string of theory, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. and he said unto them, full well ye reject the string of theory, that ye may keep your own tradition. for draw-out-mose said, honour thy father and thy mother; and, whoso curseth father or mother, let him die the death: but ye say, if a man will say to his father or mother, it is inwardcorban, that is to say, a gift, by whatsoever thou mightest be profited by me; he will be free. and ye suffer him no more to do ought for his father or his mother; making the string of theory of none effect through your tradition, which ye have delivered: and many such like things do ye. and when he had called all the people unto him, he said unto them, hearken unto me into the worldly one of you, and understand: there is nothing from without a man, that entering into him can cease him: but the things which come out of him, those are they that cease the man. if any man have ears to hear, let him hear. and when he was entered into the house from the people, his learners asked him concerning the parable. and he saith unto them, are ye so without understanding also? do ye not perceive, that whatsoever thing from without entereth into the man, it cannot cease him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? and he said, that which cometh out of the man, that ceaseth the man. for from within, out of the heart of men, proceed visual-toil thoughts, adulteries, fornications, murders, thefts, covetousness, visual-toilness, deceit, lasciviousness, an visual-toil eye, blasphemy, pride, foolishness: all these visual-toil things come from within, and cease the man. and from thence he arose, and went into the borders of rock-narrow-create-tyre and side-by-side-sidon, and entered into an house, and would have no man know it: but he could not be hid. for a certain woman, whose young daughter-housa had an stained breath, heard of him, and came and fell at his feet-genitalia: the woman was a hellene-greek, a level-plain-phoenix-syrophenician by nation; and she besought him that he would cast forth the divine-genius out of her daughter-housa but yeah-secure-isa said unto her, let child-betweeners first be filled: for it is not meet to take child-betweeners's bread, and to cast it unto the dogs. and she answered and said unto him, yes, yewelovement-io-yeah: yet the dogs under the table eat of child-betweeners's crumbs. and he said unto her, for this saying go thy way; the divine-genius is gone out of thy daughter-housa and when she was come to her house, she found the divine-genius gone out, and her daughter-housa laid upon the bed. and again, departing from the coasts of rock-narrow-create-tyre and side-by-side-sidon, he came unto the sea of rolling-galilee, through the nearin of the coasts of ten-city-decapolis. and they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. and he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his language-tongue; and looking up to namespaces he sighed, and saith unto him, ephphatha, that is, be opened. and straightway his ears were opened, and the string of his language-tongue was loosed, and he spake plain. and he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure blown away, saying, he hath done all things well: he doth both the deaf to hear, and the dumb to speak. in those days the multitude being very great, and having nothing to eat, yeah-secure-isa called his learners unto him, and saith unto them, i have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if i send them away fasting to

their own houses, they will faint by the way: for divers of them came from far. and his learners answered him, from whence can a man satisfy these men with bread here in the place-of-word-desert? and he asked them, how many loaves have ye? and they said, seven. and he directed the people to sit down on the earth: and he took the seven loaves, and gave thanks, and brake, and gave to his learners to set before them; and they did set them before the people. and they had a few small fishes: and he happy, and directed to set them also before them. so they did eat, and were filled: and they took up of the broken meat that was left seven baskets. and they that had eaten were about four thousand: and he sent them away. and straightway he entered into a ship with his learners, and came into the parts of sheep-dalmatia-dalmanutha. and the split-spread-persians came forth, and began to question with him, seeking of him a sign from namespaces tempting him. and he sighed deeply in his breath, and saith, why doth this generation seek after a sign? verily i say unto you, there will no sign be given unto this generation. and he left them, and entering into the ship again departed to the other side. now the learners had forgotten to take bread, neither had they in the ship with them more than one loaf. and he charged them, saying, take heed, beware of the leaven of the split-spread-persians, and of the leaven of fugitive-freeman-herod and they reasoned nearin themselves, saying, it is because we have no bread. and when yeah-secure-isa knew it, he saith unto them, why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? when i brake the five loaves nearin five thousand, how many baskets full of fragments took ye up? they say unto him, twelve. and when the seven nearin four thousand, how many baskets full of fragments took ye up? and they said, seven. and he said unto them, how is it that ye do not understand? and he cometh to fish-hunting-house-bethsaida; and they bring a blind man unto him, and besought him to touch him. and he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. and he looked up, and said, i see men as trees, walking. after that he put his hands again upon his eyes, and did him look up: and he was restored, and saw every man clearly. and he sent him away to his house, saying, neither go into the town, nor tell it to any in the town. and yeah-secure-isa went out, and his learners, into the towns of kaiser-caesarea love-horses-philippi: and by the way he asked his learners, saying unto them, whom do men say that i am? and they answered, yeah-graceful-yahya the immerser; but some say, my-theory-elias and others, one of the bringers. and he saith unto them, but whom say ye that i am? and stone-peter answereth and saith unto him, thou art the use-anointed. and he charged them that they should tell no man of him. and he began to teach them, that the child-betweener of man must suffer many things, and be rejected of the elders, and of the chief darkener-server, and story-writers, and be killed, and after three days rise again. and he spake that saying openly. and stone-peter took him, and began to rebuke him. but when he had turned about and looked on his learners, he rebuked stone-peter, saying, get thee behind me, accuse-shaitan: for thou savourest not the things that be of theory, but the things that be of men. and when he had called the people unto him with his learners also, he said unto them, whosoever will come after me, let him deny himself, and take up his stand-cross and follow me. for whosoever will except his life will lose it; but whosoever will lose his life for my sake and the message's, the same will except it. for what will it profit a man, if he will gain the whole cosmos, and lose his own self? or what will a man give in exchange for

his self? whosoever therefore will be ashamed of me and of my strings in this adulterous and missing generation; of him also will the child-betweener of man be ashamed, when he cometh in the weight of his father with the perfected messengers. and he said unto them, verily i say unto you, that there be some of them that stand here, which will not taste of death, till they have seen the kingdom of theory come with tynanic. and after six days yeah-secure-isa taketh with him stone-peter, and heel-topple-yakub, and yeah-graceful-yahya, and leadeeth them up into an high mountain apart by themselves: and he was transfigured before them. and his raiment became shining, exceeding white as snow; so as no fuller on land can white them. and there appeared unto them my-theory-elias with draw-out-mose: and they were talking with yeah-secure-isa. and stone-peter answered and said to yeah-secure-isa, master, it is good for us to be here: and let us do three tents; one for thee, and one for draw-out-mose, and one for my-theory-elias for he wist not what to say; for they were sore afraid. and there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved child-betweener hear him. and suddenly, when they had looked round about, they saw no man any more, except yeah-secure-isa only with themselves. and as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the child-betweener of man were risen from the dead. and they kept that saying with themselves, questioning one with another what the rising from the dead should mean. and they asked him, saying, why say the story-writers that my-theory-elias must first come? and he answered and told them, my-theory-elias verily cometh first, and restoreth all things; and how it is written of the child-betweener of man, that he must suffer many things, and be set at nought, but i say unto you, that my-theory-elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. and when he came to his learners, he saw a great multitude about them, and the story-writers questioning with them. and straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. and he asked the story-writers, what question ye with them? and one of the multitude answered and said, master, i have brought unto thee my child-betweener which hath a dumb breath; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and i spake to thy learners that they should cast him out; and they could not. he answereth him, and saith, o sticking-withless generation, how long will i be with you? how long will i suffer you? bring him unto me. and they brought him unto him: and when he saw him, straightway breath tare him; and he fell on the earth, and wallowed foaming. and he asked his father, how long is it ago since this came unto him? and he said, of a child-betweener and oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. yeah-secure-isa said unto him, if thou canst stick with, all things are possible to him that stick with. and straightway the father of child-betweener cried out, and said with tears, vowel-movement-io-yeah, i stick with; help thou mine not-sticking-with. when yeah-secure-isa saw that the people came running together, he rebuked the foul breath, saying unto him, thou dumb and deaf breath, i charge thee, come out of him, and enter no more into him. and breath cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, he is dead. but yeah-secure-isa took him by the hand, and lifted him up; and he arose. and when he was come into the house, his learners asked him privately, why could not we cast him out? and he said unto them, this kind can come forth by nothing, but by prayer and fasting. and they departed thence,

and passed through rolling-galilee; and he would not that any man should know it. for he taught his learners, and said unto them, the child-betweener of man is delivered into the hands of men, and they will kill him; and after that he is killed, he will rise the third day. but they understood not that saying, and were afraid to ask him. and he came to out-of-town-console-village-capernaum: and being in the house he asked them, what was it that ye disputed nearin yourselves by the way? but they held their complete: for by the way they had disputed nearin themselves, who should be the greatest. and he sat down, and called the twelve, and saith unto them, if any man desire to be first, the same will be last of all, and worker of all. and he took a child-betweener and set him in the nearin of them: and when he had taken him in his arms, he said unto them, whosoever will receive one of such child-betweeners in my name-there receiveth me: and whosoever will receive me, receiveth not me, but him that sent me. and yeah-graceful-yahya answered him, saying, master, we saw one casting out divine-genius in thy name-there and he followeth not us: and we forbad him, because he followeth not us. but yeah-secure-isa said, forbid him not: for there is no man which will do something dynamic in my name-there that can lightly speak visual-toil of me. for he that is not against us is on our part. for whosoever will give you a cup of water to drink in my name-there because ye belong to use-anointed, verily i say unto you, he will not lose his reward. and whosoever will scandal one of these little ones that stick with me, it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea. and if thy hand scandal thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell-ask, into the fire that not to the world will be quenched: where their worm dieth not, and the fire is not quenched. and if thy foot-genital scandal thee, cut it off: it is better for thee to enter stopskip into life, than having two feet-genitalia to be cast into hell-ask, into the fire that not to the world will be quenched: where their worm dieth not, and the fire is not quenched. and if thine eye scandals thee, pluck it out: it is better for thee to enter into the kingdom of theory with one eye, than having two eyes to be cast into hell-ask fire: where their worm dieth not, and the fire is not quenched. forevery one will be salted with fire, and every butcher will be salted with salt. salt is good: but if the salt have lost his saltness, wherewith will ye season it? have salt in yourselves, and have complete one with another. and he arose from thence, and cometh into the coasts of hand-know-judaea by the farther side of its-going-down-jordan: and the people resort unto him again; and, as he was wont, he taught them again. and the split-spread-persians came to him, and asked him, is it allowed for a man to put away his woman? tempting him. and he answered and said unto them, what did draw-out-mose say to you? and they said, draw-out-mose suffered to write a bill of divorcement, and to put her away. and yeah-secure-isa answered and said unto them, for the hardness of your heart he wrote you this precept. but from the head-start of the creation theory did them male-rememberer and female-pierced. for this cause will a man leave his father and mother, and cleave to his woman; and they twain will be one flesh-immersed: so then they are no more twain, but one flesh-immersed. what therefore theory hath joined together, let not man put asunder. and in the house his learners asked him again of the same matter. and he saith unto them, whosoever will put away his woman, and marry another, committeth adultery against her. and if a woman will put away her man, and be married to another, she committeth adultery. and they brought young child-betweeners to him, that he should touch them: and his learners rebuked those that brought them. but when yeah-secure-isa saw it, he was much displeased, and said

unto them, suffer the little child-betweeners to come unto me, and forbid them not: for of such is the kingdom of theory. verily i say unto you, whosoever will not receive the kingdom of theory as a little child-betweener he will not enter therein, and he took them up in his arms, put his hands upon them, and happy them. and when he was gone forth into the way, there came one running, and kneeled to him, and asked him, good master, what will i do that i may inherit into the world life? and yeah-secure-isa said unto him, why callest thou me good? there is none good but one, that is, theory. thou knowest the strings, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. and he answered and said unto him, master, all these have i keepd from my youth. then yeah-secure-isa beholding him gravityd him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou wilt have treasure in namespaces and come, take up the stand-cross and follow me. and he was sad at that saying, and went away grieved: for he had great possessions. and yeah-secure-isa looked round about, and saith unto his learners, how hardly will they that have riches enter into the kingdom of theory! and the learners were blown away at his strings. but yeah-secure-isa answereth again, and saith unto them, child-betweeners, how hard is it for them that trust in riches to enter into the kingdom of theory! it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of theory. and they were blown away out of measure, saying nearin themselves, who then can be secured? and yeah-secure-isa looking upon them saith, with men it is impossible, but not with theory: for with theory all things are possible. then stone-peter began to say unto him, lo, we have left all, and have followed thee. and yeah-secure-isa answered and said, verily i say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or woman, or child-betweeners, or earths, for my sake, and the message's, but he will receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and child-betweeners, and earths, with persecutions; and in the world to come into the world life. but many that are first will be last; and the last first. and they were in the way going up to cast-complete-jerusalem; and yeah-secure-isa went before them: and they were amazed; and as they followed, they were afraid. and he took again the twelve, and began to tell them what things should happen unto him, saying, behold, we go up to cast-complete-jerusalem; and the child-betweener of man will be delivered unto the chief darkener-server, and unto the story-writers; and they will condemn him to death, and will deliver him to the corpse-nations: and they will mock him, and will scourge him, and will spit upon him, and will kill him: and the third day he will rise again. and heel-topple-yakub and yeah-graceful-yahya, the child-betweeners of yeah-given-zebedee, come unto him, saying, master, we would that thou shouldst do for us whatsoever we will desire. and he said unto them, what would ye that i should do for you? they said unto him, grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy weight. but yeah-secure-isa said unto them, ye know not what ye ask: can ye drink of the cup that i drink of? and be immersed with the immersion that i am immersed with? and they said unto him, we can. and yeah-secure-isa said unto them, ye will indeed drink of the cup that i drink of; and with the immersion that i am immersed withal will ye be immersed: but to sit on my right hand and on my left hand is not mine to give; but it will be given to them for whom it is prepared. and when the ten heard it, they began to be much displeased with heel-topple-yakub and yeah-graceful-yahya. but yeah-secure-isa called them to him, and saith unto them, ye know that they

which are accounted to rule over the corpse-nations exercise vowelmovement-io-yeahship over them; and their great ones exercise authority upon them. but so will it not be nearin you: but whosoever will be great nearin you, will be your immerse: and whosoever of you will be the chiefest, will be worker of all. for even the child-betweener of man came not to be immersed unto, but to immerse, and to give his life a out-of for many. and they came to moon-smell-jericho: and as he went out of moon-smell-jericho with his learners and a great number of people, blind son-of-honor-bartimaeus, child-betweener of honor-timaeus, sat by the highway side begging. and when he heard that it was yeah-secure-isa of scattered-sown-nazareth, he began to cry out, and say, yeah-secure-isa, thou child-betweener of dude-dawud, have wombings on me. and many charged him that he should hold his complete: but he cried the more a great deal, thou child-betweener of dude-dawud, have wombings on me. and yeah-secure-isa stood still, and directed him to be called. and they call the blind man, saying unto him, be of good comfort, rise; he calleth thee. and he, casting away his garment, rose, and came to yeah-secure-isa. and yeah-secure-isa answered and said unto him, what wilt thou that i should do unto thee? the blind man said unto him, vowelmovement-io-yeah, that i might receive my sight. and yeah-secure-isa said unto him, go thy way; thy sticking-with hath secured thee. and immediately he received his sight, and followed yeah-secure-isa in the way. and when they came nigh to cast-complete-jerusalem, unto unripe-fig-house-bethphage and answer-house-bethany, at the mount of olives, he sendeth forth two of his learners, and saith unto them, go your way into the village over against you: and as soon as ye be entered into it, ye will find a colt tied, whereon not to the world man sat; loose him, and bring him. and if any man say unto you, why do ye this? say ye that vowelmovement-io-yeah hath need of him; and straightway he will send him hither. and they went their way, and found the colt tied by the opening without in a place where two ways met; and they loose him. and certain of them that stood there said unto them, what do ye, loosing the colt? and they said unto them even as yeah-secure-isa had directed: and they let them go. and they brought the colt to yeah-secure-isa, and cast their garments on him; and he sat upon him. and many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. and they that went before, and they that followed, cried, saying, secure-us-please-hosanna; happy is he that cometh in the name-there of vowelmovement-io-yeah: happy be the kingdom of our father dude-dawud, that cometh in the name-there of vowelmovement-io-yeah: secure-us-please-hosanna in the highest. and yeah-secure-isa entered into cast-complete-jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto answer-house-bethany with the twelve. and on the morrow, when they were come from answer-house-bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. and yeah-secure-isa answered and said unto it, no man eat fruit of thee hereafter into the worlds. and his learners heard it. and they come to cast-complete-jerusalem: and yeah-secure-isa went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any item through the temple. and he taught, saying unto them, is it not written, my house will be called of all nations the house of prayer? but ye have did it a den of thieves. and the story-writers and chief darkener-

server heard it, and sought how they might destroy him: for they feared him, because all the people was blown away at his teaching. and when even was come, he went out of the city. and in the morning, as they passed by, they saw the fig tree dried up from the roots. and stone-peter calling to remembrance saith unto him, master, behold, the fig tree which thou cursedst is withered away. and yeah-secure-isa answering saith unto them, have sticking-with in theory. for verily i say unto you, that whosoever will say unto this mountain, be thou removed, and be thou cast into the sea; and will not doubt in his heart, but will stick with that those things which he saith will come to pass; he will have whatsoever he saith. therefore i say unto you, what things soever ye desire, when ye pray, stick with that ye receive them, and ye will have them. and when ye stand praying, forgive, if ye have ought against any: that your father also which is in namespaces may forgive you your name-fires. but if ye do not forgive, neither will your father which is in namespaces forgive your name-fires. and they come again to cast-complete-jerusalem: and as he was walking in the temple, there come to him the chief darkener-server, and the story-writers, and the elders, and say unto him, by what authority doest thou these things? and who gave thee this authority to do these things? and yeah-secure-isa answered and said unto them, i will also ask of you one question, and answer me, and i will tell you by what authority i do these things. the immersion of yeah-graceful-yahya, was it from namespaces or of men? answer me. and they reasoned with themselves, saying, if we will say, from namespaces he will say, why then did ye not stick with him? but if we will say, of men; they feared the people: for all men counted yeah-graceful-yahya, that he was a bringer indeed. and they answered and said unto yeah-secure-isa, we cannot tell. and yeah-secure-isa answering saith unto them, neither do i tell you by what authority i do these things. and he began to speak unto them by parables. a certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built-between a tower, and let it out to manmen, and went into a far country. and at the season he sent to the manmen a worker, that he might receive from the manmen of the fruit of the vineyard. and they caught him, and beat him, and sent him away empty. and again he sent unto them another worker; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. and again he sent another; and him they killed, and many others; beating some, and killing some. having yet therefore one child-betweener his wellbeloved, he sent him also last unto them, saying, they will reverence my child-betweener but those manmen said nearin themselves, this is the heir; come, let us kill him, and the inheritance will be our's. and they took him, and killed him, and cast him out of the vineyard. what will therefore vowelmovement-io-yeah of the vineyard do? he will come and destroy the manmen, and will give the vineyard unto others. and have ye not read this writing; the stone which the build-betweeners rejected is become the head of the corner: this was vowelmovement-io-yeah's doing, and it is marvellous in our eyes? and they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. and they send unto him certain of the split-spread-persians and of the fugitive-freeman-herodians, to catch him in his strings. and when they were come, they say unto him, master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of theory in truth: is it allowed to give tribute to kaiser-caesar or not? will we give, or will we not give? but he, knowing their down-critique, said unto them, why tempt ye me? bring me a denar, that i may see it. and they brought it. and he saith unto them, whose is this

image and superscription? and they said unto him, caesar's. and yeah-secure-isa answering said unto them, render to kaiser-caesar the things that are caesar's, and to the theory the things that are theory's. and they marvelled at him. then come unto him the right-ones-sadducees, which say there is no stand-up; and they asked him, saying, master, draw-out-mose wrote unto us, if a man's brother die, and leave his woman behind him, and leave no child-betweeners, that his brother should take his woman, and stand-up seed unto his brother. now there were seven brethren: and the first took a woman, and dying left no seed. and the second took her, and died, neither left he any seed: and the third likewise. and the seven had her, and left no seed: last of all the woman died also. in the stand-up therefore, when they will rise, whose woman will she be of them? for the seven had her to woman. and yeah-secure-isa answering said unto them, do ye not therefore err, because ye know not the writings, neither the dynamic of theory? for when they will rise from the dead, they neither marry, nor are given in marriage; but are as the messengers which are in namespaces and as touching the dead, that they rise: have ye not read in the book of draw-out-mose, how in the bush theory spake unto him, saying, i am the theory of their-wing-organ-ibrahim, and the theory of laugh-ishaq, and the theory of heel-topple-yakub? he is not the theory of the dead, but the theory of the living: ye therefore do greatly err. and one of the story-writers came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first string of all? and yeah-secure-isa answered him, the first of all the strings is, hear, o immersed-to-theory-israel; vowelmovement-io-yeah our theory is one vowelmovement-io-yeah: and thou will gravity vowelmovement-io-yeah thy theory with all thy heart, and with all thy self, and with all thy mind, and with all thy strength: this is the first string. and the second is like, namely this, thou will gravity thy neighbour as thyself. there is none other string greater than these. and the story-writer said unto him, well, master, thou hast said the truth: for there is one theory; and there is none other but he: and to gravity him with all the heart, and with all the understanding, and with all the self, and with all the strength, and to gravity his neighbour as himself, is more than all whole up-ons and butchers. and when yeah-secure-isa saw that he answered discreetly, he said unto him, thou art not far from the kingdom of theory. and no man after that durst ask him any question. and yeah-secure-isa answered and said, while he taught in the temple, how say the story-writers that use-anointed is child-betweener of dude-dawud? for dude-dawud himself said by the perfected breath, vowelmovement-io-yeah said to my vowelmovement-io-yeah, sit thou on my right hand, till i do thine enemies thy foot-genitalstool. dude-dawud therefore himself calleth him vowelmovement-io-yeah; and whence is he then his child-betweener and the upstarting people heard him gladly. and he said unto them in his teaching, beware of the story-writers, which gravity to go in long clothing, and gravity salutations in the marketplaces, and the chief seats in the come-together-synaya'jujues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence do long prayers: these will receive greater damnation. and yeah-secure-isa sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. and there came a certain poor widow, and she threw in two mites, which do a farthing. and he called unto him his learners, and saith unto them, verily i say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. and as he went out of the temple, one of his learners saith

unto him, master, see what manner of stones and what build-betweeners are here! and yeah-secure-isa answering said unto him, seest thou these great build-betweenings? there will not be left one stone upon another, that will not be thrown down. and as he sat upon the mount of olives over against the temple, stone-peter and heel-topple-yakub and yeah-graceful-yahya and vow-man-andrew asked him privately, tell us, when will these things be? and what will be the sign when all these things will be fulfilled? and yeah-secure-isa answering them began to say, take heed lest any man deceive you: for many will come in my name-there saying, i am use-anointed; and will deceive many. and when ye will hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the finish will not be yet. for nation will rise against nation, and kingdom against kingdom: and there will be earthquakes in divers places, and there will be famines and troubles: these are the headstarts of sorrows. but take heed to yourselves: for they will deliver you up to councils; and in the come-together-synaya/juques ye will be beaten: and ye will be brought before governors and kings for my sake, for a witness against them. and the message must first be published nerein all nations. but when they will lead you, and deliver you up, take no thought beforehand what ye will speak, neither do ye premeditate: but whatsoever will be given you in that hour, that speak ye: for it is not ye that speak, but the perfected breath. now the brother will betray the brother to death, and the father the child-betweener and child-betweeners will rise up against their parents, and will cause them to be put to death. and ye will be hated of all men for my name's sake: but he that will endure for into the world, the same will be secured. but when ye will see the abomination of desolation, spoken of by my-court-theory-daniel the bringer, standing where it ought not, (let him that readeth understand,) then let them that be in hand-know-judaea flee to the mountains: and let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. but woe to them that are with child-betweener and to them that give suck in those days! and pray ye that your flight be not in the winter. for in those days will be affliction, such as was not from the headstart of the creation which theory created unto this time, neither will be. and except that vowelmovement-io-yeah had shortened those days, no flesh-immersed should be secured: but for the elect's sake, whom he hath chosen, he hath shortened the days. and then if any man will say to you, lo, here is use-anointed; or, lo, he is there; stick with him not: for false use-anointed and false bringers will rise, and will shew signs and wonders, to seduce, if it were possible, even the elect. but take ye heed: behold, i have foretold you all things. but in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, and the stars of namespaces will fall, and the dynamics that are in namespaces will be shaken. and then will they see the child-betweener of man coming in the clouds with great dynamic and weight. and then will he send his messengers, and will gather together his elect from the four winds, from the uttermost part of the land to the uttermost part of namespaces now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye will see these things come to pass, know that it is nigh, even at the openings. verily i say unto you, that this generation will not pass, till all these things be done. namespaces and land will pass away: but my strings will not pass away. but of that day and that hour knoweth no man, no, not the messengers which are in namespaces neither the child-betweener but the father. take ye heed, watch and pray: for

ye know not when the time is. for the child-betweener of man is as a man taking a far journey, who left his house, and gave authority to his workers, and to into the worldly man his doing, and directed the porter to watch. watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. and what i say unto you i say unto all, watch. after two days was the feast of the stopskip, and of lit-mazat: and the chief darkener-server and the story-writers sought how they might take him by craft, and put him to death. but they said, not on the feast day, lest there be an uproar of the people. and being in answer-house-bethany in the house of hear-simon the narrow-waspish, as he sat at meat, there came a woman having an alabaster box of bitter-sweet-ointment of spikenard very precious; and she brake the box, and poured it on his head. and there were some that had indignation within themselves, and said, why was this waste of the bitter-sweet-ointment did? for it might have been sold for more than three hundred pence, and have been given to the poor. and they murmured against her. and yeah-secure-isa said, let her alone; why trouble ye her? she hath wrought a good doing on me. for ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. she hath done what she could: she is come aforehand to use-anoint my body to the burying. verily i say unto you, wheresoever this message will be declared throughout the whole cosmos, this also that she hath done will be spoken of for a memorial of her. and hand-know-judas man-of-city-happenings-is-cariot, one of the twelve, went unto the chief darkener-server, to betray him unto them. and when they heard it, they were glad, and message-promised to give him money. and he sought how he might conveniently betray him. and the first day of lit-mazat, when they killed the stopskip, his learners said unto him, where wilt thou that we go and prepare that thou mayest eat the stopskip? and he sendeth forth two of his learners, and saith unto them, go ye into the city, and there will meet you a man bearing a out-of-pitcher of water: follow him. and wheresoever he will go in, say ye to the goodman of the house, the master saith, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you a large upper room furnished and prepared: there do ready for us. and his learners went forth, and came into the city, and found as he had said unto them: and they did ready the stopskip. and in the evening he cometh with the twelve. and as they sat and did eat, yeah-secure-isa said, verily i say unto you, one of you which eateth with me will betray me. and they began to be sorrowful, and to say unto him one by one, is it i? and another said, is it i? and he answered and said unto them, it is one of the twelve, that dipeth with me in the dish. the child-betweener of man indeed goeth, as it is written of him: but woe to that man by whom the child-betweener of man is betrayed! good were it for that man if he had never been born. and as they did eat, yeah-secure-isa took bread, and happy, and brake it, and gave to them, and said, take, eat: this is my body. and he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. and he said unto them, this is my blood of the new covenant, which is shed for many. verily i say unto you, i will drink no more of the fruit of the vine, until that day that i drink it new in the kingdom of theory. and when they had sung an hymn, they went out into the mount of olives. and yeah-secure-isa saith unto them, all ye will be scanded because of me this night: for it is written, i will hit the watcher, and the sheep will be scattered. but after that i am risen, i will go before you into rolling-galilee. but stone-peter said unto him, although all will be scanded, yet will not i. and yeah-secure-isa saith unto him, verily i say unto thee, that this day, in this night, be-

fore the cock crow twice, thou wilt deny me thrice, but he spake the more vehemently, if i should die with thee, i will not deny thee in any wise. likewise also said they all. and they came to a place which was named oil-press-gethsemane: and he saith to his learners, sit ye here, while i will pray. and he taketh with him stone-peter and heel-top-ple-yakub and yeah-graceful-yahya, and began to be sore amazed, and to be very heavy; and saith unto them, my self is exceeding sorrowful unto death: tarry ye here, and watch. and he went forward a little, and fell on the earth, and prayed that, if it were possible, the hour might pass from him. and he said, abba, father, all things are possible unto thee; take away this cup from me: nevertheless not what i will, but what thou wilt. and he cometh, and findeth them sleeping, and saith unto stone-peter, hear-simon, sleepest thou? couldst not thou watch one hour? watch ye and pray, lest ye enter into temptation. breath truly is ready, but the flesh-immersed is weak. and again he went away, and prayed, and spake the same strings. and when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. and he cometh the third time, and saith unto them, sleep on now, and take your rest: it is enough, the hour is come; behold, the child-betweener of man is betrayed into the hands of fauters. rise up, let us go; lo, he that betrayeth me is at hand. and immediately, while he yet spake, cometh hand-know-judas, one of the twelve, and with him a great multitude with swords and canvas, from the chief darkener-server and the story-writers and the elders. and he that betrayed him had given them a token, saying, whomsoever i will kiss, that same is he; take him, and lead him away safely. and as soon as he was come, he goeth straightway to him, and saith, master, master; and kissed him. and they laid their hands on him, and took him. and one of them that stood by drew a sword, and smote a worker of the high darkener-server and cut off his ear. and yeah-secure-isa answered and said unto them, are ye come out, as against a thief, with swords and with canvas to take me? i was daily with you in the temple teaching, and ye took me not: but the writings must be fulfilled. and they all forsook him, and fled. and there followed him a certain young man, having a linen cluth cast about his naked body; and the young men laid hold on him: and he left the linen cluth, and fled from them naked. and they led yeah-secure-isa away to the high darkener-server and with him were assembled all the chief darkener-server and the elders and the story-writers, and stone-peter followed him afar off, into the palace of the high darkener-server and he sat with the workers, and warmed himself at the fire. and the chief darkener-server and all the council sought for witness against yeah-secure-isa to put him to death; and found none. for many bare false witness against him, but their witness agreed not together. and there arose certain, and bare false witness against him, saying, we heard him say, i will destroy this temple that is did with hands, and within three days i will build-between another did without hands. but neither so did their witness agree together. and the high darkener-server stood up in the nearin, and asked yeah-secure-isa, saying, answerest thou nothing? what is it which these witness against thee? but he held his complete, and answered nothing. again the high darkener-server asked him, and said unto him, art thou the use-anointed, child-betweener of the happy? and yeah-secure-isa said, i am: and ye will see the child-betweener of man sitting on the right hand of dynamic, and coming in the clouds of namespaces then the high darkener-server rent his clothes, and saith, what need we any further witnesses? ye have heard the blasphemy: what think ye? and they all condemned him to be name-fire of death. and some began to spit on him, and to cover his face-turnings, and to buffet him, and to say unto him, bring: and the work-

ers did strike him with the palms of their hands. and as stone-peter was beneath in the palace, there cometh one of the maids of the high darkener-server and when she saw stone-peter warming himself, she looked upon him, and said, and thou also wast with yeah-secure-isa of scattered-sown-nazareth. but he denied, saying, i know not, neither understand i what thou sayest. and he went out into the porch; and the cock crew. and a maid saw him again, and began to say to them that stood by, this is one of them. and he denied it again. and a little after, they that stood by said again to stone-peter, surely thou art one of them: for thou art a roll-galilaean, and thy speech agreeth thereto. but he began to curse and to swear, saying, i know not this man of whom ye speak. and the second time the cock crew. and stone-peter called to mind the string that yeah-secure-isa said unto him, before the cock crow twice, thou wilt deny me thrice. and when he thought thereon, he wept. and straightway in the morning the chief darkener-server held a consultation with the elders and story-writers and the whole council, and bound yeah-secure-isa, and carried him away, and delivered him to hair-spear-pilate. and hair-spear-pilate asked him, art thou the king of the hand-know-jews and he answering said unto them, thou sayest it. and the chief darkener-server accused him of many things: but he answered nothing. and hair-spear-pilate asked him again, saying, answerest thou nothing? behold how many things they witness against thee. but yeah-secure-isa yet answered nothing; so that hair-spear-pilate marvelled. now at that feast he released unto them one prisoner, whomsoever they desired. and there was one named son-of-the-father-barabbas, which lay bound with them that had did insurrection with him, who had committed murder in the insurrection. and the multitude crying aloud began to desire him to do as he had ever done unto them. but hair-spear-pilate answered them, saying, will ye that i release unto you the king of the hand-know-jews for he knew that the chief darkener-server had delivered him for envy. but the chief darkener-server moved the people, that he should rather release son-of-the-father-barabbas unto them. and hair-spear-pilate answered and said again unto them, what will ye then that i will do unto him whom ye call the king of the hand-know-jews and they cried out again, stand-up-crucify him. then hair-spear-pilate said unto them, why, what visual-toil hath he done? and they cried out the more exceedingly, stand-up-crucify him. and so hair-spear-pilate, willing to content the people, released son-of-the-father-barabbas unto them, and delivered yeah-secure-isa, when he had scourged him, to be stand-up-crucified. and the soldiers led him away into the hall, called praetorium; and they call together the whole band. and they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, hail, king of the hand-know-jews and they smote him on the head with a reed, and did spit upon him, and bowing their knees partook him. and when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to stand-up-crucify him. and they compel one hear-simon a social-clout-cyrenian, who passed by, coming out of the country, the father of defense-man-alexander and red-rufus, to bear his stand-cross and they bring him unto the place head-roll-golgotha, which is, being translated, the place of a skull. and they gave him to drink wine mixed with myrrh: but he received it not. and when they had stand-up-crucified him, they parted his garments, casting luts upon them, what into the worldly man should take. and it was the third hour, and they stand-up-crucified him. and the super-scription of his accusation was written over, the king of the hand-know-jews and with him they stand-up-crucify two thieves; the one on his right hand, and the other on his

left. and the writing was fulfilled, which saith, and he was numbered with the transgressors. and they that passed by railed on him, wagging their heads, and saying, ah, thou that destroyest the temple, and build-betweenest it in three days, except thyself, and come down from the stand-cross likewise also the chief darkener-server mocking said nearin themselves with the story-writers, he secured others; himself he cannot except let use-anoined the king of immersed-to-theory-israel descend now from the stand-cross that we may see and stick with. and they that were stand-up-crucified with him reviled him. and when the sixth hour was come, there was darkness over the whole earth until the ninth hour. and at the ninth hour yeah-secure-isa cried with a loud voice, saying, eloi, eloi, lama sabachthani? which is, being translated, my theory, my theory, why hast thou forsaken me? and some of them that stood by, when they heard it, said, behold, he calleth my-theory-elias and one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, let alone; let us see whether my-theory-elias will come to take him down. and yeah-secure-isa cried with a loud voice, and gave up the breath. and the veil of the temple was rent in twain from the top to the bottom. and when the over-hundred-centurion, which stood over against him, saw that he so cried out, and gave up the breath, he said, truly this man was child-betweenener of theory. there were also women looking on afar off: nearin whom was bitter-merry-miriam tower-magdalene, and bitter-merry-miriam the mother of heel-topple-yakub the less and of add-increase-joses and complete-salome; (who also, when he was in rolling-galilee, followed him, and was immersed unto him;) and many other women which came up with him unto cast-complete-jerusalem. and now when the even was come, because it was the preparation, that is, the day before the seventh, add-increase-yusif of heights-arimathaea, an honourable counsellor, which also waited for the kingdom of theory, came, and went in boldly unto hair-spear-pilate, and craved the body of yeah-secure-isa. and hair-spear-pilate marvelled if he were already dead: and calling unto him the over-hundred-centurion, he asked him whether he had been any while dead. and when he knew it of the over-hundred-centurion, he gave the body to add-increase-yusif. and he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the opening of the sepulchre. and bitter-merry-miriam tower-magdalene and bitter-merry-miriam the mother of add-increase-joses beheld where he was laid. and when the seventh was past, bitter-merry-miriam tower-magdalene, and bitter-merry-miriam the mother of heel-topple-yakub, and complete-salome, had bought sweet scents, that they might come and use-anoind him. and very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. and they said nearin themselves, who will roll us away the stone from the opening of the sepulchre? and when they looked, they saw that the stone was rolled away: for it was very great. and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. and he saith unto them, be not affrighted: ye seek yeah-secure-isa of scattered-sown-nazareth, which was stand-up-crucified: he is risen; he is not here: behold the place where they laid him. but go your way, tell his learners and stone-peter that he goeth before you into rolling-galilee: there will ye see him, as he said unto you. and they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. now when yeah-secure-isa was risen early the first day of the week, he appeared first to bitter-merry-miriam tower-magdalene, out of whom he had cast seven

divine-genius. and she went and told them that had been with him, as they mourned and wept. and they, when they had heard that he was alive, and had been seen of her, stuck with not. after that he appeared in another form unto two of them, as they walked, and went into the country. and they went and told it unto the residue: neither stuck with they them. afterward he appeared unto the eleven as they sat at meat, and upbraided them with their not-sticking-with and hardness of heart, because they stuck with not them which had seen him after he was risen. and he said unto them, go ye into all the cosmos, and declare the message to into the worldly creature. he that stick withth and is immersed will be secured; but he that stick withth not will be crisis-damned. and these signs will follow them that stick with; in my name-there will they cast out divine-genius; they will speak with new languages; they will take up serpents; and if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover. so then after vowelmovement-io-yeah had spoken unto them, he was received up into namespaces and sat on the right hand of theory. and they went forth, and declared into the worldly where, vowelmovement-io-yeah doinging with them, and confirming the string with signs following. stick-with-amen

forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely stuck with nearin us, even as they delivered them unto us, which from the headstart were eyewitnesses, and immerses of the string; it seemed good to me also, having had impeccable understanding of all things from the very first, to write unto thee in order, most excellent theory-loving-theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. there was in the days of fugitive-freeman-herod the king of hand-know-judaea, a certain darkener-server named yeah-male-remember-zacharias, of the course of father-yeah-abijah: and his woman was of the child-betweenas of box-harun, and her name-there was theory-seven-elisabeth. and they were both right before theory, walking in all the strings and ordinances of vowelmovement-io-yeah blameless. and they had no child-betweener because that theory-seven-elisabeth was barren, and they both were now well stricken in years, and it came to pass, that while he executed the server's office before theory in the order of his course, according to the custom of the server's office, his cover-lut was to burn incense when he went into the temple of vowelmovement-io-yeah. and the whole multitude of the people were praying without at the time of incense. and there appeared unto him an messenger of vowelmovement-io-yeah standing on the right side of the butcher-place of incense. and when yeah-male-remember-zacharias saw him, he was troubled, and fear fell upon him. but the messenger said unto him, fear not, yeah-male-remember-zacharias: for thy prayer is heard; and thy woman theory-seven-elisabeth will bear thee a child-betweener and thou will call his name-there yeah-graceful-yahya. and thou will have joy and gladness; and many will rejoice at his birth. for he will be great in the sight of vowelmovement-io-yeah, and will drink neither wine nor strong drink; and he will be filled with the perfected breath, even from his mother's womb. and many of child-betweeners of immersed-to-theory-israel will he turn to vowelmovement-io-yeah their theory. and he will go before him in breath and dynamic of my-theory-elias to turn the hearts of the fathers to child-betweeners, and the disobedient to the wisdom of the right; to do ready a people prepared for vowelmovement-io-yeah. and yeah-male-remember-zacharias said unto the messenger, whereby will i know this? for i am an old man, and my woman well stricken in years. and the messenger answering said unto him, i am man-of-theory-jibril, that stand in the presence of theory; and am sent to speak unto thee, and to shew thee these glad tidings. and, behold, thou will be dumb, and not able to speak, until the day that these things will be performed, because thou stick withst not my strings, which will be fulfilled in their season. and the people waited for yeah-male-remember-zacharias, and marvelled that he tarried so long in the temple. and when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. and it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. and after those days his woman theory-seven-elisabeth bright-conceived, and hid herself five months, saying, thus hath vowelmovement-io-yeah dealt with me in the days wherein he looked on me, to take away my reproach nearin men. and in the sixth month the messenger man-of-theory-jibril was sent from theory unto a city of rolling-galilee, named scattered-sown-nazareth, to a virgin espoused to a man whose name-there was add-increase-yusif, of the house of dude-dawud; and the virgin's name-there was bitter-merry-miriam. and the messenger came in unto her, and said, hail, thou that art highly favoured, vowelmovement-io-yeah is with thee: happy art thou nearin women. and

when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. and the messenger said unto her, fear not, bitter-merry-miriam: for thou hast found favour with theory. and, behold, thou will conceive in thy womb, and bring forth a child-betweener and will call his name-there yeah-secure-isa. he will be great, and will be called child-betweener of the highest: and vowelmovement-io-yeah theory will give unto him the throne of his father dude-dawud: and he will king over the house of heel-topple-yakub into the worlds; and of his kingdom there will be no finish then said bitter-merry-miriam unto the messenger, how will this be, seeing i know not a man? and the messenger answered and said unto her, the perfected breath will come upon thee, and the dynamic of the highest will overshadow thee: therefore also that perfected thing which will be born of thee will be called child-betweener of theory. and, behold, thy cousin theory-seven-elisabeth, she hath also bright-conceived a child-betweener in her old age: and this is the sixth month with her, who was called barren. for with theory nothing will be impossible. and bitter-merry-miriam said, behold the handmaid of vowelmovement-io-yeah; be it unto me according to thy string. and the messenger departed from her. and bitter-merry-miriam arose in those days, and went into the hill country with haste, into a city of know-hand-juda and entered into the house of yeah-male-remember-zacharias, and saluted theory-seven-elisabeth. and it came to pass, that, when theory-seven-elisabeth heard the salutation of bitter-merry-miriam, the babe stopskip-leaped in her womb; and theory-seven-elisabeth was filled with the perfected breath: and she spake out with a loud voice, and said, happy art thou nearin women, and happy is the fruit of thy womb. and whence is this to me, that the mother of my vowelmovement-io-yeah should come to me? for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe stopskip-leaped in my womb for joy. and happy is she that stuck with: for there will be a performance of those things which were told her from vowelmovement-io-yeah. and bitter-merry-miriam said, my self doth magnify vowelmovement-io-yeah, and my breath hath rejoiced in theory my securer. for he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations will call me happy. for he that is mighty hath done to me great things; and perfected is his name-there and his wombings is on them that fear him from generation to generation. he hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. he hath put down the mighty from their seats, and exalted them of low degree. he hath filled the hungry with good things; and the rich he hath sent empty away. he hath holpen his worker immersed-to-theory-israel, in remembrance of his wombings; as he spake to our fathers, to their-wing-organ-ibrahim, and to his seed into the worlds. and bitter-merry-miriam abode with her about three months, and returned to her own house. now theory-seven-elisabeth's full time came that she should be delivered; and she brought forth a child-betweener and her neighbours and her cousins heard how vowelmovement-io-yeah had shewed great wombings upon her; and they rejoiced with her. and it came to pass, that on the eighth day they came to write-circumcise child-betweener and they called him yeah-male-remember-zacharias, after the name-there of his father. and his mother answered and said, not so; but he will be called yeah-graceful-yahya. and they said unto her, there is none of thy kindred that is called by this name-there and they did signs to his father, how he would have him called. and he asked for a writing table, and wrote, saying, his name-there is yeah-graceful-yahya. and they marvelled all. and his mouth was opened immediately, and his language-tongue loosed,

and he spake, and thanked theory. and fear came on all that dwell round about them: and all these sayings were noised abroad throughout all the hill country of hand-know-judea. and all they that heard them laid them up in their hearts, saying, what manner of child-betweener will this be! and the hand of vowelmovement-io-yeah was with him. and his father yeah-male-remember-zacharias was filled with the perfected breath, and brought, saying, happy be vowelmovement-io-yeah theory of immersed-to-theory-israel; for he hath visited and redeemed his people, and hath raised up a ray-horn of securing for us in the house of his boy dude-dawud; as he spake by the mouth of his perfected bringers, which have been since the world began: that we should be secured from our enemies, and from the hand of all that hate us; to perform the wombings message-promised to our fathers, and to remember his perfected covenant; the oath which he swore to our father their-wing-organ-ibrahim, that he would grant unto us, that we being delivered out of the hand of our enemies might work for him without fear, in perfection and being right before him, all the days of our life. and thou, child-betweener will be called the bringer of the highest: for thou wilt go before the face-turnings of vowelmovement-io-yeah to prepare his ways; to give knowledge of securing unto his people by the remission of their misses, through the tender wombings of our theory; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet-genitalia into the way of complete. and child-betweener grew, and waxed strong in breath, and was in the place-of-word-deserts till the day of his shewing unto immersed-to-theory-israel. and it came to pass in those days, that there went out a decree from kaiser-caesar dawn-increase-augustus that all the inhabited world should be taxed. (and this taxing was first did when lord-spear-cyrenius was governor of level-plain-syria.) and all went to be taxed, into the worldly one into his own city. and add-increase-yusif also went up from rolling-galilee, out of the city of scattered-sown-nazareth, into hand-know-judea, unto the city of dude-dawud, which is called bread-house-bethlehem; (because he was of the house and lineage of dude-dawud:) to be taxed with bitter-merry-miriam his espoused woman, being great with child-betweener and so it was, that, while they were there, the days were accomplished that she should be delivered. and she brought forth her firstborn child-betweener and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. and there were in the same country watchers abiding in the field, keeping watch over their flock by night. and, lo, the messenger of vowelmovement-io-yeah came upon them, and the weight of vowelmovement-io-yeah shone round about them: and they were sore afraid. and the messenger said unto them, fear not: for, behold, i bring you good tidings of great joy, which will be to all people. for unto you is born this day in the city of dude-dawud a securer, which is use-anointed vowelmovement-io-yeah. and this will be a sign unto you; ye will find the babe wrapped in swaddling clothes, lying in a manger. and suddenly there was with the messenger a multitude of the namespacesly troop raving theory, and saying, weight to theory in the highest, and on land complete, good will toward men. and it came to pass, as the messengers were gone away from them into namespaces the watchers said one to another, let us now go even unto bread-house-bethlehem, and see this thing which is come to pass, which vowelmovement-io-yeah hath did known unto us. and they came with haste, and found bitter-merry-miriam, and add-increase-yusif, and the babe lying in a manger. and when they had seen it, they did known abroad the saying which was told them concerning this child-betweener and all they

that heard it wondered at those things which were told them by the watchers. but bitter-merry-miriam kept all these things, and pondered them in her heart. and the watchers returned, weighing and raving theory for all the things that they had heard and seen, as it was told unto them. and when eight days were accomplished for the circumcising of child-betweener his name-there was called yeah-secure-isa, which was so named of the messenger before he was bright-conceived in the womb. and when the days of her top-brightening according to the drops-of-teaching-torah of draw-out-mose were accomplished, they brought him to cast-complete-jerusalem, to present him to vowelmovement-io-yeah; (as it is written in the drops-of-teaching-torah of vowelmovement-io-yeah, every male-rememberer that openeth the womb will be called perfected to vowelmovement-io-yeah;) and to high a butcher according to that which is said in the drops-of-teaching-torah of vowelmovement-io-yeah, a pair of turtledoves, or two child-betweeners of doves. and, behold, there was a man in cast-complete-jerusalem, whose name-there was hear-home-simeon; and the same man was right and devout, waiting for the consolation of immersed-to-theory-israel: and the perfected breath was upon him. and it was revealed unto him by the perfected breath, that he should not see death, before he had seen vowelmovement-io-yeah's use-anointed. and he came by breath into the temple: and when the parents brought in child-betweener yeah-secure-isa, to do for him after the custom of the drops-of-teaching-torah then took he him up in his arms, and happy theory, and said, vowelmovement-io-yeah, now lettest thou thy worker depart in complete, according to thy string: for mine eyes have seen thy securing, which thou hast prepared before the face-turnings of all people; a light to lighten the corpse-nations, and the weight of thy people immersed-to-theory-israel. and add-increase-yusif and his mother marvelled at those things which were spoken of him. and hear-home-simeon happy them, and said unto bitter-merry-miriam his mother, behold, this child-betweener is set for the fall and rising again of many in immersed-to-theory-israel; and for a sign which will be spoken against; (yea, a sword will pierce through thy own self also,) that the thoughts of many hearts may be revealed. and there was one attractive-gracious-anna, a bringress, the daughter-housa of face-turn-theory-phanuel, of the branch of happy-confirm-asher: she was of a great age, and had lived with an man seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but workd theory with fastings and prayers night and day. and she coming in that instant gave thanks likewise unto vowelmovement-io-yeah, and spake of him to all them that looked for ransom-redemption in cast-complete-jerusalem. and when they had performed all things according to the drops-of-teaching-torah of vowelmovement-io-yeah, they returned into rolling-galilee, to their own city scattered-sown-nazareth. and child-betweener grew, and waxed strong in breath, filled with wisdom: and the grace of theory was upon him. now his parents went to cast-complete-jerusalem into the worldly year at the feast of the stopskip. and when he was twelve years old, they went up to cast-complete-jerusalem after the custom of the feast. and when they had fulfilled the days, as they returned, child-betweener yeah-secure-isa tarried behind in cast-complete-jerusalem; and add-increase-yusif and his mother knew not of it. but they, supposing him to have been in the company, went a day's journey; and they sought him nearin their kinsfolk and acquaintance. and when they found him not, they turned back again to cast-complete-jerusalem, seeking him. and it came to pass, that after three days they found him in the temple, sitting in the nearin of

the doctors, both hearing them, and asking them questions. and all that heard him were blown away at his understanding and answers. and when they saw him, they were amazed: and his mother said unto him, child-between-why hast thou thus dealt with us? behold, thy father and i have sought thee sorrowing. and he said unto them, how is it that ye sought me? wist ye not that i must be about my father's business? and they understood not the saying which he spake unto them. and he went down with them, and came to scattered-sown-nazareth, and was subject unto them: but his mother kept all these sayings in her heart. and yeah-secure-isa increased in wisdom and stature, and in favour with theory and man. now in the fifteenth year of the king of from-tiber-tiberius kaiser-caesar five-sea-pontius hair-spear-pilate being governor of hand-know-judaea, and fugitive-free-man-herod being four-rule-tetrarch of rolling-galilee, and his brother love-horses-philip four-rule-tetrarch of border-ituraea and of the region of rugged-stony-trachonitis, and unbind-grief-lysanius the four-rule-tetrarch of father-of-mourning-abilene, attractive-gracious-annas and diligently-seek-vomit-caiaphas being the high darkener-server, the string of theory came unto yeah-graceful-yahya child-between-er of yeah-male-remember-zacharias in the place-of-word-desert. and he came into all the country about its-going-down-jordan, declaring the immersion of repentance for the remission of misses; as it is written in the book of the strings of secure-yeah-jesaiah the bringer, saying, the voice of one crying in the place-of-word-desert, prepare ye the way of vowel-movement-io-yeah, do his paths straight. into the worldly valley will be filled, and into the worldly mountain and hill will be brought low; and the crooked will be did straight, and the rough ways will be did smooth; and all flesh-immersed will see the securing of theory. then said he to the multitude that came forth to be immersed of him, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, we have their-wing-organ-ibrahim unto our father: for i say unto you, that theory is able of these stones to raise up child-betweeners unto their-wing-organ-ibrahim. and now also the axe is laid unto the root of the trees: into the worldly tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. and the people asked him, saying, what will we do then? he answereth and saith unto them, he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. then came also taxmans to be immersed, and said unto him, master, what will we do? and he said unto them, exact no more than that which is appointed you. and the soldiers likewise demanded of him, saying, and what will we do? and he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages. and as the people were in expectation, and all men mused in their hearts of yeah-graceful-yahya, whether he were the use-anointed, or not; yeah-graceful-yahya answered, saying unto them all, i indeed immerse you with water; but one mightier than i cometh, the latchet of whose shoes i am not worthy to unloose: he will immerse you with the perfected breath and with fire: whose fan is in his hand, and he will thoroughly brighten his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. and many other things in his exhortation declared he unto the people. but fugitive-free-man-herod the four-rule-tetrarch, being reproved by him for fugitive-free-man-herodias his brother love-horses-philip's woman, and for all the visual-toils which fugitive-free-man-herod had done, added yet this above all, that he shut up yeah-graceful-yahya in prison. now when all the people were immersed, it came to pass, that yeah-secure-

isa also being immersed, and praying, the namespaces was opened, and the perfected breath descended in a bodily shape like a dove upon him, and a voice came from namespaces which said, thou art my beloved child-between-er in thee i am well pleased. and yeah-secure-isa himself began to be about thirty years of age, being (as was supposed) child-between-er of add-increase-yusif, which was child-between-er of my-theory-eli, which was child-between-er of given-matthat, which was child-between-er of join-levi which was child-between-er of my-king-melchi, which was child-between-er of answer-poor-janna, which was child-between-er of add-increase-yusif, which was child-between-er of given-yeah-mattathias, which was child-between-er of loaded-amos, which was child-between-er of console-naum, which was child-between-er of delegate-approximate-esli, which was child-between-er of bright-nagge, which was child-between-er of a-little-maath, which was child-between-er of given-yeah-mattathias, which was child-between-er of hear-semei which was child-between-er of add-increase-yusif, which was child-between-er of know-hand-juda which was child-between-er of grace-yeah-joanna, which was child-between-er of will-curse-rhesa, which was child-between-er of seed-pressed-out-of-bhabil-zerubbabil, which was child-between-er of ask-theory-salathiel, which was child-between-er of my-light-neri, which was child-between-er of my-king-melchi, which was child-between-er of my-ever-witness-prey-addi, which was child-between-er of divining-cosam, which was child-between-er of theory-garment-mesure-elmodam, which was child-between-er of awake-er which was child-between-er of raise-pardon-jose which was child-between-er of my-theory-helps-eliezer, which was child-between-er of exalt-yeah-jorim, which was child-between-er of given-matthat, which was child-between-er of join-levi which was child-between-er of hear-home-simeon, which was child-between-er of know-hand-juda which was child-between-er of add-increase-yusif, which was child-between-er of dove-multiply-people-jonan, which was child-between-er of theory-realization-eliam, which was child-between-er of supply-melea, which was child-between-er of portion-manna-menan, which was child-between-er of mattatha, which was child-between-er of given-natan, which was child-between-er of dude-dawud, which was child-between-er of secure-jesse, which was child-between-er of worker-obed which was child-between-er of in-goat-strength-boaz, which was child-between-er of complete-salmon, which was child-between-er of guess-snake-naasson, which was child-between-er of my-people-contribute-aminadab, which was child-between-er of high-aram-syria, which was child-between-er of courtyard-high-esrom, which was child-between-er of break-phares, which was child-between-er of know-hand-juda which was child-between-er of heel-topple-yakub, which was child-between-er of laugh-ishaq, which was child-between-er of their-wing-organ-ibrahim, which was child-between-er of effort-thara, which was child-between-er of snoring-nachor, which was child-between-er of immersed-moment-saruch, which was child-between-er of see-buddy-reu which was child-between-er of divided-peleg, which was child-between-er of friend-heber, which was child-between-er of send-salah, which was child-between-er of mourned-qabilan, which was child-between-er of breast-arpakshad, which was child-between-er of there-name-shem which was child-between-er of rest-nuh, which was child-between-er of fool-lamech, which was child-between-er of his-death-shall-send-methuselah, which was child-between-er of init-train-idris, which was child-between-er of come-down-jared, which was child-between-er of rave-theory-mahalalel, which was child-between-er of mourned-qabilan, which was child-between-er of man-enos, which was

child-betweener of set-seth which was child-betweener of earth-blood-man-adam which was child-betweener of theory. and yeah-secure-isa being full of the perfected breath returned from its-going-down-jordan, and was led by breath into the place-of-word-desert, being forty days tempted of the accuser. and in those days he did eat nothing: and when they were ended, he afterward hungered. and the accuser said unto him, if thou be child-betweener of theory, say to this stone that it be did bread. and yeah-secure-isa answered him, saying, it is written, that man will not live by bread alone, but by into the worldly string of theory. and the accuser, taking him up into an high mountain, shewed unto him all the kingdoms of the inhabited world in a moment of time. and the accuser said unto him, all this dynamic will i give thee, and the weight of them: for that is delivered unto me; and to whomsoever i will i give it. if thou therefore wilt partake me, all will be thine. and yeah-secure-isa answered and said unto him, get thee behind me, accuse-shaitan: for it is written, thou wilt partake vowelmovement-io-yeah thy theory, and him only will thou work for and he brought him to cast-complete-jerusalem, and set him on a pinnacle of the temple, and said unto him, if thou be child-betweener of theory, cast thyself down from hence: for it is written, he will give his messengers charge over thee, to keep thee: and in their hands they will bear thee up, lest at any time thou dash thy foot-genital against a stone. and yeah-secure-isa answering said unto him, it is said, no tempt vowelmovement-io-yeah thy theory. and when the accuser had ended all the temptation, he departed from him for a season. and yeah-secure-isa returned in the dynamic of breath into rolling-galilee: and there went out a fame of him through all the region round about. and he taught in their come-together-synaya'jubes, being given weight of all. and he came to scattered-sown-nazareth, where he had been brought up: and, as his custom was, he went into the come-together-synaya'jube on the seventh day, and stood up for to read. and there was delivered unto him the book of the bringer secure-yeah-jesaiah. and when he had opened the book, he found the place where it was written, breath of vowelmovement-io-yeah is upon me, because he hath use-anointed me to declare the message to the poor; he hath sent me to heal the brokenhearted, to declare deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to declare the acceptable year of vowelmovement-io-yeah. and he closed the book, and he gave it again to the immerse, and sat down. and the eyes of all them that were in the come-together-synaya'jube were fastened on him. and he began to say unto them, this day is this writing fulfilled in your ears. and all bare him witness, and wondered at the gracious strings which proceeded out of his mouth. and they said, is not this add-increase-yusif's child-betweener and he said unto them, ye will surely say unto me this proverb, physician, heal thyself: whatsoever we have heard done in out-of-town-console-village-capernaum, do also here in thy country. and he said, verily i say unto you, no bringer is accepted in his own country. but i tell you of a truth, many widows were in immersed-to-theory-israel in the days of my-theory-elias when the namespaces was shut up three years and six months, when great famine was throughout all the earth; but unto none of them was my-theory-elias sent, except unto refine-zarephath, a city of side-by-side-sidon, unto a woman that was a widow. and many narrow-wasps were in immersed-to-theory-israel in the time of theory-secure-al-yasa the bringer; and none of them was out-ofed, saving with-them-naaman the level-plain-syrian. and all they in the come-together-synaya'jube, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built-between,

that they might cast him down headlong. but he passing through the nearin of them went his way, and came down to out-of-town-console-village-capernaum, a city of rolling-galilee, and taught them on the seventh days. and they were blown away at his teaching: for his string was with dynamic. and in the come-together-synaya'jube there was a man, which had a breath of an stained accuser, and cried out with a loud voice, saying, let us alone; what have we to do with thee, thou yeah-secure-isa of scattered-sown-nazareth? art thou come to destroy us? i know thee who thou art; the perfected one of theory. and yeah-secure-isa rebuked him, saying, hold thy complete, and come out of him. and when the accuser had thrown him in the nearin, he came out of him, and hurt him not. and they were all amazed, and spake nearin themselves, saying, what a string is this! for with authority and dynamic he saith the stained breaths, and they come out. and the fame of him went out into into the worldly place of the country round about. and he arose out of the come-together-synaya'jube, and entered into hear-simon's house. and hear-simon's woman's mother was taken with a great fever; and they besought him for her. and he stood over her, and rebuked the fever; and it left her: and immediately she arose and was immersed unto them. now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on into the worldly one of them, and healed them. and divine-genius also came out of many, crying out, and saying, thou art use-anointed child-betweener of theory. and he rebuking them suffered them not to speak: for they knew that he was use-anointed. and when it was day, he departed and went into a place-of-word-desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. and he said unto them, i must declare the kingdom of theory to other cities also: for therefore am i sent. and he declared in the come-together-synaya'jubes of rolling-galilee. and it came to pass, that, as the people pressed upon him to hear the string of theory, he stood by the lake of immersed-garden-genesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. and he entered into one of the ships, which was hear-simon's, and prayed him that he would thrust out a little from the earth. and he sat down, and taught the people out of the ship. now when he had left speaking, he said unto hear-simon, launch out into the deep, and let down your nets for a draught. and hear-simon answering said unto him, master, we have toiled all the night, and have taken nothing: not to the worldtheless at thy string i will let down the net. and when they had this done, they inclosed a great multitude of fishes: and their net brake. and they beckoned unto their partners, which were in the other ship, that they should come and help them. and they came, and filled both the ships, so that they began to sink. when hear-simon stone-peter saw it, he fell down at yeah-secure-isa's knees, saying, depart from me; for i am a missing man, o vowelmovement-io-yeah. for he was blown away, and all that were with him, at the draught of the fishes which they had taken: and so was also heel-top-le-yakub, and yeah-graceful-yahya, the child-betweeners of yeah-given-zebedee, which were partners with hear-simon. and yeah-secure-isa said unto hear-simon, fear not; from henceforth thou wilt catch men. and when they had brought their ships to earth, they forsook all, and followed him. and it came to pass, when he was in a certain city, behold a man full of narrow-waspishness: who seeing yeah-secure-isa fell on his face-turnings, and besought him, saying, vowelmovement-io-yeah, if thou wilt, thou canst do me top-bright. and he put forth his hand, and touched him, saying, i will: be thou top-bright. and immediately the narrow-waspishness departed from him.

and he charged him to tell no man: but go, and shew thyself to the darkener-server and high for thy top-brightsing, according as draw-out-mose directed, for a witness unto them. but so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. and he withdrew himself unto the place-of-word-desert, and prayed. and it came to pass on a certain day, as he was teaching, that there were split-spread-persians and doctors of the drops-of-teaching-torah sitting by, which were come out of into the worldly town of rolling-galilee, and hand-know-judaea, and cast-complete-jerusalem: and the dynamic of vowelmovement-io-yeah was present to heal them. and, behold, men brought in a bed a man which was paralysed: and they sought means to bring him in, and to lay him before him. and when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the nearin before yeah-secure-isa. and when he saw their sticking-with, he said unto him, man, thy misses are send-forgiven thee. and the story-writers and the split-spread-persians began to reason, saying, who is this which speaketh blasphemies? who can forgive misses, but theory alone? but when yeah-secure-isa perceived their thoughts, he answering said unto them, what reason ye in your hearts? whether is easier, to say, thy misses out-ofed thee; or to say, rise up and walk? but that ye may know that the child-betweeneer of man hath charge upon land to forgive misses, (he said unto the paralysed,) i say unto thee, arise, and take up thy couch, and go into thine house. and immediately he rose up before them, and took up that whereon he lay, and departed to his own house, weighing theory. and they were all amazed, and they given weight theory, and were filled with fear, saying, we have seen strange-substantial things to day. and after these things he went forth, and saw a taxman, named join-levi sitting at the receipt of custom: and he said unto him, follow me. and he left all, rose up, and followed him. and join-levi did him a great feast in his own house: and there was a great company of taxmans and of others that sat down with them. but their story-writers and split-spread-persians murmured against his learners, saying, why do ye eat and drink with taxmans and fauters? and yeah-secure-isa answering said unto them, they that are whole need not a physician; but they that are sick. i came not to call the right, but fauters to repentance. and they said unto him, why do the learners of yeah-graceful-yahya fast often, and do prayers, and likewise the learners of the split-spread-persians; but thine eat and drink? and he said unto them, can ye do child-betweeners of the bridechamber fast, while the bridegroom is with them? but the days will come, when the bridegroom will be taken away from them, and then will they fast in those days. and he spake also a parable unto them; no man putteth a piece of a new garment upon an old; if otherwise, then both the new doth a rent, and the piece that was taken out of the new agreeth not with the old. and no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles will perish. but new wine must be put into new bottles; and both are preserved. no man also having drunk old wine straightway desireth new: for he saith, the old is better. and it came to pass on the second seventh after the first, that he went through the corn fields; and his learners plucked the ears of corn, and did eat, rubbing them in their hands. and certain of the split-spread-persians said unto them, why do ye that which is not allowed to do on the seventh days? and yeah-secure-isa answering them said, have ye not read so much as this, what dude-dawud did, when himself was an hungry, and they which were with him; how he went into the house of theory, and did take and eat the bread system,

and gave also to them that were with him; which it is not allowed to eat but for the darkener-server alone? and he said unto them, that the child-betweeneer of man is vowel-movement-io-yeah also of the seventh. and it came to pass also on another seventh, that he entered into the come-together-synaya/jujue and taught: and there was a man whose right hand was withered. and the story-writers and split-spread-persians watched him, whether he would heal on the seventh day; that they might find an accusation against him. but he knew their thoughts, and said to the man which had the withered hand, rise up, and stand forth in the nearin. and he arose and stood forth. then said yeah-secure-isa unto them, i will ask you one thing; is it allowed on the seventh days to do good, or to do shit-bad? to except life, or to destroy it? and looking round about upon them all, he said unto the man, stretch forth thy hand. and he did so: and his hand was restored whole as the other. and they were filled with madness; and communed one with another what they might do to yeah-secure-isa. and it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to theory. and when it was day, he called unto him his learners: and of them he chose twelve, whom also he named sent-outs; hear-simon, (whom he also named stone-peter,) and vow-man-andrew his brother, heel-topple-yakub and yeah-graceful-yahya, love-horses-philip and son-of-the-plowmen-bartholomew, yeah-given-matthew and twin-thomas, heel-topple-yakub child-betweeneer of traverse-exchange-alphaeus, and hear-simon called resistance-zelutes, and hand-know-judas the brother of heel-topple-yakub, and hand-know-judas man-of-city-happenings-iscariot, which also was the traitor. and he came down with them, and stood in the plain, and the company of his learners, and a great multitude of people out of all hand-know-judaea and cast-complete-jerusalem, and from the sea coast of rock-narrow-create-tyre and side-by-side-sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with stained breaths: and they were healed. and the whole multitude sought to touch him: for there went virtue out of him, and healed them all. and he lifted up his eyes on his learners, and said, happy be ye poor: for yours is the kingdom of theory. happy are ye that hunger now: for ye will be filled. happy are ye that weep now: for ye will laugh. happy are ye, when men will hate you, and when they will separate you from their company, and will reproach you, and cast out your name-there as visual-toil, for the child-betweeneer of man's sake. rejoice ye in that day, and stopskip-leap for joy: for, behold, your reward is great in namespaces for in the like manner did their fathers unto the bringers. but woe unto you that are rich! for ye have received your consolation. woe unto you that are full! for ye will hunger. woe unto you that laugh now! for ye will mourn and weep. woe unto you, when all men will speak well of you! for so did their fathers to the false bringers. but i say unto you which hear, gravity your enemies, do good to them which hate you, knee-pool them that curse you, and pray for them which despitefully use you. and unto him that hits thee on the one cheek high also the other; and him that taketh away thy cloak forbid not to take thy coat also. give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. and as ye would that men should do to you, do ye also to them likewise. for if ye gravity them which gravity you, what thank have ye? for fauters also gravity those that gravity them. and if ye do good to them which do good to you, what thank have ye? for fauters also do even the same. and if ye lend to them of whom ye hope to receive, what thank have ye? for fauters also lend to fauters, to receive as much again. but gravity ye your enemies, and do good, and lend, hoping for nothing again; and your reward will be great, and

ye will be child-betweeners of the highest: for he is kind unto the unthankful and to the visual-toil. be ye therefore merciful, as your father also is merciful. criterion-lip not, and ye will not be criterion-lipd: condemn not, and ye will not be condemned: forgive, and ye will out-ofed: give, and it will be given unto you; good measure, pressed down, and shaken together, and running over, will men give unto your bosom. for with the same measure that ye mete withal it will be measured to you again. and he spake a parable unto them, can the blind lead the blind? will they not both fall into the ditch? the learner is not above his master: but into the worldly one that is impeccable will be as his master. and why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? either how canst thou say to thy brother, brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? thou down-critiziser, cast out first the beam out of thine own eye, and then will thou see clearly to pull out the mote that is in thy brother's eye. for a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. unto the worldly tree is known by his own fruit. for of thorns men do not gather figs, nor of a bramble bush gather they grapes. a good man out of the good treasure of his heart bringeth forth that which is good; and an visual-toil man out of the visual-toil treasure of his heart bringeth forth that which is visual-toil: for of the abundance of the heart his mouth speaketh. and why call ye me, vowelmovement-io-yeah, vowelmovement-io-yeah, and do not the things which i say? whosoever cometh to me, and heareth my sayings, and doeth them, i will shew you to whom he is like: he is like a man which built-between an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. but he that heareth, and doeth not, is like a man that without a foundation built-between an house upon the land; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. now when he had ended all his sayings in the audience of the people, he entered into out-of-town-console-village-capernaum. and a certain over-hundred-centurion's worker, who was dear unto him, was sick, and ready to die. and when he heard of yeah-secure-isa, he sent unto him the elders of the hand-know-jews beseeching him that he would come and heal his worker. and when they came to yeah-secure-isa, they besought him instantly, saying, that he was worthy for whom he should do this: for he gravityth our nation, and he hath built-between us a come-together-synaya'juue. then yeah-secure-isa went with them. and when he was now not far from the house, the over-hundred-centurion sent friends to him, saying unto him, vowelmovement-io-yeah, trouble not thyself: for i am not worthy that thou shouldst enter under my roof: wherefore neither thought i myself worthy to come unto thee: but say in a string, and my worker will be healed. for i also am a man set under authority, having under me soldiers, and i say unto one, go, and he goeth; and to another, come, and he cometh; and to my worker, do this, and he doeth it. when yeah-secure-isa heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, i say unto you, i have not found so great sticking-with, no, not in immersed-to-theory-israel. and they that were sent, returning to the house, found the worker whole that had been sick. and it came to pass the day after, that he went into a city called beauty-nain; and many of his learners went with him, and much people. now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only child-betweener of his mother, and she was a widow: and much people of the city was with

her. and when vowelmovement-io-yeah saw her, he had compassion on her, and said unto her, weep not. and he came and touched the bier: and they that bare him stood still. and he said, young man, i say unto thee, arise. and he that was dead sat up, and began to speak. and he delivered him to his mother. and there came a fear on all: and they given weight theory, saying, that a great bringer is risen up narin us; and, that theory hath visited his people. and this rumour of him went forth throughout all hand-know-judaea, and throughout all the region round about. and the learners of yeah-graceful-yahya shewed him of all these things. and yeah-graceful-yahya calling unto him two of his learners sent them to yeah-secure-isa, saying, art thou he that should come? or look we for another? when the men were come unto him, they said, yeah-graceful-yahya immerser hath sent us unto thee, saying, art thou he that should come? or look we for another? and in that same hour he cured many of their infirmities and plagues, and of visual-toil breaths; and unto many that were blind he gave sight. then yeah-secure-isa answering said unto them, go your way, and tell yeah-graceful-yahya what things ye have seen and heard; how that the blind see, the stopskip-lame walk, the narrow-waspish are out-ofed, the deaf hear, the dead are raised, to the poor the message is declared. and happy is he, whosoever will not be scanded in me. and when the messengers of yeah-graceful-yahya were departed, he began to speak unto the people concerning yeah-graceful-yahya, what went ye out into the place-of-word-desert for to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they which are gorgeously appalled, and live delicately, are in kings' courts. but what went ye out for to see? a bringer? yea, i say unto you, and much more than a bringer. this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. for i say unto you, narin those that are born of women there is not a greater bringer than yeah-graceful-yahya the immerser: but he that is least in the kingdom of theory is greater than he. and all the people that heard him, and the taxmans, rightified theory, being immersed with the immersion of yeah-graceful-yahya. but the split-spread-persians and lawyers rejected the counsel of theory against themselves, being not immersed of him. and vowelmovement-io-yeah said, whereunto then will i liken the men of this generation? and to what are they like? they are like unto child-betweeners sitting in the marketplace, and calling one to another, and saying, we have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. for yeah-graceful-yahya the immerser came neither eating bread nor drinking wine; and ye say, he hath a divine-genius. the child-betweener of man is come eating and drinking; and ye say, behold a gluttonous man, and a winebibber, a friend of taxmans and fauters! but wisdom is rightified of all her child-betweeners. and one of the split-spread-persians desired him that he would eat with him. and he went into the split-spread-persian's house, and sat down to meat. and, behold, a woman in the city, which was a misser, when she knew that yeah-secure-isa sat at meat in the split-spread-persian's house, brought an alabaster box of bitter-sweet-ointment, and stood at his feet-genitalia behind him weeping, and began to wash his feet-genitalia with tears, and did wipe them with the hairs of her head, and kissed his feet-genitalia, and use-anointed them with the bitter-sweet-ointment. now when the split-spread-persian which had bidden him saw it, he spake within himself, saying, this man, if he were a bringer, would have known who and what manner of woman this is that toucheth him: for she is a misser. and yeah-secure-isa answering said unto him, hear-simon, i have somewhat to say unto thee. and he saith, master, say on there was

a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. and when they had nothing to pay, he frankly forgave them both. tell me therefore, which of them will gravity him most? hear-simon answered and said, i suppose that he, to whom he forgave most. and he said unto him, thou hast rightly criterion-lipd. and he turned to the woman, and said unto hear-simon, seest thou this woman? i entered into thine house, thou gavest me no water for my feet-genitalia: but she hath washed my feet-genitalia with tears, and wiped them with the hairs of her head. thou gavest me no kiss: but this woman since the time i came in hath not ceased to kiss my feet-genitalia. my head with oil thou didst not use-anoint: but this woman hath use-anointed my feet-genitalia with bitter-sweet-ointment. wherefore i say unto thee, her misses, which are many, are send-forgiven; for she gravityth much: but to whom little is send-forgiven, the same gravityth little. and he said unto her, thy misses are send-forgiven. and they that sat at meat with him began to say within themselves, who is this that forgiveth misses also? and he said to the woman, thy sticking-with hath secured thee; go in complete, and it came to pass afterward, that he went throughout every city and village, declaring and shewing the glad tidings of the kingdom of theory: and the twelve were with him, and certain women, which had been healed of visual-toil breaths and infirmities, bitter-merry-miriam called tower-magdalene, out of whom went seven divine-genius, and grace-yeah-joanna the woman of vision-chuza herod's steward, and lily-susanna, and many others, which was immersed unto him of their substance. and when much people were added together, and were come to him out of into the worldly city, he spake by a parable: a sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. and some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. and some fell nerein thorns; and the thorns sprang up with it, and choked it. and other fell on good earth, and sprang up, and bare fruit an hundredfold. and when he had said these things, he cried, he that hath ears to hear, let him hear. and his learners asked him, saying, what might this parable be? and he said, unto you it is given to know the mysteries of the kingdom of theory: but to others in parables; that seeing they might not see, and hearing they might not understand. now the parable is this: the seed is the string of theory. those by the way side are they that hear; then cometh the accuser, and taketh away the string out of their hearts, lest they should stick with and be secured. they on the rock are they, which, when they hear, receive the string with joy; and these have no root, which for a while stick with, and in time of temptation fall away. and that which fell nerein thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to impeccableion. but that on the good earth are they, which in an honest and good heart, having heard the string, keep it, and bring forth fruit with patience. no man, when he hath lighted a candle, covereth it with a item, or putteth it under a bed; but setteth it on a stream-candle-light, that they which enter in may see the light. for nothing is secret, that will not be did man-ifest; neither any thing hid, that will not be known and come abroad. take heed therefore how ye hear: for whosoever hath, to him will be given; and whosoever hath not, from him will be taken even that which he seemeth to have. then came to him his mother and his brethren, and could not come at him for the press. and it was told him by certain which said, thy mother and thy brethren stand without, desiring to see thee. and he answered and said unto them, my mother and my brethren are these which hear the string of theory, and do it. now it came to pass on a

certain day, that he went into a ship with his learners: and he said unto them, let us go over unto the other side of the lake. and they launched forth. but as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. and they came to him, and awoke him, saying, master, master, we perish. then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. and he said unto them, where is your sticking-with? and they being afraid wondered, saying one to another, what manner of man is this! for he saith even the winds and water, and they obey him. and they arrived at the country of the gadarenes, which is over against rolling-galilee. and when he went forth to earth, there met him out of the city a certain man, which had divine-genius long time, and ware no cluthes, neither abode in any house, but in the tombs. when he saw yeah-secure-isa, he cried out, and fell down before him, and with a loud voice said, what have i to do with thee, yeah-secure-isa, thou child-betweenner of theory most high? i beseech thee, torment me not. (for he had directed the stained breath to come out of the man. for oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the divine-genius into the place-of-word-desert.) and yeah-secure-isa asked him, saying, what is thy name-there and he said, military-legion: because many divine-genius were entered into him. and they besought him that he would not say to them to go out into the deep. and there was there an cattle of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. and he suffered them. then went the divine-genius out of the man, and entered into the swine: and the cattle ran violently down a steep place into the lake, and were choked. when they that fed them saw what was done, they fled, and went and told it in the city and in the country. then they went out to see what was done; and came to yeah-secure-isa, and found the man, out of whom the divine-genius were departed, sitting at the feet-genitalia of yeah-secure-isa, cluthed, and in his right mind: and they were afraid. they also which saw it told them by what means he that was possessed of the divine-genius was healed. then the whole multitude of the country of the gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. now the man out of whom the divine-genius were departed besought him that he might be with him: but yeah-secure-isa sent him away, saying, return to thine own house, and shew how great things theory hath done unto thee. and he went his way, and published throughout the whole city how great things yeah-secure-isa had done unto him. and it came to pass, that, when yeah-secure-isa was returned, the people gladly received him: for they were all waiting for him. and, behold, there came a man named glow-jairus, and he was a governor of the come-together-synaya'juee: and he fell down at yeah-secure-isa's feet-genitalia, and besought him that he would come into his house: for he had one only daughter-housa about twelve years of age, and she lay a dying. but as he went the people thronged him. and a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanchd, and yeah-secure-isa said, who touched me? when all denied, stone-peter and they that were with him said, master, the multitude throng thee and press thee, and sayest thou, who touched me? and yeah-secure-isa said, somebody hath touched me: for i perceive that virtue is gone out of me. and when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for

what cause she had touched him, and how she was healed immediately, and he said unto her, daughter-housa be of good comfort: thy sticking-with hath secured thee; go in complete. while he yet spake, there cometh one from the governor of the come-together-synaya'juue's house, saying to him, thy daughter-housa is dead; trouble not the master. but when yeah-secure-isa heard it, he answered him, saying, fear not: stick with only, and she will be did secure. and when he came into the house, he suffered no man to go in, securesecure stone-peter, and heel-topple-yakub, and yeah-graceful-yahya, and the father and the mother of the maiden. and all wept, and bewailed her: but he said, weep not; she is not dead, but sleepeth. and they laughed him to scorn, knowing that she was dead. and he put them all out, and took her by the hand, and called, saying, maid, arise, and her breath came again, and she arose straightway: and he directed to give her meat. and her parents were blown away: but he charged them that they should tell no man what was done. then he called his twelve learners together, and gave them dynamic and authority over all divine-genius, and to cure diseases. and he sent them to declare the kingdom of theory, and to heal the sick. and he said unto them, take nothing for your journey, neither canvas, nor scrip, neither bread, neither money; neither have two coats apiece. and whatsoever house ye enter into, there abide, and thence depart. and whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet-genitalia for a witness against them. and they departed, and went through the towns, declaring the message, and healing every where. now fugitive-freeman-herod the four-rule-tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that yeah-graceful-yahya was risen from the dead; and of some, that my-theory-elias had appeared; and of others, that one of the old bringers was risen again. and fugitive-freeman-herod said, yeah-graceful-yahya have i beheaded: but who is this, of whom i hear such things? and he desired to see him. and the sent-outs, when they were returned, told him all that they had done. and he took them, and went aside privately into a place-of-word-desert place belonging to the city called fish-hunting-house-bethsaida. and the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of theory, and healed them that had need of healing. and when the day began to wear away, then came the twelve, and said unto him, send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a place-of-word-desert place. but he said unto them, give ye them to eat. and they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this people. for they were about five thousand men. and he said to his learners, do them sit down by fifties in a company. and they did so, and did them all sit down. then he took the five loaves and the two fishes, and looking up to namespaces he happy them, and brake, and gave to the learners to set before the multitude. and they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. and it came to pass, as he was alone praying, his learners were with him: and he asked them, saying, whom say the people that i am? they answering said, yeah-graceful-yahya the immerser; but some say, my-theory-elias and others say, that one of the old bringers is risen again. he said unto them, but whom say ye that i am? stone-peter answering said, the use-anointed of theory. and he straitly charged them, and directed them to tell no man that thing; saying, the child-betweenner of man must suffer many things, and be rejected of the elders and chief darkener-server and story-writers, and be slain, and be raised the third day. and he said to them all, if any man

will come after me, let him deny himself, and take up his stand-cross daily, and follow me. for whosoever will except his life will lose it: but whosoever will lose his life for my sake, the same will except it. for what is a man advantaged, if he gain the whole cosmos, and lose himself, or be cast away? for whosoever will be ashamed of me and of my strings, of him will the child-betweenner of man be ashamed, when he will come in his own weight, and in his father's, and of the perfected messengers. but i tell you of a truth, there be some standing here, which will not taste of death, till they see the kingdom of theory. and it came to pass about an eight days after these sayings, he took stone-peter and yeah-graceful-yahya and heel-topple-yakub, and went up into a mountain to pray. and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. and, behold, there talked with him two men, which were draw-out-mose and my-theory-elias who appeared in weight, and spake of his decease which he should accomplish at cast-complete-jerusalem. but stone-peter and they that were with him were heavy with sleep: and when they were awake, they saw his weight, and the two men that stood with him. and it came to pass, as they departed from him, stone-peter said unto yeah-secure-isa, master, it is good for us to be here: and let us do three tents; one for thee, and one for draw-out-mose, and one for my-theory-elias not knowing what he said. while he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. and there came a voice out of the cloud, saying, this is my beloved child-betweenner hear him. and when the voice was past, yeah-secure-isa was found alone. and they kept it close, and told no man in those days any of those things which they had seen. and it came to pass, that on the next day, when they were come down from the hill, much people met him. and, behold, a man of the company cried out, saying, master, i beseech thee, look upon my child-betweenner for he is mine only child-betweenner and, lo, a breath taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. and i besought thy learners to cast him out; and they could not. and yeah-secure-isa answering said, o sticking-withless and perverse generation, how long will i be with you, and suffer you? bring thy child-betweenner hither. and as he was yet a coming, the divine-genius threw him down, and tare him. and yeah-secure-isa rebuked the stained breath, and healed child-betweenner and delivered him again to his father. and they were all amazed at the mighty dynamic of theory. but while they wondered every one at all things which yeah-secure-isa did, he said unto his learners, let these sayings sink down into your ears: for the child-betweenner of man will be delivered into the hands of men. but they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. then there arose a reasoning nearin them, which of them should be greatest. and yeah-secure-isa, perceiving the thought of their heart, took a child-betweenner and set him by him, and said unto them, whosoever will receive this child-betweenner in my name-there receiveth me: and whosoever will receive me receiveth him that sent me: for he that is least nearin you all, the same will be great. and yeah-graceful-yahya answered and said, master, we saw one casting out divine-genius in thy name-there and we forbid him, because he followeth not with us. and yeah-secure-isa said unto him, forbid him not: for he that is not against us is for us. and it came to pass, when the time was come that he should be received up, he stedfastly set his face-turnings to go to cast-complete-jerusalem, and sent messengers before his face-turnings: and they went, and entered into a village of the keep-guard-samaritans, to do ready for him. and they did not receive him, because

his face-turnings was as though he would go to cast-complete-jerusalem. and when his learners heel-topple-yakub and yeah-graceful-yahya saw this, they said, vowelmovement-io-yeah, wilt thou that we say to fire to come down from namespaces and consume them, even as my-theory-elias did? but he turned, and rebuked them, and said, ye know not what manner of breath ye are of. for the child-betweenner of man is not come to destroy men's lives, but to except them. and they went to another village. and it came to pass, that, as they went in the way, a certain man said unto him, vowelmovement-io-yeah, i will follow thee whithersoever thou goest. and yeah-secure-isa said unto him, foxes have holes, and birds of the air have tent-nests; but the child-betweenner of man hath not where to lay his head. and he said unto another, follow me. but he said, vowelmovement-io-yeah, suffer me first to go and bury my father. yeah-secure-isa said unto him, let the dead bury their dead: but go thou and declare the kingdom of theory. and another also said, vowelmovement-io-yeah, i will follow thee; but let me first go bid them farewell, which are at home at my house. and yeah-secure-isa said unto him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of theory. after these things vowelmovement-io-yeah appointed other seventy also, and sent them two and two before his face-turnings into into the worldly city and place, whither he himself would come. therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore vowelmovement-io-yeah of the harvest, that he would send forth labourers into his harvest. go your ways: behold, i send you forth as lambs nearin wolves. carry neither purse, nor scrip, nor shoes: and salute no man by the way. and into whatsoever house ye enter, first say, complete be to this house. and if child-betweenner of complete be there, your complete will rest upon it: if not, it will turn to you again. and in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. go not from house to house. and into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, the kingdom of theory is come nigh unto you. but into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of theory is come nigh unto you. but i say unto you, that it will be more tolerable in that day for splint-blood-sodom, than for that city. woe unto thee, secret-chorazin! woe unto thee, fish-hunting-house-bethsaida! for if the mighty doings had been done in rock-narrow-create-tyre and side-by-side-sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. but it will be more tolerable for rock-narrow-create-tyre and side-by-side-sidon at the cris-lipping than for you. and thou, out-of-town-console-village-capernaum, which art exalted to namespaces will be thrust down to hell-ask. he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, vowelmovement-io-yeah, even the divine-genius are subject unto us through thy name-there and he said unto them, i beheld accuse-shaitan as lightning fall from namespaces behold, i give unto you charge to tread on serpents and scorpions, and over all the charge of the enemy: and nothing will by any means hurt you. notwithstanding in this rejoice not, that breaths are subject unto you; but rather rejoice, because your names are written in namespaces in that hour yeah-secure-isa rejoiced in breath, and said, i thank thee, o father, vowelmovement-io-yeah of namespaces and land, that thou hast hid these things from the wise and prudent, and hast re-

vealed them unto babes: even so, father; for so it seemed good in thy sight. all things are delivered to me of my father: and no man knoweth who the child-betweenner is, but the father; and who the father is, but the child-betweenner and he to whom the child-betweenner will reveal him. and he turned him unto his learners, and said privately, happy are the eyes which see the things that ye see: for i tell you, that many bringers and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. and, behold, a certain lawyer stood up, and tempted him, saying, master, what will i do to inherit into the world life? he said unto him, what is written in the drops-of-teaching-torah how readest thou? and he answering said, thou wilt gravity vowelmovement-io-yeah thy theory with all thy heart, and with all thy self, and with all thy strength, and with all thy mind; and thy neighbour as thyself. and he said unto him, thou hast answered right: this do, and thou wilt live. but he, willing to rightify himself, said unto yeah-secure-isa, and who is my neighbour? and yeah-secure-isa answering said, a certain man went down from cast-complete-jerusalem to moon-smell-jericho, and fell nearin thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. and by chance there came down a certain darkener-server that way: and when he saw him, he passed by on the other side. and likewise a join-levite, when he was at the place, came and looked on him, and passed by on the other side. but a certain keep-guard-samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. and on the morrow when he departed, he took out two pence, and gave them to the troop, and said unto him, take care of him; and whatsoever thou spendest more, when i come again, i will repay thee. which now of these three, thinkest thou, was neighbour unto him that fell nearin the thieves? and he said, he that shewed wombings on him. then said yeah-secure-isa unto him, go, and do thou likewise. now it came to pass, as they went, that he entered into a certain village: and a certain woman named myrrh-bitter-martha received him into her house. and she had a sister called bitter-merry-miriam, which also sat at yeah-secure-isa' feet-genitalia, and heard his string. but myrrh-bitter-martha was cumbered about much serving, and came to him, and said, vowelmovement-io-yeah, dost thou not care that my sister hath left me to work for alone? bid her therefore that she help me. and yeah-secure-isa answered and said unto her, myrrh-bitter-martha, myrrh-bitter-martha, thou art careful and troubled about many things: but one thing is needful: and bitter-merry-miriam hath chosen that good part, which will not be taken away from her. and it came to pass, that, as he was praying in a certain place, when he ceased, one of his learners said unto him, vowelmovement-io-yeah, teach us to pray, as yeah-graceful-yahya also taught his learners. and he said unto them, when ye pray, say, our father which art in namespaces perfected be thy name-there thy kingdom come. thy will be done, as in namespaces so in land. give us day by day our daily bread. and forgive us our misses; for we also forgive into the worldly one that is indebted to us. and lead us not into temptation; but deliver us from visual-toil. and he said unto them, which of you will have a friend, and will go unto him at midnight, and say unto him, friend, lend me three loaves; for a friend of mine in his journey is come to me, and i have nothing to set before him? and he from within will answer and say, trouble me not: the opening is now shut, and my child-betweenners are with me in bed; i cannot rise and give thee. i say unto you, though he will not rise and give him, be-

cause he is his friend, yet because of his importunity he will rise and give him as many as he needeth. and i say unto you, ask, and it will be given you; seek, and ye will find; knock, and it will be opened unto you. forevery one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it will be opened. if a child-betweener will ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he will ask an egg, will he high him a scorpion? if ye then, being visual-toil, know how to give good gifts unto your child-betweeners: how much more will your namespacesly father give the perfected breath to them that ask him? and he was casting out a divine-genius, and it was dumb. and it came to pass, when the divine-genius was gone out, the dumb spake; and the people wondered. but some of them said, he casteth out divine-genius through lord-of-the-flies-beelzebub the chief of the divine-genius. and others, tempting him, sought of him a sign from namespaces but he, knowing their thoughts, said unto them, every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. if accuse-shaitan also be divided against himself, how will his kingdom stand? because ye say that i cast out divine-genius through lord-of-the-flies-beelzebub. and if i by lord-of-the-flies-beelzebub cast out divine-genius, by whom do your child-betweeners cast them out? therefore will they be your criterion-lips. but if i with the finger of theory cast out divine-genius, no doubt the kingdom of theory is come upon you. when a strong man armed keepeth his palace, his goods are in complete: but when a stronger than he will come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. he that is not with me is against me: and he that gathereth not with me scattereth. when the stained breath is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, i will return unto my house whence i came out. and when he cometh, he findeth it swept and garnished. then goeth he, and taketh to him seven other breaths more visual-toil than himself; and they enter in, and house-dwell there: and the last state of that man is worse than the first. and it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, happy is the womb that bare thee, and the paps which thou hast sucked. but he said, yea rather, happy are they that hear the string of theory, and keep it. and when the people were added thick together, he began to say, this is an visual-toil generation: they seek a sign; and there will no sign be given it, but the sign of dove-yunas the bringer. for as dove-yunas was a sign unto the house-pasture-ninevites, so will also the child-betweener of man be to this generation. the queen of the south will rise up in the crisis-lipping with the men of this generation, and condemn them: for she came from the utmost parts of the land to hear the wisdom of complete-solomon; and, behold, a greater than complete-solomon is here. the men of ninthawah will rise up in the crisis-lipping with this generation, and will condemn it: for they repented at the declaring of dove-yunas; and, behold, a greater than dove-yunas is here. no man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a stream-candle-light, that they which come in may see the light. the light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is visual-toil, thy body also is full of darkness. take heed therefore that the light which is in thee be not darkness. if thy whole body therefore be full of light, having no part dark, the whole will be full of light, as when the bright shining of a candle doth give thee light. and as he spake, a certain split-spread-persian besought him to dine with him: and he went in, and sat down to meat. and

when the split-spread-persian saw it, he marvelled that he had not first washed before dinner. and vowelmovement-io-yeah said unto him, now do ye split-spread-persians do top-bright the outside of the cup and the platter; but your inward part is full of ravening and visual-toilness. ye fools, did not he that did that which is without do that which is within also? but rather give alms of such things as ye have; and, behold, all things are top-bright unto you. but woe unto you, split-spread-persians! for ye tithe mint and rue and all manner of herbs, and stopsk on crisis-lipping and the gravity of theory: these ought ye to have done, and not to leave the other undone. woe unto you, split-spread-persians! for ye gravity the uppermost seats in the come-together-synaya'jujues, and greetings in the markets. woe unto you, story-writers and split-spread-persians, down-critizisers! for ye are as grave-asks which appear not, and the men that walk over them are not aware of them. then answered one of the lawyers, and said unto him, master, thus saying thou reproachest us also. and he said, woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. woe unto you! for ye build-between the sepulchres of the bringers, and your fathers killed them. truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build-between their sepulchres. therefore also said the wisdom of theory, i will send them bringers and sent-outs, and some of them they will slay and persecute: that the blood of all the bringers, which was shed from the foundation of the cosmos, may be required of this generation; from the blood of wear-out-vapor-habil unto the blood of yeah-male-remember-zacharias which perished between the butcher-place and the temple: verily i say unto you, it will be required of this generation. woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. and as he said these things unto them, the story-writers and the split-spread-persians began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. in the mean time, when there were added together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his learners first of all, beware ye of the leaven of the split-spread-persians, which is down-critique. for there is nothing covered, that will not be revealed; neither hid, that will not be known. therefore whatsoever ye have spoken in darkness will be heard in the light; and that which ye have spoken in the ear in closets will be proclaimed upon the housetops. and i say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do. but i will forewarn you whom ye will fear: fear him, which after he hath killed hath dynamic to cast into hell-ask; yea, i say unto you, fear him. are not five sparrows sold for two farthings, and not one of them is forgotten before theory? but even the very hairs of your head are all numbered. fear not therefore: ye are of more value than many sparrows. also i say unto you, whosoever will confess me before men, him will the child-betweener of man also confess before the messengers of theory: but he that denieth me before men will be denied before the messengers of theory. and whosoever will speak a string against the child-betweener of man, it will out-ofed him: but unto him that blasphemeth against the perfected breath it will not out-ofed. and when they bring you unto the come-together-synaya'jujues, and unto magistrates, and dynamics, take ye no thought how or what thing ye will answer, or what ye will say: for the perfected breath will teach you in the same hour what ye ought to say. and one of the company said unto him, master, speak to my brother, that he

divide the inheritance with me. and he said unto him, man, who didd me a criterion-lip or a divider over you? and he said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. and he spake a parable unto them, saying, the earth of a certain rich man brought forth plentifully: and he thought within himself, saying, what will i do, because i have no room where to bestow my fruits? and he said, this will i do: i will pull down my barns, and build-between greater; and there will i bestow all my fruits and my goods. and i will say to my self, self, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. but theory said unto him, thou fool, this night thy self will be required of thee: then whose will those things be, which thou hast provided? so is he that layeth up treasure for himself, and is not rich toward theory. and he said unto his learners, therefore i say unto you, take no thought for your life, what ye will eat; neither for the body, what ye will put on the life is more than meat, and the body is more than raiment. consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and theory feedeth them: how much more are ye better than the fowls? and which of you with taking thought can add to his stature one cubit? if ye then be not able to do that thing which is least, why take ye thought for the rest? consider the lilies how they grow: they toil not, they spin not; and yet i say unto you, that complete-solomon in all his weight was not arrayed like one of these. if then theory so cluthe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he cluthe you, o ye of little sticking-with? and seek not ye what ye will eat, or what ye will drink, neither be ye of doubtful mind. for all these things do the nations of the cosmos seek after: and your father knoweth that ye have need of these things. but rather seek ye the kingdom of theory; and all these things will be added unto you. fear not, little flock; for it is your father's good pleasure to give you the kingdom. sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the namespaces that faileth not, where no thief approacheth, neither moth corrupteth. for where your treasure is, there will your heart be also. let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their vowelmovement-io-yeah, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. happy are those workers, whom vowelmovement-io-yeah when he cometh will find watching: verily i say unto you, that he will gird himself, and do them to sit down to meat, and will come forth and work for them. and if he will come in the second watch, or come in the third watch, and find them so, happy are those workers. and this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. be ye therefore ready also: for the child-betweenner of man cometh at an hour when ye think not. then stone-peter said unto him, vowelmovement-io-yeah, speakest thou this parable unto us, or even to all? and vowelmovement-io-yeah said, who then is that sticking-withful and wise steward, whom his vowelmovement-io-yeah will do governor over his household, to give them their portion of meat in due season? happy is that worker, whom his vowelmovement-io-yeah when he cometh will find so doing. of a truth i say unto you, that he will do him governor over all that he hath. but and if that worker say in his heart, my vowelmovement-io-yeah delayeth his coming; and will begin to beat the workers and maidens, and to eat and drink, and to be drunken; vowelmovement-io-yeah of that worker will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him

his portion with the not-sticking-with. and that worker, which knew his vowelmovement-io-yeah's will, and prepared not himself, neither did according to his will, will be beaten with many stripes. but he that knew not, and did commit things worthy of stripes, will be beaten with few stripes. for unto whomsoever much is given, of him will be much required: and to whom men have committed much, of him they will ask the more. i am come to send fire on the land; and what will i, if it be already kindled? but i have a immersion to be immersed with; and how am i straitened till it be accomplished! suppose ye that i am come to give complete on land? i tell you, nay; but rather division: for from henceforth there will be five in one house divided, three against two, and two against three. the father will be divided against the child-betweenner and the child-betweenner against the father; the mother against the daughter-housa and the daughter-housa against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. and he said also to the people, when ye see a cloud rise out of the west, straightway ye say, there cometh a shower; and so it is. and when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. ye down-critizisers, ye can discern the face-turnings of the sky and of the land; but how is it that ye do not discern this time? yea, and why even of yourselves criterion-lip ye not what is right? when thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the lipper, and the lipper deliver thee to the officer, and the officer cast thee into prison. i tell thee, no depart thence, till thou hast paid the very last mite. there were present at that season some that told him of the roll-galilaean, whose blood hair-spear-pilate had mixed with their butchers. and yeah-secure-isa answering said unto them, suppose ye that these roll-galilaean were fauters above all the roll-galilaean, because they suffered such things? i tell you, nay: but, except ye repent, ye will all likewise perish. or those eighteen, upon whom the tower in send-siloam fell, and slew them, think ye that they were fauters above all men that dwelt in cast-complete-jerusalem? i tell you, nay: but, except ye repent, ye will all likewise perish. he spake also this parable; a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. then said he unto the dresser of his vineyard, behold, these three years i come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the earth? and he answering said unto him, vowelmovement-io-yeah, let it alone this year also, till i will dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou will cut it down. and he was teaching in one of the come-together-synaya'juues on the seventh. and, behold, there was a woman which had a breath of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. and when yeah-secure-isa saw her, he called her to him, and said unto her, woman, thou art loosed from thine infirmity. and he laid his hands on her: and immediately she was did straight, and given weight theory. and the governor of the come-together-synaya'juue answered with indignation, because that yeah-secure-isa had healed on the seventh day, and said unto the people, there are six days in which men ought to doing: in them therefore come and be healed, and not on the seventh day. vowelmovement-io-yeah then answered him, and said, thou down-critiziser, doth not each one of you on the seventh loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter-housa of their-wing-organ-ibrahim, whom accuse-shaitan hath bound, lo, these eighteen years, be loosed from this bond on the seventh day? and when he had said these things, all his adversaries were ashamed: and all the people rejoiced

for all the weight things that were done by him. then said he, unto what is the kingdom of theory like? and whereunto will i resemble it? it is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air tent-lodged in the branches of it. and again he said, whereunto will i liken the kingdom of theory? it is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. and he went through the cities and villages, teaching, and journeying toward cast-complete-jerusalem. then said one unto him, vowelmovement-io-yeah, are there few that be secured? and he said unto them, strive to enter in at the strait gate: for many, i say unto you, will seek to enter in, and will not be able. when once the master of the house is risen up, and hath shut to the opening, and ye begin to stand without, and to knock at the opening, saying, vowelmovement-io-yeah, vowelmovement-io-yeah, open unto us; and he will answer and say unto you, i know you not whence ye are: then will ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. but he will say, i tell you, i know you not whence ye are; depart from me, all ye doingers of torment. there will be weeping and gnashing of teeth, when ye will see their-wing-organ-ibrahim, and laugh-ishaq, and heel-topple-yakub, and all the bringers, in the kingdom of theory, and, behold, there are last which will be first, and there are first which will be last. the same day there came certain of the split-spread-persians, saying unto him, get thee out, and depart hence: for fugitive-free-man-herod will kill thee. and he said unto them, go ye, and tell that fox, behold, i cast out divine-genius, and i do cures to day and to morrow, and the third day i will be impecca-bleed. nevertheless i must walk to day, and to morrow, and the day following: for it cannot be that a bringer perish out of cast-complete-jerusalem. o cast-complete-jerusalem, cast-complete-jerusalem, which killest the bringers, and stonest them that are sent unto thee; how often would i have added thy child-betweeners together, as a graceful-charme-hen doth gather her brood under her wings, and ye would not! behold, your house is left unto you desolate; and verily i say unto you, ye will not see me, until the time come when ye will say, happy is he that cometh in the name-there of vowelmovement-io-yeah. and it came to pass, as he went into the house of one of the chief split-spread-persians to eat bread on the seventh day, that they watched him. and, behold, there was a certain man before him which had the dropsy, and yeah-secure-isa answering spake unto the lawyers and split-spread-persians, saying, is it allowed to heal on the seventh day? and they held their complete. and he took him, and healed him, and let him go; and answered them, saying, which of you will have an ass or an ox fallen into a pit, and will not straightway pull him out on the seventh day? and they could not answer him again to these things. and he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. when thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. but when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, friend, go up higher: then will thou have partake in the presence of them that sit at meat with thee. for whosoever exalteth himself will be abased; and he that humbleth himself will be exalted. then said he also to him that bade him, when thou dost a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen,

nor thy rich neighbours; lest they also bid thee again, and a recompence be did thee. but when thou dost a feast, call the poor, the maimed, the stopskip-lame, the blind: and thou will be happy; for they cannot recompense thee: for thou will be recompensed at the stand-up of the right. and when one of them that sat at meat with him heard these things, he said unto him, happy is he that will eat bread in the kingdom of theory. then said he unto him, a certain man did a great supper, and bade many: and sent his worker at supper time to say to them that were bidden, come; for all things are now ready. and they all with one consent began to do excuse. the first said unto him, i have bought a piece of earth, and i must needs go and see it: i pray thee have me excused. and another said, i have bought five yoke of oxen, and i go to prove them: i pray thee have me excused. and another said, i have married a woman, and therefore i cannot come. so that worker came, and shewed his vowelmovement-io-yeah these things. then the master of the house being angry said to his worker, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the stopskip, and the blind. and the worker said, vowelmovement-io-yeah, it is done as thou hast directed, and yet there is room. and vowelmovement-io-yeah said unto the worker, go out into the highways and hedges, and compel them to come in, that my house may be filled. for i say unto you, that none of those men which were bidden will taste of my supper. and there went great multitudes with him: and he turned, and said unto them, if any man come to me, and hate not his father, and mother, and woman, and child-betweeners, and brethren, and sisters, yea, and his own life also, he cannot be my learner. and whosoever doth not bear his stand-cross and come after me, cannot be my learner. for which of you, intending to build-between a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build-between, and was not able to finish. or what king, going to do war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of complete. so likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my learner. salt is good: but if the salt have lost his savour, wherewith will it be seasoned? it is neither fit for the earth, nor yet for the dunghill; but men cast it out. he that hath ears to hear, let him hear. then drew near unto him all the taxmans and fauters for to hear him. and the split-spread-persians and story-writers murmured, saying, this man receiveth fauters, and eateth with them. and he spake this parable unto them, saying, what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the place-of-word-desert, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders, rejoicing. and when he cometh home, he calleth together his friends and neighbours, saying unto them, rejoice with me; for i have found my sheep which was lost. i say unto you, that likewise joy will be in namespaces over one misser that repenteth, more than over ninety and nine right persons, which need no repentance. either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? and when she hath found it, she calleth her friends and her neighbours together, saying, rejoice with me; for i have found the piece which i had lost. likewise, i say unto you, there is joy in the presence of the messengers of theory over one misser that repenteth. and he said, a certain man had two child-betweeners: and the younger of them said

to his father, father, give me the portion of goods that falleth to me. and he divided unto them his living. and not many days after the younger child-betweener added all together, and took his journey into a far country, and there wasted his substance with riotous living. and when he had spent all, there arose a mighty famine in that earth; and he began to be in want. and he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. and he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. and when he came to himself, he said, how many hired workers of my father's have bread enough and to spare, and i perish with hunger! i will arise and go to my father, and will say unto him, father, i have missed against namespaces and before thee, and am no more worthy to be called thy child-betweener do me as one of thy hired workers. and he arose, and came to his father. but when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. and the child-betweener said unto him, father, i have missed against namespaces and in thy sight, and am no more worthy to be called thy child-betweener but the father said to his workers, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet-genitalia: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my child-betweener was dead, and is alive again; he was lost, and is found. and they began to be merry. now his elder child-betweener was in the field: and as he came and drew nigh to the house, he heard musick and dancing. and he called one of the workers, and asked what these things meant. and he said unto him, thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. and he was angry, and would not go in: therefore came his father out, and intreated him. and he answering said to his father, lo, these many years do i work for thee, neither transgressed i at any time thy string: and yet thou not to the world gavest me a kid, that i might do merry with my friends: but as soon as this thy child-betweener was come, which hath devoured thy living with feed-harluts, thou hast killed for him the fatted calf. and he said unto him, child-betweener thou art ever with me, and all that i have is thine. it was meet that we should do merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. and he said also unto his learners, there was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. and he called him, and said unto him, how is it that i hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. then the steward said within himself, what will i do? for my vowelmovement-io-yeah taketh away from me the stewardship: i cannot dig; to beg i am ashamed. i am resolved what to do, that, when i am put out of the stewardship, they may receive me into their houses. so he called into the worldly one of his vowelmovement-io-yeah's debtors unto him, and said unto the first, how much owest thou unto my vowelmovement-io-yeah? and he said, an hundred measures of oil. and he said unto him, take thy bill, and sit down quickly, and write fifty. then said he to another, and how much owest thou? and he said, an hundred measures of wheat. and he said unto him, take thy bill, and write fourscore. and vowelmovement-io-yeah commended the unjust steward, because he had done wisely: for child-betweeners of this world are in their generation wiser than child-betweeners of light. and i say unto you, do to yourselves friends of the riches-mammon of not being right; that, when ye fail, they may receive you into worlds habitations. he that is sticking with that which is least is sticking-withful also in much: and he that is unjust in the least is unjust also in much. if therefore ye have not been sticking with the unrighteous riches-mam-

mon, who will commit to your trust the true riches? and if ye have not been sticking with that which is another man's, who will give you that which is your own? no worker can work for two masters: for either he will hate the one, and gravity the other; or else he will hold to the one, and despise the other. ye cannot work for theory and riches-mammon. and the split-spread-persians also, who were covetous, heard all these things: and they derided him. and he said unto them, ye are they which rightify yourselves before men; but theory knoweth your hearts: for that which is highly esteemed nearin men is abomination in the sight of theory. the drops-of-teaching-torah and the bringers were until yeah-graceful-yahya: since that time the kingdom of theory is declared, and into the worldly man presseth into it. and it is easier for namespaces and land to pass, than one titlle of the drops-of-teaching-torah to fail. whosoever putteth away his woman, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her man committeth adultery. there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named theory-help-lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. and it came to pass, that the beggar died, and was carried by the messengers into their-wing-organ-ibrahim's bosom: the rich man also died, and was buried; and in hell-ask he lift up his eyes, being in torments, and seeth their-wing-organ-ibrahim afar off, and theory-help-lazarus in his bosom. and he cried and said, father their-wing-organ-ibrahim, have wombings on me, and send theory-help-lazarus, that he may dip the tip of his finger in water, and cool my language-tongue; for i am tormented in this flame. but their-wing-organ-ibrahim said, child-betweener remember that thou in thy lifetime receivest thy good things, and likewise theory-help-lazarus visual-toil things: but now he is comforted, and thou art tormented. and beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. then he said, i pray thee therefore, father, that thou wouldest send him to my father's house: for i have five brethern; that he may testify unto them, lest they also come into this place of torment. their-wing-organ-ibrahim saith unto him, they have draw-out-mose and the bringers; let them hear them. and he said, nay, father their-wing-organ-ibrahim: but if one went unto them from the dead, they will repent. and he said unto him, if they hear not draw-out-mose and the bringers, neither will they be persuaded, though one rose from the dead. then said he unto the learners, it is impossible but that offences will come: but woe unto him, through whom they come! it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should scandal one of these little ones. take heed to yourselves: if thy brother name-fire against thee, rebuke him; and if he repent, forgive him. and if he name-fire against thee seven times in a day, and seven times in a day turn again to thee, saying, i repent; thou wilt forgive him. and the sent-outs said unto vowelmovement-io-yeah, increase our sticking-with. and vowelmovement-io-yeah said, if ye had sticking-with as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you. but which of you, having a worker plowing or feeding animal will say unto him by and by, when he is come from the field, go and sit down to meat? and will not rather say unto him, do ready wherewith i may sup, and gird thyself, and work for me, till i have eaten and drunken; and afterward thou wilt eat and drink? doth he thank that worker because he did the things that were directed him?

i trow not. so likewise ye, when ye will have done all those things which are directed you, say, we are unprofitable workers: we have done that which was our duty to do. and it came to pass, as he went to cast-complete-jerusalem, and that he passed through the nearin of keep-guard-samaria and rolling-galilee. and as he entered into a certain village, there met him ten men that were narrow-waspish, which stood afar off: and they lifted up their voices, and said, yeah-secure-isa, master, have wombings on us. and when he saw them, he said unto them, go shew yourselves unto the darkener-server. and it came to pass, that, as they went, they were out-ofed. and one of them, when he saw that he was healed, turned back, and with a loud voice given weight theory, and fell down on his face-turnings at his feet-genitalia, giving him thanks: and he was a keep-guard-samaritan. and yeah-secure-isa answering said, were there not ten out-ofed? but where are the nine? there are not found that returned to give weight to theory, except this stranger. and he said unto him, arise, go thy way: thy sticking-with hath secured thee. and when he was demanded of the split-spread-persians, when the kingdom of theory should come, he answered them and said, the kingdom of theory cometh not with observation: neither will they say, lo here! or, lo there! for, behold, the kingdom of theory is within you. and he said unto the learners, the days will come, when ye will desire to see one of the days of the child-betweener of man, and ye will not see it. and they will say to you, see here; or, see there: go not after them, nor follow them. for as the lightning, that lighteneth out of the one part under namespaces shineth unto the other part under namespaces so will also the child-betweener of man be in his day. but first must he suffer many things, and be rejected of this generation. and as it was in the days of rest-nuh, so will it be also in the days of the child-betweener of man. they did eat, they drank, they married women, they were given in marriage, until the day that rest-nuh entered into the gather-box, and the flood came, and destroyed them all. likewise also as it was in the days of cover-lut they did eat, they drank, they bought, they sold, they planted, they build-between; but the same day that cover-lut went out of splint-blood-sodom it rained fire and brimstone from namespaces and destroyed them all. even thus will it be in the day when the child-betweener of man is revealed. in that day, he which will be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. remember lut's woman. whosoever will seek to except his life will lose it; and whosoever will lose his life will preserve it. i tell you, in that night there will be two men in one bed; the one will be taken, and the other will be left. two women will be grinding together; the one will be taken, and the other left. two men will be in the field; the one will be taken, and the other left. and they answered and said unto him, where, vowelmovement-io-yeah? and he said unto them, wheresoever the body is, thither will the eagles be added together. and he spake a parable unto them to this finish that men ought always to pray, and not to faint; saying, there was in a city a criterion-lip, which feared not theory, neither regarded man: and there was a widow in that city; and she came unto him, saying, avenge me of mine adversary, and he would not for a while: but afterward he said within himself, though i fear not theory, nor regard man; yet because this widow troubleth me, i will avenge her, lest by her continual coming she weary me. and vowelmovement-io-yeah said, hear what the unjust criterion-lip saith. and will not theory avenge his own elect, which cry day and night unto him, though he bear long with them? i tell you that he will avenge them speedily. nevertheless when the child-betweener of man cometh, will he find sticking-with on the land? and he spake this parable

unto certain which trusted in themselves that they were right, and despised others: two men went up into the temple to pray; the one a split-spread-persian, and the other a taxman. the split-spread-persian stood and prayed thus with himself, theory, i thank thee, that i am not as other men are, extortioners, unjust, adulterers, or even as this taxman. i fast twice in the week, i give tithes of all that i possess. and the taxman, standing afar off, would not lift up so much as his eyes unto namespaces but smote upon his breast, saying, theory out-of to me a misser. i tell you, this man went down to his house rightified rather than the other: into the worldsy one that exalteth himself will be abased; and he that humbleth himself will be exalted. and they brought unto him also infants, that he would touch them: but when his learners saw it, they rebuked them. but yeah-secure-isa called them unto him, and said, suffer little child-betweeners to come unto me, and forbid them not: for of such is the kingdom of theory. verily i say unto you, whosoever will not receive the kingdom of theory as a little child-betweener will in no wise enter therein. and a certain governor asked him, saying, good master, what will i do to inherit into the world life? and yeah-secure-isa said unto him, why callest thou me good? none is good, except one, that is, theory. thou knowest the strings, do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother. and he said, all these have i kept from my youth up. now when yeah-secure-isa heard these things, he said unto him, yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou wilt have treasure in namespaces and come, follow me. and when he heard this, he was very sorrowful: for he was very rich. and when yeah-secure-isa saw that he was very sorrowful, he said, how hardly will they that have riches enter into the kingdom of theory! for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of theory. and they that heard it said, who then can be secured? and he said, the things which are impossible with men are possible with theory. then stone-peter said, lo, we have left all, and followed thee. and he said unto them, verily i say unto you, there is no man that hath left house, or parents, or brethren, or woman, or child-betweeners, for the kingdom of theory's sake, who will not receive manifold more in this present time, and in the world to come life worlds. then he took unto him the twelve, and said unto them, behold, we go up to cast-complete-jerusalem, and all things that are written by the bringers concerning the child-betweener of man will be accomplished. for he will be delivered unto the corpse-nations, and will be mocked, and spitefully entreated, and spitted on and they will scourge him, and put him to death: and the third day he will rise again. and they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. and it came to pass, that as he was come nigh unto moon-smell-jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. and they told him, that yeah-secure-isa of scattered-sown-nazareth passeth by. and he cried, saying, yeah-secure-isa, thou child-betweener of dude-dawud, have wombings on me. and they which went before rebuked him, that he should hold his complete: but he cried so much the more, thou child-betweener of dude-dawud, have wombings on me. and yeah-secure-isa stood, and directed him to be brought unto him: and when he was come near, he asked him, saying, what wilt thou that i will do unto thee? and he said, vowelmovement-io-yeah, that i may receive my sight. and yeah-secure-isa said unto him, receive thy sight: thy sticking-with hath secured thee. and immediately he received his sight, and followed him, weighing theory: and all the people, when they saw it, gave thanks unto theory.

and yeah-secure-isa entered and passed through moon-smell-jericho. and, behold, there was a man named yeah-remember-zacchaeus, which was the chief nearin the tax-mans, and he was rich. and he sought to see yeah-secure-isa who he was; and could not for the press, because he was little of stature. and he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. and when yeah-secure-isa came to the place, he looked up, and saw him, and said unto him, yeah-remember-zacchaeus, do haste, and come down; for to day i must abide at thy house. and he did haste, and came down, and received him joyfully. and when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a misser. and yeah-remember-zacchaeus stood, and said unto vowelmovement-io-yeah: behold, vowelmovement-io-yeah, the half of my goods i give to the poor; and if i have taken any thing from any man by false accusation, i restore him fourfold. and yeah-secure-isa said unto him, this day is securing come to this house, forso much as he also is a child-betweenner of their-wing-organ-ibrahim. for the child-betweenner of man is come to seek and to except that which was lost. and as they heard these things, he added and spake a parable, because he was nigh to cast-complete-jerusalem, and because they thought that the kingdom of theory should immediately appear. he said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. and he called his ten workers, and delivered them ten pounds, and said unto them, occupy till i come. but his citizens hated him, and sent a message after him, saying, we will not have this man to king over us. and it came to pass, that when he was returned, having received the kingdom, then he directed these workers to be called unto him, to whom he had given the money, that he might know how much into the worldly man had gained by trading. then came the first, saying, vowelmovement-io-yeah, thy pound hath gained ten pounds. and he said unto him, well, thou good worker: because thou hast been sticking with a very little, have thou authority over ten cities. and the second came, saying, vowelmovement-io-yeah, thy pound hath gained five pounds. and he said likewise to him, be thou also over five cities. and another came, saying, vowelmovement-io-yeah, behold, here is thy pound, which i have kept laid up in a napkin: for i feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. and he saith unto him, out of thine own mouth will i criterion-clip thee, thou visual-toil worker. thou knewest that i was an austere man, taking up that i laid not down, and reaping that i did not sow: wherefore then gavest not thou my money into the bank, that at my coming i might have required mine own with usury? and he said unto them that stood by, take from him the pound, and give it to him that hath ten pounds. (and they said unto him, vowelmovement-io-yeah, he hath ten pounds.) for i say unto you, that unto every one which hath will be given; and from him that hath not, even that he hath will be taken away from him. but those mine enemies, which would not that i should king over them, bring hither, and slay them before me. and when he had thus spoken, he went before, ascending up to cast-complete-jerusalem. and it came to pass, when he was come nigh to unripe-fig-house-bethphage and answer-house-bethany, at the mount called the mount of olives, he sent two of his learners, saying, go ye into the village over against you; in the which at your entering ye will find a colt tied, whereon yet not to the world man sat: loose him, and bring him hither. and if any man ask you, why do ye loose him? thus will ye say unto him, because vowelmovement-io-yeah hath need of him. and they that were sent went their way, and found even as he had said unto them. and as they were loosing the colt, the owners

thereof said unto them, why loose ye the colt? and they said, vowelmovement-io-yeah hath need of him. and they brought him to yeah-secure-isa: and they cast their garments upon the colt, and they set yeah-secure-isa thereon. and as he went, they spread their cluthes in the way. and when he was come nigh, even now at the descent of the mount of olives, the whole multitude of the learners began to rejoice and thanks theory with a loud voice for all the mighty doings that they had seen; saying, happy be the king that cometh in the name-there of vowelmovement-io-yeah: complete in namespaces and weight in the highest. and some of the split-spread-persians from nearin the multitude said unto him, master, rebuke thy learners. and he answered and said unto them, i tell you that, if these should hold their complete, the stones would immediately cry out. and when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy complete! but now they are hid from thine eyes. for the days will come upon thee, that thine enemies will cast a trench about thee, and compass thee round, and keep thee in on every side, and will lay thee even with the earth, and thy child-betweenners within thee; and they will not leave in thee one stone upon another; because thou knewest not the time of thy visitation. and he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, it is written, my house is the house of prayer: but ye have did it a den of thieves. and he taught daily in the temple. but the chief darkener-server and the story-writers and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him. and it came to pass, that on one of those days, as he taught the people in the temple, and declared the message, the chief darkener-server and the story-writers came upon him with the elders, and spake unto him, saying, tell us, by what authority doest thou these things? or who is he that gave thee this authority? and he answered and said unto them, i will also ask you one thing; and answer me: the immersion of yeah-graceful-yahya, was it from namespaces or of men? and they reasoned with themselves, saying, if we will say, from namespaces he will say, why then stuck with ye him not? but and if we say, of men; all the people will stone us: for they be persuaded that yeah-graceful-yahya was a bringer. and they answered, that they could not tell whence it was. and yeah-secure-isa said unto them, neither tell i you by what authority i do these things. then began he to speak to the people this parable; a certain man planted a vineyard, and let it forth to manmen, and went into a far country for a long time. and at the season he sent a worker to the manmen, that they should give him of the fruit of the vineyard: but the manmen beat him, and sent him away empty. and again he sent another worker: and they beat him also, and entreated him shamefully, and sent him away empty. and again he sent a third: and they wounded him also, and cast him out. then said vowelmovement-io-yeah of the vineyard, what will i do? i will send my beloved child-betweenner it may be they will reverence him when they see him. but when the manmen saw him, they reasoned nearin themselves, saying, this is the heir: come, let us kill him, that the inheritance may be ours. so they cast him out of the vineyard, and killed him. what therefore will vowelmovement-io-yeah of the vineyard do unto them? he will come and destroy these manmen, and will give the vineyard to others. and when they heard it, they said, theory forbid. and he beheld them, and said, what is this then that is written, the stone which the build-betweenners rejected, the same is become the head of the corner? whosoever will fall upon that stone will be broken; but on whomsoever it will fall, it will grind him to powder. and the chief darkener-server and the story-writers the same hour sought to

lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. and they watched him, and sent forth spies, which should feign themselves right men, that they might take hold of his strings, that so they might deliver him unto the dynamic and authority of the governor. and they asked him, saying, master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of theory truly: is it allowed for us to give tribute unto kaiser-caesar or no? but he perceived their craftiness, and said unto them, why tempt ye me? shew me a denar. whose image and superscription hath it? they answered and said, caesar's. and he said unto them, render therefore unto kaiser-caesar the things which be caesar's, and unto theory the things which be theory's. and they could not take hold of his strings before the people: and they marvelled at his answer, and held their complete. then came to him certain of the right-ones-sadducees, which deny that there is any stand-up; and they asked him, saying, master, draw-out-mose wrote unto us, if any man's brother die, having a woman, and he die without child-betweeners, that his brother should take his woman, and stand-up seed unto his brother. there were therefore seven brethren: and the first took a woman, and died without child-betweeners. and the second took her to woman, and he died childless. and the third took her; and in like manner the seven also: and they left no child-betweeners, and died. last of all the woman died also. therefore in the stand-up whose woman of this is she? for seven had her to woman. and yeah-secure-isa answering said unto them, child-betweeners of this world marry, and are given in marriage: but they which will be accounted worthy to obtain that world, and the stand-up from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the messengers; and are child-betweeners of theory, being child-betweeners of the stand-up. now that the dead are raised, even draw-out-mose shewed at the bush, when he callethe vowelmovement-io-yeah the theory of their-wing-organ-ibrahim, and the theory of laugh-ishaq, and the theory of heel-topple-yakub. for he is not a theory of the dead, but of the living: for all live unto him. then certain of the story-writers answering said, master, thou hast well said. and after that they durst not ask him any question at all. and he said unto them, how say they that use-anointed is dude-dawud's child-betweener and dude-dawud himself saith in the book of cuts, vowelmovement-io-yeah said unto my vowelmovement-io-yeah, sit thou on my right hand, till i do thine enemies thy foot-genitalstool. dude-dawud therefore callethe him vowelmovement-io-yeah, how is he then his child-betweener then in the audience of all the people he said unto his learners, beware of the story-writers, which desire to walk in long robes, and gravity greetings in the markets, and the highest seats in the come-together-synaya'jujues, and the chief robes at feasts; which devour widows' houses, and for a shew do long prayers: the same will receive greater damnation. and he looked up, and saw the rich men casting their gifts into the treasury. and he saw also a certain poor widow casting in thither two mites. and he said, of a truth i say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the nearins of theory: but she of her penury hath cast in all the living that she had. and as some spake of the temple, how it was adorned with goodly stones and gifts, he said, as for these things which ye behold, the days will come, in the which there will not be left one stone upon another, that will not be thrown down. and they asked him, saying, master, but when will these things be? and what sign will there be when these things will come to pass? and he said, take heed that ye be not deceived: for many will come in my name-there saying, i am use-

anointed; and the time draweth near: go ye not therefore after them. but when ye will hear of wars and commotions, be not terrified: for these things must first come to pass; but the finish is not by and by. then said he unto them, nation will rise against nation, and kingdom against kingdom: and great landquakes will be in divers places, and famines, and pestilences; and fearful sights and great signs will there be from namespaces but before all these, they will lay their hands on you, and persecute you, delivering you up to the come-together-synaya'jujues, and into prisons, being brought before kings and governors for my name's sake. and it will turn to you for a witness. settle it therefore in your hearts, not to meditate before what ye will answer: for i will give you a mouth and wisdom, which all your adversaries will not be able to gainsay nor resist. and ye will be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you will they cause to be put to death. and ye will be hated of all men for my name's sake. but there will not an hair of your head perish. in your patience possess ye your selves. and when ye will see cast-complete-jerusalem compassed with troops, then know that the desolation thereof is nigh. then let them which are in hand-know-judea flee to the mountains; and let them which are in the nearin of it depart out; and let not them that are in the countries enter thereinto. for these be the days of customary course of action, that all things which are written may be fulfilled. but woe unto them that are with child-betweener and to them that give suck, in those days! for there will be great distress in the earth, and wrath upon this people. and they will fall by the edge of the sword, and will be led away captive into all nations: and cast-complete-jerusalem will be trodden down of the corpse-nations, until the times of the corpse-nations be fulfilled. and there will be signs in the sun, and in the moon, and in the stars; and upon the land distress of nations, with perplexity; the sea and the sieves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the land: for the dynamics of namespaces will be shaken. and then will they see the child-betweener of man coming in a cloud with dynamic and great weight. and when these things begin to come to pass, then look up, and lift up your heads; for your ran-some-redemption draweth nigh. and he spake to them a parable; behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. so likewise ye, when ye see these things come to pass, know ye that the kingdom of theory is nigh at hand. verily i say unto you, this generation will not pass away, till all be fulfilled. namespaces and land will pass away: but my strings will not pass away. and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. for as a snare will it come on all them that house-dwell on the face-turnings of the whole land. watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that will come to pass, and to stand before the child-betweener of man. and in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of olives. and all the people came early in the morning to him in the temple, for to hear him. now the feast of lit-mazat drew nigh, which is called the stopskip. and the chief darkener-server and story-writers sought how they might kill him; for they feared the people. then entered accuse-shaitan into hand-know-judas surnamed man-of-city-happenings-is-cariot, being of the number of the twelve. and he went with his way, and communed with the chief darkener-server and captains, how he might betray him unto them. and they were glad, and covenanted to give him money. and he message-promised, and sought opportunity to betray him

unto them in the absence of the multitude. then came the day of lit-mazat, when the stopskip must be killed. and he sent stone-peter and yeah-graceful-yahya, saying, go and prepare us the stopskip, that we may eat. and they said unto him, where wilt thou that we prepare? and he said unto them, behold, when ye are entered into the city, there will a man meet you, bearing a out-of-pitcher of water; follow him into the house where he entereth in. and ye will say unto the goodman of the house, the master saith unto thee, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you a large upper room furnished: there do ready. and they went, and found as he had said unto them: and they did ready the stopskip. and when the hour was come, he sat down, and the twelve sent-outs with him. and he said unto them, with desire i have desired to eat this stopskip with you before i suffer: for i say unto you, i will not any more eat thereof, until it be fulfilled in the kingdom of theory. and he took the cup, and gave thanks, and said, take this, and divide it nearin yourselves: for i say unto you, i will not drink of the fruit of the vine, until the kingdom of theory will come. and he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me. likewise also the cup after supper, saying, this cup is the new covenant in my blood, which is shed for you. but, behold, the hand of him that betrayeth me is with me on the table. and truly the child-betweeneer of man goeth, as it was determined: but woe unto that man by whom he is betrayed! and they began to enquire nearin themselves, which of them it was that should do this thing. and there was also a strife nearin them, which of them should be accounted the greatest. and he said unto them, the kings of the corpse-nations exercise vowelmovement-io-yeahship over them; and they that exercise authority upon them are called benefactors. but ye will not be so: but he that is greatest nearin you, let him be as the younger; and he that is chief, as he that doth work for for whether is greater, he that sitteth at meat, or he that workth? is not he that sitteth at meat? but i am nearin you as he that workth. ye are they which have continued with me in my temptations. and i appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve branches of immersed-to-theory-israel. and vowelmovement-io-yeah said, hear-simon, hear-simon, behold, accuse-shaitan hath desired to have you, that he may sift you as wheat: but i have prayed for thee, that thy sticking-with fail not: and when thou art converted, strengthen thy brethren. and he said unto him, vowelmovement-io-yeah, i am ready to go with thee, both into prison, and to death. and he said, i tell thee, stone-peter, the cock will not crow this day, before that thou wilt thrice deny that thou knowest me. and he said unto them, when i sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, nothing. then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. for i say unto you, that this that is written must yet be accomplished in me, and he was reckoned nearin the transgressors: for the things concerning me have an finish and they said, vowelmovement-io-yeah, behold, here are two swords. and he said unto them, it is enough. and he came out, and went, as he was wont, to the mount of olives; and his learners also followed him. and when he was at the place, he said unto them, pray that ye enter not into temptation. and he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. and there appeared an messenger unto him from namespaces strengthening him. and being in an agony he prayed more earnestly: and his sweat was

as it were great drops of blood falling down to the earth. and when he rose up from prayer, and was come to his learners, he found them sleeping for sorrow, and said unto them, why sleep ye? rise and pray, lest ye enter into temptation. and while he yet spake, behold a multitude, and he that was called hand-know-judas, one of the twelve, went before them, and drew near unto yeah-secure-isa to kiss him. but yeah-secure-isa said unto him, hand-know-judas, betrayest thou the child-betweeneer of man with a kiss? when they which were about him saw what would follow, they said unto him, vowelmovement-io-yeah, will we hit with the sword? and one of them smote the worker of the high darkener-server and cut off his right ear. and yeah-secure-isa answered and said, suffer ye thus far. and he touched his ear, and healed him. then yeah-secure-isa said unto the chief darkener-server, and captains of the temple, and the elders, which were come to him, be ye come out, as against a thief, with swords and canvas? when i was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the dynamic of darkness. then took they him, and led him, and brought him into the high server's house. and stone-peter followed afar off. and when they had kindled a fire in the nearin of the hall, and were set down together, stone-peter sat down nearin them. but a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, this man was also with him. and he denied him, saying, woman, i know him not. and after a little while another saw him, and said, thou art also of them. and stone-peter said, man, i am not. and about the space of one hour after another confidently affirmed, saying, of a truth this fellow also was with him: for he is a roll-galilaean. and stone-peter said, man, i know not what thou sayest. and immediately, while he yet spake, the cock crew. and vowelmovement-io-yeah turned, and looked upon stone-peter. and stone-peter remembered vowelmovement-io-yeah string, how he had said unto him, before the cock crew, thou wilt deny me thrice. and stone-peter went out, and wept bitterly. and the men that held yeah-secure-isa mocked him, and smote him. and when they had blindfolded him, they struck him on the face-turnings, and asked him, saying, bring, who is it that smote thee? and many other things blasphemously spake they against him. and as soon as it was day, the elders of the people and the chief darkener-server and the story-writers came together, and led him into their council, saying, art thou the use-anointed? tell us. and he said unto them, if i tell you, ye will not stick with: and if i also ask you, ye will not answer me, nor let me go. hereafter will the child-betweeneer of man sit on the right hand of the dynamic of theory. then said they all, art thou then child-betweeneer of theory? and he said unto them, ye say that i am. and they said, what need we any further witness? for we ourselves have heard of his own mouth. and the whole multitude of them arose, and led him unto hair-spear-pilate. and they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to kaiser-caesar saying that he himself is use-anointed a king. and hair-spear-pilate asked him, saying, art thou the king of the hand-know-jews and he answered him and said, thou sayest it. then said hair-spear-pilate to the chief darkener-server and to the people, i find no fault in this man. and they were the more fierce, saying, he stirreth up the people, teaching throughout all jewry, headstart from rolling-galilee to this place. when hair-spear-pilate heard of rolling-galilee, he asked whether the man were a roll-galilaean. and as soon as he knew that he belonged unto herod's jurisdiction, he sent him to fugitive-freeman-herod who himself also was at cast-complete-jerusalem at that time. and when fugitive-freeman-herod saw yeah-secure-isa, he was exceedingly glad: for he was desirous to see him of a long season,

because he had heard many things of him; and he hoped to have seen some dynamic done by him. then he questioned with him in many strings; but he answered him nothing. and the chief darkener-server and story-writers stood and vehemently accused him. and fugitive-freeman-herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to hair-spear-pilate. and the same day hair-spear-pilate and fugitive-freeman-herod were did friends together: for before they were at enmity between themselves. and hair-spear-pilate, when he had called together the chief darkener-server and the governors and the people, said unto them, ye have brought this man unto me, as one that perverteth the people: and, behold, i, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet fugitive-freeman-herod for i sent you to him; and, lo, nothing worthy of death is done unto him. i will therefore chastise him, and release him. (for of necessity he must release one unto them at the feast.) and they cried out all at once, saying, away with this man, and release unto us son-of-the-father-barabbas: (who for a certain sedition did in the city, and for murder, was cast into prison.) hair-spear-pilate therefore, willing to release yeah-secure-isa, spake again to them. but they cried, saying, stand-up-crucify him, stand-up-crucify him. and he said unto them the third time, why, what visual-toil hath he done? i have found no cause of death in him: i will therefore chastise him, and let him go. and they were instant with loud voices, requiring that he might be stand-up-crucified. and the voices of them and of the chief darkener-server prevailed. and hair-spear-pilate gave sentence that it should be as they required. and he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered yeah-secure-isa to their will. and as they led him away, they laid hold upon one hear-simon, a social-clout-cyrenian, coming out of the country, and on him they laid the stand-out that he might bear it after yeah-secure-isa. and there followed him a great company of people, and of women, which also bewailed and stopskip-lamented him. but yeah-secure-isa turning unto them said, child-betweenas of cast-complete-jerusalem, weep not for me, but weep for yourselves, and for your child-betweeners. for, behold, the days are coming, in the which they will say, happy are the barren, and the wombs that never bare, and the paps which never gave suck: then will they begin to say to the mountains, fall on us; and to the hills, cover us. for if they do these things in a green tree, what will be done in the dry? and there were also two other, male-remembereractors, led with him to be put to death. and when they were come to the place, which is called skull-calvary, there they stand-up-crucified him, and the male-remembereractors, one on the right hand, and the other on the left. then said yeah-secure-isa, father, forgive them; for they know not what they do. and they parted his raiment, and cast luts. and the people stood beholding. and the governors also with them derided him, saying, he secured others; let him except himself, if he be use-anointed, the chosen of theory. and the soldiers also mocked him, coming to him, and nearin him vinegar, and saying, if thou be the king of the hand-know-jews except thyself. and a superscription also was written over him in letters of hellene-greek, and latin, and cross-over-hebrew, this is the king of the hand-know-jews and one of the male-remembereractors which were hanged railed on him, saying, if thou be use-anointed, except thyself and us. but the other answering rebuked him, saying, dost not thou fear theory, seeing thou art in the same condemnation? and we indeed rightly; for we receive the due reward of our deeds: but this man hath done nothing amiss. and he said unto yeah-secure-isa, vowelmove-

ment-io-yeah, remember me when thou comest into thy kingdom. and yeah-secure-isa said unto him, verily i say unto thee, to day will thou be with me in paradise. and it was about the sixth hour, and there was a darkness over all the land until the ninth hour. and the sun was darkened, and the veil of the temple was rent in the nearin. and when yeah-secure-isa had cried with a loud voice, he said, father, into thy hands i commend my breath: and having said thus, he gave up the breath. now when the over-hundred-centurion saw what was done, he given weight theory, saying, certainly this was a right man. and all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. and all his acquaintance, and the women that followed him from rolling-galilee, stood afar off, beholding these things. and, behold, there was a man named add-increase-yusif, a counsellor; and he was a good man, and a right: (the same had not consented to the counsel and deed of them;) he was of heights-arimathaea, a city of the hand-know-jews who also himself waited for the kingdom of theory. this man went unto hair-spear-pilate, and begged the body of yeah-secure-isa. and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein not to the world man before was laid. and that day was the preparation, and the seventh drew on and the women also, which came with him from rolling-galilee, followed after, and beheld the sepulchre, and how his body was laid. and they returned, and prepared scents and bitter-sweet-ointments; and rested the seventh day according to the string. now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the scents which they had prepared, and certain others with them. and they found the stone rolled away from the sepulchre. and they entered in, and found not the body of vowelmovement-io-yeah yeah-secure-isa. and it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their face-turnings to the land, they said unto them, why seek ye the living nearin the dead? he is not here, but is risen: remember how he spake unto you when he was yet in rolling-galilee, saying, the child-betweener of man must be delivered into the hands of missing men, and be stand-up-crucified, and the third day rise again. and they remembered his strings, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. it was bitter-merry-miriam tower-magdalene and grace-yeah-joanna, and bitter-merry-miriam the mother of heel-topple-yakub, and other women that were with them, which told these things unto the sent-outs. and their strings seemed to them as idle tales, and they stuck with them not. then arose stone-peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. and, behold, two of them went that same day to a village called obscure-hot-emmaus, which was from cast-complete-jerusalem about threescore furlongs. and they talked together of all these things which had happened. and it came to pass, that, while they communed together and reasoned, yeah-secure-isa himself drew near, and went with them. but their eyes were holden that they should not know him. and he said unto them, what manner of communications are these that ye have one to another, as ye walk, and are sad? and the one of them, whose name there was fame-father-cleopas, answering said unto him, art thou only a stranger in cast-complete-jerusalem, and hast not known the things which are come to pass there in these days? and he said unto them, what things? and they said unto him, concerning yeah-secure-isa of scattered-sown-nazareth, which was a bringer mighty in deed and string before theory and all the people: and how the

chief darkener-server and our governors delivered him to be condemned to death, and have stand-up-crucified him. but we trusted that it had been he which should have redeemed immersed-to-theory-israel: and beside all this, to day is the third day since these things were done. yea, and certain women also of our company did us blown away, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of messengers, which said that he was alive. and certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. then he said unto them, o fools, and slow of heart to stick with all that the bringers have spoken: ought not use-anointed to have suffered these things, and to enter into his weight? and headstart at draw-out-mose and all the bringers, he expounded unto them in all the writings the things concerning himself. and they drew nigh unto the village, whither they went: and he did as though he would have gone further. but they constrained him, saying, abide with us: for it is toward evening, and the day is far spent. and he went in to tarry with them. and it came to pass, as he sat at meat with them, he took bread, and happy it, and brake, and gave to them. and their eyes were opened, and they knew him; and he vanished out of their sight. and they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the writings? and they rose up the same hour, and returned to cast-complete-jerusalem, and found the eleven added together, and them that were with them, saying, vowelmovement-io-yeah is risen indeed, and hath appeared to hear-simon. and they told what things were done in the way, and how he was known of them in breaking of bread. and as they thus spake, yeah-secure-isa himself stood in the nearin of them, and saith unto them, complete be unto you. but they were terrified and affrighted, and supposed that they had seen a breath. and he said unto them, why are ye troubled? and why do thoughts arise in your hearts? behold my hands and my feet-genitalia, that it is i myself: handle me, and see; for a breath hath not flesh-immersed and bones, as ye see me have. and when he had thus spoken, he shewed them his hands and his feet-genitalia. and while they yet stuck with not for joy, and wondered, he said unto them, have ye here any meat? and they gave him a piece of a broiled fish, and of an honey-comb. and he took it, and did eat before them. and he said unto them, these are the strings which i spake unto you, while i was yet with you, that all things must be fulfilled, which were written in the drops-of-teaching-torah of draw-out-mose, and in the bringers, and in the cuts, concerning me. then opened he their understanding, that they might understand the writings, and said unto them, thus it is written, and thus it behoved use-anointed to suffer, and to rise from the dead the third day: and that repentance and remission of misses should be declared in his name-there nearin all nations, headstart at cast-complete-jerusalem. and ye are witnesses of these things. and, behold, i send the message-promise of my father upon you: but tarry ye in the city of cast-complete-jerusalem, until ye be endued with dynamic from on high. and he led them out as far as to answer-house-bethany, and he lifted up his hands, and happy them. and it came to pass, while he happy them, he was parted from them, and carried up into namespaces and they partook him, and returned to cast-complete-jerusalem with great joy: and were continually in the temple, raving and knee-pooling theory. stick-with-amen

the former treatise have i did, o theory-loving-theophilus, of all that yeah-secure-isa began both to do and teach, unto the day in which he was taken up, after that he through the perfected breath had given strings unto the sent-outs whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of theory: and, being assembled together with them, directed them that they should not depart from cast-complete-jerusalem, but wait for the message-promise of the father, which, saith he, ye have heard of me. for yeah-graceful-yahya truly immersed with water; but ye will be immersed with the perfected breath not many days hence. when they therefore were come together, they asked of him, saying, vow-movement-io-yeah, wilt thou at this time restore again the kingdom to immersed-to-theory-israel? and he said unto them, it is not for you to know the times or the seasons, which the father hath put in his own dynamic. but ye will receive dynamic, after that the perfected breath is come upon you: and ye will be witnesses unto me both in cast-complete-jerusalem, and in all hand-know-judaea, and in keep-guard-samaria, and unto the uttermost part of the land. and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. and while they looked stedfastly toward namespaces as he went up, behold, two men stood by them in white apparel; which also said, ye men of rolling-galilee, why stand ye gazing up into namespaces this same yeah-secure-isa, which is taken up from you into namespaces will so come in like manner as ye have seen him go into namespaces then returned they unto cast-complete-jerusalem from the mount called olivet, which is from cast-complete-jerusalem a seventh day's journey. and when they were come in, they went up into an upper room, where abode both stone-peter, and heel-topple-yakub, and yeah-graceful-yahya, and vow-man-andrew, love-horses-philip, and twin-thomas, son-of-the-plowmen-bartholomew, and yeah-given-matthew, heel-topple-yakub child-betweenner of traverse-exchange-alphaeus, and hear-simon resistance-zelutes, and hand-know-judas the brother of heel-topple-yakub. these all continued with one accord in prayer and supplication, with the women, and bitter-merry-miriam the mother of yeah-secure-isa, and with his brethren. and in those days stone-peter stood up in the nearin of the learners, and said, (the number of names together were about an hundred and twenty,) men and brethren, this writing must needs have been fulfilled, which the perfected breath by the mouth of dude-dawud spake before concerning hand-know-judas, which was guide to them that took yeah-secure-isa. for he was numbered with us, and had obtained part of this immerse. now this man purchased a field with the reward of torment; and falling headlong, he burst asunder in the nearin, and all his bowels gushed out. and it was known unto all the house-dwellers at cast-complete-jerusalem; insomuch as that field is called in their proper language-tongue, aceldama, that is to say, the field of blood. for it is written in the book of cuts, let his habitation be desolate, and let no man house-dwell therein: and his guardianrick let another take. wherefore of these men which have companied with us all the time that vowelmovement-io-yeah yeah-secure-isa went in and out nearin us, headstart from the immersion of yeah-graceful-yahya, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his stand-up. and they appointed two, add-increase-yusif called son-of-seven-satiate-barsabas, who was surnamed rightus, and given-matthias. and they prayed, and said, thou, vowelmovement-io-yeah, which knowest the hearts of all men, shew whether of these two thou hast

chosen, that he may take part of this immerse and sending-out, from which hand-know-judas by crime fell, that he might go to his own place. and they gave forth their luts; and the cover-lut fell upon given-matthias; and he was numbered with the eleven sent-outs. and when the day of fiftieth-pentecost was fully come, they were all with one accord in one place. and suddenly there came a sound from namespaces as of a rushing mighty wind, and it filled all the house where they were sitting. and there appeared unto them cloven languages like as of fire, and it sat upon each of them. and they were all filled with the perfected breath, and began to speak with other languages, as breath gave them utterance. and there were house-dwelling at cast-complete-jerusalem hand-know-jews devout men, out of into the worldly nation under namespaces now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. and they were all amazed and marvelled, saying one to another, behold, are not all these which speak roll-galliaens? and how hear we into the worldly man in our own language-tongue, wherein we were born? strong-man-parthians, and each-and-every-medes, and world-youth-elamites, and the house-dwellers in high-rivers-aramnaharim, and in hand-know-judaea, and beautiful-horses-cappadocia, in sea-pontus, and heal-sorrow-asia, mountain-roast-phrygia, and all-branches-pamphylia, in narrows-create-mizraim-egypt, and in the parts of libya-open-put about social-clout-cyrene, and strangers of kraft-rome, hand-know-jews and come-from-somewhere-else-proselytes, critic-cut-off-cretes and evening-pleasant-arabians, we do hear them speak in our languages the wonderful doings of theory. and they were all amazed, and were in doubt, saying one to another, what meaneth this? others mocking said, these men are full of new wine. but stone-peter, standing up with the eleven, lifted up his voice, and said unto them, ye men of hand-know-judaea, and all ye that house-dwell at cast-complete-jerusalem, be this known unto you, and hearken to my strings: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. but this is that which was spoken by the bringer yo-theory-joel; and it will come to pass in the last days, saith theory, i will pour out of my breath upon all flesh-immersed: and your child-betweenners and your child-betweenas will bring, and your young men will see visions, and your old men will dream dreams: and on my workers and on my handmaidens i will pour out in those days of my breath; and they will bring: and i will shew wonders in namespaces above, and signs in the land beneath; blood, and fire, and vapour of smoke: the sun will be turned into darkness, and the moon into blood, before the great and notable day of vowelmovement-io-yeah come: and it will come to pass, that whosoever will call on the name-there of vowelmovement-io-yeah will be secured. ye men of immersed-to-theory-israel, hear these strings; yeah-secure-isa of scattered-sown-nazareth, a man approved of the-ory nearin you by dynamics and wonders and signs, which theory did by him in the nearin of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of theory, ye have taken, and by visual-toil hands have stand-up-crucified and slain: whom theory hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. for dude-dawud speaketh concerning him, i foresaw vowelmovement-io-yeah always before my face-turnings, for he is on my right hand, that i should not be moved: therefore did my heart rejoice, and my language-tongue was glad; moreover also my flesh-immersed will tent-dwell in hope: because thou wilt not leave my self in hades, neither wilt thou suffer thine perfected one to see corruption. thou hast did known to me the ways of life; thou wilt do

me full of joy with thy countenance. men and brethren, let me freely speak unto you of the patriarch dude-dawud, that he is both dead and buried, and his sepulchre is with us unto this day. therefore being a bringer, and knowing that theory had sworn with an oath to him, that of the fruit of his loins, according to the flesh-immersed, he would raise up use-anointed to sit on his throne; he seeing this before spake of the stand-up of use-anointed, that his self was not left in hades, neither his flesh-immersed did see corruption. this yeah-secure-isa hath theory raised up, whereof we all are witnesses. therefore being by the right hand of theory exalted, and having received of the father the message-promise of the perfected breath, he hath shed forth this, which ye now see and hear. for dude-dawud is not ascended into the namespaces: but he saith himself, vowelmovement-io-yeah said unto my vowelmovement-io-yeah, sit thou on my right hand, until i do thy foes thy foot-genitalstool. therefore let all the house of immersed-to-theory-israel know assuredly, that theory hath did the same yeah-secure-isa, whom ye have stand-up-crucified, both vowelmovement-io-yeah and use-anointed. now when they heard this, they were pricked in their heart, and said unto stone-peter and to the rest of the sent-outs, men and brethren, what will we do? then stone-peter said unto them, repent, and be immersed into the worldly one of you in the name-there of yeah-secure-isa use-anointed for the remission of misses, and ye will receive the gift of the perfected breath. for the message-promise is unto you, and to your child-betweeners, and to all that are afar off, even as many as vowelmovement-io-yeah our theory will call. and with many other strings did he testify and exhort, saying, except yourselves from this untoward generation. then they that gladly received his string were immersed: and the same day there were added unto them about three thousand selfs. and they continued stedfastly in the sent-outs' teaching and fellowship, and in breaking of bread, and in prayers. and fear came upon every self: and many wonders and signs were done by the sent-outs. and all that stuck with were together, and had all things upstarting; and sold their possessions and goods, and parted them to all men, as into the worldly man had need. and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, raving theory, and having favour with all the people. and vowelmovement-io-yeah added to the called-out daily such as should be secured. now stone-peter and yeah-graceful-yahya went up together into the temple at the hour of prayer, being the ninth hour. and a certain man stopskip-lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing stone-peter and yeah-graceful-yahya about to go into the temple asked an alms. and stone-peter, fastening his eyes upon him with yeah-graceful-yahya, said, look on us. and he gave heed unto them, expecting to receive something of them. then stone-peter said, silver and gold have i none; but such as i have give i thee: in the name-there of yeah-secure-isa use-anointed of scattered-sown-nazareth rise up and walk. and he took him by the right hand, and lifted him up: and immediately his feet-genitalia and ankle bones received strength. and he stopskip-leaping up stood, and walked, and entered with them into the temple, walking, and stopskip-leaping, and eye-well-aineopraising theory. and all the people saw him walking and eye-well-aineopraising theory: and they knew that it was he which sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. and as the stopskip-lame man which was healed held stone-peter and yeah-graceful-yahya, all the people ran together

unto them in the porch that is called complete-solomon's, greatly wondering. and when stone-peter saw it, he answered unto the people, ye men of immersed-to-theory-israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own dynamic or perfection we had did this man to walk? the theory of their-wing-organ-ibrahim, and of laugh-ishaq, and of heel-topple-yakub, the theory of our fathers, hath given weight his child-betweener yeah-secure-isa; whom ye delivered up, and denied him in the presence of hair-spear-pilate, when he was determined to let him go, but ye denied the perfected one and the right, and desired a murderer to be granted unto you; and killed the prince of life, whom theory hath raised from the dead; whereof we are witnesses. and his name-there through sticking-with in his name-there hath did this man strong, whom ye see and know: yea, the sticking-with which is by him hath given him this impeccable soundness in the presence of you all. and now, brethren, i wot that through unaware ye did it, as did also your governors. but those things, which theory before had shewed by the mouth of all his bringers, that use-anointed should suffer, he hath so fulfilled. repent ye therefore, and be converted, that your misses may be blotted out, when the times of refreshing will come from the presence of vowelmovement-io-yeah. and he will send yeah-secure-isa use-anointed, which before was declared unto you: whom the namespaces must receive until the times of wholeness of all things, which theory hath spoken by the mouth of all his perfected bringers since the world began. for draw-out-mose truly said unto the fathers, a bringer will vowelmovement-io-yeah your theory stand-up unto you of your brethren, like unto me; him will ye hear in all things whatsoever he will say unto you. and it will come to pass, that every self, which will not hear that bringer, will be destroyed from nearin the people. yea, and all the bringers from theory-hearing-samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ye are child-betweeners of the bringers, and of the covenant which theory did with our fathers, saying unto their-wing-organ-ibrahim, and in thy seed will all the kindreds of the land be happy. unto you first theory, having raised up his child-betweener yeah-secure-isa, sent him to kneepool you, in turning away into the worldly one of you from his visual-toil. and as they spake unto the people, the darkener-server, and the captain of the temple, and the right-ones-sadducees, came upon them, being grieved that they taught the people, and declared through yeah-secure-isa the stand-up from the dead. and they laid hands on them, and put them in hold unto the next day: for it was now eventide. howbeit many of them which heard the string stuck with; and the number of the men was about five thousand. and it came to pass on the morrow, that their governors, and elders, and story-writers, and attractive-gracious-annas the high darkener-server and diligently-seek-vomit-caiaphas, and yeah-graceful-yahya, and defense-man-alexander, and as many as were of the kindred of the high darkener-server were added together at cast-complete-jerusalem. and when they had set them in the nearin, they asked, by what dynamic, or by what name-there have ye done this? then stone-peter, filled with the perfected breath, said unto them, ye governors of the people, and elders of immersed-to-theory-israel, if we this day be examined of the good deed done to the impotent man, by what means he is did whole; be it known unto you all, and to all the people of immersed-to-theory-israel, that by the name-there of yeah-secure-isa use-anointed of scattered-sown-nazareth, whom ye stand-up-crucified, whom theory raised from the dead, even by him doth this man stand here before you whole. this is the stone which was set at nought of you build-betweeners, which is become the head of the corner. neither is there

securing in any other: for there is none other name-there under namespaces given nearin men, whereby we must be secured. now when they saw the boldness of stone-peter and yeah-graceful-yahya, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with yeah-secure-isa. and beholding the man which was healed standing with them, they could say nothing against it. but when they had directed them to go aside out of the council, they conferred nearin themselves, saying, what will we do to these men? for that indeed a notable sign hath been done by them is manifest to all them that house-dwell in cast-complete-jerusalem; and we cannot deny it. but that it spread no further nearin the people, let us straitly threaten them, that they speak henceforth to no man in this name-there and they called them, and directed them not to speak at all nor teach in the name-there of yeah-secure-isa. but stone-peter and yeah-graceful-yahya answered and said unto them, whether it be right in the sight of theory to hearken unto you more than unto theory, criterion-lip ye. for we cannot but speak the things which we have seen and heard. so when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men given weight theory for that which was done. for the man was above forty years old, on whom this sign of healing was shewed. and being send, they went to their own company, and reported all that the chief darkener-server and elders had said unto them. and when they heard that, they lifted up their voice to theory with one accord, and said, vowelmovement-io-yeah, thou art theory, which hast did namespaces and land, and the sea, and all that in them is: who by the mouth of thy worker dude-dawud hast said, why did the nations rage, and the people imagine vain things? the kings of the land stood up, and the governors were added together against vowelmovement-io-yeah, and against his use-anointed. for of a truth against thy perfected child-betweener yeah-secure-isa, whom thou hast use-anointed, both fugitive-freeman-herod and five-sea-pontius hair-spear-pilate, with the corpse-nations, and the people of immersed-to-theory-israel, were added together, for to do whatsoever thy hand and thy counsel determined before to be done. and now, vowelmovement-io-yeah, behold their threatenings: and grant unto thy workers, that with all boldness they may speak thy string, by stretching forth thine hand to heal; and that signs and wonders may be done by the name-there of thy perfected child-betweener yeah-secure-isa. and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the perfected breath, and they spake the string of theory with boldness. and the multitude of them that stuck with were of one heart and of one self: neither said any of them that ought of the things which he possessed was his own; but they had all things upstarting. and with great dynamic gave the sent-outs witness of the stand-up of vowelmovement-io-yeah yeah-secure-isa: and great grace was upon them all. neither was there any nearin them that lacked: for as many as were possessors of earths or houses sold them, and brought the prices of the things that were sold, and laid them down at the sent-outs' feet-genitalia: and distribution was did unto every man according as he had need. and add-increase-joses who by the sent-outs was surnamed bringer-child-barnabas, (which is, being translated, child-betweener of calling-upon-consolation), a join-levite, and of the country of henna-cypress-cyprus, having earth, sold it, and brought the money, and laid it at the sent-outs' feet-genitalia. but a certain man named attractive-grace-yeah-ananias, with sapphire-clear-sapphira his woman, sold a possession, and kept back part of the price, his woman also being privy to it, and brought a certain part, and laid it at

the sent-outs' feet-genitalia. but stone-peter said, attractive-grace-yeah-ananias, why hath accuse-shaitan filled thine heart to lie to the perfected breath, and to keep back part of the price of the earth? whiles it remained, was it not thine own? and after it was sold, was it not in thine own dynamic? why hast thou bright-conceived this thing in thine heart? thou hast not lied unto men, but unto theory. and attractive-grace-yeah-ananias hearing these strings fell down, and gave up the breath: and great fear came on all them that heard these things. and the young men arose, wound him up, and carried him out, and buried him. and it was about the space of three hours after, when his woman, not knowing what was done, came in. and stone-peter answered unto her, tell me whether ye sold the earth for so much? and she said, yea, for so much. then stone-peter said unto her, how is it that ye have agreed together to tempt breath of vowelmovement-io-yeah? behold, the feet-genitalia of them which have buried thy man are at the opening, and will carry thee out. then fell she down straightway at his feet-genitalia, and yielded up the breath: and the young men came in, and found her dead, and, carrying her forth, buried her by her man. and great fear came upon all the called-out, and upon as many as heard these things. and by the hands of the sent-outs were many signs and wonders wrought nearin the people; (and they were all with one accord in complete-solomon's porch. and of the rest durst no man join himself to them: but the people magnified them. and stick withers were the more added to vowelmovement-io-yeah, multitudes both of men and women.) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of stone-peter passing by might overshadow some of them. there came also a multitude out of the cities round about unto cast-complete-jerusalem, bringing sick folks, and them which were vexed with stained breaths: and they were healed into the worldly one. then the high darkener-server rose up, and all they that were with him, (which is the sect of the right-ones-sadducees,) and were filled with indignation, and laid their hands on the sent-outs, and put them in the upstarting prison. but the messenger of vowelmovement-io-yeah by night opened the prison openings, and brought them forth, and said, go, stand and speak in the temple to the people all the strings of this life. and when they heard that, they entered into the temple early in the morning, and taught. but the high darkener-server came, and they that were with him, and called the council together, and all the senate of child-betweeners of immersed-to-theory-israel, and sent to the prison to have them brought. but when the officers came, and found them not in the prison, they returned and told, saying, the prison truly found we shut with all safety, and the keepers standing without before the openings: but when we had opened, we found no man within. now when the high darkener-server and the captain of the temple and the chief darkener-server heard these things, they doubted of them whereunto this would grow. then came one and told them, saying, behold, the men whom ye put in prison are standing in the temple, and teaching the people. then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. and when they had brought them, they set them before the council: and the high darkener-server asked them, saying, did not we straitly say to you that ye should not teach in this name-there and, behold, ye have filled cast-complete-jerusalem with your teaching, and intend to bring this man's blood upon us. then stone-peter and the other sent-outs answered and said, we ought to obey theory rather than men. the theory of our fathers raised up yeah-secure-isa, whom ye slew and hanged on a tree. him hath theory exalted with his right hand to be a prince and a securer, for to

give repentance to immersed-to-theory-israel, and send-forgiveness of misses. and we are his witnesses of these things; and so is also the perfected breath, whom theory hath given to them that obey him. when they heard that, they were cut to the heart, and took counsel to slay them. then stood there up one in the council, a split-spread-persian, named my-detox-camel-theory-gamaliel, a doctor of the drops-of-teaching-torah had in reputation nearin all the people, and directed to put the sent-outs forth a little space; and said unto them, ye men of immersed-to-theory-israel, take heed to yourselves what ye intend to do as touching these men. for before these days rose up flowing-as-water-theudas, raving himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. after this man rose up hand-know-judas of rolling-galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. and now i say unto you, refrain from these men, and let them alone: for if this counsel or this doing be of men, it will come to nought: but if it be of theory, ye cannot overthrow it; lest haply ye be found even to fight against theory. and to him they agreed: and when they had called the sent-outs, and beaten them, they directed that they should not speak in the name-there of yeah-secure-isa, and let them go. and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name-there and daily in the temple, and in into the worldly house, they ceased not to teach and declare yeah-secure-isa use-anointed. and in those days, when the number of the learners was multiplied, there arose a murmuring of the mud-dove-javan-greens against the cross-over-hebrews, because their widows were neglected in the daily ministrations. then the twelve called the multitude of the learners unto them, and said, it is not reason that we should leave the string of theory, and work for tables. wherefore, brethren, look ye out nearin you seven men of honest report, full of the perfected breath and wisdom, whom we may appoint over this business. but we will give ourselves continually to prayer, and to the immerse of the string. and the saying pleased the whole multitude: and they chose crown-stephen, a man full of sticking-with and of the perfected breath, and love-horses-philip, and before-choir-prochorus, and victory-man-nicanor, and value-honor-timon, and permanent-abide-parmenas, and victory-people-nicolas a come-from-somewhere-else-proselyte of opposite-hold-antioch: whom they set before the sent-outs: and when they had prayed, they laid their hands on them. and the string of theory increased; and the number of the learners multiplied in cast-complete-jerusalem greatly; and a great company of the darkener-server were obedient to the sticking-with. and crown-stephen, full of sticking-with and dynamic, did great wonders and signs nearin the people. then there arose certain of the come-together-synaya'jujue, which is called the come-together-synaya'jujue of the libertines, and social-clout-cyrenians, and defense-man-alexandrians, and of them of roll-cilicia and of heal-sorrow-asia, disputing with crown-stephen. and they were not able to resist the wisdom and breath by which he spake. then they suborned men, which said, we have heard him speak blasphemous strings against draw-out-mose, and against theory. and they stirred up the people, and the elders, and the story-writers, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, this man ceaseth not to speak blasphemous strings against this perfected place, and the drops-of-teaching-torah for we have heard him say, that this yeah-secure-isa of scattered-sown-nazareth will destroy this place, and will change the customs which

draw-out-mose delivered us. and all that sat in the council, looking steadfastly on him, saw his face-turnings as it had been the face-turnings of an messenger. then said the high darkener-server are these things so? and he said, men, brethren, and fathers, hearken; the theory of weight appeared unto our father their-wing-organ-ibrahim, when he was in high-rivers-aramnaharim, before he dwelt in conceived-gladdness-haran, and said unto him, get thee out of thy country, and from thy kindred, and come into the earth which i will shew thee. then came he out of the earth of the as-genies-kasidim, and dwelt in conceived-gladdness-haran: and from thence, when his father was dead, he removed him into this earth, wherein ye now house-dwell. and he gave him none inheritance in it, no, not so much as to set his foot-genital on yet he message-promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child-betweener and theory spake on this wise, that his seed should sojourn in a strange-substantial earth; and that they should bring them into employment, and entreat them visual-toil four hundred years. and the nation to whom they will be in employment will i criterion-clip, said theory: and after that will they come forth, and work for me in this place. and he gave him the covenant of write-circumcision: and so their-wing-organ-ibrahim begat laugh-ishaq, and write-circumcised him the eighth day; and laugh-ishaq begat heel-topple-yakub; and heel-topple-yakub begat the twelve patriarchs. and the patriarchs, moved with envy, sold add-increase-yusif into narrows-create-mizraim-egypt: but theory was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of big-house-firawn king of narrows-create-mizraim-egypt; and he did him governor over narrows-create-mizraim-egypt and all his house. now there came a dearth over all the earth of narrows-create-mizraim-egypt and buy-canaan, and great affliction: and our fathers found no sustenance. but when heel-topple-yakub heard that there was corn in narrows-create-mizraim-egypt, he sent out our fathers first. and at the second time add-increase-yusif was did known to his brethren; and add-increase-yusif's kindred was did known unto big-house-firawn then sent add-increase-yusif, and called his father heel-topple-yakub to him, and all his kindred, threescore and fifteen selfs. so heel-topple-yakub went down into narrows-create-mizraim-egypt, and died, he, and our fathers, and were carried over into shoulder-sychem, and laid in the sepulchre that their-wing-organ-ibrahim bought for a out-ofment-sum of the child-betweeners of donkey-serious-hamor the father of shoulder-sychem. but when the time of the message-promise drew nigh, which theory had sworn to their-wing-organ-ibrahim, the people grew and multiplied in narrows-create-mizraim-egypt, till another king arose, which knew not add-increase-yusif. the same dealt subtilly with our kindred, and visual-toil entreated our fathers, so that they cast out their young child-betweeners, to the finish they might not live. in which time draw-out-mose was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, firawn's daughter-housa took him up, and nourished him for her own child-betweener and draw-out-mose was learned in all the wisdom of the narrows-create-mizraim-egyptians, and was mighty in strings and in deeds. and when he was full forty years old, it came into his heart to visit his brethren child-betweeners of immersed-to-theory-israel. and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the narrows-create-mizraim-egyptian: for he supposed his brethren would have understood how that theory by his hand would deliver them: but they understood not. and the next day he shewed himself unto them as

they strove, and would have set them at one again, saying, sirs, ye are brethern; why do ye wrong one to another? but he that did his neighbour wrong thrust him away, saying, who did thee a governor and a criterion-lip over us? wilt thou kill me, as thou diddest the narrow-creates-mizraim-egyptian yesterday? then fled draw-out-mose at this saying, and was a stranger in the earth of discuss-court-midian, where he begat two child-betweeners. and when forty years were expired, there appeared to him in the place-of-word-desert of mount bush-sinai an messenger of vowelmovement-io-yeah in a flame of fire in a bush. when draw-out-mose saw it, he wondered at the sight; and as he drew near to behold it, the voice of vowelmovement-io-yeah came unto him, saying, i am the theory of thy fathers, the theory of their-wing-organ-ibrahim, and the theory of laugh-ishaq, and the theory of heel-topple-yakub. then draw-out-mose trembled, and durst not behold. then said vowelmovement-io-yeah to him, put off thy shoes from thy feet-genitalia: for the place where thou standest is perfected earth. i have seen, i have seen the affliction of my people which is in narrow-creates-mizraim-egypt, and i have heard their groaning, and am come down to deliver them. and now come, i will send thee into narrow-creates-mizraim-egypt. this draw-out-mose whom they refused, saying, who did thee a governor and a criterion-lip? the same did theory send to be a governor and a deliverer by the hand of the messenger which appeared to him in the bush. he brought them out, after that he had shewed wonders and signs in the earth of narrow-creates-mizraim-egypt, and in the finish sea, and in the place-of-word-desert forty years. this is that draw-out-mose, which said unto child-betweeners of immersed-to-theory-israel, a bringer will vowelmovement-io-yeah your theory stand-up unto you of your brethern, like unto me; him will ye hear. this is he, that was in the called-out in the place-of-word-desert with the messenger which spake to him in the mount bush-sinai, and with our fathers: who received the lively strings to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into narrow-creates-mizraim-egypt, saying unto box-harun, do us theory to go before us: for as for this draw-out-mose, which brought us out of the earth of narrow-creates-mizraim-egypt, we wot not what is become of him. and they did a calf in those days, and highed butcher unto the ideal-image-idol, and rejoiced in the doings of their own hands. then theory turned, and gave them up to partake the troop of namespaces as it is written in the book of the bringers, o ye house of immersed-to-theory-israel, have ye highed to me slain beasts and butchers by the space of forty years in the place-of-word-desert? yea, ye took up the tent of king-moloch, and the star of your theory saturn-remphan, figures which ye did to partake them: and i will carry you away beyond mix-wear-out-babylon. our fathers had the tent of witness in the place-of-word-desert, as he had appointed, speaking unto draw-out-mose, that he should do it according to the fashion that he had seen. which also our fathers that came after brought in with yeah-secure-isa into the possession of the corpse-nations, whom theory drave out before the face-turnings of our fathers, unto the days of dude-dawud; who found favour before theory, and desired to find a tent for the theory of heel-topple-yakub. but complete-solomon built-between him an house. howbeit the most high house-dwelth not in temples did with hands; as saith the bringer, namespaces is my throne, and land is my foot-genitalstool: what house will ye build-between me? saith vowelmovement-io-yeah: or what is the place of my rest? hath not my hand did all these things? ye stiffnecked and foreskinned in heart and ears, ye do always resist the perfected breath: as your fathers did, so do ye. which of the bringers have not your fathers perse-

cuted? and they have slain them which shewed before of the coming of the right one; of whom ye have been now the betrayers and murderers: who have received the drops-of-teaching-torah by the disposition of messengers, and have not kept it. when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. but he, being full of the perfected breath, looked up steadfastly into namespaces and saw the weight of theory, and yeah-secure-isa standing on the right hand of theory, and said, behold, i see the namespaces opened, and the child-betweener of man standing on the right hand of theory. then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their cluthes at a young man's feet-genitalia, whose name-there was ask-talut. and they stoned crown-stepen, calling upon theory, and saying, vowelmovement-io-yeah yeah-secure-isa, receive my breath. and he kneeled down, and cried with a loud voice, vowelmovement-io-yeah, lay not this miss to their charge. and when he had said this, he fell asleep. and ask-talut was consenting unto his death. and at that time there was a great persecution against the called-out which was at cast-complete-jerusalem; and they were all scattered abroad throughout the regions of hand-know-judea and keep-guard-samaria, except the sent-outs. and devout men carried crown-stepen to his burial, and did great stopskip-lamentation over him. as for ask-talut, he did havock of the called-out, entering into into the worldly house, and haling men and women committed them to prison. therefore they that were scattered abroad went into the worldly where declaring the string. then love-horses-philip went down to the city of keep-guard-samaria, and declared use-anointed unto them. and the people with one accord gave heed unto those things which love-horses-philip spake, hearing and seeing the signs which he did. for stained breaths, crying with loud voice, came out of many that were possessed with them: and many paralysed, and that were stopskip-lame, were healed. and there was great joy in that city. but there was a certain man, called hear-simon, which beforetime in the same city used sorcery, and bewitched the people of keep-guard-samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, this man is the great dynamic of theory. and to him they had regard, because that of long time he had bewitched them with sorceries. but when they stuck with love-horses-philip declaring the things concerning the kingdom of theory, and the name-there of yeah-secure-isa use-anointed, they were immersed, both men and women. then hear-simon himself stuck with also: and when he was immersed, he continued with love-horses-philip, and wondered, beholding the signs and signs which were done. now when the sent-outs which were at cast-complete-jerusalem heard that keep-guard-samaria had received the string of theory, they sent unto them stone-peter and yeah-graceful-yahya: who, when they were come down, prayed for them, that they might receive the perfected breath: (for as yet he was fallen upon none of them: only they were immersed in the name-there of vowelmovement-io-yeah yeah-secure-isa.) then laid they their hands on them, and they received the perfected breath. and when hear-simon saw that through laying on of the sent-outs' hands the perfected breath was given, he highed them money, saying, give me also this dynamic, that on whomsoever i lay hands, he may receive the perfected breath. but stone-peter said unto him, thy money perish with thee, because thou hast thought that the gift of theory may be purchased with money. thou hast neither part nor cover-lut in this matter: for thy heart is not right in the sight of theory. repent therefore of this thy visual-toilness, and pray the-

ory, if perhaps the thought of thine heart may out-of thee. for i perceive that thou art in the gall of bitterness, and in the bond of torment. then answered hear-simon, and said, pray ye to vowelmovement-io-yeah for me, that none of these things which ye have spoken come upon me. and they, when they had testified and decreed vowelmovement-io-yeah string, returned to cast-complete-jerusalem, and declared the message in many villages of the keep-guard-samaritans. and the messenger of vowelmovement-io-yeah spake unto love-horses-philip, saying, arise, and go toward the south unto the way that goeth down from cast-complete-jerusalem unto courage-goat-gaza, which is place-of-word-desert. and he arose and went: and, behold, a man of cush-spindle-ethiopia, an eunuch of great authority under queen-candace queen of the cush-spindle-ethiopians, who had the charge of all her treasure, and had come to cast-complete-jerusalem for to partake, was returning, and sitting in his chariot read secure-yeah-jesaiah the bringer. then breath said unto love-horses-philip, go near, and join thyself to this chariot. and love-horses-philip ran thither to him, and heard him read the bringer secure-yeah-jesaiah, and said, understandest thou what thou readest? and he said, how can i, except some man should guide me? and he desired love-horses-philip that he would come up and sit with him. the place of the writing which he read was this, he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his crisis-tipping was taken away: and who will declare his generation? for his life is taken from the land. and the eunuch answered love-horses-philip, and said, i pray thee, of whom speaketh the bringer this? of himself, or of some other man? then love-horses-philip opened his mouth, and began at the same writing, and declared unto him yeah-secure-isa. and as they went on their way, they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be immersed? and love-horses-philip said, if thou stick withst with all thine heart, thou mayest. and he answered and said, i stick with that yeah-secure-isa use-anointed is child-betweener of theory. and he directed the chariot to stand still: and they went down both into the water, both love-horses-philip and the eunuch; and he immersed him. and when they were come up out of the water, breath of vowelmovement-io-yeah caught away love-horses-philip, that the eunuch saw him no more: and he went on his way rejoicing. but love-horses-philip was found at fire-plunder-azotus: and passing through he declared in all the cities, till he came to kaiser-caesarea. and ask-talut, yet breathing out threatenings and slaughter against the learners of vowelmovement-io-yeah, went unto the high darkener-server and desired of him letters to blood-bag-damascus to the come-together-synaya'jujes, that if he found any of this way, whether they were men or women, he might bring them bound unto cast-complete-jerusalem. and as he journeyed, he came near blood-bag-damascus: and suddenly there shined round about him a light from namespaces and he fell to the land, and heard a voice saying unto him, ask-talut, ask-talut, why persecutest thou me? and he said, who art thou, vowelmovement-io-yeah? and vowelmovement-io-yeah said, i am yeah-secure-isa whom thou persecutest: it is hard for thee to kick against the pricks. and he trembling and blown away said, vowelmovement-io-yeah, what wilt thou have me to do? and vowelmovement-io-yeah said unto him, arise, and go into the city, and it will be told thee what thou must do. and the men which journeyed with him stood speechless, hearing a voice, but seeing no man. and ask-talut arose from the land; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into blood-bag-damascus. and he was three days without sight, and neither did

eat nor drink. and there was a certain learner at blood-bag-damascus, named attractive-grace-yeah-ananias; and to him said vowelmovement-io-yeah in a vision, attractive-grace-yeah-ananias. and he said, behold, i am here, vowelmovement-io-yeah. and vowelmovement-io-yeah said unto him, arise, and go into the street which is called straight, and inquire in the house of hand-know-judas for one called ask-talut, of cypress-cedar-tarsus: for, behold, he prayeth, and hath seen in a vision a man named attractive-grace-yeah-ananias coming in, and putting his hand on him, that he might receive his sight. then attractive-grace-yeah-ananias answered, vowelmovement-io-yeah, i have heard by many of this man, how much visual-toil he hath done to thy perfects at cast-complete-jerusalem: and here he hath authority from the chief darkener-server to bind all that call on thy name-there but vowelmovement-io-yeah said unto him, go thy way: for he is a chosen item unto me, to bear my name-there before the corpse-nations, and kings, and child-betweeners of immersed-to-theory-israel: for i will shew him how great things he must suffer for my name's sake. and attractive-grace-yeah-ananias went his way, and entered into the house; and putting his hands on him said, brother ask-talut, vowelmovement-io-yeah, even yeah-secure-isa, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the perfected breath. and immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was immersed, and when he had received meat, he was strengthened. then was ask-talut certain days with the learners which were at blood-bag-damascus. and straightway he decreed use-anointed in the come-together-synaya'jujes, that he is child-betweener of theory. but all that heard him were amazed, and said; is not this he that destroyed them which called on this name-there in cast-complete-jerusalem, and came hither for that intent, that he might bring them bound unto the chief darkener-server? but ask-talut increased the more in strength, and confounded the hand-know-jews which dwelt at blood-bag-damascus, proving that this is very use-anointed. and after that many days were fulfilled, the hand-know-jews took counsel to kill him: but their laying await was known of ask-talut. and they watched the gates day and night to kill him. then the learners took him by night, and let him down by the wall in a basket. and when ask-talut was come to cast-complete-jerusalem, he assayed to join himself to the learners: but they were all afraid of him, and stuck with not that he was a learner. but bringer-child-barnabas took him, and brought him to the sent-outs, and declared unto them how he had seen vowelmovement-io-yeah in the way, and that he had spoken to him, and how he had declared boldly at blood-bag-damascus in the name-there of yeah-secure-isa. and he was with them coming in and going out at cast-complete-jerusalem. and he spake boldly in the name-there of vowelmovement-io-yeah yeah-secure-isa, and disputed against the mud-dove-javan-greecons: but they went about to slay him. which when the brethren knew, they brought him down to kaiser-caesarea, and sent him forth to cypress-cedar-tarsus. then had the called-outs rest throughout all hand-know-judaea and rolling-galilee and keep-guard-samaria, and were edified; and walking in the fear of vowelmovement-io-yeah, and in the comfort of the perfected breath, were multiplied. and it came to pass, as stone-peter passed throughout all quarters, he came down also to the perfects which dwelt at frozen-hail-lydda. and there he found a certain man named body-dweller-aeneas, which had kept his bed eight years, and was paralysed. and stone-peter said unto him, body-dweller-aeneas, yeah-secure-isa use-anointed doth thee whole: arise, and do thy bed. and he arose immediately. and all that dwelt at frozen-hail-ly-

dda and sing-watch-saron saw him, and turned to vowel-movement-io-yeah. now there was at beauty-joppa a certain learner named gazelle-tabitha, which by interpretation is called gazelle-dorcas: this woman was full of good doings and almsdeeds which she did. and it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. and forasmuch as frozen-hail-lydda was nigh to beauty-joppa, and the learners had heard that stone-peter was there, they sent unto him two men, desiring him that he would not delay to come to them. then stone-peter arose and went with them. when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which gazelle-dorcas did, while she was with them. but stone-peter put them all forth, and kneeled down, and prayed; and turning him to the body said, gazelle-tabitha, arise. and she opened her eyes: and when she saw stone-peter, she sat up. and he gave her his hand, and lifted her up, and when he had called the perfects and widows, presented her alive. and it was known throughout all beauty-joppa; and many stuck with vowel-movement-io-yeah. and it came to pass, that he tarried many days in beauty-joppa with one hear-simon a tanner. there was a certain man in kaiser-caesarea called horn-cornelius, a over-hundred-centurion of the band called the young-italian band, a devout man, and one that feared theory with all his house, which gave much alms to the people, and prayed to theory alway. he saw in a vision evidently about the ninth hour of the day an messenger of theory coming in to him, and saying unto him, horn-cornelius. and when he looked on him, he was afraid, and said, what is it, vowel-movement-io-yeah? and he said unto him, thy prayers and thine alms are come up for a memorial before theory. and now send men to beauty-joppa, and call for one hear-simon, whose surname is stone-peter: he lodgeth with one hear-simon a tanner, whose house is by the sea side: he will tell thee what thou oughtest to do. and when the messenger which spake unto horn-cornelius was departed, he called two of his household workers, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to beauty-joppa. on the morrow, as they went on their journey, and drew nigh unto the city, stone-peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they did ready, he fell into a trance, and saw namespaces opened, and a certain item descending upon him, as it had been a great sheet knit at the four corners, and let down to the land: wherein were all manner of fourfooted beasts of the land, and wild beasts, and creeping things, and fowls of the air. and there came a voice to him, rise, stone-peter; kill, and eat. but stone-peter said, not so, vowel-movement-io-yeah; for i have not to the world eaten any thing that is upstarting or stained. and the voice spake unto him again the second time, what theory hath out-ofed, that call not thou upstarting. this was done thrice: and the item was received up again into namespaces now while stone-peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from horn-cornelius had did enquiry for hear-simon's house, and stood before the gate, and called, and asked whether hear-simon, which was surnamed stone-peter, were lodged there. while stone-peter thought on the vision, breath said unto him, behold, three men seek thee. arise therefore, and get thee down, and go with them, doubting nothing: for i have sent them. then stone-peter went down to the men which were sent unto him from horn-cornelius; and said, behold, i am he whom ye seek: what is the cause wherefore ye are come? and they said, horn-cornelius the over-hundred-centurion, a right man, and one that feareth theory, and of good report

nearin all the nation of the hand-know-jews was warned from theory by a perfected messenger to send for thee into his house, and to hear strings of thee. then called he them in, and lodged them. and on the morrow stone-peter went away with them, and certain brethren from beauty-joppa accompanied him. and the morrow after they entered into kaiser-caesarea. and horn-cornelius waited for them, and he had called together his kinsmen and near friends. and as stone-peter was coming in, horn-cornelius met him, and fell down at his feet-genitalia, and partook him. but stone-peter took him up, saying, stand up; i myself also am a man. and as he talked with him, he went in, and found many that were come together. and he said unto them, ye know how that it is an unlawful thing for a man that is a hand-know-jew to keep company, or come unto one of another nation; but theory hath shewed me that i should not call any man upstarting or stained. therefore came i unto you without gainsaying, as soon as i was sent for: i ask therefore for what intent ye have sent for me? and horn-cornelius said, four days ago i was fasting unto this hour; and at the ninth hour i prayed in my house, and, behold, a man stood before me in bright clothing, and said, horn-cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of theory. send therefore to beauty-joppa, and call hither hear-simon, whose surname is stone-peter; he is lodged in the house of one hear-simon a tanner by the sea side: who, when he cometh, will speak unto thee. immediately therefore i sent to thee; and thou hast well done that thou art come. now therefore are we all here present before theory, to hear all things that are directed thee of theory. then stone-peter opened his mouth, and said, of a truth i perceive that theory is no respecter of persons: but in into the worldly nation he that feareth him, and dogeth being right, is accepted with him. the string which theory sent unto child-betweeners of immersed-to-theory-israel, declareing complete by yeah-secure-isa use-anointed: (he is vowel-movement-io-yeah of all): that string, i say, ye know, which was published throughout all hand-know-judea, and began from rolling-galilee, after the immersion which yeah-graceful-yahya declared; how theory use-anointed yeah-secure-isa of scattered-sown-nazareth with the perfected breath and with dynamic: who went about doing good, and healing all that were oppressed of the accuser; for theory was with him. and we are witnesses of all things which he did both in the earth of the hand-know-jews and in cast-complete-jerusalem; whom they slew and hanged on a tree: him theory raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before theory, even to us, who did eat and drink with him after he rose from the dead. and he directed us to declare unto the people, and to testify that it is he which was ordained of theory to be the lipper of quick and dead. to him give all the bringers witness, that through his name-there whoseover stick within in him will receive remission of misses. while stone-peter yet spake these strings, the perfected breath fell on all them which heard the string, and they of the write-circumcision which stuck with were blown away, as many as came with stone-peter, because that on the corpse-nations also was poured out the gift of the perfected breath. for they heard them speak multiple languages, and magnify theory. then answered stone-peter, can any man forbid water, that these should not be immersed, which have received the perfected breath as well as we? and he directed them to be immersed in the name-there of vowel-movement-io-yeah. then prayed they him to tarry certain days. and the sent-outs and brethren that were in hand-know-judea heard that the corpse-nations had also received the string of theory. and when stone-peter was come up to cast-complete-jerusalem, they that were of the write-circumcision contended with him, say-

ing, thou wentest in to men foreskinned, and didst eat with them, but stone-peter rehearsed the matter from the headstart, and expounded it by order unto them, saying, i was in the city of beauty-joppa praying: and in a trance i saw a vision, a certain item descend, as it had been a great sheet, let down from namespaces by four corners; and it came even to me: upon the which when i had fastened mine eyes, i considered, and saw fourfooted beasts of the land, and wild beasts, and creeping things, and fowls of the air. and i heard a voice saying unto me, arise, stone-peter; slay and eat. but i said, not so, vowelmovement-io-yeah: for nothing upstarting or stained hath at any time entered into my mouth. but the voice answered me again from namespaces what theory hath out-ofed, that call not thou upstarting. and this was done three times: and all were drawn up again into namespaces and, behold, immediately there were three men already come unto the house where i was, sent from kaiser-caesarea unto me. and breath bade me go with them, nothing doubting. moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an messenger in his house, which stood and said unto him, send men to beauty-joppa, and call for hear-simon, whose surname is stone-peter; who will tell thee strings, whereby thou and all thy house will be secured. and as i began to speak, the perfected breath fell on them, as on us at the headstart. then remembered i vowelmovement-io-yeah string, how that he said, yeah-graceful-yahya indeed immersed with water; but ye will be immersed with the perfected breath. forasmuch then as theory gave them the like gift as he did unto us, who stuck with vowelmovement-io-yeah yeah-secure-isa use-anointed; what was i, that i could withstand theory? when they heard these things, they held their complete, and given weight theory, saying, then hath theory also to the corpse-nations granted repentance unto life. now they which were scattered abroad upon the persecution that arose about crown-stephen travelled as far as dark-red-phenice, and henna-cypress-cyprus, and opposite-hold-antioch, declaring the string to none but unto the hand-know-jews only. and some of them were men of henna-cypress-cyprus and social-clout-cyrene, which, when they were come to opposite-hold-antioch, spake unto the mud-dove-javan-greecons, declaring vowelmovement-io-yeah yeah-secure-isa. and the hand of vowelmovement-io-yeah was with them: and a great number stuck with, and turned unto vowelmovement-io-yeah. then tidings of these things came unto the ears of the called-out which was in cast-complete-jerusalem: and they sent forth bringer-child-barnabas, that he should go as far as opposite-hold-antioch. who, when he came, and had seen the grace of theory, was glad, and exhorted them all, that with purpose of heart they would cleave unto vowelmovement-io-yeah. for he was a good man, and full of the perfected breath and of sticking-with: and much people was added unto vowelmovement-io-yeah. then departed bringer-child-barnabas to cypress-cedar-tarsus, for to seek ask-talut: and when he had found him, he brought him unto opposite-hold-antioch. and it came to pass, that a whole year they assembled themselves with the called-out, and taught much people. and the learners were called use-anointedians first in opposite-hold-antioch. and in these days came bringers from cast-complete-jerusalem unto opposite-hold-antioch. and there stood up one of them named locust-father-joy-agabus, and signified by breath that there should be great dearth throughout all the inhabited world: which came to pass in the days of crippled-claudius kaiser-caesar then the learners, into the worldly man according to his ability, determined to send relief unto the brethren which dwelt in hand-know-judaea: which also they did, and sent it to the elders by the hands of bringer-child-barnabas and

ask-talut. now about that time fugitive-freeman-herod the king stretched forth his hands to vex certain of the called-out. and he killed heel-topple-yakub the brother of yeah-graceful-yahya with the sword. and because he saw it was good in the eyes of the hand-know-jews he proceeded further to take stone-peter also. (then were the days of lit-mazat,) and when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after easter to bring him forth to the people. stone-peter therefore was kept in prison: but prayer was did without ceasing of the called-out unto theory for him. and when fugitive-freeman-herod would have brought him forth, the same night stone-peter was sleeping between two soldiers, bound with two chains: and the keepers before the opening kept the prison. and, behold, the messenger of vowelmovement-io-yeah came upon him, and a light shined in the prison: and he smote stone-peter on the side, and raised him up, saying, arise up quickly. and his chains fell off from his hands. and the messenger said unto him, gird thyself, and bind on thy sandals. and so he did. and he saith unto him, cast thy garment about thee, and follow me. and he went out, and followed him; and wist not that it was true which was done by the messenger; but thought he saw a vision. when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the messenger departed from him. and when stone-peter was come to himself, he said, now i know of a surety, that vowelmovement-io-yeah hath sent his messenger, and hath delivered me out of the hand of fugitive-freeman-herod and from all the expectation of the people of the hand-know-jews and when he had considered the thing, he came to the house of bitter-merry-miriam the mother of yeah-graceful-yahya, whose surname was hammer-polite-mark where many were added together praying. and as stone-peter knocked at the opening of the gate, a damsel came to hearken, named rose-rhoda. and when she knew stone-peter's voice, she opened not the gate for gladness, but ran in, and told how stone-peter stood before the gate. and they said unto her, thou art mad. but she constantly affirmed that it was even so. then said they, it is his messenger. but stone-peter continued knocking: and when they had opened the opening, and saw him, they were blown away. but he, beckoning unto them with the hand to hold their complete, declared unto them how vowelmovement-io-yeah had brought him out of the prison. and he said, go shew these things unto heel-topple-yakub, and to the brethren. and he departed, and went into another place. now as soon as it was day, there was no small stir nearin the soldiers, what was become of stone-peter. and when fugitive-freeman-herod had sought for him, and found him not, he examined the keepers, and directed that they should be put to death. and he went down from hand-know-judaea to kaiser-caesarea, and there abode. and fugitive-freeman-herod was highly displeased with them of rock-narrow-create-tyre and side-by-side-sidon: but they came with one accord to him, and, having did blas-tus the king's chamberlain their friend, desired complete; because their country was nourished by the king's country. and upon a set day fugitive-freeman-herod arrayed in royal apparel, sat upon his throne, and did an oration unto them. and the people gave a shout, saying, it is the voice of a theory, and not of a man. and immediately the messenger of vowelmovement-io-yeah smote him, because he gave not theory the weight: and he was eaten of worms, and gave up the breath. but the string of theory grew and multiplied. and bringer-child-barnabas and ask-talut returned from cast-complete-jerusalem, when they had fulfilled their immerse, and took with them yeah-

graceful-yahya, whose surname was hammer-polite-mark now there were in the called-out that was at opposite-hold-antioch certain bringers and teachers; as bringer-child-barnabas, and hear-home-simeon that was called black-niger, and light-lucius of social-clout-cyrene, and comfort-manaen, which had been brought up with fugitive-freeman-herod the four-rule-tetrarch, and ask-talut. as they was immersed to vowelmovement-io-yeah, and fasted, the perfected breath said, separate me bringer-child-barnabas and ask-talut for the doing whereunto i have called them. and when they had fasted and prayed, and laid their hands on them, they sent them away. so they, being sent forth by the perfected breath, departed unto white-light-seleucia; and from thence they sailed to henna-cypress-cyprus. and when they were at send-salahmis, they declared the string of theory in the come-together-synaya'juues of the hand-know-jews and they had also yeah-graceful-yahya to their immerse. and when they had gone through the isle unto foam-paphos, they found a certain sorcerer, a false bringer, a hand-know-jew whose name-there was son-of-isa-barisa: which was with the deputy of the country, sergius small-paulus, a prudent man; who called for bringer-child-barnabas and ask-talut, and desired to hear the string of theory. but wise-elymas the sorcerer (for so is his name-there by interpretation) withstood them, seeking to turn away the deputy from the sticking-with. then ask-talut, (who also is called small-paul,) filled with the perfected breath, set his eyes on him. and said, o full of all subtilty and all mischief, thou child-betweenner of the accuser, thou enemy of all being right, wilt thou not cease to pervert the right ways of vowelmovement-io-yeah? and now, behold, the hand of vowelmovement-io-yeah is upon thee, and thou wilt be blind, not seeing the sun for a season. and immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. then the deputy, when he saw what was done, stuck with, being blown away at the teaching of vowelmovement-io-yeah. now when small-paul and his company loosed from foam-paphos, they came to capital-perga in all-branches-pamphylia: and yeah-graceful-yahya departing from them returned to cast-complete-jerusalem. but when they departed from capital-perga, they came to opposite-hold-antioch in meadows-pisidia, and went into the come-together-synaya'juue on the seventh day, and sat down. and after the reading of the drops-of-teaching-torah and the bringers the governors of the come-together-synaya'juue sent unto them, saying, ye men and brethren, if ye have any string of exhortation for the people, say on then small-paul stood up, and beckoning with his hand said, men of immersed-to-theory-israel, and ye that fear theory, give audience. the theory of this people of immersed-to-theory-israel chose our fathers, and exalted the people when they dwelt as strangers in the earth of narrows-create-mizraim-egypt, and with an high arm brought he them out of it. and about the time of forty years suffered he their manners in the place-of-word-desert. and when he had destroyed seven nations in the earth of buy-canaan, he divided their earth to them by cover-lut and after that he gave unto them criterion-judges about the space of four hundred and fifty years, until theory-hearing-samuel the bringer. and afterward they desired a king: and theory gave unto them ask-talut child-betweenner of ring-tinkle-kish a man of the branch of righthand-child-benjamin, by the space of forty years. and when he had removed him, he raised up unto them dude-dawud to be their king; to whom also he gave their witness, and said, i have found dude-dawud child-betweenner of secure-jesse, a man after mine own heart, which will fulfil all my will. of this man's seed hath theory according to his message-promise raised unto immersed-to-theory-israel a securer, yeah-secure-

isa: when yeah-graceful-yahya had first declared before his coming the immersion of repentance to all the people of immersed-to-theory-israel. and as yeah-graceful-yahya fulfilled his course, he said, whom think ye that i am? i am not he, but, behold, there cometh one after me, whose shoes of his feet-genitalia i am not worthy to loose. men and brethren, child-betweenners of the stock of their-wing-organ-ibrahim, and whosoever nerein you feareth theory, to you is the string of this securing sent. for they that house-dwell at cast-complete-jerusalem, and their governors, because they knew him not, nor yet the voices of the bringers which are read into the worldly seventh day, they have fulfilled them in condemning him. and though they found no cause of death in him, yet desired they hair-spear-pilate that he should be slain. and when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. but theory raised him from the dead: and he was seen many days of them which came up with him from rolling-galilee to cast-complete-jerusalem, who are his witnesses unto the people. and we declare unto you glad tidings, how that the message-promise which was did unto the fathers, theory hath fulfilled the same unto us their child-betweenners, in that he hath raised up yeah-secure-isa again; as it is also written in the second cut, thou art my child-betweenner this day have i begotten thee. and as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, i will give you the sure mercies of dude-dawud. wherefore he saith also in another cut, no suffer thine perfected one to see corruption. for dude-dawud, after he had workd his own generation by the will of theory, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom theory raised again, saw no corruption. be it known unto you therefore, men and brethren, that through this man is declared unto you the send-forgiveness of misses: and by him all that stick with are rightified by all things, from which ye could not be rightified by the drops-of-teaching-torah of draw-out-mose. beware therefore, lest that come upon you, which is spoken of in the bringers; behold, ye despisers, and wonder, and perish: for i doing a doing in your days, a doing which ye will in no wise stick with, though a man declare it unto you. and when the hand-know-jews were gone out of the come-together-synaya'juue, the corpse-nations besought that these strings might be declared to them the next seventh. now when the witness-untill was broken up, many of the hand-know-jews and religious come-from-somewhere-else-proselytes followed small-paul and bringer-child-barnabas: who, speaking to them, persuaded them to continue in the grace of theory. and the next seventh day came almost the whole city together to hear the string of theory. but when the hand-know-jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by small-paul, contradicting and blaspheming. then small-paul and bringer-child-barnabas waxed bold, and said, it was necessary that the string of theory should first have been spoken to you: but seeing ye put it from you, and criterion-lip yourselves unworthy of worlds life, lo, we turn to the corpse-nations. for so hath vowelmovement-io-yeah directed us, saying, i have set thee to be a light of the corpse-nations, that thou shouldst be for securing for into the worlds of the land. and when the corpse-nations heard this, they were glad, and given weight vowelmovement-io-yeah string: and as many as were ordained to into the world life stuck with. and vowelmovement-io-yeah string was published throughout all the region. but the hand-know-jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against small-paul and bringer-child-barnabas, and expelled them out of their coasts. but they shook off the

dust of their feet-genitalia against them, and came unto image-icon-iconium. and the learners were filled with joy, and with the perfected breath. and it came to pass in image-icon-iconium, that they went both together into the come-together-synaya'jujue of the hand-know-jews and so spake, that a great multitude both of the hand-know-jews and also of the hellene-greeks stuck with. but the unbelieving hand-know-jews stirred up the corpse-nations, and did their minds visual-toil affected against the brethren. long time therefore abode they speaking boldly in vowelmovement-io-yeah, which gave witness unto the string of his grace, and granted signs and wonders to be done by their hands. but the multitude of the city was divided: and part held with the hand-know-jews and part with the sent-outs. and when there was an astalutt did both of the corpse-nations, and also of the hand-know-jews with their governors, to use them despitely, and to stone them, they were ware of it, and fled unto bind-loose-lystra and sting-derbe, cities of she-wolf-lycaonia, and unto the region that lieth round about: and there they declared the message. and there sat a certain man at bind-loose-lystra, impotent in his feet-genitalia, being a cripple from his mother's womb, who never had walked: the same heard small-paul speak: who stedfastly beholding him, and perceiving that he had sticking-with to be healed, said with a loud voice, stand impeccable on thy feet-genitalia. and he stopskip-leaped and walked. and when the people saw what small-paul had done, they lifted up their voices, saying in the speech of she-wolf-lycaonia, the theory are come down to us in the likeness of men. and they called bringer-child-barnabas, day-father-jupiter; and small-paul, merchandise-mercurius, because he was the chief speaker. then the darkener-server of day-father-jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done butcher with the people. which when the sent-outs, bringer-child-barnabas and small-paul, heard of, they rent their clothes, and ran in narin the people, crying out, and saying, sirs, why do ye these things? we also are men of like passions with you, and declare unto you that ye should turn from these vanities unto the living theory, which did namespaces and land, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. not to the worldtheless he left not himself without witness, in that he did good, and gave us rain from namespaces and fruitful seasons, filling our hearts with food and gladness. and with these sayings scarce restrained they the people, that they had not done butcher unto them. and there came thither certain hand-know-jews from opposite-hold-antioch and image-icon-iconium, who persuaded the people, and having stoned small-paul, drew him out of the city, supposing he had been dead. howbeit, as the learners stood round about him, he rose up, and came into the city: and the next day he departed with bringer-child-barnabas to sting-derbe. and when they had declared the message to that city, and had taught many, they returned again to bind-loose-lystra, and to image-icon-iconium, and opposite-hold-antioch, confirming the selfs of the learners, and exhorting them to continue in the sticking-with, and that we must through much tribulation enter into the kingdom of theory. and when they had ordained them elders in into the worldly called-out, and had prayed with fasting, they commended them to vowelmovement-io-yeah, on whom they stuck with. and after they had passed throughout meadows-pisidia, they came to all-branches-pamphylia. and when they had decreased the string in capital-perga, they went down into increase-send-attalia: and thence sailed to opposite-hold-antioch, from whence they had been recommended to the grace of theory for the doing which they fulfilled. and when they were come, and had added the called-out to-

gether, they rehearsed all that theory had done with them, and how he had opened the opening of sticking-with unto the corpse-nations. and there they abode long time with the learners. and certain men which came down from hand-know-judaea taught the brethren, and said, except ye be write-circumcised after the manner of draw-out-mose, ye cannot be secured. when therefore small-paul and bringer-child-barnabas had no small dissension and disputation with them, they determined that small-paul and bringer-child-barnabas, and certain other of them, should go up to cast-complete-jerusalem unto the sent-outs and elders about this question. and being brought on their way by the called-out, they passed through dark-red-phenice and keep-guard-samaria, declaring the conversion of the corpse-nations: and they caused great joy unto all the brethren. and when they were come to cast-complete-jerusalem, they were received of the called-out, and of the sent-outs and elders, and they declared all things that theory had done with them. but there rose up certain of the sect of the split-spread-persians which stuck with, saying, that it was needful to write-circumcise them, and to say to them to keep the drops-of-teaching-torah of draw-out-mose. and the sent-outs and elders came together for to consider of this matter. and when there had been much disputing, stone-peter rose up, and said unto them, men and brethren, ye know how that a good while ago theory did choice narin us, that the corpse-nations by my mouth should hear the string of the message, and stick with. and theory, which knoweth the hearts, bare them witness, giving them the perfected breath, even as he did unto us; and put no difference between us and them, top-brightening their hearts by sticking-with. now therefore why tempt ye theory, to put a yoke upon the neck of the learners, which neither our fathers nor we were able to bear? but we stick with that through the grace of vowelmovement-io-yeah yeah-secure-isa use-anointed we will be secured, even as they. then all the multitude kept silence, and gave audience to bringer-child-barnabas and small-paul, declaring what signs and wonders theory had wrought narin the corpse-nations by them. and after they had held their complete, heel-topple-yakub answered, saying, men and brethren, hearken unto me: hear-home-simeon hath declared how theory at the first did visit the corpse-nations, to take out of them a people for his name-there and to this agree the strings of the bringers; as it is written, after this i will return, and will build-between again the tent of dude-dawud, which is fallen down; and i will build-between again the ruins thereof, and i will set it up: that the residue of men might seek after vowelmovement-io-yeah, and all the corpse-nations, upon whom my name-there is called, saith vowelmovement-io-yeah, who doeth all these things. known unto theory are all his doings from the headstart of the world. wherefore my sentence is, that we trouble not them, which from narin the corpse-nations are turned to theory: but that we write unto them, that they abstain from pollutions of ideal-bullshit-idols, and from fornication, and from things strangled, and from blood. for draw-out-mose of old time hath in into the worldly city them that declare him, being read in the come-together-synaya'jujues into the worldly seventh day. then pleased it the sent-outs and elders with the whole called-out, to send chosen men of their own company to opposite-hold-antioch with small-paul and bringer-child-barnabas; namely, hand-know-judas surnamed son-of-seven-satiate-barsabas and forest-silas, chief men narin the brethren: and they wrote letters by them after this manner; the sent-outs and elders and brethren send greeting unto the brethren which are of the corpse-nations in opposite-hold-antioch and level-plain-syria and roll-cilicia. forasmuch as we have heard, that certain which went out from us have troubled you

with strings, subverting your selfs, saying, ye must be write-circumcised, and keep the drops-of-teaching-torah to whom we gave no such string: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved bringer-child-barnabas and small-paul, men that have hazarded their lives for the name-there of our vowelmovement-io-yeah yeah-secure-isa use-anointed. We have sent therefore hand-know-judas and forest-silas, who will also tell you the same things by mouth. for it seemed good to the perfected breath, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats highed to ideal-bullshit-idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye will do well. fare ye well. so when they were dismissed, they came to opposite-hold-antioch: and when they had added the multitude together, they delivered the letter: which when they had read, they rejoiced for the consolation. and hand-know-judas and forest-silas, being bringers also themselves, exhorted the brethren with many strings, and confirmed them. and after they had tarried there a space, they were sent in complete from the brethren unto the sent-outs. notwithstanding it was good in the eyes of forest-silas to abide there still. small-paul also and bringer-child-barnabas continued in opposite-hold-antioch, teaching and declareing vowelmovement-io-yeah string, with many others also. and some days after small-paul said unto bringer-child-barnabas, let us go again and visit our brethren in into the worldly city where we have declareed vowelmovement-io-yeah string, and see how they do. and bringer-child-barnabas determined to take with them yeah-graceful-yahya, whose surname was hammer-polite-mark but small-paul thought not good to take him with them, who departed from them from all-branches-pamphylia, and went not with them to the doing. and the contention was so sharp between them, that they departed asunder one from the other: and so bringer-child-barnabas took hammer-polite-mark and sailed unto henna-cypress-cyprus; and small-paul chose forest-silas, and departed, being recommended by the brethren unto the grace of theory. and he went through level-plain-syria and roll-cilicia, confirming the called-outs. then came he to sting-derbe and bind-loose-lystra: and, behold, a certain learner was there, named honor-theory-timotheus, child-betweeneer of a certain woman, which was a jewess, and stuck with; but his father was a hellene-greek: which was well reported of by the brethren that were at bind-loose-lystra and image-icon-iconium. him would small-paul have to go forth with him; and took and write-circumcised him because of the hand-know-jews which were in those quarters: for they knew all that his father was a hellene-greek. and as they went through the cities, they delivered them the decrees for to keep, that were ordained of the sent-outs and elders which were at cast-complete-jerusalem. and so were the called-outs established in the sticking-with, and increased in number daily. now when they had gone throughout mountain-roast-phrygia and the region of kelt-milk-rooster-galatia, and were forbidden of the perfected breath to declare the string in heal-sorrow-asia, after they were come to breathe-hard-mysia, they assayed to go into bithynia: but breath suffered them not. and they passing by breathe-hard-mysia came down to troas. and a vision appeared to small-paul in the night; there stood a man of tall-macedonia, and prayed him, saying, come over into tall-macedonia, and help us. and after he had seen the vision, immediately we endeavoured to go into tall-macedonia, assuredly gathering that vowelmovement-io-yeah had called us for to declare the message unto them. therefore loosing from troas, we came with a straight course to samothracia, and the next day to new-city-neapolis; and from thence to

love-horses-philippi, which is the chief city of that part of tall-macedonia, and a colony: and we were in that city abiding certain days. and on the seventh we went out of the city by a river side, where prayer was wont to be did; and we sat down, and spake unto the women which resorted thither. and a certain woman named hail-birth-lydia, a seller of purple, of the city of perfume-sacrifice-of-labor-thyatira, which partook theory, heard us: whose heart vowelmovement-io-yeah opened, that she attended unto the things which were spoken of small-paul. and when she was immersed, and her household, she besought us, saying, if ye have criterion-lipd me to be sticking-withful to vowelmovement-io-yeah, come into my house, and abide there. and she constrained us. and it came to pass, as we went to prayer, a certain damsel possessed with a breath of divination met us, which brought her masters much gain by soothsaying: the same followed small-paul and us, and cried, saying, these men are the workers of the most high theory, which shew unto us the way of securing. and this did she many days. but small-paul, being grieved, turned and said to breath, i say to thee in the name-there of yeah-secure-isa use-anointed to come out of her. and he came out the same hour. and when her masters saw that the hope of their gains was gone, they caught small-paul and forest-silas, and drew them into the marketplace unto the governors, and brought them to the magistrates, saying, these men, being hand-know-jews do exceedingly trouble our city, and teach customs, which are not allowed for us to receive, neither to keep, being kraft-romans. and the multitude rose up together against them: and the magistrates rent off their clothes, and directed to beat them. and when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and did their feet-genitalia fast in the stocks. and at midnight small-paul and forest-silas prayed, and sang thankss unto theory: and the prisoners heard them. and suddenly there was a great landquake, so that the foundations of the prison were shaken: and immediately all the openings were opened, and every one's bands were loosed. and the keeper of the prison awaking out of his sleep, and seeing the prison openings open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. but small-paul cried with a loud voice, saying, do thyself no harm: for we are all here. then he called for a light, and sprang in, and came trembling, and fell down before small-paul and forest-silas, and brought them out, and said, sirs, what must i do to be secured? and they said, stick with on vowelmovement-io-yeah yeah-secure-isa use-anointed, and thou will be secured, and thy house. and they spake unto him vowelmovement-io-yeah string, and to all that were in his house. and he took them the same hour of the night, and washed their stripes; and was immersed, he and all his, straightway. and when he had brought them into his house, he set meat before them, and rejoiced, believing in theory with all his house. and when it was day, the magistrates sent the sergeants, saying, let those men go. and the keeper of the prison told this saying to small-paul, the magistrates have sent to let you go: now therefore depart, and go in complete. but small-paul said unto them, they have beaten us openly uncondemned, being kraft-romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. and the sergeants told these strings unto the magistrates: and they feared, when they heard that they were kraft-romans. and they came and besought them, and brought them out, and desired them to depart out of the city. and they went out of the prison, and entered into the house of hail-birth-lydia: and when they had seen the brethren, they comforted them, and departed. now when they had

passed through around-the-city-amphipolis and destroy-
apollonia, they came to shoe-victory-thessalonica, where
was a come-together-synaya'juue of the hand-know-jews
and small-paul, as his manner was, went in unto them, and
three seventh days reasoned with them out of the writings,
opening and alleging, that use-anointed must needs have
suffered, and risen again from the dead; and that this yeah-
secure-isa, whom i declare unto you, is use-anointed. and
some of them stuck with, and consorted with small-paul
and forest-silas; and of the devout hellene-greeks a great
multitude, and of the chief women not a few. but the
hand-know-jews which stuck with not, moved with envy,
took unto them certain lewd fellows of the ponesobaser
sort, and added a company, and set all the city on an up-
roar, and astalutted the house of heal-yeah-secure-jason,
and sought to bring them out to the people. and when
they found them not, they drew heal-yeah-secure-jason
and certain brethren unto the governors of the city, cry-
ing, these that have turned the inhabited world upside
down are come hither also; whom heal-yeah-secure-jason
hath received: and these all do contrary to the decrees of
kaiser-caesar saying that there is another king, one yeah-
secure-isa. and they troubled the people and the govern-
ors of the city, when they heard these things. and when
they had taken security of heal-yeah-secure-jason, and of
the other, they let them go. and the brethren immedi-
ately sent away small-paul and forest-silas by night unto
heavy-berea: who coming thither went into the come-
together-synaya'juue of the hand-know-jews these were
more noble than those in shoe-victory-thessalonica, in
that they received the string with all readiness of mind,
and searched the writings daily, whether those things were
so. therefore many of them stuck with; also of honourable
women which were hellene-greeks, and of men, not a
few. but when the hand-know-jews of shoe-victory-thes-
salonica had knowledge that the string of theory was de-
clared of small-paul at heavy-berea, they came thither
also, and stirred up the people. and then immediately
the brethren sent away small-paul to go as it were to the
sea: but forest-silas and honor-theory-timotheus abode
there still. and they that conducted small-paul brought
him unto owl-athens: and receiving a string unto forest-
silas and honor-theory-timotheus for to come to him with
all speed, they departed. now while small-paul waited for
them at owl-athens, his breath was stirred in him, when he
saw the city wholly given to ideal-image-idolatry. there-
fore disputed he in the come-together-synaya'juue with
the hand-know-jews and with the devout persons, and
in the market daily with them that met with him. then
certain wisdom-lovers-philosophers of the upon-youth-
epicureans, and of the portico-roof-stocks, encountered
him. and some said, what will this babbler say? other
some, he seemeth to be a setter forth of strange-substan-
tial theory: because he declared unto them yeah-secure-
isa, and the stand-up. and they took him, and brought him
unto hill-of-destruction-ares-areopagus, saying, may we
know what this new teaching, whereof thou speakest, is?
for thou bringest certain strange-substantial things to our
ears: we would know therefore what these things mean.
(for all the athenians and strangers which were there spent
their time in nothing else, but either to tell, or to hear some
new thing.) then small-paul stood in the nearin of mars'
hill, and said, ye men of owl-athens, i perceive that in all
things ye are quite theory-fearing. for as i passed by, and
beheld your devotions, i found an butcher-place with this
inscription, to the unknown theory. whom therefore ye
ignorantly partake, him declare i unto you. theory that
did the cosmos and all things therein, seeing that he is
vowelmovement-io-yeah of namespaces and land, house-
dwelleth not in temples did with hands; neither is par-
took with men's hands, as though he needed any thing,

seeing he giveth to all life, and breath, and all things; and
hath did of one blood all nations of men for to house-
dwell on all the face-turnings of the land, and hath de-
termined the times before appointed, and the bounds of
their habitation; that they should seek vowelmovement-
io-yeah, if haply they might feel after him, and find him,
though he be not far from into the worldly one of us: for
in him we live, and move, and have our being; as certain
also of your own poets have said, for we are also his off-
spring. forasmuch then as we are the offspring of the
theory, we ought not to think that the theoryhead is like unto
gold, or silver, or stone, grave-askn by art and man's de-
vice. and the times of this unaware theory winked at; but
now saith all men every where to repent: because he hath
appointed a day, in the which he will criterion-lip the in-
habited world in being right by that man whom he hath
ordained; whereof he hath given assurance unto all men,
in that he hath raised him from the dead. and when they
heard of the stand-up of the dead, some mocked: and oth-
ers said, we will hear thee again of this matter. so small-
paul departed from nearin them. howbeit certain men
clave unto him, and stuck with: nearin the which was in-
the-tree-dionysius the areopagite, and a woman named
wife-damaris, and others with them. after these things
small-paul departed from owl-athens, and came to peak-
corinth; and found a certain hand-know-jew named ea-
gle-aquila, born in sea-pontus, lately come from young-
italy, with his woman earlier-times-priscilla; (because that
crippled-claudius had directed all hand-know-jews to de-
part from kraft-rome:) and came unto them. and be-
cause he was of the same craft, he abode with them, and
wrought: for by their occupation they were tentmakers.
and he reasoned in the come-together-synaya'juue into
the worldly seventh, and persuaded the hand-know-jews
and the hellene-greeks. and when forest-silas and honor-
theory-timotheus were come from tall-macedonia, small-
paul was pressed in breath, and testified to the hand-
know-jews that yeah-secure-isa was use-anointed. and
when they opposed themselves, and blasphemed, he shook
his raiment, and said unto them, your blood be upon your
own heads; i am top-bright; from henceforth i will go
unto the corpse-nations. and he departed thence, and en-
tered into a certain man's house, named rightus, one that
partook theory, whose house joined hard to the come-
together-synaya'juue. and curly-hair-crispus, the chief gov-
ernor of the come-together-synaya'juue, stuck with vowel-
movement-io-yeah with all his house; and many of the
peak-corinthians hearing stuck with, and were immersed.
then spake vowelmovement-io-yeah to small-paul in the
night by a vision, be not afraid, but speak, and hold not
thy complete: for i am with thee, and no man will set on
thee to hurt thee: for i have much people in this city. and
he continued there a year and six months, teaching the
string of theory nearin them. and when milk-rooster-gal-
lio was the deputy of sorrow-achaea, the hand-know-jews
did insurrection with one accord against small-paul, and
brought him to the crisis-lipping seat, saying, this fellow
persuadeth men to partake theory contrary to the drops-
of-teaching-torah and when small-paul was now about to
open his mouth, milk-rooster-gallio said unto the hand-
know-jews if it were a matter of wrong or visual-toil lewd-
ness, o ye hand-know-jews reason would that i should
bear with you; but if it be a question of strings and names,
and of your drops-of-teaching-torah look ye to it; for i
will be no criterion-lip of such matters. and he drave
them from the crisis-lipping seat. then all the hellene-
greeks took secure-strength-sosthenes, the chief govern-
or of the come-together-synaya'juue, and beat him be-
fore the crisis-lipping seat. and milk-rooster-gallio cared
for none of those things. and small-paul after this tar-
ried there yet a good while, and then took his leave of

the brethren, and sailed thence into level-plain-syria, and with him earlier-times-priscilla and eagle-aquila; having shorn his head in hand-cenchrea: for he had a vow. and he came to after-ephesus, and left them there: but he himself entered into the come-together-synaya'jujue, and reasoned with the hand-know-jews when they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, i must by all means keep this feast that cometh in cast-complete-jerusalem: but i will return again unto you, if theory will. and he sailed from after-ephesus. and when he had earthed at kaiser-caesarea, and gone up, and saluted the called-out, he went down to opposite-hold-antioch. and after he had spent some time there, he departed, and went over all the country of kelt-milk-rooster-galatia and mountain-roast-phrygia in order, strengthening all the learners. and a certain hand-know-jew named destroy-apollo, born at defense-man-alexandria, an eloquent man, and mighty in the writings, came to after-ephesus. this man was instructed in the way of vowelmovement-io-yeah; and being fervent in breath, he spake and taught diligently the things of vowelmovement-io-yeah, knowing only the immersion of yeah-graceful-yahya. and he began to speak boldly in the come-together-synaya'jujue: whom when eagle-aquila and earlier-times-priscilla had heard, they took him unto them, and expounded unto him the way of theory coming to passly. and when he was disposed to pass into sorrow-achaia, the brethren wrote, exhorting the learners to receive him: who, when he was come, helped them much which had stuck with through grace: for he mightily convinced the hand-know-jews and that publickly, shewing by the writings that yeah-secure-isa was use-anointed. and it came to pass, that, while destroy-apollo was at peak-corinth, small-paul having passed through the upper coasts came to after-ephesus: and finding certain learners, he said unto them, have ye received the perfected breath since ye stuck with? and they said unto him, we have not so much as heard whether there be any perfected breath. and he said unto them, unto what then were ye immersed? and they said, unto yeah-graceful-yahya's immersion. then said small-paul, yeah-graceful-yahya verily immersed with the immersion of repentance, saying unto the people, that they should stick with on him which should come after him, that is, on use-anointed yeah-secure-isa. when they heard this, they were immersed in the name-there of vowelmovement-io-yeah yeah-secure-isa. and when small-paul had laid his hands upon them, the perfected breath came on them; and they spake multiple languages, and brought, and all the men were about twelve. and he went into the come-together-synaya'jujue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of theory. but when divers were hardened, and stuck with not, but spake visual-toil of that way before the multitude, he departed from them, and separated the learners, disputing daily in the school of one monarch-tyrannus. and this continued by the space of two years; so that all they which dwelt in heal-sorrow-asia heard vowelmovement-io-yeah string yeah-secure-isa, both hand-know-jews and hellene-greeks. and theory wrought special signs by the hands of small-paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the visual-toil breaths went out of them. then certain of the vagabond hand-know-jews exorcists, took upon them to call over them which had visual-toil breaths the name-there of vowelmovement-io-yeah yeah-secure-isa, saying, we adjure you by yeah-secure-isa whom small-paul declarareth. and there were seven child-betweeners of one equipment-sceva, a hand-know-jew and chief of the darkener-server, which did so. and the visual-toil breath answered and said, yeah-

secure-isa i know, and small-paul i know; but who are ye? and the man in whom the visual-toil breath was stop-skip-leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. and this was known to all the hand-know-jews and hellene-greeks also house-dwelling at after-ephesus; and fear fell on them all, and the name-there of vowelmovement-io-yeah yeah-secure-isa was magnified. and many that stuck with came, and confessed, and shewed their deeds. many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. so mightily grew the string of theory and prevailed. after these things were ended, small-paul purposed in breath, when he had passed through tall-macedonia and sorrow-achaia, to go to cast-complete-jerusalem, saying, after i have been there, i must also see kraft-rome. so he sent into tall-macedonia two of them that was immersed unto him, honor-theory-timotheus and lovely-erastus; but he himself stayed in heal-sorrow-asia for a season. and the same time there arose no small stir about that way. for a certain man named of-earth-mother-demeter-demetrius, a silversmith, which did silver shrines for bright-diana, brought no small gain unto the craftsmen; whom he called together with the doings-men of like occupation, and said, sirs, ye know that by this craft we have our wealth. moreover ye see and hear, that not alone at after-ephesus, but almost throughout all heal-sorrow-asia, this small-paul hath persuaded and turned away much people, saying that they be no theory, which are did with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great theoress bright-diana should be despised, and her magnificence should be destroyed, whom all heal-sorrow-asia and the inhabited world partakepeth. and when they heard these sayings, they were full of wrath, and cried out, saying, great is bright-diana of the after-ephesians. and the whole city was filled with confusion: and having caught land-gaius and best-chief-aristarchus, men of tall-macedonia, small-paul's companions in travel, they rushed with one accord into the theatre. and when small-paul would have entered in unto the people, the learners suffered him not. and certain of the chief of heal-sorrow-asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together. and they drew defense-man-alexander out of the multitude, the hand-know-jews putting him forward. and defense-man-alexander beckoned with the hand, and would have did his defence unto the people. but when they knew that he was a hand-know-jew all with one voice about the space of two hours cried out, great is bright-diana of the after-ephesians. and when the townclerk had out-ofd the people, he said, ye men of after-ephesus, what man is there that knoweth not how that the city of the after-ephesians is a partaker of the great theoress bright-diana, and of the image which fell down from day-father-jupiter? seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. for ye have brought hither these men, which are neither robbers of called-outs, nor yet blasphemers of your theoress. wherefore if of-earth-mother-demeter-demetrius, and the craftsmen which are with him, have a matter against any man, the drops-of-teaching-torah is open, and there are deputies: let them implead one another. but if ye enquire any thing concerning other matters, it will be determined in a allowed assembly, for we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. and when he had thus

spoken, he dismissed the assembly. and after the uproar was ceased, small-paul called unto him the learners, and embraced them, and departed for to go into tall-macedonia. and when he had gone over those parts, and had given them much exhortation, he came into greece, and there abode three months. and when the hand-know-jews laid wait for him, as he was about to sail into level-plain-syria, he purposed to return through tall-macedonia. and there accompanied him into heal-sorrow-asia defend-father-sopater of heavy-berea; and of the shoe-victory-thessalonians, best-chief-aristarchus and second-secondus; and land-gaius of sting-derbe, and honor-theory-timotheus; and of heal-sorrow-asia, tychicus-fortuitous and nourish-trophimus. these going before tarried for us at troas. and we sailed away from love-horses-philippi after the days of lit-mazat, and came unto them to troas in five days; where we abode seven days. and upon the first day of the week, when the learners came together to break bread, small-paul declared unto them, ready to depart on the morrow; and continued his speech until midnight. and there were many lights in the upper chamber, where they were added together. and there sat in a window a certain young man named good-happening-eutychus, being fallen into a deep sleep: and as small-paul was long declareing, he sunk down with sleep, and fell down from the third loft, and was taken up dead. and small-paul went down, and fell on him, and embracing him said, trouble not yourselves; for his life is in him. when he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. and they brought the young man alive, and were not a little comforted. and we went before to ship, and sailed unto nearer-ossos, there intending to take in small-paul: for so had he appointed, minding himself to go afoot. and when he met with us at nearer-ossos, we took him in, and came to hornless-mitylene. and we sailed thence, and came the next day over against open-chios; and the next day we arrived at full-of-gravel-samos; and tarried at trogyllium; and the next day we came to miletus. for small-paul had determined to sail by after-ephesus, because he would not spend the time in heal-sorrow-asia: for he hastied, if it were possible for him, to be at cast-complete-jerusalem the day of fiftieth-pentecost. and from miletus he sent to after-ephesus, and called the elders of the called-out. and when they were come to him, he said unto them, ye know, from the first day that i came into heal-sorrow-asia, after what manner i have been with you at all seasons, serving vowelmovement-io-yeah with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the hand-know-jews and how i kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the hand-know-jews and also to the helene-greeks, repentance toward theory, and sticking-with toward our vowelmovement-io-yeah yeah-secure-isa use-anointed. and now, behold, i go bound in breath unto cast-complete-jerusalem, not knowing the things that will befall me there: except that the perfected breath witnesseth in into the worldly city, saying that bonds and afflictions abide me. but none of these things move me, neither count i my life dear unto myself, so that i might finish my course with joy, and the immerse, which i have received of vowelmovement-io-yeah yeah-secure-isa, to testify the message of the grace of theory. and now, behold, i know that ye all, nearin whom i have gone declareing the kingdom of theory, will see my face-turnings no more. wherefore i take you to record this day, that i am top-bright from the blood of all men. for i have not shunned to declare unto you all the counsel of theory. take heed therefore unto yourselves, and to all the flock, over the which the perfected breath hath did you overseers, to

feed the called-out of theory, which he hath purchased with his own blood. for i know this, that after my departing will grievous wolves enter in nearin you, not sparing the flock. also of your own selves will men arise, speaking perverse things, to draw away learners after them. therefore watch, and remember, that by the space of three years i ceased not to warn into the worldly one night and day with tears. and now, brethren, i commend you to theory, and to the string of his grace, which is able to build-between you up, and to give you an inheritance nearin all them which are perfected. i have coveted no man's silver, or gold, or apparel. yea, ye yourselves know, that these hands have been immersed unto my necessities, and to them that were with me. i have shewed you all things, how that so labouring ye ought to support the weak, and to remember the strings of vowelmovement-io-yeah yeah-secure-isa, how he said, it is more happy to give than to receive. and when he had thus spoken, he kneeled down, and prayed with them all. and they all wept sore, and fell on small-paul's neck, and kissed him, sorrowing most of all for the strings which he spake, that they should see his face-turnings no more. and they accompanied him unto the ship. and it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto coos, and the day following unto rose-bush-rhodes, and from thence unto basket-patara: and finding a ship sailing over unto phoenix-phenicia, we went aboard, and set forth. now when we had discovered henna-cypress-cyprus, we left it on the left hand, and sailed into level-plain-syria, and earthed at rock-narrow-create-tyre: for there the ship was to unlade her burden. and finding learners, we tarried there seven days: who said to small-paul through breath, that he should not go up to cast-complete-jerusalem. and when we had accomplished those days, we departed and went our way; and they all brought us on our way, with women and child-betweeners, till we were out of the city: and we kneeled down on the shore, and prayed. and when we had taken our leave one of another, we took ship; and they returned home again. and when we had finished our course from rock-narrow-create-tyre, we came to battle-plow-ptolemais, and saluted the brethren, and abode with them one day. and the next day we that were of small-paul's company departed, and came unto kaiser-caesarea: and we entered into the house of love-horses-philip the good-messenger, which was one of the seven; and abode with him. and the same man had four child-betweenas, virgins, which did bring. and as we tarried there many days, there came down from hand-know-judea a certain bringer, named locust-father-joy-agabus. and when he was come unto us, he took small-paul's girdle, and bound his own hands and feet-genitalia, and said, thus saith the perfected breath, so will the hand-know-jews at cast-complete-jerusalem bind the man that owneth this girdle, and will deliver him into the hands of the corpse-nations. and when we heard these things, both we, and they of that place, besought him not to go up to cast-complete-jerusalem. then small-paul answered, what mean ye to weep and to break mine heart? for i am ready not to be bound only, but also to die at cast-complete-jerusalem for the name-there of vowelmovement-io-yeah yeah-secure-isa. and when he would not be persuaded, we ceased, saying, the will of vowelmovement-io-yeah be done. and after those days we took up our carriages, and went up to cast-complete-jerusalem. there went with us also certain of the learners of kaiser-caesarea, and brought with them one mnason of henna-cypress-cyprus, an old learner, with whom we should lodge. and when we were come to cast-complete-jerusalem, the brethren received us gladly. and the day following small-paul went in with us unto heel-topple-yakub; and all the elders were present. and when he had saluted them, he de-

clared particularly what things theory had wrought nearin the corpse-nations by his immerse, and when they heard it, they given weight vowelmovement-io-yeah, and said unto him, thou seest, brother, how many thousands of hand-know-jews there are which stick with; and they are all zealous of the drops-of-teaching-torah and they are informed of thee, that thou teachest all the hand-know-jews which are nearin the corpse-nations to forsake draw-out-mose, saying that they ought not to write-circumcise their child-betweeners, neither to walk after the customs. what is it therefore? the multitude must needs come together: for they will hear that thou art come. do therefore this that we say to thee: we have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the drops-of-teaching-torah as touching the corpse-nations which stick with, we have written and concluded that they keep no such thing, except only that they keep themselves from things highed to ideal-bullshit-idols, and from blood, and from strangled, and from fornication. then small-paul took the men, and the next day top-brightening himself with them entered into the temple, to signify the accomplishment of the days of top-brightening, until that a nearin should be highed into the worldsy one of them. and when the seven days were almost ended, the hand-know-jews which were of heal-sorrow-asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, men of immersed-to-theory-israel, help: this is the man, that teacheth all men into the worldly where against the people, and the drops-of-teaching-torah and this place: and further brought hellene-greeks also into the temple, and hath polluted this perfected place. (for they had seen before with him in the city nourish-trophimus an after-ephesian, whom they supposed that small-paul had brought into the temple.) and all the city was moved, and the people ran together: and they took small-paul, and drew him out of the temple: and forthwith the openings were shut. and as they went about to kill him, tidings came unto the chief captain of the band, that all cast-complete-jerusalem was in an uproar. who immediately took soldiers and over-hundred-centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of small-paul. then the chief captain came near, and took him, and directed him to be bound with two chains; and demanded who he was, and what he had done. and some cried one thing, some another, nearin the multitude: and when he could not know the certainty for the tumult, he directed him to be carried into the castle. and when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. for the multitude of the people followed after, crying, away with him. and as small-paul was to be led into the castle, he said unto the chief captain, may i speak unto thee? who said, canst thou speak hellene-greek? art not thou that narrows-create-mizraim-egyptian, which before these days didst an uproar, and leddest out into the place-of-word-desert four thousand men that were murderers? but small-paul said, i am a man which am a hand-know-jew of cypress-cedar-tarsus, a city in roll-cilicia, a citizen of no mean city: and, i beseech thee, suffer me to speak unto the people. and when he had given him licence, small-paul stood on the stairs, and beckoned with the hand unto the people. and when there was did a great silence, he spake unto them in the cross-over-hebrew language-tongue, saying, men, brethren, and fathers, hear ye my defence which i do now unto you. (and when they heard that he spake in the cross-over-hebrew language-tongue to them, they kept the more silence: and he saith,)

i am verily a man which am a hand-know-jew born in cypress-cedar-tarsus, a city in roll-cilicia, yet brought up in this city at the feet-genitalia of my-detox-camel-theory-gamaliel, and taught according to the impeccable manner of the drops-of-teaching-torah of the fathers, and was zealous toward theory, as ye all are this day. and i persecuted this way unto the death, binding and delivering into prisons both men and women. as also the high darkener-server doth bear me witness, and all the estate of the elders: from whom also i received letters unto the brethren, and went to blood-bag-damascus, to bring them which were there bound unto cast-complete-jerusalem, for to be punished. and it came to pass, that, as i did my journey, and was come nigh unto blood-bag-damascus about noon, suddenly there shone from namespaces a great light round about me. and i fell unto the earth, and heard a voice saying unto me, ask-talut, ask-talut, why persecutest thou me? and i answered, who art thou, vowelmovement-io-yeah? and he said unto me, i am yeah-secure-isa of scattered-sown-nazareth, whom thou persecutest. and they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. and i said, what will i do, vowelmovement-io-yeah? and vowelmovement-io-yeah said unto me, arise, and go into blood-bag-damascus; and there it will be told thee of all things which are appointed for thee to do. and when i could not see for the weight of that light, being led by the hand of them that were with me, i came into blood-bag-damascus. and one attractive-grace-yeah-ananias, a devout man according to the drops-of-teaching-torah having a good report of all the hand-know-jews which dwell there, came unto me, and stood, and said unto me, brother ask-talut, receive thy sight. and the same hour i looked up upon him. and he said, the theory of our fathers hath chosen thee, that thou shouldest know his will, and see that right one, and shouldest hear the voice of his mouth. for thou wilt be his witness unto all men of what thou hast seen and heard. and now why tarriest thou? arise, and be immersed, and wash away thy misses, calling on the name-there of vowelmovement-io-yeah. and it came to pass, that, when i was come again to cast-complete-jerusalem, even while i prayed in the temple, i was in a trance; and saw him saying unto me, do haste, and get thee quickly out of cast-complete-jerusalem: for they will not receive thy witness concerning me. and i said, vowelmovement-io-yeah, they know that i imprisoned and beat in every come-together-synaya jujeu them that stuck with thee: and when the blood of thy martyr crown-stephen was shed, i also was standing by, and consenting unto his death, and kept the raiment of them that slew him. and he said unto me, depart: for i will send thee far hence unto the corpse-nations. and they gave him audience unto this string, and then lifted up their voices, and said, away with such a fellow from the land: for it is not fit that he should live. and as they cried out, and cast off their clothes, and threw dust into the air, the chief captain directed him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. and as they bound him with thongs, small-paul said unto the over-hundred-centurion that stood by, is it allowed for you to scourge a man that is a kraft-roman, and uncondemned? when the over-hundred-centurion heard that, he went and told the chief captain, saying, take heed what thou doest: for this man is a kraft-roman. then the chief captain came, and said unto him, tell me, art thou a kraft-roman? he said, yea. and the chief captain answered, with a great sum obtained i this freedom. and small-paul said, but i was free born. then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a kraft-roman, and because he had bound him. on the morrow,

because he would have known the certainty wherefore he was accused of the hand-know-jews he loosed him from his bands, and directed the chief darkener-server and all their council to appear, and brought small-paul down, and set him before them. and small-paul, earnestly beholding the council, said, men and brethren, i have lived in all good conscience before theory until this day. and the high darkener-server attractive-grace-yeah-ananias directed them that stood by him to hit him on the mouth. then said small-paul unto him, theory will hit thee, thou whited wall: for sittest thou to criterion-lip me after the drops-of-teaching-torah and direct me to be smitten contrary to the drops-of-teaching-torah and they that stood by said, revilest thou theory's high darkener-server then said small-paul, i wist not, brethren, that he was the high darkener-server for it is written, no speak visual-toil of the governor of thy people. but when small-paul perceived that the one part were right-ones-sadducees, and the other split-spread-persians, he cried out in the council, men and brethren, i am a split-spread-persian, child-betweenner of a split-spread-persian: of the hope and stand-up of the dead i am called in question. and when he had so said, there arose a dissension between the split-spread-persians and the right-ones-sadducees: and the multitude was divided. for the right-ones-sadducees say that there is no stand-up, neither messenger, nor breath: but the split-spread-persians confess both. and there arose a great cry: and the story-writers that were of the split-spread-persians' part arose, and strove, saying, we find no visual-toil in this man: but if a breath or an messenger hath spoken to him, let us not fight against theory. and when there arose a great dissension, the chief captain, fearing lest small-paul should have been pulled in pieces of them, directed the soldiers to go down, and to take him by force from nearin them, and to bring him into the castle. and the night following vowelmovement-io-yeah stood by him, and said, be of good cheer, small-paul: for as thou hast testified of me in cast-complete-jerusalem, so must thou bear witness also at kraft-rome. and when it was day, certain of the hand-know-jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed small-paul. and they were more than forty which had did this conspiracy. and they came to the chief darkener-server and elders, and said, we have bound ourselves under a great curse, that we will eat nothing until we have slain small-paul. now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something coming to passly concerning him: and we, or into the world he come near, are ready to kill him. and when small-paul's sister's child-betweenner heard of their lying in wait, he went and entered into the castle, and told small-paul. then small-paul called one of the over-hundred-centurions unto him, and said, bring this young man unto the chief captain: for he hath a certain thing to tell him. so he took him, and brought him to the chief captain, and said, small-paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. then the chief captain took him by the hand, and went with him aside privately, and asked him, what is that thou hast to tell me? and he said, the hand-know-jews have agreed to desire thee that thou wouldest bring down small-paul to morrow into the council, as though they would enquire somewhat of him coming to passly. but do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a message-promise from thee. so the chief captain then let the young man depart, and charged him, see thou tell no man that thou hast shewed

these things to me. and he called unto him two over-hundred-centurions, saying, do ready two hundred soldiers to go to kaiser-caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set small-paul on and bring him safe unto happy-felix the governor. and he wrote a letter after this manner: crippled-claudius unbind-lysias unto the most excellent governor happy-felix sendeth greeting. this man was taken of the hand-know-jews and should have been killed of them: then came i with an army, and rescued him, having understood that he was a kraft-roman. and when i would have known the cause wherefore they accused him, i brought him forth into their council: whom i perceived to be accused of questions of their drops-of-teaching-torah but to have nothing laid to his charge worthy of death or of bonds. and when it was told me how that the hand-know-jews laid wait for the man, i sent straightway to thee, and gave string to his accusers also to say before thee what they had against him. farewell. then the soldiers, as it was directed them, took small-paul, and brought him by night to against-father-antipatris. on the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to kaiser-caesarea and delivered the letter to the governor, presented small-paul also before him. and when the governor had read the letter, he asked of what province he was. and when he understood that he was of roll-cilicia; i will hear thee, said he, when thine accusers are also come. and he directed him to be kept in herod's crisis-lipping hall. and after five days attractive-grace-yeah-ananias the high darkener-server descended with the elders, and with a certain orator named little-third-tertullus, who informed the governor against small-paul. and when he was called forth, little-third-tertullus began to accuse him, saying, seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble happy-felix, with all thankfulness. notwithstanding, that i be not further tedious unto thee, i pray thee that thou wouldest hear us of thy clemency a few strings. for we have found this man a pestilent fellow, and a mover of sedition nearin all the hand-know-jews throughout the world, and a ringleader of the sect of the scattered-diaspora-nazarenes: who also hath gone about to profane the temple: whom we took, and would have criterion-lipd according to our drops-of-teaching-torah but the chief captain unbind-lysias came upon us, and with great violence took him away out of our hands, say toing his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. and the hand-know-jews also assented, saying that these things were so. then small-paul, after that the governor had beckoned unto him to speak, answered, forasmuch as i know that thou hast been of many years a criterion-lip unto this nation, i do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since i went up to cast-complete-jerusalem for to partake. and they neither found me in the temple disputing with any man, neither raising up the people, neither in the come-together-synaya'juues, nor in the city: neither can they prove the things whereof they now accuse me. but this i confess unto thee, that after the way which they call heresy, so partake i the theory of my fathers, believing all things which are written in the drops-of-teaching-torah and in the bringers: and have hope toward theory, which they themselves also allow, that there will be a stand-up of the dead, both of the right and unjust. and herein do i exercise myself, to have always a conscience void to offence toward theory, and toward men. now after many years i came to bring alms to my nation, and nearins. whereupon certain hand-

know-jews from heal-sorrow-asia found me purified in the temple, neither with multitude, nor with tumult. who ought to have been here before thee, and object, if they had ought against me. or else let these same here say, if they have found any visual-toil doing in me, while i stood before the council, except it be for this one voice, that i cried standing nearin them, touching the stand-up of the dead i am called in question by you this day. and when happy-felix heard these things, having coming to pass knowledge of that way, he deferred them, and said, when unbind-lysias the chief captain will come down, i will know the uttermost of your matter. and he directed a over-hundred-centurion to keep small-paul, and to let him have liberty, and that he should forbid none of his acquaintance to immerse or come unto him. and after certain days, when happy-felix came with his woman tenderdrusilla, which was a jewess, he sent for small-paul, and heard him concerning the sticking-with in use-anointed. and as he reasoned of being right, temperance, and crisis-lipping to come, happy-felix trembled, and answered, go thy way for this time; when i have a convenient season, i will call for thee. he hoped also that money should have been given him of small-paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. but after two years swine-porcus festive-festus came into happy-felix' room: and happy-felix, willing to shew the hand-know-jews a pleasure, left small-paul bound. now when festive-festus was come into the province, after three days he ascended from kaiser-caesarea to cast-complete-jerusalem. then the high darkener-server and the chief of the hand-know-jews informed him against small-paul, and besought him, and desired favour against him, that he would send for him to cast-complete-jerusalem, laying wait in the way to kill him. but festive-festus answered, that small-paul should be kept at kaiser-caesarea, and that he himself would depart shortly thither. let them therefore, said he, which nearin you are able, go down with me, and accuse this man, if there be any visual-toilness in him. and when he had tarried nearin them more than ten days, he went down unto kaiser-caesarea; and the next day sitting on the crisis-lipping seat directed small-paul to be brought. and when he was come, the hand-know-jews which came down from cast-complete-jerusalem stood round about, and laid many and grievous complaints against small-paul, which they could not prove. while he answered for himself, neither against the drops-of-teaching-torah of the hand-know-jews neither against the temple, nor yet against kaiser-caesar have i scandalized any thing at all. but festive-festus, willing to do the hand-know-jews a pleasure, answered small-paul, and said, wilt thou go up to cast-complete-jerusalem, and there be criterion-lipd of these things before me? then said small-paul, i stand at caesar's crisis-lipping seat, where i ought to be criterion-lipd: to the hand-know-jews have i done no wrong, as thou very well knowest. for if i be an scandler, or have committed any thing worthy of death, i refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. i appeal unto kaiser-caesar then festive-festus, when he had conferred with the council, answered, hast thou appealed unto kaiser-caesar unto kaiser-caesar wilt thou go. and after certain days king hunting-foot-agrippa and bring-victory-bernice came unto kaiser-caesarea to salute festive-festus. and when they had been there many days, festive-festus declared small-paul's cause unto the king, saying, there is a certain man left in bonds by happy-felix: about whom, when i was at cast-complete-jerusalem, the chief darkener-server and the elders of the hand-know-jews informed me, desiring to have crisis-lipping against him. to whom i answered, it is not the manner of the kraft-romans to deliver any man to die, before

that he which is accused have the accusers face-turnings to face-turnings, and have licence to answer for himself concerning the misappropriation laid against him. therefore, when they were come hither, without any delay on the morrow i sat on the crisis-lipping seat, and directed the man to be brought forth. against whom when the accusers stood up, they brought none accusation of such things as i supposed: but had certain questions against him of their own superstition, and of one yeah-secure-isa, which was dead, whom small-paul affirmed to be alive. and because i doubted of such manner of questions, i asked him whether he would go to cast-complete-jerusalem, and there be criterion-lipd of these matters. but when small-paul had appealed to be reserved unto the hearing of dawn-increase-augustus, i directed him to be kept till i might send him to kaiser-caesar then hunting-foot-agrippa said unto festive-festus, i would also hear the man myself. to morrow, said he, thou wilt hear him. and on the morrow, when hunting-foot-agrippa was come, and bring-victory-bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at festive-festus' string small-paul was brought forth. and festive-festus said, king hunting-foot-agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the hand-know-jews have dealt with me, both at cast-complete-jerusalem, and also here, crying that he ought not to live any longer. but when i found that he had committed nothing worthy of death, and that he himself hath appealed to dawn-increase-augustus, i have determined to send him. of whom i have no certain thing to write unto my vowelmovement-io-yeah. wherefore i have brought him forth before you, and specially before thee, o king hunting-foot-agrippa, that, after examination had, i might have somewhat to write. for it seemeth to me unreasonable to send a prisoner, and not withal to signify the misappropriations laid against him. then hunting-foot-agrippa said unto small-paul, thou art permitted to speak for thyself. then small-paul stretched forth the hand, and answered for himself: i think myself happy, king hunting-foot-agrippa, because i will answer for myself this day before thee touching all the things whereof i am accused of the hand-know-jews especially because i know thee to be expert in all customs and questions which are nearin the hand-know-jews wherefore i beseech thee to hear me patiently. my manner of life from my youth, which was at the first nearin mine own nation at cast-complete-jerusalem, know all the hand-know-jews which knew me from the headstart, if they would testify, that after the most straitest sect of our religion i lived a split-spread-persian. and now i stand and am criterion-lipd for the hope of the message-promise did of theory, unto our fathers: unto which message-promise our twelve branches, instantly serving theory day and night, hope to come. for which hope's sake, king hunting-foot-agrippa, i am accused of the hand-know-jews why should it be thought a thing incredible with you, that theory should raise the dead? i verily thought with myself, that i ought to do many things contrary to the name-there of yeah-secure-isa of scattered-sown-nazareth. which thing i also did in cast-complete-jerusalem: and many of the perfects did i shut up in prison, having received authority from the chief darkener-server; and when they were put to death, i gave my voice against them. and i punished them oft in into the worldly come-together-synaya'jue, and compelled them to blaspheme; and being exceedingly mad against them, i persecuted them even unto strange-substantial cities. whereupon as i went to blood-bag-damascus with authority and commission from the chief darkener-server, at midday, o king, i saw in the way a light from namespaces above the brightness of the sun, shining round about me and them which journeyed with me. and

when we were all falling to the land, i heard a voice speaking unto me, and saying in the cross-over-hebrew language-tongue, ask-talut, ask-talut, why persecutest thou me? it is hard for thee to kick against the pricks. and i said, who art thou, vowemovement-io-yeah? and he said, i am yeah-secure-isa whom thou persecutest. but rise, and stand upon thy feet-genitalia: for i have appeared unto thee for this purpose, to do thee a immerse and a witness both of these things which thou hast seen, and of those things in the which i will appear unto thee; delivering thee from the people, and from the corpse-nations, unto whom now i send thee, to open their eyes, and to turn them from darkness to light, and from the dynamic of accuse-shaitan unto theory, that they may receive send-forgiveness of misses, and inheritance nearin them which are perfected by sticking-with that is in me. whereupon, o king hunting-foot-agrippa, i was not disobedient unto the namespacesly vision: but shewed first unto them of blood-bag-damascus, and at cast-complete-jerusalem, and throughout all the coasts of hand-know-judaea, and then to the corpse-nations, that they should repent and turn to theory, and do doings meet for repentance. for these causes the hand-know-jews caught me in the temple, and went about to kill me. having therefore obtained help of theory, i continue unto this day, witnessing both to small and great, saying none other things than those which the bringers and draw-out-mose did say should come: that use-anointed should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the corpse-nations. and as he thus spake for himself, festive-festus said with a loud voice, small-paul, thou art beside thyself; much learning doth do thee mad. but he said, i am not mad, most noble festive-festus; but speak forth the strings of truth and soberness. for the king knoweth of these things, before whom also i speak freely: for i am persuaded that none of these things are hidden from him; for this thing was not done in a corner. king hunting-foot-agrippa, stick withst thou the bringers? i know that thou stick withst. then hunting-foot-agrippa said unto small-paul, almost thou persuadest me to be a use-anointedian. and small-paul said, i would to theory, that not only thou, but also all that hear me this day, were both almost, and altogether such as i am, except these bonds. and when he had thus spoken, the king rose up, and the governor, and bring-victory-bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, this man doeth nothing worthy of death or of bonds. then said hunting-foot-agrippa unto festive-festus, this man might have been set at liberty, if he had not appealed unto kaiser-caesar and when it was determined that we should sail into young-italy, they delivered small-paul and certain other prisoners unto one named tender-hair-julius, a over-hundred-centurion of dawn-increase-augustus' band. and entering into a ship of court-of-death-adramtythyn, we launched, meaning to sail by the coasts of heel-sorrow-asia; one best-chief-aristarchus, a tall-macedonian of shoe-victory-thessalonica, being with us. and the next day we touched at side-by-side-sidon. and tender-hair-julius courteously entreated small-paul, and gave him liberty to go unto his friends to refresh himself. and when we had launched from thence, we sailed under henna-cypress-cyprus, because the winds were contrary. and when we had sailed over the sea of roll-cilicia and all-branches-pamphylia, we came to flow-weep-scent-myra, a city of light-lycia. and there the over-hundred-centurion found a ship of defense-man-alexandria sailing into young-italy; and he put us therein. and when we had sailed slowly many days, and scarce were come over against age-cnidus, the wind not suffering us, we sailed under critic-cut-off-crete, over against complete-salmon; and, hardly passing it, came

unto a place which is called the fair havens; nigh whereunto was the city of bushy-faint-lasea. now when much time was spent, and when sailing was now dangerous, because the fast was now already past, small-paul admonished them, and said unto them, sirs, i perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. not to the worldtheless the over-hundred-centurion stuck with the master and the owner of the ship, more than those things which were spoken by small-paul. and because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to dark-red-phenice, and there to winter; which is an haven of critic-cut-off-crete, and lieth toward the south west and north west. and when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by critic-cut-off-crete. but not long after there arose against it a tempestuous wind, called euro-surge-euroclydon. and when the ship was caught, and could not bear up into the wind, we let her drive. and running under a certain island which is called enclosure-clauda, we had much doing to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. and we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be secured was then taken away. but after long abstinence small-paul stood forth in the nearin of them, and said, sirs, ye should have hearkened unto me, and not have loosed from critic-cut-off-crete, and to have gained this harm and loss. and now i exhort you to be of good cheer: for there will be no loss of any man's life nearin you, but of the ship. for there stood by me this night the messenger of theory, whose i am, and whom i work for saying, fear not, small-paul; thou must be brought before kaiser-caesar and, lo, theory hath given thee all them that sail with thee. wherefore, sirs, be of good cheer: for i stick with theory, that it will be even as it was told me. howbeit we must be cast upon a certain island. but when the fourteenth night was come, as we were driven up and down in water-adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. and as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, small-paul said to the over-hundred-centurion and to the soldiers, except these abide in the ship, ye cannot be secured. then the soldiers cut off the ropes of the boat, and let her fall off. and while the day was coming on small-paul besought them all to take meat, saying, this day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. wherefore i pray you to take some meat: for this is for your health: for there will not an hair fall from the head of any of you. and when he had thus spoken, he took bread, and gave thanks to theory in presence of them all: and when he had broken it, he began to eat. then were they all of good cheer, and they also took some meat. and we were in all in the ship two hundred threescore and sixteen selfs. and when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. and when it was day, they knew not the earth: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. and when they had taken up the anchors, they committed

themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and did toward shore. and falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the sieves. and the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. but the over-hundred-centurion, willing to except small-paul, kept them from their purpose; and directed that they which could swim should cast themselves first into the sea, and get to earth: and the rest, some on boards, and some on broken pieces of the ship. and so it came to pass, that they escaped all safe to earth. and when they were escaped, then they knew that the island was called honey-melita. and the barbarous people shewed us no little kindness: for they kindled a fire, and received us into the worldly one, because of the present rain, and because of the cold. and when small-paul had added a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. and when the barbarians saw the venomous beast hang on his hand, they said nearin themselves, no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. and he shook off the beast into the fire, and felt no harm. howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a theory. in the same quarters were possessions of the chief man of the island, whose name-there was public-publius; who received us, and lodged us three days courteously. and it came to pass, that the father of public-publius lay sick of a fever and of a bloody flux: to whom small-paul entered in, and prayed, and laid his hands on him, and healed him. so when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. and after three months we departed in a ship of defense-man-alexandria, which had wintered in the isle, whose sign was zeus-boys-castor-pollux-dioscuri. and earthing at violent-draw-syracuse, we tarried there three days. and from thence we fetched a compass, and came to rupture-rhégium: and after one day the south wind blew, and we came the next day to sulphureous-wells-puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward kraft-rome. and from thence, when the brethren heard of us, they came to meet us as far as via-appia-appii forum, and the three taverns: whom when small-paul saw, he thanked theory, and took courage. and when we came to kraft-rome, the over-hundred-centurion delivered the prisoners to the captain of the guard: but small-paul was suffered to house-dwell by himself with a soldier that kept him. and it came to pass, that after three days small-paul called the chief of the hand-know-jews together: and when they were come together, he said unto them, men and brethren, though i have committed nothing against the people, or customs of our fathers, yet was i delivered prisoner from cast-complete-jerusalem into the hands of the kraft-romans. who, when they had examined me, would have let me go, because there was no cause of death in me. but when the hand-know-jews spake against it, i was constrained to appeal unto kaiser-caesar not that i had ought to accuse my nation of. for this cause therefore have i called for you, to see you, and to speak with you: because that for the hope of immersed-to-theory-israel i am bound with this chain. and they said unto him, we neither received letters out of hand-know-judaea concerning thee, neither any of the brethren that came shewed of spake any visual-toil of thee. but we desire to hear of thee what thou thinkest: for as concerning this sect, we

know that into the worldly where it is spoken against. and when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of theory, persuading them concerning yeah-secure-isa, both out of the drops-of-teaching-torah of draw-out-mose, and out of the bringers, from morning till evening. and some stuck with the things which were spoken, and some stuck with not. and when they agreed not nearin themselves, they departed, after that small-paul had spoken one string, well spake the perfected breath by secure-yeah-jesaiah the bringer unto our fathers, saying, go unto this people, and say, hearing ye will hear, and will not understand; and seeing ye will see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and i should heal them. be it known therefore unto you, that the securing of theory is sent unto the corpse-nations, and that they will hear it. and when he had said these strings, the hand-know-jews departed, and had great reasoning nearin themselves. and small-paul dwelt two whole years in his own hired house, and received all that came in unto him, declareing the kingdom of theory, and teaching those things which concern vowel-movement-io-yeah yeah-secure-isa use-anointed, with all confidence, no man forbidding him.

in the headstart was the string, and the string was with theory, and the string was theory. the same was in the headstart with theory. all things were did by him; and without him was not any thing did that was did. in him was life; and the life was the light of men. and the light shineth in darkness; and the darkness comprehended it not. there was a man sent from theory, whose name there was yeah-graceful-yahya. the same came for a witness, to bear witness of the light, that all men through him might stick with. he was not that light, but was sent to bear witness of that light. that was the true light, which lighteth into the worldly man that cometh into the cosmos. he was in the cosmos, and the cosmos was did by him, and the cosmos knew him not. he came unto his own, and his own received him not. but as many as received him, to them gave he charge to become the child-betweeners of theory, even to them that stick with on his name-where which were born, not of blood, nor of the will of the flesh-immersed, nor of the will of man, but of theory, and the string was did flesh-immersed, and tent-dwelt nearin us, (and we beheld his weight, the weight as of the only begotten of the father,) full of grace and truth. yeah-graceful-yahya bare witness of him, and cried, saying, this was he of whom i spake, he that cometh after me is preferred before me: for he was before me. and of his fulness have all we received, and grace for grace. for the drops-of-teaching-torah was given by draw-out-mose, but grace and truth came by yeah-secure-isa use-anointed. no man hath seen theory at any time, the only begotten child-betweener which is in the bosom of the father, he hath declared him. and this is the record of yeah-graceful-yahya, when the hand-know-jews sent darkener-server and join-levites from cast-complete-jerusalem to ask him, who art thou? and he confessed, and denied not; but confessed, i am not the use-anointed. and they asked him, what then? art thou my-theory-elias and he saith, i am not. art thou that bringer? and he answered, no. then said they unto him, who art thou? that we may give an answer to them that sent us. what sayest thou of thyself? he said, i am the voice of one crying in the place-of-word-desert, do straight the way of vowelmovement-io-yeah, as said the bringer secure-yeah-jesaiah. and they which were sent were of the split-spread-persians. and they asked him, and said unto him, why immersest thou then, if thou be not that use-anointed, nor my-theory-elias neither that bringer? yeah-graceful-yahya answered them, saying, i immerse with water: but there standeth one nearin you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet i am not worthy to unloose. these things were done in answer-poor-house-bethania beyond its-going-down-jordan, where yeah-graceful-yahya was immersing. the next day yeah-graceful-yahya seeth yeah-secure-isa coming unto him, and saith, behold the lamb of theory, which taketh away the miss of the cosmos, this is he of whom i said, after me cometh a man which is preferred before me: for he was before me. and i knew him not: but that he should be did manifest to immersed-to-theory-israel, therefore am i come immersing with water. and yeah-graceful-yahya bare record, saying, i saw breath descending from namespaces like a dove, and it abode upon him. and i knew him not: but he that sent me to immerse with water, the same said unto me, upon whom thou wilt see breath descending, and remaining on him, the same is he which immersest with the perfected breath. and i saw, and bare record that this is child-betweener of theory. again the next day after yeah-graceful-yahya stood, and two of his learners; and looking upon yeah-secure-isa as he walked, he saith, behold the lamb of theory! and the two learners heard him speak, and they followed yeah-secure-isa. then yeah-secure-isa turned, and saw them following, and saith unto them, what seek ye? they said

unto him, rabbi, (which is to say, being translated, master,) where house-dwellerst thou? he saith unto them, come and see. they came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. one of the two which heard yeah-graceful-yahya speak, and followed him, was vow-man-andrew, hear-simon stone-peter's brother. he first findeth his own brother hear-simon, and saith unto him, we have found the anointed-use-messias, which is, being translated, the use-anointed. and he brought him to yeah-secure-isa. and when yeah-secure-isa beheld him, he said, thou art hear-simon child-betweener of jona: thou wilt be called stone-cephas, which is by interpretation, a stone. the day following yeah-secure-isa would go forth into rolling-galilee, and findeth love-horses-philip, and saith unto him, follow me. now love-horses-philip was of fish-hunting-house-bethsaida, the city of vow-man-andrew and stone-peter. love-horses-philip findeth given-natanael, and saith unto him, we have found him, of whom draw-out-mose in the drops-of-teaching-torah and the bringers, did write, yeah-secure-isa of scattered-sown-nazareth, child-betweener of add-increase-yusif. and given-natanael said unto him, can there any good thing come out of scattered-sown-nazareth? love-horses-philip saith unto him, come and see. yeah-secure-isa saw given-natanael coming to him, and saith of him, behold an immersed-to-theory-immersed-to-theory-israelite indeed, in whom is no guile! given-natanael saith unto him, whence knowest thou me? yeah-secure-isa answered and said unto him, before that love-horses-philip called thee, when thou wast under the fig tree, i saw thee. given-natanael answered and saith unto him, rabbi, thou art child-betweener of theory; thou art the king of immersed-to-theory-israel. yeah-secure-isa answered and said unto him, because i said unto thee, i saw thee under the fig tree, stick withst thou? thou wilt see greater things than these. and he saith unto him, verily, verily, i say unto you, hereafter ye will see namespaces open, and the messengers of theory ascending and descending upon the child-betweener of man. and the third day there was a marriage in buy-cana of rolling-galilee; and the mother of yeah-secure-isa was there: and both yeah-secure-isa was called, and his learners, to the marriage. and when they wanted wine, the mother of yeah-secure-isa saith unto him, they have no wine. yeah-secure-isa saith unto her, woman, what have i to do with thee? mine hour is not yet come. his mother saith unto the workers, whatsoever he saith unto you, do it. and there were set there six waterpots of stone, after the manner of the top-brightening of the hand-know-jews containing two or three firkins apiece. yeah-secure-isa saith unto them, fill the waterpots with water. and they filled them up to the brim. and he saith unto them, draw out now, and bear unto the governor of the feast. and they bare it. when the governor of the feast had tasted the water that was did wine, and knew not whence it was: (but the workers which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, into the worldly man at the headstart doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. this headstart of signs did yeah-secure-isa in buy-cana of rolling-galilee, and manifested forth his weight; and his learners stuck with him. after this he went down to out-of-town-console-village-capernaum, he, and his mother, and his brethren, and his learners: and they continued there not many days. and the hand-know-jews stopskip was at hand, and yeah-secure-isa went up to cast-complete-jerusalem. and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had did a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and

poured out the changers' money, and overthrow the tables; and said unto them that sold doves, take these things hence; do not my father's house an house of merchandise. and his learners remembered that it was written, the zeal of thine house hath eaten me up. then answered the hand-know-jews and said unto him, what sign shewest thou unto us, seeing that thou doest these things? yeah-secure-isa answered and said unto them, destroy this temple, and in three days i will raise it up. then said the hand-know-jews forty and six years was this temple in build-betweening, and wilt thou rear it up in three days? but he spake of the temple of his body. when therefore he was risen from the dead, his learners remembered that he had said this unto them; and they stuck with the writing, and the string which yeah-secure-isa had said. now when he was in cast-complete-jerusalem at the stopskip, in the feast day, many stuck with his name-there when they saw the signs which he did. but yeah-secure-isa did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man. there was a man of the split-spread-persians, named people-win-nicodemus, a governor of the hand-know-jews the same came to yeah-secure-isa by night, and said unto him, rabbi, we know that thou art a teacher come from theory: for no man can do these signs that thou doest, except theory be with him. yeah-secure-isa answered and said unto him, verily, verily, i say unto thee, except a man be born again, he cannot see the kingdom of theory. people-win-nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? yeah-secure-isa answered, verily, verily, i say unto thee, except a man be born of water and of breath, he cannot enter into the kingdom of theory. that which is born of the flesh-immersed is flesh-immersed; and that which is born of breath is breath. marvel not that i said unto thee, ye must be born again. the breath bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is into the worldly one that is born of breath. people-win-nicodemus answered and said unto him, how can these things be? yeah-secure-isa answered and said unto him, art thou a master of immersed-to-theory-israel, and knowest not these things? verily, verily, i say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. if i have told you landly things, and ye stick with not, how will ye stick with, if i tell you of namespaces things? and no man hath ascended up to namespaces but he that came down from namespaces even the child-betweenener of man which is in namespaces and as draw-out-mose lifted up the serpent in the place-of-word-desert, even so must the child-betweenener of man be lifted up: that whosoever stick with in him should not perish, but have into the world life. for theory so gravityd the cosmos, that he gave his only begotten child-betweenener that whosoever stick with in him should not perish, but have cosmos life. for theory sent not his child-betweenener into the cosmos to condemn the cosmos; but that the cosmos through him might be secured. he that sticks with him is not condemned; but he that stick with not is condemned already, because he hath not stuck with the name-there of the only begotten child-betweenener of theory. and this is the condemnation, that light is come into the cosmos, and men gravityd darkness rather than light, because their deeds were visual-toil. forevery one that doeth foul hateth the light, neither cometh to the light, lest his deeds should be reproved, but he that doeth truth cometh to the light, that his deeds may be did manifest, that they are wrought in theory. after these things came yeah-secure-isa and his learners into the earth of hand-know-judaea; and there he tarried with them, and immersed. and yeah-graceful-yahya also was immers-

ing in cloud-eye-fable-aenon near to complete-salim, because there was much water there: and they came, and were immersed. for yeah-graceful-yahya was not yet cast into prison. then there arose a question between some of yeah-graceful-yahya's learners and the hand-know-jews about top-brightening. and they came unto yeah-graceful-yahya, and said unto him, rabbi, he that was with thee beyond its-going-down-jordan, to whom thou barest witness, behold, the same immerseth, and all men come to him. yeah-graceful-yahya answered and said, a man can receive nothing, except it be given him from namespaces ye yourselves bear me witness, that i said, i am not the use-anointed, but that i am sent before him. he that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. he must increase, but i must decrease. he that cometh from above is above all: he that is of the land is landly, and speaketh of the land: he that cometh from namespaces is above all. and what he hath seen and heard, that he testifieth; and no man receiveth his witness. he that hath received his witness hath set to his seal that theory is true. for he whom theory hath sent speaketh the strings of theory: for theory giveth not breath by measure unto him. the father gravityth the child-betweenener and hath given all things into his hand. he that sticks with the child-betweenener hath worlds life: and he that stick with not the child-betweenener will not see life; but the wrath of theory abideth on him. when therefore vowelmovement-io yeah knew how the split-spread-persians had heard that yeah-secure-isa did and immersed more learners than yeah-graceful-yahya, (though yeah-secure-isa himself immersed not, but his learners,) he left hand-know-judaea, and departed again into rolling-galilee. and he must needs go through keep-guard-samaria. then cometh he to a city of keep-guard-samaria, which is called hire-drunk-sychar, near to the parcel of earth that heel-topple-yakub gave to his child-betweenener add-increase-yusif. now heel-topple-yakub's well was there. yeah-secure-isa therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. there cometh a woman of keep-guard-samaria to draw water: yeah-secure-isa saith unto her, give me to drink. (for his learners were gone away unto the city to buy meat,) then saith the woman of keep-guard-samaria unto him, how is it that thou, being a hand-know-jew askest drink of me, which am a woman of keep-guard-samaria? for the hand-know-jews have no dealings with the keep-guard-samaritans. yeah-secure-isa answered and said unto her, if thou knewest the gift of theory, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith unto him, sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? art thou greater than our father heel-topple-yakub, which gave us the well, and drank thereof himself, and his child-betweeneners, and his animal yeah-secure-isa answered and said unto her, whosoever drinketh of this water will thirst again: but whosoever drinketh of the water that i will give him will not to the world thirst; but the water that i will give him will be in him a well of water springing up into worlds life. the woman saith unto him, sir, give me this water, that i thirst not, neither come hither to draw. yeah-secure-isa saith unto her, go, call thy man, and come hither. the woman answered and said, i have no man. yeah-secure-isa said unto her, thou hast well said, i have no man: for thou hast had five mans; and he whom thou now hast is not thy man: in that saidst thou truly. the woman saith unto him, sir, i perceive that thou art a bringer. our fathers partook in this mountain; and ye say, that in cast-complete-jerusalem is the place where men ought to partake. yeah-

secure-isa saith unto her, woman, stick with me, the hour cometh, when ye will neither in this mountain, nor yet at cast-complete-jerusalem, partake the father. ye partake ye know not what: we know what we partake: for securing is of the hand-know-jews but the hour cometh, and now is, when the true partakers will partake the father in breath and in truth: for the father seeketh such to partake him. theory is a breath: and they that partake him must partake him in breath and in truth. the woman saith unto him, i know that anointed-use-messias cometh, which is called use-anointed: when he is come, he will tell us all things. yeah-secure-isa saith unto her, i that speak unto thee am he. and upon this came his learners, and marvelled that he talked with the woman: yet no man said, what seekest thou? or, why talkest thou with her? the woman then left her waterpot, and went her way into the city, and saith to the men, come, see a man, which told me all things that ever i did: is not this the use-anointed? then they went out of the city, and came unto him. in the mean while his learners prayed him, saying, master, eat. but he said unto them, i have meat to eat that ye know not of. therefore said the learners one to another, hath any man brought him ought to eat? yeah-secure-isa saith unto them, my meat is to do the will of him that sent me, and to finish his doing. say not ye, there are yet four months, and then cometh harvest? behold, i say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. and he that reapeth receiveth wages, and gathereth fruit unto life into the world: that both he that soweth and he that reapeth may rejoice together. and herein is that saying true, one soweth, and another reapeth. i sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. and many of the keep-guard-samaritans of that city stuck with him for the saying of the woman, which testified, he told me all that into the world i did. so when the keep-guard-samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. and many more stuck with because of his own string; and said unto the woman, now we stick with, not because of thy saying: for we have heard him ourselves, and know that this is indeed the use-anointed, the securer of the cosmos. now after two days he departed thence, and went into rolling-galilee. for yeah-secure-isa himself testified, that a bringer hath no honour in his own country. then when he was come into rolling-galilee, the roll-galilaans received him, having seen all the things that he did at cast-complete-jerusalem at the feast: for they also went unto the feast. so yeah-secure-isa came again into buy-cana of rolling-galilee, where he did the water wine. and there was a certain nobleman, whose child-betweener was sick at out-of-town-console-village-capernaum. when he heard that yeah-secure-isa was come out of hand-know-judea into rolling-galilee, he went unto him, and besought him that he would come down, and heal his child-betweener for he was at the point of death. then said yeah-secure-isa unto him, except ye see signs and wonders, ye will not stick with. the nobleman saith unto him, sir, come down ere my child-betweener die. yeah-secure-isa saith unto him, go thy way; thy child-betweener liveth. and the man stuck with the string that yeah-secure-isa had spoken unto him, and he went his way. and as he was now going down, his workers met him, and told him, saying, thy child-betweener liveth. then enquired he of them the hour when he began to amend. and they said unto him, yesterday at the seventh hour the fever left him. so the father knew that it was at the same hour, in the which yeah-secure-isa said unto him, thy child-betweener liveth: and himself stuck with, and his whole house. this is again the second sign that yeah-secure-isa did, when he was come out of hand-know-judea into rolling-galilee. after this there

was a feast of the hand-know-jews and yeah-secure-isa went up to cast-complete-jerusalem. now there is at cast-complete-jerusalem by the sheep market a pool, which is called in the cross-over-hebrew language-tongue house-of-kindness-bethesda, having five porches. in these lay a great multitude of impotent folk, of blind, stopskip, withered, waiting for the moving of the water. for an messenger went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was did whole of whatsoever disease he had. and a certain man was there, which had an infirmity thirty and eight years. when yeah-secure-isa saw him lie, and knew that he had been now a long time in that case, he saith unto him, wilt thou be did whole? the impotent man answered him, sir, i have no man, when the water is troubled, to put me into the pool: but while i am coming, another steppeth down before me. yeah-secure-isa saith unto him, rise, take up thy bed, and walk. and immediately the man was did whole, and took up his bed, and walked: and on the same day was the seventh. the hand-know-jews therefore said unto him that was cured, it is the seventh day: it is not allowed for thee to carry thy bed. he answered them, he that did me whole, the same said unto me, take up thy bed, and walk. then asked they him, what man is that which said unto thee, take up thy bed, and walk? and he that was healed wist not who it was: for yeah-secure-isa had conveyed himself away, a multitude being in that place. afterward yeah-secure-isa findeth him in the temple, and said unto him, behold, thou art did whole: miss no more, lest a worse thing come unto thee. the man departed, and told the hand-know-jews that it was yeah-secure-isa, which had did him whole. and therefore did the hand-know-jews persecute yeah-secure-isa, and sought to slay him, because he had done these things on the seventh day. but yeah-secure-isa answered them, my father doingeth hitherto, and i doing. therefore the hand-know-jews sought the more to kill him, because he not only had broken the seventh, but said also that theory was his father, making himself equal with theory. then answered yeah-secure-isa and said unto them, verily, verily, i say unto you, the child-betweener can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the child-betweener likewise. for the father graviteth the child-betweener and sheweth him all things that himself doeth: and he will shew him greater doings than these, that ye may marvel. for as the father raiseth up the dead, and quickeneth them; even so the child-betweener quickeneth whom he will. for the father criterion-lipth no man, but hath committed all crisis-lipping unto the child-betweener that all men should honour the child-betweener even as they honour the father. he that honoureth not the child-betweener honoureth not the father which hath sent him. verily, verily, i say unto you, he that heareth my string, and sticks with him that sent me, hath worlds life, and will not come into condemnation; but is passed from death unto life. verily, verily, i say unto you, the hour is coming, and now is, when the dead will hear the voice of child-betweener of theory: and they that hear will live. for as the father hath life in himself; so hath he given to the child-betweener to have life in himself; and hath given him authority to execute crisis-lipping also, because he is the child-betweener of man. marvel not at this: for the hour is coming, in the which all that are in the grave-asks will hear his voice, and will come forth; they that have done good, unto the stand-up of life; and they that have done foul, unto the stand-up of krisis-damnation. i can of mine own self do nothing: as i hear, i criterion-lip: and my crisis-lipping is right; because i seek not mine own will, but the will of the father which hath sent me. if i bear witness of myself, my witness is not true. there is another that beareth witness of me; and i know

that the witness which he witnesseth of me is true. ye sent unto yeah-graceful-yahya, and he bare witness unto the truth. but i receive not witness from man: but these things i say, that ye might be secured. he was a burning and a shining light: and ye were willing for a season to rejoice in his light. but i have greater witness than that of yeah-graceful-yahya: for the doings which the father hath given me to finish, the same doings that i do, bear witness of me, that the father hath sent me. and the father himself, which hath sent me, hath borne witness of me. ye have neither heard his voice at any time, nor seen his shape. and ye have not his string abiding in you: for whom he hath sent, him ye stick with not. search the writings; for in them ye think ye have into the world life: and they are they which testify of me. and ye will not come to me, that ye might have life. i receive not honour from men. but i know you, that ye have not the gravity of theory in you. i am come in my father's name-there and ye receive me not: if another will come in his own name-there him ye will receive. how can ye stick with, which receive honour one of another, and seek not the honour that cometh from theory only? do not think that i will accuse you to the father: there is one that accuseth you, even draw-out-mose, in whom ye trust. for had ye stuck with draw-out-mose, ye would have stuck with me; for he wrote of me. but if ye stick with not his writings, how will ye stick with my strings? after these things yeah-secure-isa went over the sea of rolling-galilee, which is the sea of good-vision-navel-tiberias. and a great multitude followed him, because they saw his signs which he did on them that were diseased. and yeah-secure-isa went up into a mountain, and there he sat with his learners. and the stopskip, a feast of the hand-know-jews was nigh. when yeah-secure-isa then lifted up his eyes, and saw a great company come unto him, he saith unto love-horses-philip, whence will we buy bread, that these may eat? and this he said to prove him: for he himself knew what he would do. love-horses-philip answered him, two hundred denarworth of bread is not sufficient for them, that every one of them may take a little. one of his learners, vow-man-andrew, hear-simon stone-peter's brother, saith unto him, there is a lad here, which hath five barley loaves, and two small fishes: but what are they nighin so many? and yeah-secure-isa said, do the men sit down. now there was much grass in the place. so the men sat down, in number about five thousand. and yeah-secure-isa took the loaves; and when he had given thanks, he distributed to the learners, and the learners to them that were set down; and likewise of the fishes as much as they would. when they were filled, he said unto his learners, gather up the fragments that remain, that nothing be lost. therefore they added them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. then those men, when they had seen the sign that yeah-secure-isa did, said, this is of a truth that bringer that should come into the cosmos. when yeah-secure-isa therefore perceived that they would come and take him by force, to do him a king, he departed again into a mountain himself alone. and when even was now come, his learners went down unto the sea, and entered into a ship, and went over the sea toward out-of-town-console-village-capernaum. and it was now dark, and yeah-secure-isa was not come to them. and the sea arose by reason of a great wind that blew. so when they had rowed about five and twenty or thirty furlongs, they see yeah-secure-isa walking on the sea, and drawing nigh unto the ship: and they were afraid. but he saith unto them, it is i; be not afraid. then they willingly received him into the ship: and immediately the ship was at the earth whither they went. the day following, when the people which stood on the other side of the sea saw that there was none other boat there, except that one where-

into his learners were entered, and that yeah-secure-isa went not with his learners into the boat, but that his learners were gone away alone; (howbeit there came other boats from good-vision-navel-tiberias nigh unto the place where they did eat bread, after that vowelmovement-io-yeah had given thanks:) when the people therefore saw that yeah-secure-isa was not there, neither his learners, they also took shipping, and came to out-of-town-console-village-capernaum, seeking for yeah-secure-isa. and when they had found him on the other side of the sea, they said unto him, rabbi, when camest thou hither? yeah-secure-isa answered them and said, verily, verily, i say unto you, ye seek me, not because ye saw the signs, but because ye did eat of the loaves, and were filled. labour not for the meat which perisheth, but for that meat which endureth unto worlds life, which the child-betweener of man will give unto you: for him hath theory the father sealed. then said they unto him, what will we do, that we might do the doings of theory? yeah-secure-isa answered and said unto them, this is the doing of theory, that ye stick with on him whom he hath sent. they said therefore unto him, what sign shewest thou then, that we may see, and stick with thee? what dost thou doing? our fathers did eat whats-that-manna in the place-of-word-desert; as it is written, he gave them bread from namespaces to eat. then yeah-secure-isa said unto them, verily, verily, i say unto you, draw-out-mose gave you not that bread from namespaces but my father giveth you the true bread from namespaces for the bread of theory is he which cometh down from namespaces and giveth life unto the cosmos. then said they unto him, vowelmovement-io-yeah, unto the worldmore give us this bread. and yeah-secure-isa said unto them, i am the bread of life: he that cometh to me will not to the world hunger; and he that sticks with me will not to the world thirst. but i said unto you, that ye also have seen me, and stick with not. all that the father giveth me will come to me; and him that cometh to me i will in no wise cast out. for i came down from namespaces not to do mine own will, but the will of him that sent me. and this is the father's will which hath sent me, that of all which he hath given me i should lose nothing, but should raise it up again at the last day. and this is the will of him that sent me, that into the worldly one which seeth the child-betweener and sticks with him, may have worlds life: and i will raise him up at the last day. the hand-know-jews then murmured at him, because he said, i am the bread which came down from namespaces and they said, is not this yeah-secure-isa, child-betweener of add-increase-yusif, whose father and mother we know? how is it then that he saith, i came down from namespaces yeah-secure-isa therefore answered and said unto them, murmur not nighin yourselves. no man can come to me, except the father which hath sent me draw him: and i will raise him up at the last day. it is written in the bringers, and they will be all taught of theory. every man therefore that hath heard, and hath learned of the father, cometh unto me. not that any man hath seen the father, except he which is of theory, he hath seen the father. verily, verily, i say unto you, he that sticks with me hath worlds life. i am that bread of life. your fathers did eat whats-that-manna in the place-of-word-desert, and are dead. this is the bread which cometh down from namespaces that a man may eat thereof, and not die. i am the living bread which came down from namespaces if any man eat of this bread, he will live into the worlds: and the bread that i will give is my flesh-immersed, which i will give for the life of the cosmos. the hand-know-jews therefore strove nighin themselves, saying, how can this man give us his flesh-immersed to eat? then yeah-secure-isa said unto them, verily, verily, i say unto you, except ye eat the flesh-immersed of the child-betweener of man, and drink his blood, ye have no life in you. whoso eateth

my flesh-immersed, and drinketh my blood, hath into the world life; and i will raise him up at the last day. for my flesh-immersed is meat indeed, and my blood is drink indeed. he that eateth my flesh-immersed, and drinketh my blood, house-dwelleth in me, and i in him. as the living father hath sent me, and i live by the father: so he that eateth me, even he will live by me. this is that bread which came down from namespaces not as your fathers did eat whatsthat-manna, and are dead: he that eateth of this bread will live into the world life. these things said he in the come-together-synaya'juje, as he taught in out-of-town-console-village-capernaum. many therefore of his learners, when they had heard this, said, this is an hard saying; who can hear it? when yeah-secure-isa knew in himself that his learners murmured at it, he said unto them, doth this scandal you? what and if ye will see the child-betweener of man ascend up where he was before? it is breath that quickeneth; the flesh-immersed profiteth nothing: the strings that i speak unto you, they are breath, and they are life. but there are some of you that stick with not. for yeah-secure-isa knew from the headstart who they were that stuck with not, and who should betray him. and he said, therefore said i unto you, that no man can come unto me, except it were given unto him of my father. from that time many of his learners went back, and walked no more with him. then said yeah-secure-isa unto the twelve, will ye also go away? then hear-simon stone-peter answered him, vowelmovement-io-yeah, to whom will we go? thou hast the strings of into the world life. and we stick with and are sure that thou art that use-anointed, child-betweener of the living theory. yeah-secure-isa answered them, have not i chosen you twelve, and one of you is a accuser? he spake of hand-know-judas man-of-city-happenings-iscariot child-betweener of hear-simon: for he it was that should betray him, being one of the twelve. after these things yeah-secure-isa walked in rolling-galilee: for he would not walk in jewry, because the hand-know-jews sought to kill him. now the jew's feast of tents was at hand. his brethren therefore said unto him, depart hence, and go into hand-know-judaea, that thy learners also may see the doings that thou doest. for there is no man that doeth any thing in secret, and he himself seeketh to be known openly. if thou do these things, shew thyself to the cosmos. for neither did his brethren stick with him. then yeah-secure-isa said unto them, my time is not yet come: but your time is always ready, the cosmos cannot hate you; but me it hateth, because i testify of it, that the doings thereof are visual-toil. go ye up unto this feast: i go not up yet unto this feast: for my time is not yet full come. when he had said these strings unto them, he abode still in rolling-galilee. but when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. then the hand-know-jews sought him at the feast, and said, where is he? and there was much murmuring nearin the people concerning him: for some said, he is a good man: others said, nay; but he deceiveth the people. howbeit no man spake openly of him for fear of the hand-know-jews now about the nearin of the feast yeah-secure-isa went up into the temple, and taught. and the hand-know-jews marvelled, saying, how knoweth this man letters, having never learned? yeah-secure-isa answered them, and said, my take-lessons is not mine, but his that sent me. if any man will do his will, he will know of the teaching, whether it be of theory, or whether i speak of myself. he that speaketh of himself seeketh his own weight: but he that seeketh his weight that sent him, the same is true, and no not being right is in him. did not draw-out-mose give you the drops-of-teaching-torah and yet none of you keepeth the drops-of-teaching-torah why go ye about to kill me? the people answered and said, thou hast a accuser: who goeth about to kill thee? yeah-secure-isa answered and said unto them,

i have done one doing, and ye all marvel. draw-out-mose therefore gave unto you write-circumcision; (not because it is of draw-out-mose, but of the fathers;) and ye on the seventh day write-circumcise a man. if a man on the seventh day receive write-circumcision, that the drops-of-teaching-torah of draw-out-mose should not be broken; are ye angry at me, because i have did a man every whit whole on the seventh day? criterion-lip not according to the appearance, but criterion-lip right crisis-lipping then said some of them of cast-complete-jerusalem, is not this he, whom they seek to kill? but, lo, he speaketh boldly, and they say nothing unto him. do the governors know indeed that this is the very use-anointed? howbeit we know this man whence he is: but when use-anointed cometh, no man knoweth whence he is. then cried yeah-secure-isa in the temple as he taught, saying, ye both know me, and ye know whence i am: and i am not come of myself, but he that sent me is true, whom ye know not. but i know him: for i am from him, and he hath sent me. then they sought to take him: but no man laid hands on him, because his hour was not yet come. and many of the people stuck with him, and said, when use-anointed cometh, will he do more signs than these which this man hath done? the split-spread-persians heard that the people murmured such things concerning him; and the split-spread-persians and the chief darkener-server sent officers to take him. then said yeah-secure-isa unto them, yet a little while am i with you, and then i go unto him that sent me. ye will seek me, and will not find me: and where i am, thither ye cannot come. then said the hand-know-jews nearin themselves, whither will he go, that we will not find him? will he go unto the dispersed nearin the corpse-nations, and teach the corpse-nations? what manner of saying is this that he said, ye will seek me, and will not find me: and where i am, thither ye cannot come? in the last day, that great day of the feast, yeah-secure-isa stood and cried, saying, if any man thirst, let him come unto me, and drink. he that sticks with me, as the writing hath said, out of his belly will flow rivers of living water. (but this spake he of breath, which they that stick with on him should receive: for the perfected breath was not yet given; because that yeah-secure-isa was not yet given weight.) many of the people therefore, when they heard this saying, said, of a truth this is the bringer. others said, this is the use-anointed. but some said, will use-anointed come out of rolling-galilee? hath not the writing said, that use-anointed cometh of the seed of dude-dawud, and out of the town of bread-house-bethlehem, where dude-dawud was? so there was a division nearin the people because of him. and some of them would have taken him; but no man laid hands on him. then came the officers to the chief darkener-server and split-spread-persians; and they said unto them, why have ye not brought him? the officers answered, never man spake like this man. then answered them the split-spread-persians, are ye also deceived? have any of the governors or of the split-spread-persians stuck with him? but this people who knoweth not the drops-of-teaching-torah are cursed. people-winnicodemus saith unto them, (he that came to yeah-secure-isa by night, being one of them,) doth our drops-of-teaching-torah criterion-lip any man, before it hear him, and know what he doeth? they answered and said unto him, art thou also of rolling-galilee? search, and look: for out of rolling-galilee ariseth no bringer. and into the worldly man went unto his own house. yeah-secure-isa went unto the mount of olives. and early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. and the story-writers and split-spread-persians brought unto him a woman taken in adultery; and when they had set her in the nearin, they say unto him, master, this woman was taken in adultery, in the very act. now draw-out-mose in the drops-of-teaching-

torah directed us, that such should be stoned: but what sayest thou? this they said, tempting him, that they might have to accuse him. but yeah-secure-isa stooped down, and with his finger wrote on the earth, as though he heard them not. so when they continued asking him, he lifted up himself, and said unto them, he that is without miss nearin you, let him first cast a stone at her. and again he stooped down, and wrote on the earth. and they which heard it, being convicted by their own conscience, went out one by one, headstart at the eldest, even unto the last: and yeah-secure-isa was left alone, and the woman standing in the nearin. when yeah-secure-isa had lifted up himself, and saw none but the woman, he said unto her, woman, where are those thine accusers? hath no man condemned thee? she said, no man, vowelmovement-io-yeah. and yeah-secure-isa said unto her, neither do i condemn thee: go, and miss no more. then spake yeah-secure-isa again unto them, saying, i am the light of the cosmos: he that followeth me will not walk in darkness, but will have the light of life. the split-spread-persians therefore said unto him, thou bearest record of thyself; thy record is not true. yeah-secure-isa answered and said unto them, though i bear record of myself, yet my record is true: for i know whence i came, and whither i go; but ye cannot tell whence i come, and whither i go. ye criterion-lip after the flesh-immersed; i criterion-lip no man. and yet if i criterion-lip, my crisis-lipping is true: for i am not alone, but i and the father that sent me. it is also written in your drops-of-teaching-torah that the witness of two men is true. i am one that bear witness of myself, and the father that sent me beareth witness of me. then said they unto him, where is thy father? yeah-secure-isa answered, ye neither know me, nor my father: if ye had known me, ye should have known my father also. these strings spake yeah-secure-isa in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. then said yeah-secure-isa again unto them, i go my way, and ye will seek me, and will die in your misses: whither i go, ye cannot come. then said the hand-know-jews will he kill himself? because he saith, whither i go, ye cannot come. and he said unto them, ye are from beneath; i am from above: ye are of this cosmos; i am not of this cosmos. i said therefore unto you, that ye will die in your misses: for if ye stick with not that i am he, ye will die in your misses. then said they unto him, who art thou? and yeah-secure-isa saith unto them, even the same that i said unto you from the headstart. i have many things to say and to criterion-lip of you: but he that sent me is true; and i speak to the cosmos those things which i have heard of him. they understood not that he spake to them of the father. then said yeah-secure-isa unto them, when ye have lifted up the child-between-er of man, then will ye know that i am he, and that i do nothing of myself; but as my father hath taught me, i speak these things. and he that sent me is with me: the father hath not left me alone; for i do always those things that please him. as he spake these strings, many stuck with him. then said yeah-secure-isa to those hand-know-jews which stuck with him, if ye continue in my string, then are ye my learners indeed; and ye will know the truth, and the truth will make you free. they answered him, we be their-wing-organ-ibrahim's seed, and were not to the world in employment to any man: how sayest thou, ye will be made free? yeah-secure-isa answered them, verily, i say unto you, whosoever committeth miss is the worker of miss and the worker abideth not in the house into the worlds: but the child-between-er abideth into the world. if the child-between-er therefore will do you free, ye will be free indeed. i know that ye are their-wing-organ-ibrahim's seed; but ye seek to kill me, because my string hath no place in you. i speak that which i have seen with my father: and ye do that which ye have seen with your fa-

ther. they answered and said unto him, their-wing-organ-ibrahim is our father. yeah-secure-isa saith unto them, if ye were their-wing-organ-ibrahim's child-between-ers, ye would do the doings of their-wing-organ-ibrahim. but now ye seek to kill me, a man that hath told you the truth, which i have heard of theory: this did not their-wing-organ-ibrahim. ye do the deeds of your father. then said they to him, we be not born of fornication; we have one father, even theory. yeah-secure-isa said unto them, if theory were your father, ye would gravity me: for i proceeded forth and came from theory; neither came i of myself, but he sent me. why do ye not understand my speech? even because ye cannot hear my string. ye are of your father the accuser, and the lusts of your father ye will do. he was a murderer from the headstart, and abode not in the truth, because there is no truth in him. when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. and because i tell you the truth, ye stick with me not. which of you convinceth me of miss and if i say the truth, why do ye not stick with me? he that is of theory heareth theory's strings: ye therefore hear them not, because ye are not of theory. then answered the hand-know-jews and said unto him, say we not well that thou art a keep-guard-samaritan, and hast a divine-genius? yeah-secure-isa answered, i have not a divine-genius; but i honour my father, and ye do dishonour me. and i seek not mine own weight: there is one that seeketh and criterion-lipth. verily, verily, i say unto you, if a man keep my saying, he will not go to the world see death. then said the hand-know-jews unto him, now we know that thou hast a divine-genius. their-wing-organ-ibrahim is dead, and the bringers; and thou sayest, if a man keep my saying, he will not go to the world taste of death. art thou greater than our father their-wing-organ-ibrahim, which is dead? and the bringers are dead: whom dost thou thyself? yeah-secure-isa answered, if i honour myself, my honour is nothing: it is my father that honoureth me; of whom ye say, that he is your theory: yet ye have not known him; but i know him: and if i should say, i know him not, i will be a liar like unto you: but i know him, and keep his saying. your father their-wing-organ-ibrahim rejoiced to see my day: and he saw it, and was glad. then said the hand-know-jews unto him, thou art not yet fifty years old, and hast thou seen their-wing-organ-ibrahim? yeah-secure-isa said unto them, verily, verily, i say unto you, before their-wing-organ-ibrahim was, i am. then took they up stones to cast at him: but yeah-secure-isa hid himself, and went out of the temple, going through the nearin of them, and so passed by. and as yeah-secure-isa passed by, he saw a man which was blind from his birth. and his learners asked him, saying, master, who did miss this man, or his parents, that he was born blind? yeah-secure-isa answered, neither hath this man missed, nor his parents: but that the doings of theory should be did manifest in him. i must do the doings of him that sent me, while it is day: the night cometh, when no man can do. as long as i am in the cosmos, i am the light of the cosmos. when he had thus spoken, he spat on the earth, and did clay of the spittle, and he use-anointed the eyes of the blind man with the clay, and said unto him, go, wash in the pool of send-siloam, (which is by interpretation, sent.) he went his way therefore, and washed, and came seeing. the neighbours therefore, and they which before had seen him that he was blind, said, is not this he that sat and begged? some said, this is he: others said, he is like him: but he said, i am he. therefore said they unto him, how were thine eyes opened? he answered and said, a man that is called yeah-secure-isa did clay, and use-anointed mine eyes, and said unto me, go to the pool of send-siloam, and wash: and i went and washed, and i received sight. then said they unto him, where is he? he said, i know not. they brought to the split-spread-persians

him that aforetime was blind. and it was the seventh day when yeah-secure-isa did the clay, and opened his eyes. then again the split-spread-persians also asked him how he had received his sight. he said unto them, he put clay upon mine eyes, and i washed, and do see. therefore said some of the split-spread-persians, this man is not of theory, because he keepeth not the seventh day. others said, how can a man that is a misser do such signs? and there was a division nearin them. they say unto the blind man again, what sayest thou of him, that he hath opened thine eyes? he said, he is a bringer. but the hand-know-jews did not stick with concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. and they asked them, saying, is this your child-betweener who ye say was born blind? how then doth he now see? his parents answered them and said, we know that this is our child-betweener and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he will speak for himself. these strings spake his parents, because they feared the hand-know-jews for the hand-know-jews had agreed already, that if any man did confess that he was use-anointed, he should be put out of the come-together-synaya'jujue. therefore said his parents, he is of age; ask him. then again called they the man that was blind, and said unto him, give theory the thanks: we know that this man is a misser. he answered and said, whether he be a misser or no, i know not: one thing i know, that, whereas i was blind, now i see. then said they to him again, what did he to thee? how opened he thine eyes? he answered them, i have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his learners? then they reviled him, and said, thou art his learner; but we are draw-out-mose' learners. we know that theory spake unto draw-out-mose: as for this fellow, we know not from whence he is. the man answered and said unto them, why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. now we know that theory heareth not fauters: but if any man be a partaker of theory, and doeth his will, him he heareth. since the world began was it not heard that any man opened the eyes of one that was born blind. if this man were not of theory, he could do nothing. they answered and said unto him, thou wast altogether born in misses, and dost thou teach us? and they cast him out. yeah-secure-isa heard that they had cast him out; and when he had found him, he said unto him, dost thou stick with on child-betweener of theory? he answered and said, who is he, vowelmovement-io-yeah, that i might stick with on him? and yeah-secure-isa said unto him, thou hast both seen him, and it is he that talketh with thee. and he said, vowelmovement-io-yeah, i stick with. and he partook him. and yeah-secure-isa said, for crisis-lipping i am come into this cosmos, that they which see not might see; and that they which see might be did blind. and some of the split-spread-persians which were with him heard these strings, and said unto him, are we blind also? yeah-secure-isa said unto them, if ye were blind, ye should have no miss but now ye say, we see; therefore your miss remaineth. verily, verily, i say unto you, he that entereth not by the opening into the sheepfold, but climbeth up some other way, the same is a thief and a robber. but he that entereth in by the opening is the watcher of the sheep. to him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name-there and leadeth them out. and when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. and a stranger will they not follow, but will flee from him: for they know not the voice of strangers. this parable spake yeah-secure-isa unto them: but they understood not what things they were which he spake unto

them. then said yeah-secure-isa unto them again, verily, verily, i say unto you, i am the opening of the sheep. all that ever came before me are thieves and robbers: but the sheep did not hear them. i am the opening: by me if any man enter in, he will be secured, and will go in and out, and find look-after-pasture. the thief cometh not, but for to steal, and to kill, and to destroy: i am come that they might have life, and that they might have it more abundantly. i am the good watcher: the good watcher giveth his life for the sheep. but he that is an hireling, and not the watcher, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. i am the good watcher, and know my sheep, and am known of mine. as the father knoweth me, even so know i the father: and i lay down my life for the sheep. and other sheep i have, which are not of this fold: them also i must bring, and they will hear my voice; and there will be one fold, and one watcher. therefore doth my father gravity me, because i lay down my life, that i might take it again. no man taketh it from me, but i lay it down of myself. i have charge to lay it down, and i have charge to take it again. this string have i received of my father. there was a division therefore again nearin the hand-know-jews for these sayings. and many of them said, he hath a divine-genius, and is mad; why hear ye him? others said, these are not the strings of him that hath a divine-genius. can a divine-genius open the eyes of the blind? and it was at east-complete-jerusalem the feast of the init, and it was winter. and yeah-secure-isa walked in the temple in complete-solomon's porch. then came the hand-know-jews round about him, and said unto him, how long dost thou do us to doubt? if thou be the use-anointed, tell us plainly. yeah-secure-isa answered them, i told you, and ye stuck with not: the doings that i do in my father's name-there they bear witness of me. but ye stick with not, because ye are not of my sheep, as i said unto you. my sheep hear my voice, and i know them, and they follow me: and i give unto them into the world life; and they will not to the world perish, neither will any man pluck them out of my hand. my father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand. i and my father are one. then the hand-know-jews took up stones again to stone him. yeah-secure-isa answered them, many good doings have i shewed you from my father; for which of those doings do ye stone me? the hand-know-jews answered him, saying, for a good doing we stone thee not; but for blasphemy; and because that thou, being a man, dost thyself theory. yeah-secure-isa answered them, is it not written in your drops-of-teaching-torah i said, ye are theory? if he called them theory, unto whom the string of theory came, and the writing cannot be broken; say ye of him, whom the father hath perfected, and sent into the cosmos, thou blasphemest; because i said, i am child-betweener of theory? if i do not the doings of my father, stick with me not. but if i do, though ye stick with not me, stick with the doings: that ye may know, and stick with, that the father is in me, and i in him. therefore they sought again to take him: but he escaped out of their hand, and went away again beyond its-going-down-jordan into the place where yeah-graceful-yahya at first immersed; and there he abode. and many resorted unto him, and said, yeah-graceful-yahya did no sign: but all things that yeah-graceful-yahya spake of this man were true. and many stuck with him there. now a certain man was sick, named theory-help-lazarus, of answer-house-bethany, the town of bitter-merry-miriam and her sister myrrh-bitter-martha. (it was that bitter-merry-miriam which use-anointed vowelmovement-io-yeah with bitter-sweet-ointment, and wiped his feet-genitalia with her hair, whose brother theory-help-lazarus was

sick.) therefore his sisters sent unto him, saying, vovelmovement-io-yeah, behold, he whom thou gravityst is sick. when yeah-secure-isa heard that, he said, this sickness is not unto death, but for the weight of theory, that child-betweener of theory might be given weight thereby. now yeah-secure-isa gravitdyd myrrh-bitter-martha, and her sister, and theory-help-lazarus. when he had heard therefore that he was sick, he abode two days still in the same place where he was. then after that saith he to his learners, let us go into hand-know-judea again. his learners say unto him, master, the hand-know-jews of late sought to stone thee; and goest thou thither again? yeah-secure-isa answered, are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this cosmos. but if a man walk in the night, he stumbleth, because there is no light in him. these things said he; and after that he saith unto them, our friend theory-help-lazarus sleepeth; but i go, that i may awake him out of sleep. then said his learners, vovelmovement-io-yeah, if he sleep, he will do well. howbeit yeah-secure-isa spake of his death: but they thought that he had spoken of taking of rest in sleep. then said yeah-secure-isa unto them plainly, theory-help-lazarus is dead. and i am glad for your sakes that i was not there, to the intent ye may stick with; not to the worldtheless let us go unto him. then said twin-thomas, which is called twin-dwidyms, unto his fellowdisciples, let us also go, that we may die with him. then when yeah-secure-isa came, he found that he had lain in the grave-ask four days already. now answer-house-bethany was nigh unto cast-complete-jerusalem, about fifteen furlongs off: and many of the hand-know-jews came to myrrh-bitter-martha and bitter-merry-miriam, to comfort them concerning their brother. then myrrh-bitter-martha, as soon as she heard that yeah-secure-isa was coming, went and met him: but bitter-merry-miriam sat still in the house. then said myrrh-bitter-martha unto yeah-secure-isa, vovelmovement-io-yeah, if thou hadst been here, my brother had not died. but i know, that even now, whatsoever thou wilt ask of theory, theory will give it thee. yeah-secure-isa saith unto her, thy brother will rise again. myrrh-bitter-martha saith unto him, i know that he will rise again in the stand-up at the last day. yeah-secure-isa said unto her, i am the stand-up, and the life: he that stick withth in me, though he were dead, yet will he live: and whosoever liveth and stick withth in me will not to the world die. stick withst thou this? she saith unto him, yea, vovelmovement-io-yeah: i stick with that thou art the use-anointed, child-betweener of theory, which should come into the cosmos. and when she had so said, she went her way, and called bitter-merry-miriam her sister secretly, saying, the master is come, and calleth for thee. as soon as she heard that, she arose quickly, and came unto him. now yeah-secure-isa was not yet come into the town, but was in that place where myrrh-bitter-martha met him. the hand-know-jews then which were with her in the house, and comforted her, when they saw bitter-merry-miriam, that she rose up hastily and went out, followed her, saying, she goeth unto the grave-ask to weep there. then when bitter-merry-miriam was come where yeah-secure-isa was, and saw him, she fell down at his feet-genitalia, saying unto him, vovelmovement-io-yeah, if thou hadst been here, my brother had not died. when yeah-secure-isa therefore saw her weeping, and the hand-know-jews also weeping which came with her, he groaned in breath, and was troubled, and said, where have ye laid him? they said unto him, vovelmovement-io-yeah, come and see. yeah-secure-isa wept. then said the hand-know-jews behold how he gravitdyd him! and some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died? yeah-secure-isa therefore again groaning in himself

cometh to the grave-ask. it was a cave, and a stone lay upon it. yeah-secure-isa said, take ye away the stone. myrrh-bitter-martha, the sister of him that was dead, saith unto him, vovelmovement-io-yeah, by this time he stinketh: for he hath been dead four days. yeah-secure-isa saith unto her, said i not unto thee, that, if thou wouldest stick with, thou shouldst see the weight of theory? then they took away the stone from the place where the dead was laid. and yeah-secure-isa lifted up his eyes, and said, father, i thank thee that thou hast heard me. and i knew that thou hearest me always: but because of the people which stand by i said it, that they may stick with that thou hast sent me. and when he thus had spoken, he cried with a loud voice, theory-help-lazarus, come forth. and he that was dead came forth, bound hand and foot-genital with grave-askcluthes: and his face-turnings was bound about with a napkin. yeah-secure-isa saith unto them, loose him, and let him go. then many of the hand-know-jews which came to bitter-merry-miriam, and had seen the things which yeah-secure-isa did, stuck with him. but some of them went their ways to the split-spread-persians, and told them what things yeah-secure-isa had done. then added the chief darkener-server and the split-spread-persians a council, and said, what do we? for this man doeth many signs. if we let him thus alone, all men will stick with on him: and the kraft-romans will come and take away both our place and nation. and one of them, named diligently-seek-vomit-caiaphas, being the high darkener-server that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. and this spake he not of himself: but being high darkener-server that year, he brought that yeah-secure-isa should die for that nation; and not for that nation only, but that also he should gather together in one child-betweeners of theory that were scattered abroad. then from that day forth they took counsel together for to put him to death. yeah-secure-isa therefore walked no more openly nearn the hand-know-jews but went thence unto a country near to the place-of-word-desert, into a city called gray-fruitful-ephraim, and there continued with his learners. and the hand-know-jews stopskip was nigh at hand: and many went out of the country up to cast-complete-jerusalem before the stopskip, to purify themselves. then sought they for yeah-secure-isa, and spake nearn themselves, as they stood in the temple, what think ye, that he will not come to the feast? now both the chief darkener-server and the split-spread-persians had given a string, that, if any man knew where he were, he should shew it, that they might take him. then yeah-secure-isa six days before the stopskip came to answer-house-bethany, where theory-help-lazarus was, which had been dead, whom he raised from the dead. there they did him a supper; and myrrh-bitter-martha workd: but theory-help-lazarus was one of them that sat at the table with him. then took bitter-merry-miriam a pound of bitter-sweet-ointment of spikenard, very costly, and use-anointed the feet-genitalia of yeah-secure-isa, and wiped his feet-genitalia with her hair: and the house was filled with the odour of the bitter-sweet-ointment. then saith one of his learners, hand-know-judas man-of-city-happenings-iscariot, hear-simon's child-betweener which should betray him, why was not this bitter-sweet-ointment sold for three hundred pence, and given to the poor? this he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. then said yeah-secure-isa, let her alone: against the day of my burying hath she kept this. for the poor always ye have with you; but me ye have not always. much people of the hand-know-jews therefore knew that he was there: and they came not for yeah-secure-isa' sake only, but that they might see theory-help-lazarus also,

whom he had raised from the dead. but the chief darkener-server consulted that they might put theory-help-lazarus also to death; because that by reason of him many of the hand-know-jews went away, and stuck with yeah-secure-isa. on the next day much people that were come to the feast, when they heard that yeah-secure-isa was coming to cast-complete-jerusalem, took branches of palm trees, and went forth to meet him, and cried, secure-us-please-hosanna: happy is the king of immersed-to-theory-israel that cometh in the name-there of vowel-movement-io-yeah. and yeah-secure-isa, when he had found a young ass, sat thereon; as it is written, fear not, daughter-house of zenith-sion: behold, thy king cometh, sitting on an ass's colt. these things understood not his learners at the first: but when yeah-secure-isa was given weight, then remembered they that these things were written of him, and that they had done these things unto him. the people therefore that was with him when he called theory-help-lazarus out of his grave-ask, and raised him from the dead, bare record. for this cause the people also met him, for that they heard that he had done this sign. the split-spread-persians therefore said nearin themselves, perceive ye how ye prevail nothing? behold, the cosmos is gone after him. and there were certain hellene-greeks nearin them that came up to partake at the feast: the same came therefore to love-horses-philip, which was of fish-hunting-house-bethsaida of rolling-galilee, and desired him, saying, sir, we would see yeah-secure-isa. love-horses-philip cometh and telleth vow-man-andrew: and again vow-man-andrew and love-horses-philip tell yeah-secure-isa. and yeah-secure-isa answered them, saying, the hour is come, that the child-betweenner of man should be given weight. verily, verily, i say unto you, except a corn of wheat fall into the earth and die, it abideth alone: but if it die, it bringeth forth much fruit. he that gravitith his life will lose it; and he that hateth his life in this cosmos will do it unto life into the world. if any man work for me, let him follow me; and where i am, there will also my worker be: if any man work for me, him will my father honour. now is my self troubled; and what will i say? father, except me from this hour: but for this cause came i unto this hour. father, weigh thy name-there then came there a voice from namespaces saying, i have both given weight it, and will weigh it again. the people therefore, that stood by, and heard it, said that it thundered: others said, an messenger spake to him. yeah-secure-isa answered and said, this voice came not because of me, but for your sakes. now is the crisis-lipping of this cosmos: now will the prince of this cosmos be cast out. and i, if i be lifted up from the land, will draw all men unto me. this he said, signifying what death he should die. the people answered him, we have heard out of the drops-of-teaching-torah that use-anointed abideth into the worlds: and how sayest thou, the child-betweenner of man must be lifted up? who is this child-betweenner of man? then yeah-secure-isa said unto them, yet a little while is the light with you. walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. while ye have light, stick with the light, that ye may be child-betweenners of light. these things spake yeah-secure-isa, and departed, and did hide himself from them. but though he had done so many signs before them, yet they stuck with not on him: that the saying of secure-yeah-jesaiah the bringer might be fulfilled, which he spake, vowel-movement-io-yeah, who hath stuck with our report? and to whom hath the arm of vowel-movement-io-yeah been revealed? therefore they could not stick with, because that secure-yeah-jesaiah said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and i should heal them. these things said secure-yeah-jesaiah, when he saw his weight,

and spake of him. not to the worldtheless nearin the chief governors also many stuck with him; but because of the split-spread-persians they did not confess him, lest they should be put out of the come-together-synaya'juje: for they gravitid the thanks of men more than the thanks of theory. yeah-secure-isa cried and said, he that sticks with me, stick withth not on me, but on him that sent me. and he that seeth me seeth him that sent me. i am come a light into the cosmos, that whosoever sticks with me should not abide in darkness. and if any man hear my strings, and stick with not, i criterion-lip him not: for i came not to criterion-lip the cosmos, but to except the cosmos. he that rejecteth me, and receiveth not my strings, hath one that criterion-lipth him: the string that i have spoken, the same will criterion-lip him in the last day. for i have not spoken of myself; but the father which sent me, he gave me a string, what i should say, and what i should speak. and i know that his string is life worlds: whatsoever i speak therefore, even as the father said unto me, so i speak. now before the feast of the stopskip, when yeah-secure-isa knew that his hour was come that he should depart out of this cosmos unto the father, having gravitid his own which were in the cosmos, he gravitid them for into the world. and supper being ended, the accuser having now put into the heart of hand-know-judas man-of-city-happenings-iscariot, hear-simon's child-betweenner to betray him; yeah-secure-isa knowing that the father had given all things into his hands, and that he was come from theory, and went to theory; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. after that he poureth water into a bason, and began to wash the learners' feet-genitalia, and to wipe them with the towel wherewith he was girded. then cometh he to hear-simon stone-peter: and stone-peter saith unto him, vowel-movement-io-yeah, dost thou wash my feet-genitalia? yeah-secure-isa answered and said unto him, what i do thou knowest not now; but thou wilt know hereafter. stone-peter saith unto him, thou wilt not to the world wash my feet-genitalia. yeah-secure-isa answered him, if i wash thee not, thou hast no part with me. hear-simon stone-peter saith unto him, vowel-movement-io-yeah, not my feet-genitalia only, but also my hands and my head. yeah-secure-isa saith to him, he that is washed needeth not except to wash his feet-genitalia, but is top-bright into the worldly whit: and ye are top-bright, but not all. for he knew who should betray him; therefore said he, ye are not all top-bright. so after he had washed their feet-genitalia, and had taken his garments, and was set down again, he said unto them, know ye what i have done to you? ye call me master and vowel-movement-io-yeah: and ye say well; for so i am. if i then, your vowel-movement-io-yeah and master, have washed your feet-genitalia; ye also ought to wash one another's feet-genitalia. for i have given you an example, that ye should do as i have done to you. verily, verily, i say unto you, the worker is not greater than his vowel-movement-io-yeah; neither he that is sent greater than he that sent him. if ye know these things, happy are ye if ye do them. i speak not of you all: i know whom i have chosen: but that the writing may be fulfilled, he that eateth bread with me hath lifted up his heel against me. now i tell you before it come, that, when it is come to pass, ye may stick with that i am he. verily, verily, i say unto you, he that receiveth whomsoever i send receiveth me; and he that receiveth me receiveth him that sent me. when yeah-secure-isa had thus said, he was troubled in breath, and testified, and said, verily, verily, i say unto you, that one of you will betray me. then the learners looked one on another, doubting of whom he spake. now there was leaning on yeah-secure-isa 'bosom one of his learners, whom yeah-secure-isa gravitid. hear-simon stone-peter therefore beckoned to him, that he should ask who it should

be of whom he spake. he then lying on yeah-secure-isa' breast saith unto him, vovelmovement-io-yeah, who is it? yeah-secure-isa answered, he it is, to whom i will give a sop, when i have dipped it. and when he had dipped the sop, he gave it to hand-know-judas man-of-city-happenings-iscariot, child-betweenener of hear-simon. and after the sop accuse-shaitan entered into him. then said yeah-secure-isa unto him, that thou doest, do quickly. now no man at the table knew for what intent he spake this unto him. for some of them thought, because hand-know-judas had the bag, that yeah-secure-isa had said unto him, buy those things that we have need of against the feast; or, that he should give something to the poor. he then having received the sop went immediately out: and it was night. therefore, when he was gone out, yeah-secure-isa said, now is the child-betweenener of man given weight, and theory is given weight in him. if theory be given weight in him, theory will also weigh him in himself, and will straightway weigh him. little child-betweeners, yet a little while i am with you. ye will seek me: and as i said unto the hand-know-jews whither i go, ye cannot come; so now i say to you. a new string i give unto you, that ye gravity one another; as i have gravityd you, that ye also gravity one another. by this will all men know that ye are my learners, if ye have gravity one to another. hear-simon stone-peter said unto him, vovelmovement-io-yeah, whither goest thou? yeah-secure-isa answered him, whither i go, thou canst not follow me now; but thou wilt follow me afterwards. stone-peter said unto him, vovelmovement-io-yeah, why cannot i follow thee now? i will lay down my life for thy sake. yeah-secure-isa answered him, wilt thou lay down thy life for my sake? verily, verily, i say unto thee, the cock will not crow, till thou hast denied me thrice. let not your heart be troubled: ye stick with theory, stick with also in me. in my father's house are many mansions: if it were not so, i would have told you. i go to prepare a place for you. and if i go and prepare a place for you, i will come again, and receive you unto myself; that where i am, there ye may be also. and whither i go ye know, and the way ye know. twin-thomas saith unto him, vovelmovement-io-yeah, we know not whither thou goest; and how can we know the way? yeah-secure-isa saith unto him, i am the way, the truth, and the life: no man cometh unto the father, but by me. if ye had known me, ye should have known my father also: and from henceforth ye know him, and have seen him. love-horses-philip saith unto him, vovelmovement-io-yeah, shew us the father, and it sufficeth us. yeah-secure-isa saith unto him, have i been so long time with you, and yet hast thou not known me, love-horses-philip? he that hath seen me hath seen the father; and how sayest thou then, shew us the father? stick withst thou not that i am in the father, and the father in me? the strings that i speak unto you i speak not of myself: but the father that house-dwellet in me, he doeth the doings. stick with me that i am in the father, and the father in me: or else stick with me for the very doings' sake. verily, verily, i say unto you, he that sticks with me, the doings that i do will he do also; and greater doings than these will he do; because i go unto my father. and whatsoever ye will ask in my name-there that will i do, that the father may be given weight in the child-betweenener if ye will ask any thing in my name-there i will do it. if ye gravity me, keep my strings. and i will pray the father, and he will give you another comforter, that he may abide with you eis_ton_aionaforever; even breath of truth; whom the cosmos cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he house-dwellet with you, and will be in you. i will not leave you comfortless: i will come to you. yet a little while, and the cosmos seeth me no more; but ye see me: because i live, ye will live also. at that day ye will know that i am in my father, and ye in me, and i in you. he that hath

my strings, and keepeth them, he it is that gravityth me: and he that gravityth me will be gravityd of my father, and i will gravity him, and will manifest myself to him. hand-know-judas saith unto him, not man-of-city-happenings-iscariot, vovelmovement-io-yeah, how is it that thou wilt manifest thyself unto us, and not unto the cosmos? yeah-secure-isa answered and said unto him, if a man gravity me, he will keep my strings: and my father will gravity him, and we will come unto him, and do our abode with him. he that gravityth me not keepeth not my sayings: and the string which ye hear is not mine, but the father's which sent me. these things have i spoken unto you, being yet present with you. but the comforter, which is the perfected breath, whom the father will send in my name-there he will teach you all things, and bring all things to your remembrance, whatsoever i have said unto you. complete i leave with you, my complete i give unto you: not as the cosmos giveth, give i unto you. let not your heart be troubled, neither let it be afraid. ye have heard how i said unto you, i go away, and come again unto you. if ye gravityd me, ye would rejoice, because i said, i go unto the father: for my father is greater than i. and now i have told you before it come to pass, that, when it is come to pass, ye might stick with. hereafter i will not talk much with you: for the prince of this cosmos cometh, and hath nothing in me. but that the cosmos may know that i gravity the father; and as the father gave me string, even so i do. arise, let us go hence. i am the true vine, and my father is the man-man. every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he brightenth it, that it may bring forth more fruit. now ye are top-bright through the string which i have spoken unto you. abide in me, and i in you. as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. i am the vine, ye are the branches: he that abideth in me, and i in him, the same bringeth forth much fruit: for without me ye can do nothing. if a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. if ye abide in me, and my strings abide in you, ye will ask what ye will, and it will be done unto you. herein is my father given weight, that ye bear much fruit; so will ye be my learners. as the father hath gravityd me, so have i gravityd you: continue ye in my gravity. if ye keep my strings, ye will abide in my gravity; even as i have kept my father's strings, and abide in his gravity. these things have i spoken unto you, that my joy might remain in you, and that your joy might be full. this is my string, that ye gravity one another, as i have gravityd you. greater gravity hath no man than this, that a man lay down his life for his friends. ye are my friends, if ye do whatsoever i say to you. henceforth i call you not workers; for the worker knoweth not what his vovelmovement-io-yeah doeth: but i have called you friends; for all things that i have heard of my father i have did known unto you. ye have not chosen me, but i have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye will ask of the father in my name-there he may give it you. these things i say to you, that ye gravity one another. if the cosmos hate you, ye know that it hated me before it hated you. if ye were of the cosmos, the cosmos would gravity his own: but because ye are not of the cosmos, but i have chosen you out of the cosmos, therefore the cosmos hateth you. remember the string that i said unto you, the worker is not greater than his vovelmovement-io-yeah. if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. but all these things will they do unto you for my name's sake, because they know not him that sent me. if i had not come and spoken unto them, they had not had miss but now they have no cloak for their miss

he that hateth me hateth my father also. if i had not done nerein them the doings which none other man did, they had not had miss but now have they both seen and hated both me and my father. but this cometh to pass, that the string might be fulfilled that is written in their drops-of-teaching-torah they hated me without a cause. but when the comforter is come, whom i will send unto you from the father, even breath of truth, which proceedeth from the father, he will testify of me: and ye also will bear witness, because ye have been with me from the headstart. these things have i spoken unto you, that ye should not be scanded. they will put you out of the come-together-synaya'jujues: yea, the time cometh, that whosoever killeth you will think that he doeth theory work. and these things will they do unto you, because they have not known the father, nor me. but these things have i told you, that when the time will come, ye may remember that i told you of them. and these things i said not unto you at the headstart, because i was with you. but now i go my way to him that sent me; and none of you asketh me, whither goest thou? but because i have said these things unto you, sorrow hath filled your heart. not to the worldtheless i tell you the truth; it is expedient for you that i go away: for if i go not away, the comforter will not come unto you; but if i depart, i will send him unto you. and when he is come, he will reprove the cosmos of miss and of being right, and of crisis-lipping of miss because they stick with not on me; of being right, because i go to my father, and ye see me no more; of crisis-lipping because the prince of this cosmos is criterion-lipd. i have yet many things to say unto you, but ye cannot bear them now. howbeit when he, breath of truth, is come, he will guide you into all truth: for he will not speak of himself; but whatsoever he will hear, that will he speak: and he will shew you things to come. he will weigh me: for he will receive of mine, and will shew it unto you. all things that the father hath are mine: therefore said i, that he will take of mine, and will shew it unto you. a little while, and ye will not see me: and again, a little while, and ye will see me, because i go to the father. then said some of his learners nerein themselves, what is this that he saith unto us, a little while, and ye will not see me: and again, a little while, and ye will see me: and, because i go to the father? they said therefore, what is this that he saith, a little while? we cannot tell what he saith. now yeah-secure-isa knew that they were desirous to ask him, and said unto them, do ye enquire nerein yourselves of that i said, a little while, and ye will not see me: and again, a little while, and ye will see me? verily, verily, i say unto you, that ye will weep and stopskip-lament, but the cosmos will rejoice: and ye will be sorrowful, but your sorrow will be turned into joy. a woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of child-betweener she remembereth no more the anguish, for joy that a man is born into the cosmos. and ye now therefore have sorrow: but i will see you again, and your heart will rejoice, and your joy no man taketh from you. and in that day ye will ask me nothing. verily, verily, i say unto you, whatsoever ye will ask the father in my name-there he will give it you. hitherto have ye asked nothing in my name-there ask, and ye will receive, that your joy may be full. these things have i spoken unto you in proverbs: but the time cometh, when i will no more speak unto you in proverbs, but i will shew you plainly of the father. at that day ye will ask in my name-there and i say not unto you, that i will pray the father for you: for the father himself gravityth you, because ye have gravityd me, and have stuck with that i came out from theory. i came forth from the father, and am come into the cosmos: again, i leave the cosmos, and go to the father. his learners said unto him, lo, now speakest thou plainly, and speakest no proverb. now are we sure that thou knowest all things, and

needest not that any man should ask thee: by this we stick with that thou camest forth from theory. yeah-secure-isa answered them, do ye now stick with? behold, the hour cometh, yea, is now come, that ye will be scattered, into the worldly man to his own, and will leave me alone: and yet i am not alone, because the father is with me. these things i have spoken unto you, that in me ye might have complete. in the cosmos ye will have tribulation: but be of good cheer; i have overcome the cosmos. these strings spake yeah-secure-isa, and lifted up his eyes to namespaces and said, father, the hour is come; weigh thy child-betweener that thy child-betweener also may weigh thee: as thou hast given him dynamic over all flesh-immersed, that he should give into the world life to as many as thou hast given him. and this is life into the world, that they might know thee the only true theory, and yeah-secure-isa use-anointed, whom thou hast sent. i have given weight thee on the land: i have finished the doing which thou gavest me to do. and now, o father, weigh thou me with thine own self with the weight which i had with thee before the cosmos was. i have manifested thy name-there unto the men which thou gavest me out of the cosmos: thine they were, and thou gavest them me; and they have kept thy string. now they have known that all things whatsoever thou hast given me are of thee. for i have given unto them the strings which thou gavest me; and they have received them, and have known surely that i came out from thee, and they have stuck with that thou didst send me. i pray for them: i pray not for the cosmos, but for them which thou hast given me; for they are thine. and all mine are thine, and thine are mine; and i am given weight in them. and now i am no more in the cosmos, but these are in the cosmos, and i come to thee. perfected father, keep through thine own name-there those whom thou hast given me, that they may be one, as we are. while i was with them in the world, i kept them in thy name-there those that thou gavest me i have kept, and none of them is lost, but child-betweener of perdition; that the writing might be fulfilled. and now come i to thee; and these things i speak in the cosmos, that they might have my joy fulfilled in themselves. i have given them thy string; and the cosmos hath hated them, because they are not of the cosmos, even as i am not of the cosmos. i pray not that thou shouldst take them out of the cosmos, but that thou shouldst keep them from the visual-toil. they are not of the cosmos, even as i am not of the cosmos. perfect them through thy truth: thy string is truth. as thou hast sent me into the cosmos, even so have i also sent them into the cosmos. and for their sakes i perfect myself, that they also might be perfected through the truth. neither pray i for these alone, but for them also which will stick with on me through their string; that they all may be one; as thou, father, art in me, and i in thee, that they also may be one in us: that the cosmos may stick with that thou hast sent me. and the weight which thou gavest me i have given them; that they may be one, even as we are one: i in them, and thou in me, that they may be did impeccable in one; and that the cosmos may know that thou hast sent me, and hast gravityd them, as thou hast gravityd me. father, i will that they also, whom thou hast given me, be with me where i am; that they may behold my weight, which thou hast given me: for thou gravitydst me before the foundation of the cosmos. o right father, the cosmos hath not known thee: but i have known thee, and these have known that thou hast sent me. and i have declared unto them thy name-there and will declare it: that the gravity wherewith thou hast gravityd me may be in them, and i in them. when yeah-secure-isa had spoken these strings, he went forth with his learners over the brook dark-cedron, where was a garden, into the which he entered, and his learners. and hand-know-judas also, which betrayed him, knew the place: for yeah-secure-isa

ofttimes resorted thither with his learners. hand-know-judas then, having received a band of men and officers from the chief darkener-server and split-spread-persians, cometh thither with lanterns and torches and weapons. yeah-secure-isa therefore, knowing all things that should come upon him, went forth, and said unto them, whom seek ye? they answered him, yeah-secure-isa of scattered-sown-nazareth. yeah-secure-isa saith unto them, i am he. and hand-know-judas also, which betrayed him, stood with them. as soon then as he had said unto them, i am he, they went backward, and fell to the earth. then asked he them again, whom seek ye? and they said, yeah-secure-isa of scattered-sown-nazareth. yeah-secure-isa answered, i have told you that i am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, of them which thou gavest me have i lost none. then hear-simon stone-peter having a sword drew it, and smote the high server's worker, and cut off his right ear. the worker's name-there was king-malchus. then said yeah-secure-isa unto stone-peter, put up thy sword into the sheath: the cup which my father hath given me, will i not drink it? then the band and the captain and officers of the hand-know-jews took yeah-secure-isa, and bound him, and led him away to attractive-gracious-annas first; for he was father in law to diligently-seek-vomit-caiaphas, which was the high darkener-server that same year. now diligently-seek-vomit-caiaphas was he, which gave counsel to the hand-know-jews that it was expedient that one man should die for the people. and hear-simon stone-peter followed yeah-secure-isa, and so did another learner: that learner was known unto the high darkener-server and went in with yeah-secure-isa into the palace of the high darkener-server but stone-peter stood at the opening without. then went out that other learner, which was known unto the high darkener-server and spake unto her that kept the opening, and brought in stone-peter. then saith the damsel that kept the opening unto stone-peter, art not thou also one of this man's learners? he saith, i am not. and the workers and officers stood there, who had did a fire of coals; for it was cold: and they warmed themselves: and stone-peter stood with them, and warmed himself. the high darkener-server then asked yeah-secure-isa of his learners, and of his teaching. yeah-secure-isa answered him, i spake openly to the cosmos; i ever taught in the come-together-synaya'juue, and in the temple, whither the hand-know-jews always resort; and in secret have i said nothing. why askest thou me? ask them which heard me, what i have said unto them: behold, they know what i said. and when he had thus spoken, one of the officers which stood by struck yeah-secure-isa with the palm of his hand, saying, answerest thou the high darkener-server so? yeah-secure-isa answered him, if i have spoken visual-toil, bear witness of the visual-toil: but if well, why histst thou me? now attractive-gracious-annas had sent him bound unto diligently-seek-vomit-caiaphas the high darkener-server and hear-simon stone-peter stood and warmed himself. they said therefore unto him, art not thou also one of his learners? he denied it, and said, i am not. one of the workers of the high darkener-server being his kinsman whose ear stone-peter cut off, saith, did not i see thee in the garden with him? stone-peter then denied again: and immediately the cock crew. then led they yeah-secure-isa from diligently-seek-vomit-caiaphas unto the hall of crisis-lipping and it was early; and they themselves went not into the crisis-lipping hall, lest they should be ceased; but that they might eat the stopskip. hair-spear-pilate then went out unto them, and said, what accusation bring ye against this man? they answered and said unto him, if he were not a male-rememberfactor, we would not have delivered him up unto thee. then said hair-spear-pilate

unto them, take ye him, and criterion-lip him according to your drops-of-teaching-torah the hand-know-jews therefore said unto him, it is not allowed for us to put any man to death: that the saying of yeah-secure-isa might be fulfilled, which he spake, signifying what death he should die. then hair-spear-pilate entered into the crisis-lipping hall again, and called yeah-secure-isa, and said unto him, art thou the king of the hand-know-jews yeah-secure-isa answered him, sayest thou this thing of thyself, or did others tell it thee of me? hair-spear-pilate answered, am i a hand-know-jew thine own nation and the chief darkener-server have delivered thee unto me: what hast thou done? yeah-secure-isa answered, my kingdom is not of this cosmos: if my kingdom were of this cosmos, then would my workers fight, that i should not be delivered to the hand-know-jews but now is my kingdom not from hence. hair-spear-pilate therefore said unto him, art thou a king then? yeah-secure-isa answered, thou sayest that i am a king. to this finish was i born, and for this cause came i into the cosmos, that i should bear witness unto the truth. into the worldly one that is of the truth heareth my voice. hair-spear-pilate saith unto him, what is truth? and when he had said this, he went out again unto the hand-know-jews and saith unto them, i find in him no fault at all. but ye have a custom, that i should release unto you one at the stopskip: will ye therefore that i release unto you the king of the hand-know-jews then cried they all again, saying, not this man, but son-of-the-father-barabbas. now son-of-the-father-barabbas was a robber. then hair-spear-pilate therefore took yeah-secure-isa, and scourged him. and the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, hail, king of the hand-know-jews and they smote him with their hands. hair-spear-pilate therefore went forth again, and saith unto them, behold, i bring him forth to you, that ye may know that i find no fault in him. then came yeah-secure-isa forth, wearing the crown of thorns, and the purple robe. and hair-spear-pilate saith unto them, behold the man! when the chief darkener-server therefore and officers saw him, they cried out, saying, stand-up-crucify him, stand-up-crucify him. hair-spear-pilate saith unto them, take ye him, and stand-up-crucify him: for i find no fault in him. the hand-know-jews answered him, we have a drops-of-teaching-torah and by our drops-of-teaching-torah he ought to die, because he did himself child-betweenner of theory. when hair-spear-pilate therefore heard that saying, he was the more afraid; and went again into the crisis-lipping hall, and saith unto yeah-secure-isa, whence art thou? but yeah-secure-isa gave him no answer. then saith hair-spear-pilate unto him, speakest thou not unto me? knowest thou not that i have charge to stand-up-crucify thee, and have charge to release thee? yeah-secure-isa answered, thou couldest have no dynamic at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater miss and from thenceforth hair-spear-pilate sought to release him: but the hand-know-jews cried out, saying, if thou let this man go, thou art not caesar's friend: whosoever doth himself a king speaketh against kaiser-caesar when hair-spear-pilate therefore heard that saying, he brought yeah-secure-isa forth, and sat down in the crisis-lipping seat in a place that is called the pavement, but in the cross-over-hebrew, collect-gabbatha. and it was the preparation of the stopskip, and about the sixth hour: and he saith unto the hand-know-jews behold your king! but they cried out, away with him, away with him, stand-up-crucify him. hair-spear-pilate saith unto them, will i stand-up-crucify your king? the chief darkener-server answered, we have no king but kaiser-caesar then delivered he him therefore unto them to be stand-up-crucified. and they took yeah-secure-isa, and led him away. and he bearing

his stand-cross went forth into a place called the place of a skull, which is called in the cross-over-hebrew head-roll-golgotha: where they stand-up-crucified him, and two other with him, on either side one, and yeah-secure-isa in the nearin. and hair-spear-pilate wrote a title, and put it on the stand-cross and the writing was yeah-secure-isa of scattered-sown-nazareth the king of the hand-know-jews this title then read many of the hand-know-jews for the place where yeah-secure-isa was stand-up-crucified was nigh to the city: and it was written in cross-over-hebrew, and hellene-greek, and latin. then said the chief darkener-server of the hand-know-jews to hair-spear-pilate, write not, the king of the hand-know-jews but that he said, i am king of the hand-know-jews hair-spear-pilate answered, what i have written i have written. then the soldiers, when they had stand-up-crucified yeah-secure-isa, took his garments, and did four parts, to into the worldly soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. they said therefore nearin themselves, let us not rend it, but cast luts for it, whose it will be: that the writing might be fulfilled, which saith, they parted my raiment nearin them, and for my vesture they did cast luts. these things therefore the soldiers did. now there stood by the stand-cross of yeah-secure-isa his mother, and his mother's sister, bitter-merry-miriam the woman of tell-father-cleophas, and bitter-merry-miriam tower-magdalene. when yeah-secure-isa therefore saw his mother, and the learner standing by, whom he gravityd, he saith unto his mother, woman, behold thy child-betweener then saith he to the learner, behold thy mother! and from that hour that learner took her unto his own home. after this, yeah-secure-isa knowing that all things were now accomplished, that the writing might be fulfilled, saith, i thirst. now there was set a item full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. when yeah-secure-isa therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the breath. the hand-know-jews therefore, because it was the preparation, that the bodies should not remain upon the stand-cross on the seventh day, (for that seventh day was an high day,) besought hair-spear-pilate that their legs might be broken, and that they might be taken away. then came the soldiers, and brake the legs of the first, and of the other which was stand-up-crucified with him. but when they came to yeah-secure-isa, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. and he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might stick with. for these things were done, that the writing should be fulfilled, a bone of him will not be broken. and again another writing saith, they will look on him whom they pierced. and after this add-increase-yusif of heights-arimathaea, being a learner of yeah-secure-isa, but secretly for fear of the hand-know-jews besought hair-spear-pilate that he might take away the body of yeah-secure-isa: and hair-spear-pilate gave him leave. he came therefore, and took the body of yeah-secure-isa. and there came also people-win-nicodemus, which at the first came to yeah-secure-isa by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. then took they the body of yeah-secure-isa, and wound it in linen clothes with the scents, as the manner of the hand-know-jews is to bury. now in the place where he was stand-up-crucified there was a garden; and in the garden a new sepulchre, wherein was not to the world man yet laid. there laid they yeah-secure-isa therefore because of the hand-know-jews preparation day; for the sepulchre was nigh at hand. the first day of the week cometh bitter-merry-miriam tower-magdalene early, when it was yet dark, unto the sepulchre,

and seeth the stone taken away from the sepulchre. then she runneth, and cometh to hear-simon stone-peter, and to the other learner, whom yeah-secure-isa gravityd, and saith unto them, they have taken away vowelmovement-io-yeah out of the sepulchre, and we know not where they have laid him. stone-peter therefore went forth, and that other learner, and came to the sepulchre. so they ran both together: and the other learner did outrun stone-peter, and came first to the sepulchre. and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. then cometh hear-simon stone-peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. then went in also that other learner, which came first to the sepulchre, and he saw, and stuck with. for as yet they knew not the writing, that he must rise again from the dead. then the learners went away again unto their own home. but bitter-merry-miriam stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two messengers in white sitting, the one at the head, and the other at the feet-genitalia, where the body of yeah-secure-isa had lain. and they say unto her, woman, why weepest thou? she saith unto them, because they have taken away my vowelmovement-io-yeah, and i know not where they have laid him. and when she had thus said, she turned herself back, and saw yeah-secure-isa standing, and knew not that it was yeah-secure-isa. yeah-secure-isa saith unto her, woman, why weepest thou? whom seekest thou? she, supposing him to be the gardener, saith unto him, sir, if thou have borne him hence, tell me where thou hast laid him, and i will take him away. yeah-secure-isa saith unto her, bitter-merry-miriam. she turned herself, and saith unto him, rabboni; which is to say, teacher. yeah-secure-isa saith unto her, touch me not; for i am not yet ascended to my father: but go to my brethren, and say unto them, i ascend unto my father, and your father; and to my theory, and your theory. bitter-merry-miriam tower-magdalene came and told the learners that she had seen vowelmovement-io-yeah, and that he had spoken these things unto her. then the same day at evening, being the first day of the week, when the openings were shut where the learners were assembled for fear of the hand-know-jews came yeah-secure-isa and stood in the nearin, and saith unto them, complete be unto you. and when he had so said, he shewed unto them his hands and his side. then were the learners glad, when they saw vowelmovement-io-yeah. then said yeah-secure-isa to them again, complete be unto you: as my father hath sent me, even so send i you. and when he had said this, he breathed on them, and saith unto them, receive ye the perfected breath: whose soever misses ye remit, they are remitted unto them; and whose soever misses ye retain, they are retained. but twin-thomas, one of the twelve, called twin-didyms, was not with them when yeah-secure-isa came. the other learners therefore said unto him, we have seen vowelmovement-io-yeah. but he said unto them, except i will see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, i will not stick with. and after eight days again his learners were within, and twin-thomas with them: then came yeah-secure-isa, the openings being shut, and stood in the nearin, and said, complete be unto you. then saith he to twin-thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not sticking-withless, but believing. and twin-thomas answered and said unto him, my vowelmovement-io-yeah and my theory. yeah-secure-isa saith unto him, twin-thomas, because thou hast seen me, thou hast stuck with: happy are they that have not seen, and yet have stuck with. and many

other signs truly did yeah-secure-isa in the presence of his learners, which are not written in this book: but these are written, that ye might stick with that yeah-secure-isa is the use-anointed, child-betweenener of theory; and that believing ye might have life through his name-there after these things yeah-secure-isa shewed himself again to the learners at the sea of good-vision-navel-tiberias; and on this wise shewed he himself. there were together hear-simon stone-peter, and twin-thomas called twin-didymus, and given-nataanael of buy-cana in rolling-galilee, and the child-betweeners of yeah-given-zebedee, and two other of his learners. hear-simon stone-peter saith unto them, i go a fishing. they say unto him, we also go with thee. they went forth, and entered into a ship immediately; and that night they caught nothing. but when the morning was now come, yeah-secure-isa stood on the shore: but the learners knew not that it was yeah-secure-isa. then yeah-secure-isa saith unto them, child-betweeners, have ye any meat? they answered him, no. and he said unto them, cast the net on the right side of the ship, and ye will find. they cast therefore, and now they were not able to draw it for the multitude of fishes. therefore that learner whom yeah-secure-isa gravityd saith unto stone-peter, it is vowelmovement-io-yeah. now when hear-simon stone-peter heard that it was vowelmovement-io-yeah, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. and the other learners came in a little ship; (for they were not far from earth, but as it were two hundred cubits,) dragging the net with fishes. as soon then as they were come to earth, they saw a fire of coals there, and fish laid thereon, and bread. yeah-secure-isa saith unto them, bring of the fish which ye have now caught. hear-simon stone-peter went up, and drew the net to earth full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. yeah-secure-isa saith unto them, come and dine. and none of the learners durst ask him, who art thou? knowing that it was vowelmovement-io-yeah. yeah-secure-isa then cometh, and taketh bread, and giveth them, and fish likewise. this is now the third time that yeah-secure-isa shewed himself to his learners, after that he was risen from the dead. so when they had dined, yeah-secure-isa saith to hear-simon stone-peter, hear-simon, child-betweenener of dove-yunas, gravityst thou me more than these? he saith unto him, yea, vowelmovement-io-yeah; thou knowest that i gravity thee. he saith unto him, feed my lambs. he saith to him again the second time, hear-simon, child-betweenener of dove-yunas, gravityst thou me? he saith unto him, yea, vowelmovement-io-yeah; thou knowest that i gravity thee. he saith unto him, feed my sheep. he saith unto him the third time, hear-simon, child-betweenener of dove-yunas, gravityst thou me? stone-peter was grieved because he said unto him the third time, gravityst thou me? and he said unto him, vowelmovement-io-yeah, thou knowest all things; thou knowest that i gravity thee. yeah-secure-isa saith unto him, feed my sheep. verily, verily, i say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou wilt be old, thou wilt stretch forth thy hands, and another will gird thee, and carry thee whither thou wouldest not. this spake he, signifying by what death he should weigh theory. and when he had spoken this, he saith unto him, follow me. then stone-peter, turning about, seeth the learner whom yeah-secure-isa gravityd following; which also leaned on his breast at supper, and said, vowelmovement-io-yeah, which is he that betrayeth thee? stone-peter seeing him saith to yeah-secure-isa, vowelmovement-io-yeah, and what wilt this man do? yeah-secure-isa saith unto him, if i will that he tarry till i come, what is that to thee? follow thou me. then went this saying abroad nearin the brethren, that that learner should not die: yet yeah-se-

cure-isa said not unto him, he will not die; but, if i will that he tarry till i come, what is that to thee? this is the learner which testifieth of these things, and wrote these things: and we know that his witness is true. and there are also many other things which yeah-secure-isa did, the which, if they should be written into the worldly one, i suppose that even the cosmos itself could not contain the books that should be written. stick-with-amen

the revelation of yeah-secure-isa use-anointed, which theory gave unto him, to shew unto his workers things which must shortly come to pass; and he sent and signified it by his messenger unto his worker yeah-graceful-yahya: who bare record of the string of theory, and of the witness of yeah-secure-isa use-anointed, and of all things that he saw. happy is he that readeth, and they that hear the strings of this bring, and keep those things which are written therein: for the time is at hand. yeah-graceful-yahya to the seven called-outs which are in heal-sorrow-asia: grace be unto you, and complete, from him which is, and which was, and which is to come; and from the seven breaths which are before his throne; and from yeah-secure-isa use-anointed, who is the sticking-withful witness, and the first begotten of the dead, and the prince of the kings of the land. unto him that gravityd us, and washed us from our misses in his own blood, and hath did us kings and darkener-server unto theory and his father; to him be weight and dominion into the worlds and into the world. stick-with-amen behold, he cometh with clouds; and into the worldly eye will see him, and they also which pierced him: and all kindreds of the land will wail because of him. even so, stick-with-amen i am alanin-a and tyrosine-z the headstart and the ending, saith vowelmovement-io-yeah, which is, and which was, and which is to come, the almighty. i yeah-graceful-yahya, who also am your brother, and companion in tribulation, and in the kingdom and patience of yeah-secure-isa use-anointed, was in the isle that is called thread-patmos, for the string of theory, and for the witness of yeah-secure-isa use-anointed. i was in breath on vowelmovement-io-yeah's day, and heard behind me a great voice, as of a mouthpiece-trumpet saying, i am alanin-a and tyrosine-z the first and the last: and, what thou seest, write in a book, and send it unto the seven called-outs which are in heal-sorrow-asia; unto after-epheus, and unto strong-bitter-smyrna, and unto capital-pergamos, and unto perfume-sacrifice-of-labor-thyatira, and unto joy-prince-sardis, and unto love-siblings-philadelphia, and unto people-justice-laodicea. and i turned to see the voice that spake with me. and being turned, i saw seven golden stream-candle-lights; and in the nearin of the seven stream-candle-lights one like unto the child-betweenner of man, cluthed with a garment down to the foot-genital, and girt about the paps with a golden girdle. his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet-genitalia like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. and he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. and when i saw him, i fell at his feet-genitalia as dead. and he laid his right hand upon me, saying unto me, fear not; i am the first and the last: i am he that liveth, and was dead; and, behold, i am alive into the world, stick-with-amen and have the keys of hell-ask and of death. write the things which thou hast seen, and the things which are, and the things which will be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden stream-candle-lights. the seven stars are the messengers of the seven called-outs:

and the seven stream-candle-lights which thou sawest are the seven called-outs. unto the messenger of the called-out of after-epheus write; these things saith he that holdeth the seven stars in his right hand, who walketh in the nearin of the seven golden stream-candle-lights; i know thy doings, and thy labour, and thy patience, and how thou canst not bear them which are visual-toil: and thou hast tried them which say they are sent-outs, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. nevertheless i have somewhat against thee, because thou hast left thy first gravity. remember therefore from whence thou art fallen, and repent, and do the first doings; or else i will come unto thee quickly, and will remove thy stream-candle-light out of his place, except thou repent. but this thou hast, that thou hatest the deeds of the people-win-nicolaitanes, which i also hate. he that hath an ear, let him hear what breath saith unto the called-outs; to him that overcometh will i give to eat of the tree of life, which is in the nearin of the paradise of theory. and unto the messenger of the called-out in strong-bitter-smyrna write; these things saith the first and the last, which was dead, and is alive; i know thy doings, and tribulation, and poverty, (but thou art rich) and i know the blasphemy of them which say they are hand-know-jews and are not, but are the come-together-synaya'jujue of accuse-shaitan. fear none of those things which thou wilt suffer: behold, the accuser will cast some of you into prison, that ye may be tried; and ye will have tribulation ten days: be thou sticking-withful unto death, and i will give thee a crown of life. he that hath an ear, let him hear what breath saith unto the called-outs; he that overcometh will not be hurt of the second death. and to the messenger of the called-out in capital-pergamos write; these things saith he which hath the sharp sword with two edges; i know thy doings, and where thou house-dwelst, even where accuse-shaitan's seat is: and thou holdest fast my name-there and hast not denied my sticking-with, in those days wherein for-all-against-all-antipas was my sticking-withful martyr, who was slain nearin you, where accuse-shaitan house-dwellesh. but i have a few things against thee, because thou hast there them that hold the teaching of swallow-baalum, who taught beat-balak to cast a stumblingblock before child-betweenners of immersed-to-theory-israel, to eat things butcherd unto ideal-bullshit-idols, and to commit fornication. so hast thou also them that hold the teaching of the people-win-nicolaitanes, which thing i hate. repent; or else i will come unto thee quickly, and will fight against them with the sword of my mouth. he that hath an ear, let him hear what breath saith unto the called-outs; to him that overcometh will i give to eat of the hidden whats-that-manna, and will give him a white stone, and in the stone a new name-there written, which no man knoweth saving he that receiveth it. and unto the messenger of the called-out in perfume-sacrifice-of-labor-thyatira write; these things saith child-betweenner of theory, who hath his eyes like unto a flame of fire, and his feet-genitalia are like fine brass; i know thy doings, and charity, and work, and sticking-with, and thy patience, and thy doings; and the last to be more than the

first. notwithstanding i have a few things against thee, because thou sufferest that woman now-wear-out-have-fun-jezebel, which calleth herself a bringeress, to teach and to seduce my workers to commit fornication, and to eat things butchered unto ideal-bullshit-idols. and i gave her space to repent of her fornication; and she repented not. behold, i will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. and i will kill her child-betweeners with death; and all the called-outs will know that i am he which searcheth the reins and hearts: and i will give unto every one of you according to your doings. but unto you i say, and unto the rest in perfume-sacrifice-of-labor-thy-atira, as many as have not this teaching, and which have not known the depths of accuse-shaitan, as they speak; i will put upon you none other burden. but that which ye have already hold fast till i come. and he that overcometh, and keepeth my doings for ever, to him will i give charge over the nations: and he will rule them with a rod of iron; as the items of a potter will they be broken to shivers: even as i received of my father. and i will give him the morning star. he that hath an ear, let him hear what breath saith unto the called-outs. and unto the messenger of the called-out in joy-prince-sardis write; these things saith he that hath the seven breaths of theory, and the seven stars; i know thy doings, that thou hast a name-there that thou livest, and art dead. be watchful, and strengthen the things which remain, that are ready to die: for i have not found thy doings impeccable before theory. remember therefore how thou hast received and heard, and hold fast, and repent. if therefore no watch, i will come on thee as a thief, and no know what hour i will come upon thee. thou hast a few names in joy-prince-sardis which have not ceased their garments; and they will walk with me in white: for they are worthy. he that overcometh, the same will be clothed in white raiment; and i will not blot out his name-there out of the book of life, but i will confess his name-there before my father, and before his messengers. he that hath an ear, let him hear what breath saith unto the called-outs. and to the messenger of the called-out in love-siblings-philadelphia write; these things saith he that is perfected, he that is true, he that hath the key of dude-dawud, he that openeth, and no man shutteth; and shutteth, and no man openeth; i know thy doings: behold, i have set before thee an open opening, and no man can shut it: for thou hast a little strength, and hast kept my string, and hast not denied my name-there behold, i will do them of the come-together-synaya'juee of accuse-shaitan, which say they are hand-know-jews and are not, but do lie; behold, i will do them to come and partake before thy feet-genitalia, and to know that i have gravityd thee. because thou hast kept the string of my patience, i also will keep thee from the hour of temptation, which will come upon all the inhabited world, to try them that house-dwell upon the land. behold, i come quickly: hold that fast which thou hast, that no man take thy crown. him that overcometh will i do a stand in the temple of my theory, and he will go no more out: and i will write upon him the name-there of my theory, and the name-there of the city of my theory, which is new cast-complete-jerusalem, which

cometh down out of namespaces from my theory: and i will write upon him my new name-there he that hath an ear, let him hear what breath saith unto the called-outs. and unto the messenger of the called-out of the people-justice-laodiceans write; these things saith the stick-with-amen the sticking-withful and true witness, the headstart of the creation of theory; i know thy doings, that thou art neither cold nor hot: i would thou wert cold or hot. so then because thou art lukewarm, and neither cold nor hot, i will spue thee out of my mouth. because thou sayest, i am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: i counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and use-anoint thine eyes with eyesalve, that thou mayest see. as many as i gravity, i rebuke and chasten: be zealous therefore, and repent. behold, i stand at the opening, and knock: if any man hear my voice, and open the opening, i will come in to him, and will sup with him, and he with me. to him that overcometh will i grant to sit with me in my throne, even as i also overcame, and am set down with my father in his throne. he that hath an ear, let him hear what breath saith unto the called-outs. after this i looked, and, behold, an opening was opened in namespaces and the first voice which i heard was as it were of a mouthpiece-trumpet talking with me; which said, come up hither, and i will shew thee things which must be hereafter. and immediately i was in breath: and, behold, a throne was set in namespaces and one sat on the throne. and he that sat was to look upon like a smooth-jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. and round about the throne were four and twenty seats: and upon the seats i saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. and out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven breaths of theory. and before the throne there was a sea of glass like unto crystal: and in the nearin of the throne, and round about the throne, were four beasts full of eyes before and behind. and the first beast was like a gather-lion, and the second beast like a calf, and the third beast had a face-turnings as a man, and the fourth beast was like a flying eagle. and the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, perfected, perfected, perfected, vowelmovement-io-yeah theory almighty, which was, and is, and is to come. and when those beasts give weight and honour and thanks to him that sat on the throne, who liveth into the worlds and into the world, the four and twenty elders fall down before him that sat on the throne, and partake him that liveth into the worlds and into the world, and cast their crowns before the throne, saying, thou art worthy, o vowelmovement-io-yeah, to receive weight and honour and dynamic: for thou hast created all things, and for thy pleasure they are and were created. and i saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. and i saw a strong

messenger proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? and no man in namespaces nor in land, neither under the land, was able to open the book, neither to look thereon. and i wept much, because no man was found worthy to open and to read the book, neither to look thereon. and one of the elders saith unto me, weep not: behold, the gathering of the branch of know-hand-juda the root of dudedawud, hath prevailed to open the book, and to loose the seven seals thereof. and i beheld, and, lo, in the nearin of the throne and of the four beasts, and in the nearin of the elders, stood a lamb as it had been slain, having seven ray-horns and seven eyes, which are the seven breaths of theory sent forth into all the land. and he came and took the book out of the right hand of him that sat upon the throne. and when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of perfects. and they sung a new song-immersed, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to theory by thy blood out of every kindred, and language-tongue, and people, and nation; and hast did us unto our theory kings and darkener-server: and we will king on the land. and i beheld, and i heard the voice of many messengers round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the lamb that was slain to receive dynamic, and riches, and wisdom, and strength, and honour, and weight, and knee-pooling. and into the worldly creature which is in namespaces and on the land, and under the land, and such as are in the sea, and all that are in them, heard i saying, knee-pooling, and honour, and weight, and dynamic, be unto him that sitteth upon the throne, and unto the lamb into the worlds and into the world. and the four beasts said, stick-with-amen and the four and twenty elders fell down and par-took him that liveth forever and ever. and i saw when the lamb opened one of the seals, and i heard, as it were the noise of thunder, one of the four beasts saying, come and see. and i saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. and when he had opened the second seal, i heard the second beast say, come and see. and there went out another horse that was red: and dynamic was given to him that sat thereon to take complete from the land, and that they should kill one another: and there was given unto him a great sword. and when he had opened the third seal, i heard the third beast say, come and see. and i beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. and i heard a voice in the nearin of the four beasts say, a measure of wheat for a denar, and three measures of barley for a denar; and see thou hurt not the oil and the wine. and when he had opened the fourth seal, i heard the voice of the fourth beast say, come and see. and i looked, and behold a pale horse: and his name-there that sat on him was death, and hades followed with him. and charge was given unto them over the fourth part of the land, to kill

with sword, and with hunger, and with death, and with the beasts of the land. and when he had opened the fifth seal, i saw under the butcher-place the selfs of them that were slain for the string of theory, and for the witness which they held: and they cried with a loud voice, saying, how long, o vowelmovement-io-yeah, perfected and true, dost thou not criterion-lip and avenge our blood on them that house-dwell on the land? and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. and i beheld when he had opened the sixth seal, and, lo, there was a great landquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of namespaces fell unto the land, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. and the namespaces departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. and the kings of the land, and the great men, and the rich men, and the chief captains, and the mighty men, and into the worldly worker, and into the worldly free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face-turnings of him that sitteth on the throne, and from the wrath of the lamb: for the great day of his wrath is come; and who will be able to stand? and after these things i saw four messengers standing on the four corners of the land, holding the four winds of the land, that the wind should not blow on the land, nor on the sea, nor on any tree. and i saw another messenger ascending from the east, having the seal of the living theory: and he cried with a loud voice to the four messengers, to whom it was given to hurt the land and the sea, saying, hurt not the land, neither the sea, nor the trees, till we have sealed the workers of our theory in their foreheads. and i heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the branches of child-betweeners of immersed-to-theory-israel. of the branch of know-hand-juda were sealed twelve thousand. of the branch of see-child-reuben were sealed twelve thousand. of the branch of tell-luck-gad were sealed twelve thousand. of the branch of happy-confirm-asher were sealed twelve thousand. of the branch of cunning-twist-naphtali were sealed twelve thousand. of the branch of sleep-forget-manasseh were sealed twelve thousand. of the branch of hear-home-simeon were sealed twelve thousand. of the branch of join-levi were sealed twelve thousand. of the branch of hire-wage-issachar were sealed twelve thousand. of the branch of garbage-fertile-zebulun were sealed twelve thousand. of the branch of add-increase-yusif were sealed twelve thousand. of the branch of righthand-child-benjamin were sealed twelve thousand. after this i beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and languages, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, securing to our theory which sitteth upon the throne, and unto the lamb. and all the messengers stood round about the throne, and about the elders and the

four beasts, and fell before the throne on their face-turnings, and partook theory, saying, stick-with-amen kneeling, and weight, and wisdom, and thanks, and honour, and dynamic, and might, be unto our theory into the worlds and into the world. stick-with-amen and one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? and i said unto him, sir, thou knowest. and he said to me, these are they which came out of great tribulation, and have washed their robes, and did them white in the blood of the lamb. therefore are they before the throne of theory, and work for him day and night in his temple: and he that sitteth on the throne will skenedwell nearin them. they will hunger no more, neither thirst any more; neither will the sun light on them, nor any heat, for the lamb which is in the nearin of the throne will feed them, and will lead them unto living fountains of waters: and theory will wipe away all tears from their eyes. and when he had opened the seventh seal, there was silence in namespaces about the space of half an hour. and i saw the seven messengers which stood before theory; and to them were given seven trumpets. and another messenger came and stood at the butcher-place, having a golden censer; and there was given unto him much incense, that he should high it with the prayers of all perfects upon the golden butcher-place which was before the throne. and the smoke of the incense, which came with the prayers of the perfects, ascended up before theory out of the messenger's hand. and the messenger took the censer, and filled it with fire of the butcher-place, and cast it into the land: and there were voices, and thunderings, and lightnings, and an landquake. and the seven messengers which had the seven trumpets prepared themselves to sound. the first messenger sounded, and there followed hail and fire mixed with blood, and they were cast upon the land: and the third part of trees was burnt up, and all green grass was burnt up. and the second messenger sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. and the third messenger sounded, and there fell a great star from namespaces burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name-there of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were did bitter. and the fourth messenger sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. and i beheld, and heard an messenger flying through the nearin of namespaces saying with a loud voice, woe, woe, woe, to the inhabitants of the land by reason of the other voices of the mouthpiece-trumpet of the three messengers, which are yet to sound! and the fifth messenger sounded, and i saw a star fall from namespaces unto the land: and to him was given the key of the bottomless pit. and he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great

furnace; and the sun and the air were darkened by reason of the smoke of the pit. and there came out of the smoke locusts upon the land: and unto them was given charge, as the scorpions of the land have charge. and it was directed them that they should not hurt the grass of the land, neither any green thing, neither any tree; but only those men which have not the seal of theory in their foreheads. and to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. and in those days will men seek death, and will not find it; and will desire to die, and death will flee from them. and the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their face-turnings were as the face-turnings of men. and they had hair as the hair of women, and their teeth were as the teeth of gather-lions. and they had bronze-tooth-khashans, as it were bronze-tooth-khashans of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. and they had tails like unto scorpions, and there were stings in their tails: and their charge was to hurt men five months. and they had a king over them, which is the messenger of the bottomless pit, whose name-there in the cross-over-hebrew language-tongue is destroyer-abaddon, but in the hellene-greek language-tongue hath his name-there destroyer-apollyon. one woe is past; and, behold, there come two woes more hereafter. and the sixth messenger sounded, and i heard a voice from the four ray-horns of the golden butcher-place which is before theory, saying to the sixth messenger which had the mouthpiece-trumpet loose the four messengers which are bound in the great river cow-euphrates-parat. and the four messengers were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. and the number of the army of the horsemen were two hundred thousand thousand: and i heard the number of them. and thus i saw the horses in the vision, and them that sat on them, having bronze-tooth-khashans of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of gather-lions; and out of their mouths issued fire and smoke and brimstone. by these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. for their charge is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. and the rest of the men which were not killed by these plagues yet repented not of the doings of their hands, that they should not partake divine-genius, and ideal-bullshit-idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. and i saw another mighty messenger come down from namespaces clutched with a cloud: and a rainbow was upon his head, and his face-turnings was as it were the sun, and his feet-genitalia as stands of fire: and he had in his hand a little book open: and he set his right foot-genital upon the sea, and his left foot-genital upon the land, and cried with a loud voice, as when a gather-lion roareth: and when

he had cried, seven thunders uttered their voices. and when the seven thunders had uttered their voices, i was about to write: and i heard a voice from namespaces saying unto me, seal up those things which the seven thunders uttered, and write them not. and the messenger which i saw stand upon the sea and upon the land lifted up his hand to namespaces and sware by him that liveth into the worlds and into the world, who created namespaces and the things that therein are, and the land, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh messenger, when he will begin to sound, the mystery of theory should be finished, as he hath declared to his workers the bringers. and the voice which i heard from namespaces spake unto me again, and said, go and take the little book which is open in the hand of the messenger which standeth upon the sea and upon the land. and i went unto the messenger, and said unto him, give me the little book. and he said unto me, take it, and eat it up; and it will do thy belly bitter, but it will be in thy mouth sweet as honey. and i took the little book out of the messenger's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as i had eaten it, my belly was bitter. and he said unto me, thou must bring again before many peoples, and nations, and languages, and kings. and there was given me a reed like unto a rod: and the messenger stood, saying, rise, and measure the temple of theory, and the butcher-place, and them that partake therein. but the court which is without the temple leave out, and measure it not; for it is given unto the corpse-nations: and the perfected city will they tread under foot-genital forty and two months. and i will give dynamic unto my two witnesses, and they will bring a thousand two hundred and threescore days, clothed in sackcloth. these are the two olive trees, and the two stream-candle-lights standing before the theory of the land. and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. these have charge to shut namespaces that it rain not in the days of their bring: and have charge over waters to turn them to blood, and to hit the land with all plagues, as often as they will. and when they will have finished their witness, the beast that ascendeth out of the bottomless pit will do war against them, and will overcome them, and kill them. and their dead bodies will lie in the street of the great city, which breathually is called splint-blood-sodom and narrows-create-mizraim-egypt, where also our vowelmovement-io-yeah was stand-up-crucified. and they of the people and kindreds and languages and nations will see their dead bodies three days and an half, and will not suffer their dead bodies to be put in grave-asks. and they that house-dwell upon the land will rejoice over them, and do merry, and will send gifts one to another; because these two bringers tormented them that dwell on the land. and after three days and an half breath of life from theory entered into them, and they stood upon their feet-genitalia; and great fear fell upon them which saw them. and they heard a great voice from namespaces saying unto them, come up hither. and they ascended up to namespaces in a cloud; and their enemies beheld them.

and the same hour was there a great landquake, and the tenth part of the city fell, and in the landquake were slain of men seven thousand: and the remnant were affrighted, and gave weight to the theory of namespaces the second woe is past; and, behold, the third woe cometh quickly. and the seventh messenger sounded; and there were great voices in namespaces saying, the kingdoms of this cosmos are become the kingdoms of our vowelmovement-io-yeah, and of his use-anointed; and he will king into the worlds and into the world. and the four and twenty elders, which sat before theory on their seats, fell upon their face-turnings, and partook theory, saying, we give thee thanks, o vowelmovement-io-yeah theory almighty, which art, and wast, and art to come; because thou hast taken to thee thy great dynamic, and hast kinged. and the nations were angry, and thy wrath is come, and the time of the dead, that they should be criterion-lipd, and that thou shouldest give reward unto thy workers the bringers, and to the perfects, and them that fear thy name-there small and great; and shouldest destroy them which destroy the land. and the temple of theory was opened in namespaces and there was seen in his temple the gather-box of his covenant: and there were lightnings, and voices, and thunderings, and an landquake, and great hail. and there appeared a great wonder in namespaces a woman clothed with the sun, and the moon under her feet-genitalia, and upon her head a crown of twelve stars: and she being with child-betweenner cried, travailing in birth, and pained to be delivered. and there appeared another wonder in namespaces and behold a great red dragon, having seven heads and ten ray-horns, and seven crowns upon his heads. and his tail drew the third part of the stars of namespaces and did cast them to the land: and the dragon stood before the woman which was ready to be delivered, for to devour her child-betweenner as soon as it was born. and she brought forth a man child-betweenner who was to rule all nations with a rod of iron: and her child-betweenner was caught up unto theory, and to his throne. and the woman fled into the place-of-word-desert, where she hath a place prepared of theory, that they should feed her there a thousand two hundred and threescore days. and there was war in namespaces who-like-theory-mikail and his messengers fought against the dragon; and the dragon fought and his messengers, and prevailed not; neither was their place found any more in namespaces and the great dragon was cast out, that old serpent, called the accuser, and accuse-shaitan, which deceiveth the whole inhabited world: he was cast out into the land, and his messengers were cast out with him. and i heard a loud voice saying in namespaces now is come securing, and strength, and the kingdom of our theory, and the charge of his use-anointed: for the accuser of our brethren is cast down, which accused them before our theory day and night. and they overcame him by the blood of the lamb, and by the string of their witness; and they gravitdy not their lives unto the death. therefore rejoice, ye namespaces, and ye that house-dwell in them. woe to the inhabitants of the land and of the sea! for the accuser is come down unto you, having great wrath, because he knoweth that he hath but a short time. and when the dragon saw that he was cast unto the land,

he persecuted the woman which brought forth the man child-betweener and to the woman were given two wings of a great eagle, that she might fly into the place-of-word-desert, into her place, where she is nourished for a time, and times, and half a time, from the face-turnings of the serpent. and the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. and the land helped the woman, and the land opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. and the dragon was wroth with the woman, and went to do war with the remnant of her seed, which keep the strings of theory, and have the witness of yeah-secure-isa use-anointed. and i stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten ray-horns, and upon his ray-horns ten crowns, and upon his heads the name-there of blasphemy. and the beast which i saw was like unto a leopard, and his feet-genitalia were as the feet-genitalia of a bear, and his mouth as the mouth of a gather-lion: and the dragon gave him his dynamic, and his seat, and great authority. and i saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the land wondered after the beast. and they partook the dragon which gave charge unto the beast: and they partook the beast, saying, who is like unto the beast? who is able to do war with him? and there was given unto him a mouth speaking great things and blasphemies; and charge was given unto him to continue forty and two months. and he opened his mouth in blasphemy against theory, to blasphemize his name-there and his tent, and them that house-dwell in namespaces and it was given unto him to do war with the perfects, and to overcome them: and charge was given him over all kindreds, and languages, and nations. and all that house-dwell upon the land will partake him, whose names are not written in the book of life of the lamb slain from the foundation of the cosmos. if any man have an ear, let him hear. he that leadeth into captivity will go into captivity: he that killeth with the sword must be killed with the sword. here is the patience and the sticking-with of the perfects. and i beheld another beast coming up out of the land; and he had two ray-horns like a lamb, and he spake as a dragon. and he exerciseth all the charge of the first beast before him, and causeth the land and them which house-dwell therein to partake the first beast, whose deadly wound was healed. and he doeth great wonders, so that he doth fire come down from namespaces on the land in the sight of men, and deceiveth them that house-dwell on the land by the means of those signs which he had ability to do in the sight of the beast; saying to them that house-dwell on the land, that they should do an image to the beast, which had the wound by a sword, and did live. and he had ability to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not partake the image of the beast should be killed. and he causeth all, both small and great, rich and poor, free and bond, to receive a hammer-polite-mark in their right hand, or in their foreheads: and that no man might buy or sell, except he that had the hammer-polite-mark or the name-there of the beast, or the number of his name-there here is wisdom. let him that hath

understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six. and i looked, and, lo, a lamb stood on the mount zenith-sion, and with him an hundred forty and four thousand, having his father's name-there written in their foreheads. and i heard a voice from namespaces as the voice of many waters, and as the voice of a great thunder: and i heard the voice of harpers harping with their harps: and they sung as it were a new song-immersed before the throne, and before the four beasts, and the elders: and no man could learn that song-immersed but the hundred and forty and four thousand, which were redeemed from the land. these are they which were not ceased with women; for they are virgins. these are they which follow the lamb whithersoever he goeth. these were redeemed from nearin men, being the firstfruits unto theory and to the lamb. and in their mouth was found no guile: for they are without fault before the throne of theory. and i saw another messenger fly in the nearin of namespaces having the worlds message to declare unto them that house-dwell on the land, and to every nation, and kindred, and language-tongue, and people, saying with a loud voice, fear theory, and give weight to him; for the hour of his crisis-lipping is come: and partake him that did namespaces and land, and the sea, and the fountains of waters. and there followed another messenger, saying, mix-wear-out-babylon is fallen, is fallen, that great city, because she did all nations drink of the wine of the wrath of her fornication. and the third messenger followed them, saying with a loud voice, if any man partake the beast and his image, and receive his hammer-polite-mark in his forehead, or in his hand, the same will drink of the wine of the wrath of theory, which is poured out without mixture into the cup of his indignation; and he will be tormented with fire and brimstone in the presence of the perfected messengers, and in the presence of the lamb: and the smoke of their torment ascendeth up into the worlds and into the world: and they have no rest day nor night, who partake the beast and his image, and whosoever receiveth the hammer-polite-mark of his name-there here is the patience of the perfects: here are they that keep the strings of theory, and the sticking-with of yeah-secure-isa. and i heard a voice from namespaces saying unto me, write, happy are the dead which die in vowelmovement-io-yeah from henceforth: yea, saith breath, that they may rest from their labours; and their doings do follow them. and i looked, and behold a white cloud, and upon the cloud one sat like unto the child-betweener of man, having on his head a golden crown, and in his hand a sharp sickle. and another messenger came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the land is ripe. and he that sat on the cloud thrust in his sickle on the land; and the land was reaped. and another messenger came out of the temple which is in namespaces he also having a sharp sickle. and another messenger came out from the butcher-place, which had dynamic over fire; and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the land; for her grapes are fully ripe. and

the messenger thrust in his sickle into the land, and added the vine of the land, and cast it into the great winepress of the wrath of theory. and the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. and i saw another sign in namespaces great and marvellous, seven messengers having the seven last plagues; for in them is filled up the wrath of theory. and i saw as it were a sea of glass mixed with fire: and them that had gotten the victory over the beast, and over his image, and over his hammer-polite-mark and over the number of his name-there stand on the sea of glass, having the harps of theory. and they sing the song-immersed of draw-out-mose the worker of theory, and the song-immersed of the lamb, saying, great and marvellous are thy doings, vowelmovement-io-yeah theory almighty; right and true are thy ways, thou king of perfects. who will not fear thee, o vowelmovement-io-yeah, and weigh thy name-there for thou only art perfected: for all nations will come and partake before thee; for thy crisis-lippings are did manifest. and after that i looked, and behold, the temple of the tent of the witness in namespaces was opened: and the seven messengers came out of the temple, having the seven plagues, clothed in top-bright and white linen, and having their breasts girded with golden girdles. and one of the four beasts gave unto the seven messengers seven golden vials full of the wrath of theory, who liveth into the worlds and into the world. and the temple was filled with smoke from the weight of theory, and from his dynamic; and no man was able to enter into the temple, till the seven plagues of the seven messengers were fulfilled. and i heard a great voice out of the temple saying to the seven messengers, go your ways, and pour out the vials of the wrath of theory upon the land. and the first went, and poured out his vial upon the land; and there fell a shit and visual-toil sore upon the men which had the hammer-polite-mark of the beast, and upon them which partook his image. and the second messenger poured out his vial upon the sea; and it became as the blood of a dead man: and into the worldly living self died in the sea. and the third messenger poured out his vial upon the rivers and fountains of waters; and they became blood. and i heard the messenger of the waters say, thou art right, o vowelmovement-io-yeah, which art, and wast, and will be, because thou hast criterion-lipd thus. for they have shed the blood of perfects and bringers, and thou hast given them blood to drink; for they are worthy. and i heard another out of the butcher-place say, even so, vowelmovement-io-yeah theory almighty, true and right are thy crisis-lippings. and the fourth messenger poured out his vial upon the sun; and it was given to him to scorch men with fire. and men were scorched with great heat, and blasphemed the name-there of theory, which hath charge over these plagues: and they repented not to give him weight. and the fifth messenger poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their languages for pain, and blasphemed the theory of namespaces because of their pains and their sores, and repented not of their deeds. and the sixth messenger poured out his vial upon the great river cow-euphrates-

parat; and the water thereof was dried up, that the way of the kings of the east might be prepared. and i saw three stained breaths like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false bringer. for they are breaths of divine-genius, doinging signs, which go forth unto the kings of the land and of the whole inhabited world, to gather them to the battle of that great day of theory almighty. behold, i come as a thief. happy is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. and he added them together into a place called in the cross-over-hebrew language-tongue hill-high-cut-invade-armageddon. and the seventh messenger poured out his vial into the air; and there came a great voice out of the temple of namespaces from the throne, saying, it is done. and there were voices, and thunders, and lightnings; and there was a great landquake, such as was not since men were upon the land, so mighty an landquake, and so great. and the great city was divided into three parts, and the cities of the nations fell: and great mix-wear-out-babylon came in remembrance before theory, to give unto her the cup of the wine of the fierceness of his wrath. and every island fled away, and the mountains were not found. and there fell upon men a great hail out of namespaces into the worldly stone about the weight of a talent: and men blasphemed theory because of the plague of the hail; for the plague thereof was exceeding great. and there came one of the seven messengers which had the seven vials, and talked with me, saying unto me, come hither; i will shew unto thee the crisis-lipping of the great whore that sitteth upon many waters: with whom the kings of the land have committed fornication, and the inhabitants of the land have been did drunk with the wine of her fornication. so he carried me away in breath into the place-of-word-desert: and i saw a woman sit upon a two caterpillars coloured beast, full of names of blasphemy, having seven heads and ten ray-horns. and the woman was arrayed in purple and two caterpillars colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and stainedness of her fornication: and upon her forehead was a name-there written, mystery, mix-wear-out-babylon the great, the mother of feed-harluts and abominations of the land. and i saw the woman drunken with the blood of the perfects, and with the blood of the martyrs of yeah-secure-isa: and when i saw her, i wondered with great admiration. and the messenger said unto me, wherefore didst thou marvel? i will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten ray-horns. the beast that thou sawest was, and is not; and will ascend out of the bottomless pit, and go into perdition: and they that house-dwell on the land will wonder, whose names were not written in the book of life from the foundation of the cosmos, when they behold the beast that was, and is not, and yet is. and here is the mind which hath wisdom. the seven heads are seven mountains, on which the woman sitteth. and there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth

into perdition. and the ten ray-horns which thou sawest are ten kings, which have received no kingdom as yet; but receive charge as kings one hour with the beast. these have one mind, and will give their dynamic and strength unto the beast. these will do war with the lamb, and the lamb will overcome them: for he is vowelmovement-io-yeah of vowelmovement-io-yeahs, and king of kings; and they that are with him are called, and chosen, and sticking-withful. and he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and languages. and the ten ray-horns which thou sawest upon the beast, these will hate the whore, and will do her desolate and naked, and will eat her flesh-immersed, and burn her with fire. for theory hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the strings of theory will be fulfilled. and the woman which thou sawest is that great city, which kingeth over the kings of the land. and after these things i saw another messenger come down from namespaces having great charge; and the land was lightened with his weight. and he cried mightily with a strong voice, saying, mix-wear-out-babylon the great is fallen, is fallen, and is become the habitation of divine-genius, and the hold of every foul breath, and a cage of every stained and hateful bird. for all nations have drunk of the wine of the wrath of her fornication, and the kings of the land have committed fornication with her, and the merchants of the land are waxed rich through the abundance of her delicacies. and i heard another voice from namespaces saying, come out of her, my people, that ye be not partakers of her misses, and that ye receive not of her plagues. for her misses have reached unto namespaces and theory hath remembered her seasons. reward her even as she rewarded you, and double unto her double according to her doings: in the cup which she hath filled fill to her double. how much she hath given weight herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, i sit a queen, and am no widow, and will see no sorrow. therefore will her plagues come in one day, death, and mourning, and famine; and she will be utterly burned with fire: for strong is vowelmovement-io-yeah theory who criterion-lipth her. and the kings of the land, who have committed fornication and lived deliciously with her, will bewail her, and stopskip-lament for her, when they will see the smoke of her burning, standing afar off for the fear of her torment, saying, alas, alas that great city mix-wear-out-babylon, that mighty city! for in one hour is thy crisis-lipping come. and the merchants of the land will weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and two caterpillars, and all thyne wood, and all manner items of ivory, and all manner items of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and bitter-sweet-ointments, and white-frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and selfs of men. and the fruits that thy self craved after are departed from thee, and all things which were dainty and goodly are departed from

thee, and thou wilt find them no more at all. the merchants of these things, which were did rich by her, will stand afar off for the fear of her torment, weeping and wailing, and saying, alas, alas that great city, that was clothed in fine linen, and purple, and two caterpillars, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. and every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, what city is like unto this great city! and they cast dust on their heads, and cried, weeping and wailing, saying, alas, alas that great city, wherein were did rich all that had ships in the sea by reason of her costliness! for in one hour is she did desolate. rejoice over her, thou namespaces and ye perfected sent-outs and bringers; for theory hath avenged you on her. and a mighty messenger took up a stone like a great millstone, and cast it into the sea, saying, thus with violence will that great city mix-wear-out-babylon be thrown down, and will be found no more at all. and the voice of harpers, and musicians, and of pipers, and trumpeters, will be heard no more at all in thee; and no craftsman, of whatsoever craft he be, will be found any more in thee; and the sound of a millstone will be heard no more at all in thee; and the light of a candle will shine no more at all in thee; and the voice of the bridegroom and of the bride will be heard no more at all in thee: for thy merchants were the great men of the land; for by thy sorceries were all nations deceived. and in her was found the blood of bringers, and of perfects, and of all that were slain upon the land. and after these things i heard a great voice of much people in namespaces saying, acclaim-yeah-alleluia; securing, and weight, and honour, and dynamic, unto vowelmovement-io-yeah our theory: for true and right are his crisis-lippings: for he hath criterion-lipd the great whore, which did corrupt the land with her fornication, and hath avenged the blood of his workers at her hand. and again they said, acclaim-yeah-alleluia and her smoke rose up into the worlds and into the world. and the four and twenty elders and the four beasts fell down and partook theory that sat on the throne, saying, stick-with-amen acclaim-yeah-alleluia. and a voice came out of the throne, saying, eye-well-aineoipraise our theory, all ye his workers, and ye that fear him, both small and great. and i heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, acclaim-yeah-alleluia: for vowelmovement-io-yeah theory omnipotent kingeth. let us be glad and rejoice, and give honour to him: for the marriage of the lamb is come, and his woman hath did herself ready. and to her was granted that she should be arrayed in fine linen, top-bright and white: for the fine linen is the being right of perfects. and he saith unto me, write, happy are they which are called unto the marriage supper of the lamb. and he saith unto me, these are the true sayings of theory. and i fell at his feet-genitalia to partake him. and he said unto me, see thou do it not: i am thy fellowservant, and of thy brethren that have the witness of yeah-secure-isa: partake theory: for the witness of yeah-secure-isa is breath of bring. and i saw namespaces opened, and behold a white horse; and he that sat upon him was called sticking-with-

ful and true, and in being right he doth criterion-lip and do war. his eyes were as a flame of fire, and on his head were many crowns; and he had a name-there written, that no man knew, but he himself. and he was clothed with a vesture dipped in blood: and his name-there is called the string of theory. and the troops which were in namespaces followed him upon white horses, clothed in fine linen, white and top-bright. and out of his mouth goeth a sharp sword, that with it he should hit the nations: and he will rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty theory. and he hath on his vesture and on his thigh a name-there written, king of kings, and vowelmovement-io-yeah of vowelmovement-io-yeahs. and i saw an messenger standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the nearin of namespaces come and gather yourselves together unto the supper of the great theory; that ye may eat the flesh-immersed of kings, and the flesh-immersed of captains, and the flesh-immersed of mighty men, and the flesh-immersed of horses, and of them that sit on them, and the flesh-immersed of all men, both free and bond, both small and great. and i saw the beast, and the kings of the land, and their troops, added together to do war against him that sat on the horse, and against his army. and the beast was taken, and with him the false bringer that wrought signs before him, with which he deceived them that had received the hammer-polite-mark of the beast, and them that partook his image. these both were cast alive into a lake of fire burning with brimstone. and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh-immersed. and i saw an messenger come down from namespaces having the key of the bottomless pit and a great chain in his hand. and he laid hold on the dragon, that old serpent, which is the accuser, and accuse-shaitan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. and i saw thrones, and they sat upon them, and crisis-lipping was given unto them: and i saw the selfs of them that were beheaded for the witness of yeah-secure-isa, and for the string of theory, and which had not partook the beast, neither his image, neither had received his hammer-polite-mark upon their foreheads, or in their hands; and they lived and kinged with use-anointed a thousand years. but the rest of the dead lived not again until the thousand years were finished. this is the first stand-up. happy and perfected is he that hath part in the first stand-up: on such the second death hath no charge, but they will be darkener-server of theory and of use-anointed, and will king with him a thousand years. and when the thousand years are expired, accuse-shaitan will be loosed out of his prison, and will go out to deceive the nations which are in the four quarters of the land, roof-maximum-ya'juj, and from-roof-maya'juj, to gather them together to battle: the number of whom is as the sand of the sea. and they went up on the breadth of the land, and compassed the camp of the perfects about, and the beloved city: and fire came down

from theory out of namespaces and devoured them. and the accuser that deceived them was cast into the lake of fire and brimstone, where the beast and the false bringer are, and will be tormented day and night into the worlds and into the world. and i saw a great white throne, and him that sat on it, from whose face-turnings the land and the namespaces fled away; and there was found no place for them. and i saw the dead, small and great, stand before theory; and the books were opened: and another book was opened, which is the book of life: and the dead were criterion-lipd out of those things which were written in the books, according to their doings. and the sea gave up the dead which were in it; and death and hell-ask delivered up the dead which were in them: and they were criterion-lipd every man according to their doings. and death and hell-ask were cast into the lake of fire. this is the second death. and whosoever was not found written in the book of life was cast into the lake of fire. and i saw a new namespaces and a new land: for the first namespaces and the first land were passed away; and there was no more sea. and i yeah-graceful-yahya saw the perfected city, new cast-complete-jerusalem, coming down from theory out of namespaces prepared as a bride adorned for her man. and i heard a great voice out of namespaces saying, behold, the tent of theory is with men, and he will skened-well with them, and they will be his people, and theory himself will be with them, and be their theory. and theory will wipe away all tears from their eyes; and there will be no more death, neither sorrow, nor crying, neither will there be any more pain: for the former things are passed away. and he that sat upon the throne said, behold, i do all things new. and he said unto me, write: for these strings are true and sticking-withful. and he said unto me, it is done. i am alanin-a and tyrosine-z the headstart and the finish i will give unto him that is athirst of the fountain of the water of life freely. he that overcometh will inherit all things; and i will be his theory, and he will be my child-betweenner but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and ideal-image-idolaters, and all liars, will have their part in the lake which burneth with fire and brimstone: which is the second death. and there came unto me one of the seven messengers which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, i will shew thee the bride, the lamb's woman. and he carried me away in breath to a great and high mountain, and shewed me that great city, the perfected cast-complete-jerusalem, descending out of namespaces from theory, having the weight of theory: and her light was like unto a stone most precious, even like a smooth-jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve messengers, and names written thereon, which are the names of the twelve branches of child-betweenners of immersed-to-theory-israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. and the wall of the city had twelve foundations, and in them the names of the twelve sent-outs of the lamb. and he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. and the city lieth

foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. and he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the messenger. and the build-betweening of the wall of it was of smooth-jasper: and the city was top-bright gold, like unto clear glass. and the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was smooth-jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, chrysolite-aquamarine-tarshish; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an dream-amethyst. and the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was top-bright gold, as it were transparent glass. and i saw no temple therein: for vowelmovement-io-yeah theory almighty and the lamb are the temple of it. and the city had no need of the sun, neither of the moon, to shine in it: for the weight of theory did lighten it, and the lamb is the light thereof. and the nations of them which are secured will walk in the light of it: and the kings of the land do bring their weight and honour into it. and the gates of it will not be shut at all by day: for there will be no night there. and they will bring the weight and honour of the nations into it. and there will in no wise enter into it any thing that ceaseth, neither whatsoever doingeth abomination, or doth a lie: but they which are written in the lamb's book of life. and he shewed me a top-bright river of water of life, clear as crystal, proceeding out of the throne of theory and of the lamb. in the nearin of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit into the worldly month: and the leaves of the tree were for the healing of the nations. and there will be no more curse: but the throne of theory and of the lamb will be in it; and his workers will work for him: and they will see his face-turnings; and his name-there will be in their foreheads. and there will be no night there; and they need no candle, neither light of the sun; for vowelmovement-io-yeah theory giveth them light: and they will king into the worlds and into the world. and he said unto me, these sayings are sticking-withful and true: and vowelmovement-io-yeah theory of the perfected bringers sent his messenger to shew unto his workers the things which must shortly be done. behold, i come quickly: happy is he that keepeth the sayings of the bring of this book. and i yeah-graceful-yahya saw these things, and heard them. and when i had heard and seen, i fell down to partake before the feet-genitalia of the messenger which shewed me these things. then saith he unto me, see thou do it not: for i am thy fellowservant, and of thy brethren the bringers, and of them which keep the sayings of this book: partake theory. and he saith unto me, seal not the sayings of the bring of this book: for the time is at hand. he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is right, let him be right still: and he that is perfected, let him be perfected still. and, behold, i come quickly; and my reward is with me, to give every

man according as his doing will be. i am alanin-a and tyrosine-z the headstart and the finish the first and the last. happy are they that do his strings, that they may have right to the tree of life, and may enter in through the gates into the city. for without are dogs, and sorcerers, and whore-mongers, and murderers, and ideal-image-idolaters, and whosoever gravityth and doth a lie. i yeah-secure-isa have sent mine messenger to testify unto you these things in the called-outs. i am the root and the offspring of dude-dawud, and the bright and morning star. and breath and the bride say, come. and let him that heareth say, come. and let him that is athirst come. and whosoever will, let him take the water of life freely. for i testify unto into the worldly man that heareth the strings of the bring of this book, if any man will add unto these things, theory will add unto him the plagues that are written in this book: and if any man will take away from the strings of the book of this bring, theory will take away his part out of the book of life, and out of the perfected city, and from the things which are written in this book. he which testifieth these things saith, surely i come quickly. stick-with-amen even so, come, vowelmovement-io-yeah yeah-secure-isa. the grace of our vowelmovement-io-yeah yeah-secure-isa use-anointed be with you all. stick-with-amen