

happy is the man that walketh not in the counsel of the big-shots, nor standeth in the pathway of missers, nor sitteth in the seat of the scornful.

but his delight is in the drops-of-teaching-torah of vowel-consonants-ihoh-yeah; and in his drops-of-teaching-torah doth he murmur day and night.

and he will be like a tree planted by the brooks 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 breathwind driveth away.

therefore the big-shots will not stand up in the criterion nor missers in the meeting of the right.

for vowelconsonants-ihoh-yeah knoweth the pathway of the right: but the pathway of the big-shots will get lost.

why do the body-nations rage, and the mum-withs murmur emptiness?

the kings of the land set themselves, and the rulers take counsel together, against vowelconsonants-ihoh-yeah, and against his swimming, saying,

let us break their bands asunder, and cast away their cords from us.

he that sitteth in the namespaces will laugh: my base-mister will have them in mock.

then will he beeword to them in his nose-anger, and alarm-hasten them in his sore displeasure.

yet have i set my king upon my dedicated mountain of mark-zion.

i will recount the imitate-statute: vowelconsonants-ihoh-yeah hath said to me, thou art my betweeninter this day have i begotten thee.

ask of me, and i will give thee the body-nations for thine inheritance, and the uttermost parts of the land for thy holding.

thou will break them with a pen of iron; thou will dash them in pieces like a developer's item.

be wise now therefore, o ye kings: be instructed, ye criterionizers of the land.

work for vowelconsonants-ihoh-yeah with respect, and rejoice with trembling.

kiss the son, lest he be angry, and ye get lost from the pathway, when his nose-anger is kindled but a little. happy are all they that put their trust in him.

the croon-prune of dude-dawud when he fled from the face-turnings of his betweeninter father-complete-absalom: lord, how are they increased that develop-narrows me! many are they that stand up against me.

many namethere be which say of my self, namethere is no make safe for him in these-to. basket-rock-selah.

but thou, vowelconsonants-ihoh-yeah, art a shield for me; my heavy, and the lifter up of mine head.

i cried to vowelconsonants-ihoh-yeah with my voice, and he heard me out of his dedicated mountain. basket-rock-selah.

i laid me down and slept; i awaked; for vowelconsonants-ihoh-yeah sustained me.

i will not be afraid of ten thousands of with, that have set themselves against me round about.

stand up, vowelconsonants-ihoh-yeah; safe me, o my these-to: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the big-shots.

sticky-safety belongeth to vowelconsonants-ihoh-yeah: thy first-pooling is upon thy with. basket-rock-selah.

aSri haiS aSr la hlk bezt rSeim obdrk
HTaim la emd obmoSb lzim la iSb

ki am btort ihoh Hpzo obtorto ihgh
iomml olilh

ohih kez Stol el plgi mim aSr prio itn
beto oelho la ibol okl aSr ieSh izliH

la kn hrSeim ki am kmz aSr tdpno roH

el kn la iqmo rSeim bmSpT oHTaim
bedt zdiqim

ki iode ihoh drk zdiqim odrk rSeim
tabd

lmh rgSo goim olamim ihgo riq

itizbo mlki arz orocnim nosdo iHd el
ihoh oel mSiHo

nn tqh at mosrotimo onSlikh mmno
ebtimo

ioSb bSmim iSHq adni ileg lmo

ac idbr alimo bapo obHrono ibhlmo

oani nskti mlki el zion hr qdSi

asprh al Hq ihoh amr ali bni ath ani
hiom ildtk

Sal mmni oatnh goim nHlTk oaHctk
apsi arz

trem bSbT brcl kkl iozr tnpzm

oeth mlkim hSkilo hosro SpTi arz

ebdo at ihoh birah ogilo bredh

nSqo br pn ianp otabda drk ki iber
kmeT apo aSri kl Hosi bo

mcmor ldod bbrHo mpni abSlom bno
ihoh mh rbo zri rbim qmim eli

rbim amrim lnpSi ain iSoeth lo balhim
slh

oath ihoh mgn bedi kbodi omrim raSi

qoli al ihoh aqra oienni mhr qdSo slh

ani Skbti oaiSnh hqizoti ki ihoh
ismkni

la aira mrrbot em aSr sbib Sto eli

qomh ihoh hoSieni alhi ki hkit at kl
aibi lHi Sni rSeim Sbtr

lihoh hiSoeh el emk brkttk slh

for ever, in verses. a croon-prune of dude-dawud: hear me when i call, o these-to of my being right: thou hast enlarged me when i was in distress; womb upon me, and hear my spilling.

o ye betweeninters of men, how long will ye turn my heavy into shame? how long will ye love emptiness, and seek after leasing? basket-rock-selah.

but know that vowelconsonants-ihoh-yeah hath namethere apart him that is these-toly for himself: vowelconsonants-ihoh-yeah will hear when i call to 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 be sure in vowelconsonants-ihoh-yeah.

namethere be many that say, who will shew us any good? vowelconsonants-ihoh-yeah, lift thou up the light of thy face-turnings upon us.

thou hast namethere 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, vowelconsonants-ihoh-yeah, only makest me dwell for sure.

for ever, for her that obtaineth the inheritance. a croon-prune of dude-dawud: give ear to my sayings, vowelconsonants-ihoh-yeah, consider my meditation.

hearken to the voice of my cry, my king, and my these-to: for to thee will i spill.

my voice will thou hear in the morning, vowelconsonants-ihoh-yeah; in the morning will i direct my prayer to thee, and will look up.

for thou art not a these-to that hath pleasure in big-shottedness: neither will look dwell with thee.

the foolish will not stand in thy eyes: thou hatest all power achievers.

thou will make lost them that beeword leasing: vowelconsonants-ihoh-yeah will abhor the bloody and high-deceitful man.

but as for me, i will come into thy house in the multitude of thy kindness: and in thy respect will i bow toward thy dedicated hall.

lead me, vowelconsonants-ihoh-yeah, in thy being right on beeword of mine enemies; make thy pathway straight before my face-turnings.

for namethere is no fixed in their mouth; their near-inward part is noisome; their throat is an open sepulchre; they smooth-flatter with their language-tongue.

destroy thou them, o these-to; let them fall by their own counsels; drive them out in the multitude of their go-beyonds; for they have bittered against thee.

but let all those that namethere their trust in thee be glad: let them for world shout for gladness, because thou defendest them: let them also that love thy namethere be gladnessful in thee.

for thou, vowelconsonants-ihoh-yeah, wilt first-pool the right; with favour will thou compass him as with a shield.

for ever, in verses, a croon-prune for dude-dawud, for the octave. vowelconsonants-ihoh-yeah, reprove me not in thine nose-anger, neither chasten me in thy hot displeasure.

womb upon me, vowelconsonants-ihoh-yeah; for i am weak: vowelconsonants-ihoh-yeah, heal me; for my bones are alarm-hastened.

my self is also sore alarm-hastened: but thou, vowelconsonants-ihoh-yeah, how long?

lmnzH bnginot mcmor ldod bqrai
enni alhi zdqi bzt hrHbt li Hnni oSme
tptli

bni aiS ed mh kbodi lklmh tahbon riq
tbqSo kcb slh

odeo ki hplh ihoh Hsid lo ihoh iSme
bqrai alio

rgco oal tHTao amro blbbkm el
mSkbkm odmo slh
cbHo cbHi zdq obTHo al ihoh

rbim amrim mi irano Tob nsh elino
aor pnik ihoh

ntth SmHh blbi met dgnm otiroSm
rbo
bSlom iHdo aSkbh oaiSn ki ath ihoh
lbdd lbTH toSibni

lmnzH al hnHilot mcmor ldod amri
hacinh ihoh binh hgigi

hqSibh lqol Soei mlki oalhi ki alik atpll

ihoh bqr tSme qoli bqr aerklk oazph

ki la al Hpz rSe ath la igrk re

la itizbo hollim lngd einik Snat kl peli
aon
tabd dbri kcb aiS dmim omrmh iteb
ihoh

oani brb Hsdek aboa bitk aStHoh al hiki
qdSk biratk

ihoh nHni bzddqtk lmen Sorri hoSr
hiSr lpni drkk

ki ain bpiho nkonh qrbm hoot qbr
ptohI gronm lSonm iHliqon

haSimm alhim iplo mmezotihm brb
pSeihm hdiHmo ki mro bk

oiSmHo kl Hosi bk leolm irnno otsk
elimo oielzo bk abhi Smk

ki ath tbrk zdiq ihoh kznH rzon teTrno

lmnzH bnginot el hSminit mcmor
ldod ihoh al bapk tokiHni oal bHmtk
tisrni
Hnni ihoh ki amll ani rpani ihoh ki
nbhlo ezmi

onpSi nbhlh mad oat oath ihoh ed mti

return, vowelconsonants-ihoh-yeah, make safe my self: oh
 safe me for thy kindnesses' sake.
 for in death namethere is no remembrance of thee: in the
 asking 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 on beeword of grief; it waxeth old on
 beeword of all mine develop-narrowers.
 depart from me, all ye power achievers; for vowelconso-
 nants-ihoh-yeah hath heard the voice of my weeping.
 vowelconsonants-ihoh-yeah hath heard my supplication;
 vowelconsonants-ihoh-yeah will receive my spilling.
 let all mine enemies be dry and sore alarm-hastened: let
 them return and be dry suddenly.
 the psalm of dude-dawud which he sung to the lord for
 the beewords of spindle-kusi betweeninter of right-jemini:
 vowelconsonants-ihoh-yeah my these-to, in thee do i put
 my trust: safe me from all them that persecute me, and make
 safe me:
 lest he tear my self like a gather-lion, rending it in tears,
 while namethere is none to deliver.
 vowelconsonants-ihoh-yeah my these-to, if i have done
 this; if namethere be injustice in my hands;
 if i have completeed look to him that was at complete with
 me; (yea, i have delivered him that empty is mine develop-
 narrower:)
 let the enemy persecute my self, and take it; yea, let him
 tread down my self upon the land, and lay mine heavy in
 the dust. basket-rock-selah.
 stand up, vowelconsonants-ihoh-yeah, in thine nose-anger,
 lift up thyself on beeword of the rage of mine develop-nar-
 rowers: and awake for me to the criterion that thou hast
 directed.
 so will the meeting of the mum-withs compass thee about:
 for their sakes therefore return thou on high.
 vowelconsonants-ihoh-yeah will criterionizer the withs:
 criterionizer me, vowelconsonants-ihoh-yeah, according
 to my being right, and according to mine integrity that is
 in me.
 oh let the look of the big-shots come to an end; but establish
 the right: for the right these-to trieth the hearts and reins.
 my defence is of these-to, which safeth the turgor-im-
 mersed in heart.
 these-to criterionizerth the right, and to-el 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
 achieved his arrow-halfers against the persecutors.
 behold, he laboureth with power, and hath bright-con-
 ceived labour, and brought forth falsehood.
 he achieved a pit, and digged it, and is fallen into the ditch
 which he achieved.
 his labour will return upon his own head, and his damage
 dealing will come down upon his own pate.
 i will acknowledge vowelconsonants-ihoh-yeah according
 to his being right: and will prune-croon acknowledge to the
 namethere of vowelconsonants-ihoh-yeah most high.
 for ever, for the presses: a croon-prune of dude-dawud:
 vowelconsonants-ihoh-yeah, our base-lord, how excellent
 is thy namethere in all the land! who hast namethere thy
 glory on the namespaces.

Sobh ihoh Hlzh npSi hoSieni lmen
 Hsdf
 ki ain bmot ckrk bSaol mi iodh lk

 igeti banHti aSHh bkl lilh mTti bdmeti
 erSi amsh
 eSSH mkes eini etqh bkl zorri

 soro mmni kl peli aon ki Sme ihoh qol
 bkii
 Sme ihoh tHnti ihoh tplti iqH

 ibSo oibhlo mad kl aibi iSbo ibSo rge

 Sgion ldod aSr Sr lihoh el dbri koS bn
 imini ihoh alhi bk Hsiti hoSieni mkl
 rdpi ohzilni

 pn iTTp karih npSi prq oain mzil

 ihoh alhi am eSiti cat am iS eol bkpi

 am gmlti Solmi re oaHlzh zorri riqm

 irdp aoib npSi oiSg oirms larz Hii ok-
 bodi lepr iSkn slh

 qomh ihoh bapk hnSa bebrotr zorri oe-
 orh ali mSpT zoit

 oedt lamim tsobbk oelih lmrom Sobh

 ihoh idin emim SpTni ihoh kzdqi ok-
 tmi eli

 igmr na re rSeim otconn zdiq obHn
 lbot okliot alhim zdiq
 mgni el alhim moSie iSri lb

 alhim SopT zdiq oal cem bkl iom

 am la iSob Hrbo iTToS qSto drk
 oikonnh
 olo hkin kli mot Hzio ldlqim ipel

 hnh iHbl aon ohrh eml oild Sqr

 bor krh oiHprho oiPl bSHt ipel

 iSob emlo braSo oel qdqdo Hmso ird

 aodh ihoh kzdqo oacmrh Sm ihoh
 elion

 lmnZH el hgtit mcmor ldod ihoh ad-
 nino mh adir Smk bkl harz aSr tnh
 hodk el hSmim

out of the mouth of babes and sucklings hast thou ordained
 ecstrength on beeword of thine develop-narrowers, that
 thou mightest still the enemy and the stand upr.
 when i consider thy heavens, the doing of thy fingers, the
 moon and the stars, which thou hast ordained;
 what is earthling, that thou art mindful of him? and be-
 tweeninter of earthling, that thou visitest him?
 for thou hast made him a little lower than the messengers,
 and hast crowned him with heavy and heavy.
 thou didst him to have proverb-rule over the doings of thy
 hands; thou hast put all things under his feet:
 all sheep and oxen, yea, and the in-them animals of the field;
 the fowl of the air, and the fish of the sea, and whatsoever
 crosseth through the paths of the seas.
 vowelconsonants-ihoh-yeah our base-lord, how excellent is
 thy namethere in all the land!
 for ever, for the hidden things of the betweeninter a croon-
 prune for dude-dawud: i will acknowledge thee, vowelcon-
 sonants-ihoh-yeah, with my whole heart; i will recount all
 thy wonders.
 i will be glad and be glad in thee: i will prune-croon praise
 to thy namethere, o thou most high.
 when mine enemies are turned back, they will fall and get
 lost at thy presence.
 for thou hast maintained my criterion and my criterion;
 thou satest in the throne criterionizing criterion.
 thou hast rebuked the body-nations, thou hast lost the
 big-shot, thou hast wipe their namethere to the worlds of
 worlds.
 o thou enemy, sword-parchings are come to a perpetual
 end; and thou hast plucked up cities; their memorial is lost
 with them.
 but vowelconsonants-ihoh-yeah will endure to world: he
 hath prepared his throne for criterion
 and he will criterionizer the world in being right, he will
 immerser criterion to the mum-withs in turgor-immersed-
 ness.
 vowelconsonants-ihoh-yeah also will be a refuge for the
 suppressed, a refuge in times of develop-narrows.
 and they that know thy namethere will namethere their be
 sure in thee: for thou, vowelconsonants-ihoh-yeah, hast not
 forsaken them that seek thee.
 prune-croon praises to vowelconsonants-ihoh-yeah, which
 dwelleth in mark-zion: declare among the withs his doings.
 when he maketh inquisition for blood, he remembereth
 them: he forgetteth not the cry of the humble.
 womb upon me, vowelconsonants-ihoh-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 recount all thy praise in the gates of the daughter-
 housa of mark-zion: i will rejoice in thy sticky-safety.
 the body-nations are sunk down in the pit that they did: in
 the net which they hid is their own foot captured.
 vowelconsonants-ihoh-yeah is known by the criterion
 which he doth: the big-shot is snared in the achievement
 of his own hands. common-sense-higgaion. basket-rock-
 selah.
 the big-shots will be turned into asking, and all the nations
 that forget these-to.
 for the needy will not alway be forgotten: the expectation
 of the poor will not get lost to until.
 stand up, vowelconsonants-ihoh-yeah; let not man prevail:
 let the body-nations be criterionized in thy sight.

mpi eollim oinqim isdt ec lmen zorrik
 lhSbit aoib omtnqm

ki arah Smik meSi azbetik irH okok-
 bim aSr konnth
 mh anoS ki tckrno obn adm ki tpqdn

otHsrho meT malhim okbod ohdr
 teTrho
 tmSilho bmeSi idik kl Sth tHt rglio

znh oalpim klm ogm bhmot Sdi
 zpor Smim odgi him ebr arHot imim

ihoh adnino mh adir Smk bkl harz

lmnzH elmot lbn mcmor ldod aodh
 ihoh bkl lbi asprh kl nplaotik

aSmHh oaelzh bk acmrh Smk elion

bSob aoibi aHor ikSlo oiabdo mpnik

ki eSit mSpTi odini iSbt lkSa SopT zdq

gert goim abdt rSe Smm mHit leolm
 oed

haoib tmo Hrbot lnzH oerim ntSt abd
 ckrm hmh

oihoh leolm iSb konn lmSpT ksao

ohoa iSpT tbl bzdq idin lamim bmiS-
 rim

oihi ihoh mSgb ldk mSgb letot bzrh

oibTHo bk iodei Smk ki la ecbt drSik
 ihoh

cmro lihoh iSb zion hgido bemim
 elilotio
 ki drS dmim aotm ckr la SkH zeqt
 eniim enioim
 Hnnni ihoh rah enii mSnai mrommi
 mSeri mot

lmen asprh kl thltik bSeri bt zion agilh
 biSoetk
 Tbeo goim bSHt eSo brSt co Tmno
 nlkdh rgilm
 node ihoh mSpT eSh bpeI kpio noqS
 rSe hgion slh

iSobo rSeim lSaolh kl goim SkHi al-
 him
 ki la lnzH iSkH abion tqot enoim
 eniim tabd led
 qomh ihoh al iec anoS iSpTo goim el
 pnik

put them in fear, vowelconsonants-ihoh-yeah: that the nations may know themselves to be but men. basket-rock-se-lah.

why standest thou afar off, vowelconsonants-ihoh-yeah? why hidest thou thyself in times of develop-narrows?

the big-shot in his swelling-pride doth persecute the poor: let them be taken in the devices that they have imagined.

for the big-shot cheereth of his self's self, and first-poo-leth the covetous, whom vowelconsonants-ihoh-yeah abhorreth.

the big-shot, through the pride of his countenance, will not seek after these-to: these-to is not in all his thoughts.

his pathways are always grievous; thy criteria are far above out of his sight: as for all his develop-narrowers, 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 high-deceit and fraud: under his language-tongue is labour and power.

he sitteth in the lurking places of the villages: in the hidden places doth he kill the innocent: his eyes are privily set against the poor.

he lieth in wait hiddenly 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, these-to hath forgotten: he hideth his face-turnings; he will never see it.

stand up, vowelconsonants-ihoh-yeah; o these-to, lift up thine hand: forget not the humble.

wherefore doth the big-shot condemn these-to? he hath said in his heart, thou wilt not require it.

thou hast seen it; for thou beholdest labour and spite, to requite it with thy hand: the poor committeth himself to thee; thou art the helper of the fatherless.

break thou the arm of the big-shot and the look man: seek out his big-shottedness till thou find none.

vowelconsonants-ihoh-yeah is king to the worlds of worlds: the body-nations are lost out of his land.

vowelconsonants-ihoh-yeah, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

to criterionizer the fatherless and the shattered, that the man of the land may no more shatter.

for ever. a psalm for dude-dawud: in vowelconsonants-ihoh-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-halfer upon the string, that they may privily shoot at the turgor-immersed in heart.

if the foundations be destroyed, what can the right achieve? vowelconsonants-ihoh-yeah is in his dedicated hall, vowelconsonants-ihoh-yeah's throne is in namespaces: his eyes behold, his eyelids try, betweeninters of men.

vowelconsonants-ihoh-yeah trieth the right: but the big-shot and him that loveth damage 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 vowelconsonants-ihoh-yeah loveth being right; his face-turnings doth behold the turgor-immersed.

Sith ihoh morh lhm ideo goim anoS
hmh slh

lmh ihoh temd brHoq telim letot bzrh

bgaot rSe idlq eni itpSo bmcmtot co
HSbo

ki hll rSe el taot npSo obze brk naz
ihoh

rSe kgbh apo bl idrS ain alhim kl mc-
motio

iHilo drko drkio bkl et mrom mSpTik
mngdo kl zorrio ipiH bhm

amr blbo bl amoT ldr odr aSr la bre

alh piho mla omrmot otk tHt ISono
eml oao

iSb bmarb Hzrim bmstrim ihrg nqi
einio iHlkh izpno

iarb bmstr karih bskh iarb IHTop eni
iHTp eni bmSko brSto

odkh idkh iSH onpl bezomio Hlkaim
Hil kaim

amr blbo SkH al hstir pnio bl rah lnzH

qomh ihoh al nSa idk al tSKH eniim
enoim

el mh naz rSe alhim amr blbo la tdrS

rath ki ath eml okes tbiT ltt bidk elik
iecb Hlkh itom ath hiit eocr

Sbr croe rSe ore tdroS rSeo bl tmza

ihoh mlk eolm oed abdo goim marzo

taot enoim Smet ihoh tkim lbm tqSib
acnk

ISpT itom odk bl iosip eod lerz anoS
mn harz

lmnzH ldod bihoh Hsiti aik tamro
lnpSi nodo nodi hrkm zpor

ki hnh hrSeim idrkon qSt konno Hzm
el itr lirot bmo apl liSri lb

ki hStot ihrson zdiq mh pel
ihoh bhiik qdSo ihoh bSmim ksao
einio iHco epepio ibHno bni adm

ihoh zdiq ibHn orSe oahb Hms Snah
npSo

imTr el rSeim pHim aS ogpriet oroH
clepot mnt kosm

ki zdiq ihoh zdqot ahh iSr iHco pnimo

for ever; for the octave, a croon-prune for dude-dawud: make safe, vowelconsonants-ihoh-yeah; for the these-toly earthling ceaseth; for the aminoingful fail from among betweeninters of men.

they beeword vanity-fade every one with his in-sight: with smooth-flattering lips and with a double heart do they beeword.

vowelconsonants-ihoh-yeah will cut off all smooth-flattering lips, and the language-tongue that beewordeth proud beewords:

who have said, with our tongue will we hero; our lips are our own: who is base-lord over us?

for the plundering of the poor, for the sighing of the needy, now will i stand up, saith vowelconsonants-ihoh-yeah; i will set him for sure from him that puffeth at him.

the beewords of vowelconsonants-ihoh-yeah are top-bright beewords: as silver tried in a furnace of land, purified seven times.

thou will keep them, vowelconsonants-ihoh-yeah, thou will preserve them from this generation to world.

the big-shots walk on every side, when the vilest men are highed.

for ever, a croon-prune for dude-dawud: how long wilt thou forget me, vowelconsonants-ihoh-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 self daily? how long will mine enemy be highed over me? consider and hear me, vowelconsonants-ihoh-yeah my these-to: lighten mine eyes, lest i sleep the sleep of death; lest mine enemy say, i have prevailed against him; and those that develop-narrows me rejoice when i am moved.

but i have be sureed in thy kindness; my heart will rejoice in thy sticky-safety.

i will sing to vowelconsonants-ihoh-yeah, because he hath dealt bountifully with me.

for ever, a psalm for dude-dawud. the fool hath said in his heart, namethere is no these-to. they are swam, they have done abominable works, namethere is none that doeth good.

vowelconsonants-ihoh-yeah looked down from namespaces upon betweeninters of men, to see if namethere were any that did between-understand, and seek these-to.

they are all gone aside, they are all together become filthy: namethere is none that doeth good, no, not one.

have all the power achievers no knowledge? who eat up my with as they eat bread, and call not upon vowelconsonants-ihoh-yeah.

namethere were they in great fear: for these-to is in the generation of the right.

ye have destroy-shamed the counsel of the poor, because vowelconsonants-ihoh-yeah is his refuge.

oh that the sticky-safety of to-song-immersed-isra'al were come out of mark-zion! when vowelconsonants-ihoh-yeah bringeth back the sit-captivity of his with, heel-supplant-je-qob will be glad, and to-song-immersed-isra'al will be glad. a croon-prune of dude-dawud. lord, who will abide in thy tent? who will dwell in thy dedicated mountain?

he that walketh soundly, and achievementeth being right, and beewordeth the truth in his heart.

he that backbiteth not with his tongue, nor doeth look to his in-sight, nor taketh up a reproach against his in-sight.

lmnzH el hSminit mcmor ldod hoSieh
ihoh ki gmr Hsid ki pso amonim mbni
adm

Soa idbro aiS at reho Spt Hlqot blb olb
idbro

ikrt ihoh kl Spti Hlqot lSon mdbrt
gdlot

aSr amro llSnno ngbir Sptino atno mi
adon lno
mSd eniim manqt abionim eth aqom
iamr ihoh aSit biSe ipiH lo

amrot ihoh amrot Throt ksp zrop belil
larz mcqq Sbetim

ath ihoh tSmrm tznro mn hдор co le-
olm
sbib rSeim ithlkon krm clot lbni adm

lmnzH mcmor ldod ed anh ihoh
tSkHni nzH ed anh tstir at pnik mmni

ed anh aSit ezot bnpSi igon blbbi
iommm ed anh irom aibi eli
hbiTh enni ihoh alhi hairh eini pn aiSn
hmot
pn iamr aibi ikltio zri igilo ki amoT

oani bHsdk bTHti igl lbi biSoetk

aSirh lihoh ki gml eli

lmnzH ldod amr nbl blbo ain alhim
hSHito hteibo elih ain eSh Tob

ihoh mSmim hSqip el bni adm lraot
hiS mSkil drS at alhim

hkl sr iHdo nalHo ain eSh Tob ain gm
aHd
hla ideo kl peli aon akli emi aklo lHm
ihoh la qrao

Sm pHdo pHd ki alhim bdor zdiq

ezt eni tbiSo ki ihoh mHsho

mi itn mzion iSoet iSral bSob ihoh
Sbot emo igl ieqb iSmH iSral

mcmor ldod ihoh mi igor bahlk mi
iSkn bhr qdSk
holk tmim opel zdq odbr amt blbbo

la rgl el lSno la eSh lreho reh oHrph la
nSa el qrbo

in whose eyes a vile person is contemned; but he heavyeth them that respect vowelconsonants-ihoh-yeah. he that swear-seveneth 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 to world not be moved.

the inscription of a title to dude-dawud himself. preserve me, o these-to: for in thee do i namethere my trust.

o my soul, thou hast said to vowelconsonants-ihoh-yeah, thou art my base-lord: my goodness extendeth not to thee; but to the dedicated that are in the land, and to the excellent, in whom is all my delight.

their sorrows will be multiplied that hasten after another these-to: their pourings of blood will i not offer, nor take up their nametheres into my lips.

vowelconsonants-ihoh-yeah is the portion of mine inheritance and of my cup: thou maintainest my lot.

the lines are fallen to me in pleasant places; yea, i have a goodly heritage.

i will first-pool vowelconsonants-ihoh-yeah, who hath given me counsel: my reins also instruct me in the night seasons.

i have set vowelconsonants-ihoh-yeah always before me: because he is at my right hand, i will not be moved.

therefore my heart is glad, and my heavy be gladth: my flesh-immersed also will rest in sure.

for thou wilt not leave my self in asking; neither wilt thou suffer thine holy one to see swamion.

thou wilt shew me the path of life: in thy presence is full-seveness of gladness; at thy right hand namethere are pleasures forevermore.

the spilling of dude-dawud. hear the right, vowelconsonants-ihoh-yeah, attend to my cry, give ear to my spilling, that goeth not out of feigned lips.

let my criterion 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 cross over.

concerning the achievements of men, by the beeword of thy lips i have kept me from the paths of the destroyer.

hold up my goings in thy paths, that my footsteps slip not. i have called upon thee, for thou wilt hear me, o these-to:

incline thine ear to me, and hear my speech.

shew thy marvellous kindness, o thou that safest by thy right hand them which put their trust in thee from those that stand 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 beeword swelling-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 tear, and as it were a young gather-lion lurking in hidden places.

stand up, vowelconsonants-ihoh-yeah, disappoint him, squat him: make safe my self from the big-shot, which is thy sword:

nbch beinio nmas oat irai ihoh ikbd
nSbe lhre ola imr

kspo la ntn bnSk oSHd el nqi la lqH
eSh alh la imoT leolm

mktm ldod Smrni al ki Hsiti bk

amrt lihoh adni ath Tobti bl elik

lqdoSim aSr barz hmh oadiri kl Hpzi
bm

irbo ezbotm aHr mhro bl asik nskihm
mdm obl aSa at Smotm el Spti

ihoh mnt Hlqi okosi ath tomik gorli

Hblim nplo li bnemim ap nHlt Sprh eli

abrkt at ihoh aSr iezni ap lilot isroni
klioti

Soiti ihoh lngdi tmid ki mimini bl
amoT

lkn SmH lbi oigl kbodi ap bSri iSkn
lbTH

ki la tecb npSi lSaol la ttN Hsidk Iraot
SHt

todieni arH Hiim Sbe SmHot at pnik
nemot bimink nZH

tplh ldod Smeh ihoh zdq hqSibh rnti
hacinh tplti bla Spti mrmh

mlpnik mSpTi iza einik tHcinh miS-
rim

bHnt lbi pqdt lilh zrptni bl tmza cmti
bl iebr pi

lpelot adm bdbR Sptik ani Smrti arHot
priz

tmk aSri bmeglotik bl nmoTo pemi
ani qratik ki tenni al hT acnk li Sme

amrti
hplh Hsdik moSie Hosim mmtqom-
mim bimink

Smrni kaiSon bt ein bzL knpik tstirni

mpni rSeim co Sdoni aibi bnpS iqipo
eli

Hlbmo sgro pimo dbro bgaot

aSrino eth sbboni sbbono einihm iSito
lnTot barz

dmno karih iksop lTrop okkpir iSb
bmstrim

qomh ihoh qdmh pnio hkrieHo pLTh
npSi mrSe Hrbk

from men which are thy hand, vowelconsonants-ihoh-yeah,
from men of the rust-world, which have their portion in
life, and whose belly thou fill-sevenest with thy hid treasure:
they are full-seven of betweeninters, and leave the remain-
der of their substance to their babes.

as for me, i will behold thy face-turnings in being right: i
will be satisfy-sevened, when i awake, with thy picture.

for ever, for dude-dawud the worker of the lord, who spoke
to the lord the beewords of this song, 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, vowelconso-
nants-ihoh-yeah, my strength.

vowelconsonants-ihoh-yeah is my rock, and my fortress,
and my make safer; my these-to, my rock, in whom i will
trust; my shield, and the ray-horn of my sticky-safety, and
my high tower.

i will call upon vowelconsonants-ihoh-yeah, who is
stratagem to be cheered: so will i be safed from mine
enemies.

the sorrows of death compassed me, and the floods of
bloody men made me afraid.

the sorrows of asking compassed me about: the snares of
death prevented me.

in my distress i called upon vowelconsonants-ihoh-yeah,
and cried to my these-to: he heard my voice out of his hall,
and my cry came before him, into his ears.

then the land shook and trembled; the foundations also
of the mountains moved and were shaken, because he was
wroth-kindled.

namethere went up a smoke out of his nostrils, and fire out
of his mouth eaten: coals were kindled by it.

he bowed the namespaces also, and came down: and dark-
ness was under his feet.

and he rode upon a near-inwarder, and did fly: yea, he did
fly upon the wings of the breathwind.

he made darkness his hidden place; his pavilion round
about him were dark waters and thick thick-clouds of the
grind-skies.

at the brightness that was before him his thick thick-clouds
crossed, hail stones and coals of fire.

vowelconsonants-ihoh-yeah also thundered in the names-
paces, and the highest gave his voice; hail stones and coals
of fire.

yea, he sent out his arrow-halfers, 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, vowelconso-
nants-ihoh-yeah, at the breathing of the breathwind of thy
nostrils.

he sent from above, he took me, he drew me out of many
waters.

he delivered me from my goatness enemy, and from them
which hated me: for they were too goatness for me.

they prevented me in the day of my calamity: but vowelcon-
sonants-ihoh-yeah was my stay.

he brought me forth also into a large place; he delivered me,
because he delighted in me.

vowelconsonants-ihoh-yeah rewarded me according to my
being right; according to the cleanness of my hands hath he
recompensed me.

for i have kept the pathways of vowelconsonants-ihoh-yeah,
and have not big-shotly departed from my these-to.

mmtim idk ihoh mmtim mHld Hlqm
bHiim ozpink ozponk tmla bTnm iS-
beo bnim ohniHo itrm leolihm

ani bzdq aHch pnik aSbeh bhqiz
tmontk
lmnzH lebd ihoh ldod aSr dbr lihoh
at dbr i hSirh hcat biom hzil ihoh aoto
mkp kl aibio omid Saol oiamr arHmk
ihoh Hcqi

ihoh slei omzodti omplTi ali zori aHsh
bo mgni oqrn iSei mSgbi

mhlL aqra ihoh omn aibi aoSe

apponi Hbli mot onHli bliel ibetoni

Hbli Saol sbboni qdmoni moqSi mot

bzr li aqra ihoh oal alhi aSoe iSme
mhiklo qoli oSoeti lpnio toba bacnio

otgeS otreS harz omosdi hrim irgco
oitgeSo ki Hrh lo

elh eSn bapo oaSmpio takl gHlim bero
mmno
oiT Smim oird oerpl tHt rglio

oirkb el krob oiep oida el knpi roH

iSt HSk stro sbibotio skto HSkt mim
ebi SHqim

mngH ngdo ebio ebro brd ogHli aS

oirem bSmim ihoh oelion itn qlo brd
ogHli aS

oiSIH Hzio oipizm obrqim rb oihmm

oirao apiqi mim oiglo mosdot tbl
mgertk ihoh mnSmt roH apk

iSIH mmrom iqHni imSni mmim rbim

izilni maibi ec omSnai ki amzo mmni

iqdmoni biom aidi oihi ihoh lmSen li

oioziani lmrHb iHlzni ki Hpz bi

igmlni ihoh kzdqi kbr idi iSib li

ki Smrti drki ihoh ola rSeti malhi

for all his criteria were before me, and i did not put away his statutes from me.
i was also sound before him, and i kept myself from mine season-answer.
therefore hath vowelconsonants-ihoh-yeah recompensed me according to my being right, according to the cleanness of my hands in his eyesight.
with the kind thou wilt shew thyself kind; with an sound hero thou wilt shew thyself sound;
with the pure thou wilt shew thyself corn-clean; and with the adamant thou wilt shew thyself adamant.
for thou wilt safe the afflicted with; but wilt bring down high looks.
for thou wilt light my candle: vowelconsonants-ihoh-yeah my these-to will enlighten my darkness.
for by thee i have run through a troop; and by my these-to have i leaped over a wall.
as for these-to, his pathway is sound: vowelconsonants-ihoh-yeah beeword is tried: he is a shield to all those that trust in him.
for who is these-to safe vowelconsonants-ihoh-yeah? or who is a rock safe our these-to?
it is these-to that girdeth me with stratagem, and maketh my pathway sound.
he maketh my feet like hinds' feet, and standstayeth me upon my in-whats.
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 sticky-safety: and thy right hand hath holden me up, and thy gentleness did me great.
thou hast enlarged my steps under me, that my feet 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 stand: they are fallen under my feet.
for thou hast girded me with stratagem to the war: thou hast squat under me those that stood up against me.
thou hast also given me the necks of mine enemies; that i might destroy them that hate me.
they cried, but namethere was none to safe them: even to vowelconsonants-ihoh-yeah, but he answered them not.
then did i grind them small as the dust before the breath-wind: i did cast them out as the dirt in the streets.
thou hast delivered me from the strivings of the with; and thou hast made me the head of the body-nations: a with whom i have not known will work for me.
as soon as they hear of me, they will hear me: the strangers will submit themselves to me.
the strangers will fade away, and be afraid out of their close places.
vowelconsonants-ihoh-yeah liveth; and first-pooled be my rock; and let the these-to of my sticky-safety be highed.
it is these-to that stand upth me, and beewordth the withs under me.
he delivereth me from mine enemies: yea, thou liftest me up above those that stand up against me: thou hast delivered me from the damage man.
therefore will i give thanks to thee, vowelconsonants-ihoh-yeah, among the body-nations, and prune-croon acknowledgements to thy namethere.

ki kl mSpTio lngdi oHqtio la asir mni
oahi tmim emo oaStmr meoni
oiSb ihoh li kzdqi kbr idi lngd einio
em Hsid ttHsd em gbr tmim tmm
em nbr ttbrr oem eqS tptl
ki ath em eni toSie oeinim rmot tSpil
ki ath tair nri ihoh alhi igih HSKI
ki bk arz gdod obalhi adlg Sor
hal tmim drko amrt ihoh zroph mgn
hoa lkl hHsim bo
ki mi aloh mbledi ihoh omi zor colti
alhino
hal hmacrni Hil oitn tmim drki
mSoh rgli kailot oel bmti iemidni
mlmd idi lmlHmh onHth qSt nHoSh
croeti
ottn li mgn iSek oimink tsedni oenotk
trbni
trHib zedi tHti ola medo qrsli
ardop aoibi oaSigm ola aSob ed klotm
amHzm ola iklo qom iplo tHt rgli
otacrni Hil lmlHmh tkrie qmi tHti
oaibi ntth li erp omSnai azmitm
iSoeo oain moSie el ihoh ola enm
oaSHqm kepr el pni roH kTiT Hozot
ariqm
tpITni mribi em tSimni lraS goim em
la ideti iebdoni
lSme acn iSmeo li bni nkr ikHSo li
bni nkr iblo oiHrgo mmsgrotihm
Hi ihoh obrok zori oirom alohi iSei
hal hnotn nqmot li oidbr emim tHti
mplTi maibi ap mn qmi trommni maiS
Hms tzilni
el kn aodk bgioim ihoh olSmk acmrh

great safety giveth he to his king; and sheweth kindness to his swimming, to dude-dawud, and to his seed worldmore. for ever. a croon-prune for dude-dawud: the namespaces recount the heavy of these-to; and the firmament recounteth his handywork.

day to day uttereth speech, and night to night sheweth knowledge.

namethere is no beewords nor language, namethere their voice is not heard.

their line is gone out through all the land, and their beewords to the end of the world. in them hath he namethere a tent for the sun,

which is as a bridegroom coming out of his chamber, and rejoiceth as a strong hero to run a race.

his going forth is from the end of the namespaces, and his circuit for evers of it: and namethere is nothing hid from the heat thereof.

the drops-of-teaching-torah of vowelconsonants-ihoh-yeah is sound, converting the self: the witness of vowelconsonants-ihoh-yeah is sure, making wise the simple.

the statutes of vowelconsonants-ihoh-yeah are turgor-immersed, rejoicing the heart: the directive of vowelconsonants-ihoh-yeah is corn-clean, enlightening the eyes.

the respect of vowelconsonants-ihoh-yeah is top-bright, enduring to until: the criteria of vowelconsonants-ihoh-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 namethere is great heel-reward.

who can between-understand his errors? clean thou me from hidden faults.

keep back thy worker also from presumptuous sins; let them not have proverb-rule over me: then will i be upright, and i will be innocent from the great go-beyond.

let the sayings of my mouth, and the meditation of my heart, be acceptable in thy sight, vowelconsonants-ihoh-yeah, my rock, and my redeemer.

for ever. a croon-prune for dude-dawud: vowelconsonants-ihoh-yeah hear thee in the day of develop-narrows; the namethere of the these-to of heel-supplant-jeqob defend thee;

send thee help from the dedicated, and nurture thee out of mark-zion;

remember all thy rest-absorbers, and accept thy onup; basket-rock-selah.

grant thee according to thine own heart, and fulfil all thy counsel.

we will rejoice in thy sticky-safety, and in the namethere of our these-to we will namethere up our banners: vowelconsonants-ihoh-yeah fulfil all thy petitions.

now know i that vowelconsonants-ihoh-yeah safeth his swimming; he will hear him from his dedicated heaven with the safe gbrstrength of his right hand.

some trust in chariots, and some in horses: but we will remember the namethere of vowelconsonants-ihoh-yeah our these-to.

they are squatted and fallen: but we are standn, and stand upright.

safe, vowelconsonants-ihoh-yeah: let the king hear us when we call.

mgdl mgdil iSoeot mlko oeSh Hsd Im-SiHo ldod olcreo ed eolm

lmnzH mcmor ldod hSmim msprim kbod al omeSh idio mgid hrqie

iom liom ibie amr oilh llih iHoh det

ain amr oain dbrim bli nSme qolm

bkl harz iza qom obqzh tbl mlihm lSmS Sm ahl bhm

ohoa kHtn iza mHpto iSiS kgbor lroz arH

mqzh hSmim mozao otqopto el qzotm oain nstr mHmto

tort ihoh tmimh mSibt npS edot ihoh namnh mHkimt pti

pqodi ihoh iSrim mSmHi lb mzot ihoh brh mairt einim

irat ihoh Thorh eomdt led mSpTi ihoh amt zdqo iHdo

hnHmdim mchb ompc rb omtoqim mdbS onpt zopim gm ebdk nchr bhm bSrmr eqb rb

Sgiaot mi ibin mnstrot nqni

gm mcdim HSk ebdk al imSlo bi ac aitm onqiti mpSe rb

ihio lrzon amri pi ohgion lbi lpnik ihoh zori ogali

lmnzH mcmor ldod ienk ihoh biom zrh iSgbk Sm alhi ieqb

iSIH ecrk mqdS omzion isedk

ickr kl mnHtk oeoltk idSnh slh

itn lk klbbk okl eztk imla

nrnnh biSoetk obSm alhino ndgl imla ihoh kl mSalotik

eth ideti ki hoSie ihoh mSiHo ienho mSmi qdSo bgbrot iSe imino

alh brkb oalh bsosim oanHno bSm ihoh alhino nckir

hnh kreo onplo oanHno qmno on-teodd

ihoh hoSieh hmlk ienno biom qrano

for ever. a croon-prune for dude-dawud: the king will glad-
ness in thy goatness, vowelconsonants-ihoh-yeah; and in
thy sticky-safety how greatly will he be glad!
thou hast given him his heart's desire, and hast not with-
holden the request of his lips. basket-rock-selah.
for thou preventest him with the first-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 heavy is great in thy sticky-safety: heavy and majesty
hast thou laid upon him.
for thou hast made him most first-pooled to until: thou hast
made him exceeding glad with thy face-turnings.
for the king be sureeth in vowelconsonants-ihoh-yeah, and
through the kindness 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 nose-anger: vowelconsonants-ihoh-yeah will swal-
low them up in his nose-anger, and the fire will devour
them.
their fruit will thou make lost from the land, and their seed
from among betweeninters of men.
for they intended look against thee: they imagined a mis-
chievous 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 highed, vowelconsonants-ihoh-yeah, in thine own
goatness: so will we prune-croon and praise thy goatness.
for ever, for the black protection, a croon-prune for dude-
dawud: my these-to, my these-to, why hast thou forsaken
me? why art thou so far from make safeing me, and from
the beewords of my roaring?
o my these-to, i cry in the day time, but thou hearest not;
and in the night season, and am not silent.
but thou art dedicated, o thou that inhabitest the praises of
israel.
our fathers be sureed in thee: they be sureed, and thou didst
deliver them.
they cried to thee, and were delivered: they be sureed in
thee, and were not confounded.
but i am a worm, and no earthing; a reproach of men, and
despised of the with.
all they that see me laugh me to scorn: they shoot out the
lip, they shake the head, saying,
he trusted on vowelconsonants-ihoh-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 sure when i was upon my mother's breasts.
i was cast upon thee from the womb: thou art my these-to
from my mother's belly.
be not far from me; for develop-narrows is near; for
namethere 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 tearing 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 energy is dried up like a potsherd; and my language-
tongue cleaveth to my jaws; and thou hast brought me into
the dust of death.

lmnzH mcmor ldod ihoh beck iSmH
mlk obiSoetk mh madigilmad igl

taot lbo ntth lo oarSt Spzio bl mnet slh

ki tqdmno brkot Tob tSit IraSo eTrt pc

Hiim Sal mmk ntth lo ark imim eolm
oed
gdol kbodo biSoetk hod ohdr tSoh elio

ki tSitho brkot led tHdho bSMHh at
pnik
ki hmlk bTH bihoh obHsd elion bl
imoT
tmza idke lkl aibik imink tmza Snaik

tSitmo ktnor aS let pnik ihoh bapo
iblem otaklm aS

primo marz tabd ocrem mbni adm

ki nTo elik reh HSbo mcmh bl ioklo

ki tSitmo Skm bmitrik tkonn el pnihm

romh ihoh beck nSirh oncmrh gbortk

lmnzH el ailt hSHr mcmor ldod ali ali
lmh ecetni rHoq miSoeti dbri Sagti

alhi aqra iomm ola tenh olilh ola
domih li
oath qdoS ioSb thlot iSral

bk bTHo abtino bTHo otplTmo

alik ceqo onmlTo bk bTHo ola boSo

oanki tolet ola aiS Hrpt adm obcoi em

kl rai ilego li ipTiro bSph inieo raS

gl al ihoh iplTho izilho ki Hpz bo

ki ath gHi mbTn mbTiHi el Sdi ami

elik hSlkti mrHm mbTn ami ali ath

al trHq mmni ki zrh qrobh ki ain eocr

sbboni prim rbim abiri bSn ktroni

pzo eli pihm arih Trp oSag

kmim nSpkti ohtprdo kl ezmoti hih lbi
kdong nms btok mei
ibS kHrS kHi olSoni mdbq mlqoHi
olepr mot tSptni

for dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. i may recount 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, vowelconsonants-ihoh-yeah: o my goatness, haste thee to help me.

deliver my self from the sword; my darling from the power of the dog.

safe me from the gather-lion's mouth: for thou hast heard me from the ray-horns of the unicorns.

i will recount thy namethere to my brethren: in the midst of the congregation will i cheer thee.

ye that respect vowelconsonants-ihoh-yeah, cheer him; all ye the seed of heel-supplant-jeqob, heavy him; and respect him, all ye the seed of 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 to him, he heard.

my praise will be of thee in the great assembly: i will complete my vows before them that respect him.

the meek will eat and be satisfy-sevened: they will cheer vowelconsonants-ihoh-yeah that seek him: your heart will live to until.

all the ends of the world will remember and turn to vowelconsonants-ihoh-yeah: and all the kindreds of the nations will bow before thee.

for the kingdom is vowelconsonants-ihoh-yeah's: and he is the proverb-ruler among the nations.

all they that be fat upon land will eat and bow: 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 base-lord for a generation.

they will come, and will declare his being right to a with that will be born, that he hath done this.

a croon-prune for dude-dawud. vowelconsonants-ihoh-yeah is my shepherd; i will not lack.

he maketh me to lie down in green pastures: he leadeth me beside the still waters.

he restoreth my self: he leadeth me in the paths of being right for his namethere's sake.

yea, though i walk through the valley of the shadow of death, i will respect no look: for thou art with me; thy pen and thy staff they comfort me.

thou preparest a send-table before me in the presence of mine develop-narrowers: thou anointest my head with oil; my cup runneth over.

surely kindness and kindness will follow me all the days of my life: and i will dwell in the alpha-beit-house of vowelconsonants-ihoh-yeah to lasting days.

on the first day of the week, a croon-prune for dude-dawud. the land is vowelconsonants-ihoh-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 rivers.

who will onup into the mountain of vowelconsonants-ihoh-yeah? or who will stand up in his dedicated place? he that hath corn-clean hands, and a corn-clean self; who hath not lifted up his self to vanity, nor swear-sevened high-deceitfully.

ki sbboni klbim edt mreim hqiponi
kari idi orgli
aspr kl ezmoti hmh ibiTo irao bi
iHlqo bgdi lhm oel lboSi ipilo gorl

oath ihoh al trHq ailoti lecrti HoSh

hzilh mHrb npSi mid klb iHidti

hoSieni mpi arih omqrni rmim enitni

asprh Smk laHi btok qhl ahllk

irai ihoh hlloho kl cre ieqb kbdoho
ogoro mmno kl cre iSral

ki la bch ola Sqz enot eni ola hstir pnio
mmno obSoeo alio Sme

matk thlti bqhl rb ndri aSlm ngd irao

iaklo enoim oiSbeo ihllo ihoh drSio
iHi lbbkm led

ickro oiSbo al ihoh kl apsi arz oiStHoo
lpnik kl mSpHot goim

ki lihof hmllok omSI bgioim

aklo oiStHoo kl dSni arz lpnio ikreo kl
iordi epr onpSo la Hih

cre iebdno ispr ladni ldor

ibao oigido zdqto lem nold ki eSh

mcmor ldod ihoh rei la aHsr

bnaot dSa irbizni el mi mnHot inhlnti

npSi iSobb inHni bmeqli zdq lmen
Smo

gm ki alk bgia zlmot la aira re ki ath
emdi SbTk omSentk hmh inHmni

terk lpni SIHn ngd zrri dSnt bSmn raSi
kosi roih

ak Tob oHsd irdponi kl imi Hii oSbti
bbit ihoh lark imim

ldod mcmor lihof harz omloah tbi
oiSbi bh

ki hoa el imim isdh oel nhrot ikonnh

mi ielh bhr ihoh omi iqom bmqom
qdSo

nqi kpin obr lbb aSr la nSa lSoa npSi
ola nSbe lmrhm

he will receive the first-pooling from vowelconsonants-ihoh-yeah, and being right from the these-to of his sticky-safety.

this is the generation of them that seek him, that seek thy face-turnings, o heel-supplant-jeqob. basket-rock-selah.

lift up your heads, o ye gates; and be ye lift up, ye world openings; and the king of heavy will come in.

who is this king of heavy? vowelconsonants-ihoh-yeah goatness and hero, vowelconsonants-ihoh-yeah hero in war.

lift up your heads, o ye gates; even lift them up, ye world openings; and the king of heavy will come in.

who is this king of heavy? vowelconsonants-ihoh-yeah of troops, he is the king of heavy. basket-rock-selah.

for ever, a psalm for dude-dawud. to thee, vowelconsonants-ihoh-yeah, do i lift up my self.

o my these-to, i be sure in thee: let me not be ashamed, let not mine enemies triumph over me.

yea, let none that wait on thee be dry: let them be dry which transgress empty.

shew me thy pathways, vowelconsonants-ihoh-yeah; teach me thy paths.

lead me in thy truth, and teach me: for thou art the these-to of my sticky-safety; on thee do i wait all the day.

remember, vowelconsonants-ihoh-yeah, thy tender kindnesses and thy kindnesses; for they have been ever of world.

remember not the misses of my youth, nor my go-beyonds: according to thy kindness remember thou me for thy kindness' sake, vowelconsonants-ihoh-yeah.

good and turgor-immersed is vowelconsonants-ihoh-yeah: therefore will he teach missers in the pathway.

the meek will he guide in criterion and the meek will he teach his pathway.

all the paths of vowelconsonants-ihoh-yeah are kindness and truth to such as keep his alignment and his testimonies.

for thy namethere's sake, vowelconsonants-ihoh-yeah, pardon mine season-answer; for it is great.

what man is he that respecteth vowelconsonants-ihoh-yeah? him will he teach in the pathway that he will choose.

his self will dwell at ease; and his seed will inherit the land. the secret of vowelconsonants-ihoh-yeah is with them that respect him; and he will shew them his alignment.

mine eyes are ever toward vowelconsonants-ihoh-yeah; for he will pluck my feet out of the net.

turn thee to me, and womb upon me; for i am alone and afflicted.

the develop-narrowss of my heart are enlarged: o bring thou me out of my distresses.

look upon mine affliction and my labour; and forgive all my misses.

consider mine enemies; for they are many; and they hate me with damage hatred.

o keep my self, and deliver me: let me not be ashamed; for i namethere my trust in thee.

let integrity and turgor-immersedness develop me; for i wait on thee.

retrieve israel, o these-to, out of all his develop-narrowss.

for ever, a psalm for dude-dawud. criterionizer me, vowelconsonants-ihoh-yeah; for i have walked in mine integrity:

i have be sureed also in vowelconsonants-ihoh-yeah; therefore i will not slide.

examine me, vowelconsonants-ihoh-yeah, and prove me; try my reins and my heart.

iSa brkh mat ihoh ozdqh malhi iSeo

ch dor drSo drSio mbqSi pnik ieqb slh

Sao Serim raSikm ohnSao ptHi eolm oiboa mlk hkbod

mi ch mlk hkbod ihoh ecoc ogbor ihoh gbor mlHmh

Sao Serim raSikm oSao ptHi eolm oiba mlk hkbod

mi hoa ch mlk hkbod ihoh zbaot hoa mlk hkbod slh

ldod alik ihoh npSi aSa

alhi bk bTHti al aboSh al ielzo aibi li

gm kl qoik la ibSo ibSo hbogdim riqm

drkik ihoh hodiemi arHotik lmdni

hdrikni bamtk olmdni ki ath alhi iSei aotk qoiti kl hiom

ckr rHmik ihoh oHsdik ki meolm hmh

HTaot neori opSei al tckr kHsdik ckr li ath lmen Tobk ihoh

Tob oiSr ihoh el kn iorh HTaim bdrk

idrck enoim bmSpT oilmd enoim drko

kl arHot ihoh Hsd oamt lnzri brito oedtio

lmen Smk ihoh oslHt leoni ki rb hoa

mi ch haiS ira ihoh iorno bdrk ibHr

npSo bTob tlin ocree iirS arz sod ihoh liraio obrito lhodiem

eini tmid al ihoh ki hoa iozia mrSt rgli

pnh ali oHnni ki iHid oeni ani

zrot lbbi hrHibo mmzoqoti hoziani

rah enii oemli oSa lkl HTaoti

rah aoibi ki rbo oSnat Hms Snaoni

Smrh npSi ohzilni al aboS ki Hsiti bk

tm oiSr izroni ki qoitik

pdh alhim at iSral mkl zrotio ldod SpTni ihoh ki ani btmi hlkti obi-

hoh bTHti la amed

bHnni ihoh onsni zroph zrph klioti olbi

for thy kindness 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 assembly of look doers; and will not sit with the big-shots.

i will wash mine hands in innocence: so will i compass thine butcher-place, vowelconsonants-ihoh-yeah:

that i may publish with the voice of thanks, and recount of all thy wondrous works.

vowelconsonants-ihoh-yeah, i have loved the habitation of thy house, and the place where thine heavy dwelleth.

gather not my self with missers, nor my self 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: retrieve me, and out-of-town to me.

my foot standeth in an even place: in the assemblys will i first-pool vowelconsonants-ihoh-yeah.

the psalm of dude-dawud before he was anointed. vowelconsonants-ihoh-yeah is my light and my sticky-safety; whom will i respect? vowelconsonants-ihoh-yeah is the goatness of my life; of whom will i be afraid?

when the wicked, even mine develop-narrowers and my enemies, came upon me to eat up my flesh-immersed they stumbled and fell.

though an camp should encamp against me, my heart will not respect: though war should stand against me, in this will i be confident.

one thing have i askingd of vowelconsonants-ihoh-yeah, that will i seek after; that i may dwell in the alpha-beit-house of vowelconsonants-ihoh-yeah all the days of my life, to behold the beauty of vowelconsonants-ihoh-yeah, and to enquire in his hall.

for in the time of look he will hide me in his pavilion: in the hidden of his tent will he hide me; he will set me up upon a rock.

and now will mine head be lifted up on mine enemies round about me: therefore will i butcher in his tent butchers of joy; i will prune-croon, yea, i will prune-croon praises to vowelconsonants-ihoh-yeah.

hear, vowelconsonants-ihoh-yeah, when i cry with my voice: womb also upon me, and answer me.

when thou saidst, seek ye my face-turnings; my heart said to thee, thy face-turnings, vowelconsonants-ihoh-yeah, will i seek.

hide not thy face-turnings far from me; put not thy worker away in nose-anger: thou hast been my help; leave me not, neither forsake me, o these-to of my sticky-safety.

when my father and my mother forsake me, then vowelconsonants-ihoh-yeah will take me up.

teach me thy pathway, vowelconsonants-ihoh-yeah, and lead me in a plain path, on beeword of mine immerse-reign-ers.

deliver me not over to the self of mine develop-narrowers: for damage witnesses are standn up against me, and such as blow out damage.

i had fainted, unless i had aminoed to see the goodness of vowelconsonants-ihoh-yeah in the land of the living.

wait on vowelconsonants-ihoh-yeah: be strong, and he will strengthen thine heart: wait, i say, on vowelconsonants-ihoh-yeah.

ki HsdK lngd eini ohthlkti bamtk

la iSBti em mti Soa oem nelmim la aboa

Snati qhl mreim oem rSeim la aSB

arHz bnqion kpi oasbbh at mcbHK ihoh

lSme bqol todh olspr kl nplaotik

ihoh ahbti meon bitk omqom mSkn kbodk

al tasp em HTaim npSi oem anSi dmim Hii

aSr bidihm cmh oiminm mlah SHd

oani btmi alk pdni oHnni

rgli emdh bmiSor bmqhlm abrk ihoh

ldod ihoh aori oiSei mmi aira ihoh meoc Hii mmi apHd

bqrb eli mreim lakl at bSri zri oaibi li hmh kSlo onplo

am tHnh eli mHnh la iira lbi am tqom eli mHmh bcat ani boTH

aHT Salti mat ihoh aoth abqS Sbti bbit ihoh kl imi Hii lHcot bnem ihoh olbqr bhiklo

ki izpnni bskh biom reh istrni bstr ahlo bzor irommni

oeth irom raSi el aibi sbiboti oacbHh bahlo cbHi troeh aSirh oacmrh lihoh

Sme ihoh qoli agra oHnni oenni

lk amr lbi bqSo pni at pnik ihoh abqS

al tstr pnik mmni al tT bap ebdK ecrti hiit al tTSni oal tecbni alhi iSei

ki abi oami ecboni oihoh iaspni

horni ihoh drkk onHni barH miSor lmen Sorri

al ttanni bnqS zri ki qmo bi edi Sqroiph Hms

lola hamnti lraot bTob ihoh barz Hiim

qoh al ihoh Hcq oiamz lbk oqoh al ihoh

a psalm for dude-dawud himself. to thee will i cry, vowel-
consonants-ihoh-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 to thee, when
i lift up my hands toward thy dedicated beeword.

draw me not away with the big-shots, and with the power
achievers, which beeword complete to their in-sights, but
look is in their hearts.

give them according to their achievements, and according
to the look of their doings: give them after the doing of their
hands; render to them their desert.

because they regard not the achievements of vowelconso-
nants-ihoh-yeah, nor the operation of his hands, he will de-
stroy them, and not between-build them up.

first-pooled be vowelconsonants-ihoh-yeah, because he
hath heard the voice of my supplications.

vowelconsonants-ihoh-yeah is my goatness and my shield;
my heart be sured in him, and i am helped: therefore my
heart greatly rejoiceth; and with my song-immersed will i
acknowledge him.

vowelconsonants-ihoh-yeah is their goatness, and he is the
safe goatness of his swimming.

safe thy with, and first-pool thine inheritance: feed them
also, and lift them up until the world.

a croon-prune for dude-dawud, at the finishing of the taber-
nacle. give to vowelconsonants-ihoh-yeah, o ye mighty,
give to vowelconsonants-ihoh-yeah heavy and goatness.

give to vowelconsonants-ihoh-yeah the heavy due to his
namethere; bow vowelconsonants-ihoh-yeah in the splen-
dor of dedication.

the voice of vowelconsonants-ihoh-yeah is upon the waters:
the these-to of heavy thundereth: vowelconsonants-ihoh-
yeah is upon many waters.

the voice of vowelconsonants-ihoh-yeah is energyful; the
voice of vowelconsonants-ihoh-yeah is full of majesty.

the voice of vowelconsonants-ihoh-yeah breaketh the
cedars; yea, vowelconsonants-ihoh-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 vowelconsonants-ihoh-yeah halveth the flames
of fire.

the voice of vowelconsonants-ihoh-yeah shaketh the place-
of-word-desert; vowelconsonants-ihoh-yeah shaketh the
place-of-word-desert of dedicated-qadesh

the voice of vowelconsonants-ihoh-yeah maketh the hinds
to slay-calve, and discovereth the forests: and in his hall
doth every one speak of his heavy.

vowelconsonants-ihoh-yeah sitteth upon the flood; yea,
vowelconsonants-ihoh-yeah sitteth king to world.

vowelconsonants-ihoh-yeah will give goatness to his with;
vowelconsonants-ihoh-yeah will first-pool his with with
complete.

a croon-prune of a song, at the init of dude-dawud's house:
i will extol thee, vowelconsonants-ihoh-yeah; for thou hast
branch-lifted me up, and hast not made my foes to be glad
over me.

vowelconsonants-ihoh-yeah my these-to, i cried to thee,
and thou hast healed me.

vowelconsonants-ihoh-yeah, thou hast brought up my self
from the asking: thou hast kept me alive, that i should not
go down to the pit.

ldod alik ihoh aqra zori al tHrS mmni
pn tHSh mmni onmSlti em iordi bor

Sme qol tHnoni bSoei alik bnSai idi al
dbir qdSk
al tmSkni em rSeim oem peli aon dbri
Slom em reihm oreh blbbm

tn lhm kpelm okre mellihm kmeSh
idihm tn lhm hSb gmolm lhm

ki la ibino al pelt ihoh oal meSh idio
ihrms ola ibnm

brok ihoh ki Sme qol tHnoni

ihoh eci omgni bo bTH lbi onecrti
oiecl lbi omSiri ahodno

ihoh ec lmo omeoc iSoeot mSiHo hoa

hoSieh at emk obrk at nHltk orem on-
Sam ed heolm
mcmor ldod hbo lihof bni alim hbo li-
hof kbod oec

hbo lihof kbod Smo hStHoo lihof bh-
drt qdS

qol ihoh el hmim al hkbod hreim ihoh
el mim rbim

qol ihoh bkH qol ihoh bhdr

qol ihoh Sbr arcim oiSbr ihoh at arc
hlbnon

oirqidm kmo egl lbnon oSrin kmo bn
ramim
qol ihoh Hzb lhbot aS

qol ihoh iHil mdbr iHil ihoh mdbr qdS

qol ihoh iHoll ailot oiHSp ierot ob-
hiklo klo amr kbod

ihoh lmbol iSb oiSb ihoh mlk leolm

ihoh ec lemo itn ihoh ibrk at emo
bSlom

mcmor Sir Hnkt hbit ldod arommk
ihoh ki dlitni ola SmHt aibi li

ihoh alhi Soeti alik otrpani

ihoh helit mn Saol npSi Hiitni miordi
mirdi bor

prune-croon to vowelconsonants-ihoh-yeah, o ye dedicated of his, and give thanks at the remembrance of his dedication.

for his nose-anger lodgeth but a moment; in his favour is life: weeping may lodge for a evening, but joy cometh in the morning.

and in my prosperity i said, i will to world not be moved. vowelconsonants-ihoh-yeah, by thy favour thou hast made my mountain to stand goatness: thou didst hide thy face-turnings, and i was alarm-hastend.

i cried to thee, vowelconsonants-ihoh-yeah; and to vowelconsonants-ihoh-yeah i made supplication.

what profit is namethere in my blood, when i go down to the pit? will the dust praise thee? will it declare thy truth?

hear, vowelconsonants-ihoh-yeah, and womb upon me: vowelconsonants-ihoh-yeah, be thou my helper.

thou hast turned for me my mourning into dancing: thou hast namethere off my sackcloth, and girded me with gladness;

to the end that my heavy may prune-croon acknowledge to thee, and not be silent. vowelconsonants-ihoh-yeah my these-to, i will give thanks to thee to world.

for ever, a croon-prune for dude-dawud, in an ecstasy: in thee, vowelconsonants-ihoh-yeah, do i put my trust; let me to world not be ashamed: deliver me in thy being right.

bow down thine ear to me; make safe me speedily: be thou my goatness rock, for an house of defence to safe me.

for thou art my rock and my fortress; therefore for thy namethere's sake lead me, and guide me.

pull me out of the net that they have laid privily for me: for thou art my goatness.

into thine hand i commit my breathwind: thou hast retrieved me, vowelconsonants-ihoh-yeah these-to of truth. i have hated them that regard lying vanity-fades: but i be sure in vowelconsonants-ihoh-yeah.

i will be glad and be glad in thy kindness: for thou hast considered my develop-narrows; thou hast known my self in adversities;

and hast not shut me up into the hand of the enemy: thou hast standstay my feet in a large room.

womb upon me, vowelconsonants-ihoh-yeah, for i am in develop-narrows: 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 energy faileth on beeword of mine season-answer, and my bones are consumed.

i was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine the one i know: they that did see me without fled from me.

i am forgotten as a dead man out of mind: i am like a lost item.

for i have heard the slander of many: strange-terror was on every side: while they took counsel together against me, they devised to take away my self.

but i be sured in thee, vowelconsonants-ihoh-yeah: i said, thou art my these-to.

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: safe me for thy kindnesses' sake.

let me not be dry, vowelconsonants-ihoh-yeah; for i have called upon thee: let the big-shots be dry, and let them be silent in the asking.

cmro lihoh Hsidio ohodio lckr qdSo

ki rge bapo Hiim brzono berb ilin bki olbqr rnh

oani amrti bSloi bl amoT leolm
ihoh brzonzk hemdth lhrri ec hstrt
pnik hiiti nbhl

alik ihoh aqra oal adni atHnn

mh bze bdmi brdti al SHT hiodk epr
higid amtk
Sme ihoh oHnni ihoh hih ecr li

hpkt mspdi lmHol li ptHt Sqj otacrni
SmHh

lmen icmrk kbod ola idm ihoh alhi le-
olm aodk

lmnzH mcmor ldod bk ihoh Hsiti al
aboSh leolm bzdqtk pITni

hTh ali acnk mhrh hziini hih li lzor
meoc lbit mzodot lhoSieni
ki slei omzodti ath olmen Smk tnHni
otnhlni

toziani mrSt co Tmno li ki ath meoci

bidk apqid roHi pdith aoti ihoh al amt

Snati hSmrim hbli Soa oani al ihoh
bTHti
agilh oaSmHh bHsdk aSr rait at enii
idet bzrot npSi

ola hsgtrni bid aoib hemdt bmrHb rgli

Hnni ihoh ki zr li eSSH bkes eini npSi
obThi

ki klo bigon Hii oSnoti banHh kSl
beoni kHi oezmi eSSo

mkl zrri hiiti Hrhpl olSkn mad opHd
lmidei rai bHoz nddo mmni

nSkHti kmt mlb hiiti kkli abd

ki Smeti dbt rbim mgor msbib bhosdm
iHd eli lqHt npSi cmmo

oani elik bTHti ihoh amrti alhi ath

bidk etti hziini mid aoibi omrdpi

hairh pnik el ebdk hoSieni bHsdk

ihoh al aboSh ki qratik ibSo rSeim
idmo lSaol

let the lying lips be put to silence; which beeword grievous
beewords proudly and contemptuously against the right.
oh how great is thy goodness, which thou hast laid up for
them that respect thee; which thou hast achieved for them
that trust in thee before the betweeninters of men!

thou will hide them in the hidden of thy presence from the
pride of man: thou will keep them hiddenly in a pavilion
from the strife of tongues.

first-pooled be vowelconsonants-ihoh-yeah: for he hath
shewed me his wonderful kindness in a strong city.

for i said in my haste, i am cut off from before thine eyes:
nevertheless thou heardest the voice of my supplications
when i cried to thee.

o love vowelconsonants-ihoh-yeah, all ye his kind ones:
for vowelconsonants-ihoh-yeah preserveth the aminoing-
ful, and plentifully completeeth the proud doer.

be strong, and he will encourage your heart, all ye that hope
in vowelconsonants-ihoh-yeah.

to dude-dawud himself, from-skill. happy is he whose go-
beyond is forgiven, whose miss is covered.

happy is the earthling to whom vowelconsonants-ihoh-
yeah imputeth not season-answer, and in whose breath-
wind namethere is no guile.

when i kept silence, my bones waxed old through my roar-
ing all the day long.

for day and night thy hand was heavy upon me: my moisture
is turned into the sword-parching of summer. basket-rock-
selah.

i acknowledge my miss to thee, and mine season-answer
have i not hid. i said, i will confess my go-beyonds to vow-
elconsonants-ihoh-yeah; and thou forgavest the season-an-
swer of my miss basket-rock-selah.

for this will every one that is these-toly spill to thee in a time
when thou mayest be found: surely in the floods of great
waters they will not come nigh to him.

thou art my hiding place; thou will preserve me from de-
velop-narrows; thou will compass me about with songs of
deliverance. basket-rock-selah.

i will instruct thee and teach thee in the pathway which thou
will go: i will guide thee with mine eye.

be ye not as the horse, or as the mule, which have no be-
tween-understanding: whose mouth must be held in with
bit and bridle, lest they come near to thee.

many sorrows will be to the big-shot: but he that be sureeth
in vowelconsonants-ihoh-yeah, kindness will compass him
about.

be glad in vowelconsonants-ihoh-yeah, and be glad, ye
right: and shout for gladness, all ye that are turgor-im-
mersed in heart.

a psalm for dude-dawud. rejoice in vowelconsonants-ihoh-
yeah, o ye right: for praise is comely for the turgor-im-
mersed.

praise vowelconsonants-ihoh-yeah with harp: prune-croon
to him with the psalter items and an instrument of ten
strings.

sing to him a new song-immersed play skilfully with a loud
noise.

for vowelconsonants-ihoh-yeah beeword is turgor-im-
mersed; and all his doings are done in aminoing.

he loveth being right and criterion the land is full of the
kindness of vowelconsonants-ihoh-yeah.

talmnh Spti Sqr hdbrot el zdiq etq
bgaoh oboc
mh rb Tobk aSr zpnt liraik pelt lHsim
bk ngd bni adm

tstirm bstr pnik mrksi aiS tzpnm bskh
mrib lSnot

brok ihoh ki hplia Hsdo li beir mzor

oani amrti bHpci ngrcti mngd einik
akn Smet qol tHnoni bSoei alik

ahbo at ihoh kl Hsidio amonim nzz
ihoh omSlm el itr eSh gaoh

Hcqo oiamz lbbkm kl hmiHlim lihof

ldod mSkil aSri nSoi pSe ksoi HTah

aSri adm la iHSb ihoh lo eon oain
broHo rmih

ki hHrSti blo ezmi bSagti kl hiom

ki iomm olilh tkbd eli idk nhpk lSdi
bHrbni qiz slh

HTati aodiek oeoni la ksiti amrti aodh
eli pSei lihof oath nSat eon HTati slh

el cat itpl kl Hsid alik let mza rq lSTp
mim rbim alio la igieo

ath str li mzz tzrni rni pIT tsobbn slh

aSkilk oaork bdrk co tlk aiezh elik eini

al thio ksos kprd ain hbin bmtg orsn
edio lblom bl qrb alik

rbim mkaobim lRSe ohboTH bihof
Hsd isobno

SmHo bihof ogilo zdiqim ohrnino kl
iSri lb

rnno zdiqim bihof liSrim naoh thlh

hodo lihof bknor bnbl eSor cmro lo

Siro lo Sir HdS hiTibo ngn btroeh

ki iSr dbr ihoh okl meSho bamonh

ahb zdqh omSpT Hsd ihoh mlah harz

by vowelconsonants-ihoh-yeah beeword were the namespaces did; and all the troop of them by the breathwind 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 respect vowelconsonants-ihoh-yeah: let all the sit-inhabitants of the world stand in awe of him.

for he spake, and it was done; he directed, and it stood fast. vowelconsonants-ihoh-yeah bringeth the counsel of the body-nations to nought: he maketh the devices of the withs of none effect.

the counsel of vowelconsonants-ihoh-yeah standeth to world, the thoughts of his heart to all generations.

happy is the nation whose these-to is vowelconsonants-ihoh-yeah; and the with whom he hath chosen for his own inheritance.

vowelconsonants-ihoh-yeah looketh from namespaces; he beholdeth all the betweeninters of men.

from the place of his habitation he looketh upon all the sit-inhabitants of the land.

he developeth their hearts alike; he between-understandeth all their doings.

namethere is no king safed by the multitude of an stratagem: a hero is not strip-delivered by much energy.

an horse is a false thing for safety: neither will he make safe any by his great stratagem.

behold, the eye of vowelconsonants-ihoh-yeah is upon them that respect him, upon them that hope in his kindness; to deliver their self from death, and to keep them alive in famine.

our self waiteth for vowelconsonants-ihoh-yeah: he is our help and our shield.

for our heart will be glad in him, because we have be sureed in his dedicated namethere.

let thy kindness, vowelconsonants-ihoh-yeah, be upon us, according as we hope in thee.

for dude-dawud, when he changed his face-turnings before my-dad-king-abimelekh, who dismissed him, and he went his way. i will first-pool vowelconsonants-ihoh-yeah at all times: his praise will continually be in my mouth.

my self will make her cheer in vowelconsonants-ihoh-yeah: the humble will hear thereof, and be glad.

o magnify vowelconsonants-ihoh-yeah with me, and let us high his namethere together.

i sought vowelconsonants-ihoh-yeah, and he heard me, and delivered me from all my strange-terrors.

they looked to him, and were lightened: and their face-turnings were not ashamed.

this poor man readcalled, and vowelconsonants-ihoh-yeah heard him, and safed him out of all his develop-narrowss.

the messenger of vowelconsonants-ihoh-yeah encampeth round about them that respect him, and delivereth them.

o taste and see that vowelconsonants-ihoh-yeah is good: happy is the hero that trusteth in him.

o respect vowelconsonants-ihoh-yeah, ye his dedicated: for namethere is no lack to them that respect him.

the pit-out-of-lions do lack, and suffer hunger: but they that seek vowelconsonants-ihoh-yeah will not lack any good thing.

come, ye betweeninters, hearken to me: i will teach you the respect of vowelconsonants-ihoh-yeah.

what man is he that desireth life, and loveth many days, that he may see good?

bdbR ihoh Smim neSo obroH pio kl zbam

kns knd mi him ntn bazrot thomot

iirao mihoh kl harz mmno igoro kl iSbi tbl

ki hoa amr oihi hoa zoh oiemd
ihoh hpir ezt goim hnia mHSbot emim

ezt ihoh leolm temd mHSbot lbo ldr odr
aSri hgoi aSr ihoh alhio hem bHr lnlHl lo

mSmim hbiT ihoh rah at kl bni hadm

mmkon Sbto hSgiH al kl iSbi harz

hizr iHd lbm hmbin al kl meSiHm

ain hmlk noSe brb Hil gbor la inzl brb kH
Sqr hsos ltSoeh obrb Hilo la imlT

hnh ein ihoh al irao lmiHlim lHsdo

lhzil mmot npSm olHiotm breb

npSno Hkth lihof ecrno omgnno hoa

ki bo iSmH lbno ki bSm qdSo bTHno

ihl Hsdk ihoh elino kaSr iHlno lk

ldod bSnoto at Temo lpni abimlk oigr-Sho oilk abrkx at ihoh bkl et tmid thlto bpi

bihoh thll npSi iSmeo enoim oiSmHo

gdlo lihof ati onrommh Smo iHdo

drSti at ihoh oenni omkl mgoroti hzilni
hbiTo alio onhro opnihm al iHpro

ch eni qra oihoh Sme omkl zrotio hoSio
Hnh mlak ihoh sbib liraio oiHlzm

Temo orao ki Tob ihoh aSri hgbr iHsh bo
irao at ihoh qdSio ki ain mHsor liraio

kpirim rSo orebo odrSi ihoh la iHsro kl Tob

lko bnim Smeo li irat ihoh almdkm

mi haiS hHpz Hiim ahb imim lraot Tob

keep thy language-tongue from look, and thy lips from beewording guile.

depart from look, and do good; seek complete, and pursue it.

the eyes of vowelconsonants-ihoh-yeah are upon the right, and his ears are open to their cry.

the face-turnings of vowelconsonants-ihoh-yeah is against them that do look, to cut off the remembrance of them from the land.

the righteous cry, and vowelconsonants-ihoh-yeah heareth, and delivereth them out of all their develop-narrowss.

vowelconsonants-ihoh-yeah is nigh to them that are of a broken heart; and safeth such as be of a contrite breathwind. many are the looks of the right: but vowelconsonants-ihoh-yeah delivereth him out of them all.

he keepeth all his bones: not one of them is broken.

look will slay the big-shot: and they that hate the right will be faulty.

vowelconsonants-ihoh-yeah retrieveeth the self of his workers: and none of them that trust in him will be faulty. for dude-dawud himself. plead my cause, vowelconsonants-ihoh-yeah, with them that strive with me: fight against them that fight against me.

take hold of shield and shield, and stand up for mine help.

draw out also the spear, and stop the way against them that persecute me: say to my self, i am thy sticky-safety.

let them be dry and put to shame that seek after my self: let them be turned back and brought to confusion that devise my look.

let them be as chaff before the breathwind: and let the messenger of vowelconsonants-ihoh-yeah chase them.

let their pathway be dark and slippery: and let the messenger of vowelconsonants-ihoh-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 unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

and my self will be joyful in vowelconsonants-ihoh-yeah: it will rejoice in his sticky-safety.

all my bones will say, vowelconsonants-ihoh-yeah, who is like to thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that robeth him?

damage witnesses did stand up; they laid to my charge things that i knew not.

they completeed me look 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 spilling returned into mine own bosom-statute.

i behaved myself as though he had been my in-sight or brother: i bowed down heavily, as one that mourneth for his mother.

but in mine adversity they be gladd, 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.

base-lord, how long wilt thou look on? rescue my self from their destructions, my darling from the pit-out-of-lions.

i will give thee thanks in the great assembly: i will cheer thee among much with.

nzr lSonk mre oSptik mdbrrmhm

sor mre oeSh Tob bqS Slom ordpho

eini ihoh al zdiqim oacnio al Soetm

pni ihoh beSi re lhkrit marz ckrm

zeqo oihoh Sme omkl zrotm hzilm

qrob ihoh lnSbri lb oat dkai roH ioSie

rbot reot zdiq omklm izilno ihoh

Smr kl ezmotio aHt mnhh la nSbrh
tmott rSe reh oSnai zdiq iaSmo

podh ihoh npS ebdio ola iaSmo kl hH-
sim bo
ldod ribh ihoh al iribi lHm al lHmi

hHcq mgn oznh oqomh becrti
ohrq Hnit osgr lqrat rdpi amr lnpSi
iSetk ani
ibSo oiklmo mbqSi npSi isgo aHor
oiHpro HSbi reti

ihio kmz lpni roH omlak ihoh doHh

ihl drkm HSk oHlqlqot omlak ihoh
rdpm
ki Hnm Tmno li SHt rStm Hnm Hpro
lnpSi
tboaho Soah la ide orSto aSr Tmn
tlkdo bSoah ipl bh

onpSi tgil bihoh tSiS biSoeto

kl ezmoti tamrnh ihoh mi kmok mzil
eni mHcq mmno oeni oabion mgclo

iqomon edi Hms aSr la ideti iSaloni

iSlmoni reh tHt Tobh Skol lnpSi
oani bHlotm lboSi Sq eniti bzom npSi
otpli el Hiqi tSob

kre kaH li hthlkti kabl am qdr SHoti

obzlei SmHo onaspo naspo eli nkim
ola ideti qreo ola dmo

bHnpi legi meog Hrq eli Snimo

adni kmh trah hSibh npSi mSaihm
mkpirim iHidti
aodk bqhl rb bem ezom ahllk

let not them that are mine enemies wrongfully be glad over me: neither let them wink with the eye that hate me without a cause.

for thy beeword not complete: but they devise high-deceitful beewords against them that are complete in the land.

yea, they opened their mouth wide against me, and said, aha, aha, our eye hath seen it.

this thou hast seen, vowelconsonants-ihoh-yeah: keep not silence: o base-lord, be not far from me.

stir up thyself, and awake to my criterion even to my criterion, my these-to and my base-lord.

criterionizer me, vowelconsonants-ihoh-yeah my these-to, according to thy being right; and let them not be glad over me.

let them not say in their selfs, ah, so would we have it: let them not say, we have swallowed him up.

let them be dry and brought to confusion together that be glad at mine look: let them be clothed with shame and dishonour that magnify themselves against me.

let them shout for gladness, and be glad, that completion my right cause: yea, let them say continually, let vowelconsonants-ihoh-yeah be greated, which hath pleasure in the completeness of his worker.

and my language-tongue will speak of thy being right and of thy praise all the day long.

for ever, for the worker of these-to, dude-dawud himself. the go-beyond of the big-shot saith in near-inwards my heart, that namethere is no fear of these-to before his eyes. for he smooth-flattereth himself in his own eyes, until his season-answer be found to be hateful.

the beewords of his mouth are power and high-deceit: he hath left off to be wise, and to do good.

he deviseth power upon his bed; he setteth himself in a path-way that is not good; he abhorreth not look.

thy kindness, vowelconsonants-ihoh-yeah, is in the namespaces; and thy aminoingfulness reacheth to the grind-skiess.

thy being right is like the great mountains; thy criteria are a great deep: vowelconsonants-ihoh-yeah, thou safest earthling and in-them animal.

how excellent is thy kindness, o these-to! therefore betweeninters of men put their trust under the shadow of thy wings.

they will be abundantly satisfied with the fatness of thy house; and thou will 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 kindness to them that know thee; and thy being right to the turgor-immersed in heart.

let not the foot of pride come against me, and let not the hand of the big-shots remove me.

namethere are the power achievers fallen: they are cast achievewn, and will not be able to stand.

a psalm for dude-dawud himself. fret not thyself on beeword of lookdoers, neither be thou envious against the doers of injustice.

for they will soon be cut down like the grass, and wither as the green herb.

be sure in vowelconsonants-ihoh-yeah, and do good; so will thou dwell in the land, and verily thou will be fed.

delight thyself also in vowelconsonants-ihoh-yeah: and he will give thee the askings of thine heart.

al iSmHo li aiBi Sqr Snai Hnm iqrzo ein

ki la Slom idbro oel rgei arz dbri mrmot iHSbon

oirHibo eli pihm amro haH haH rath einino

raith ihoh al tHrS adni al trHq mmni

heirh ohqizh lmSpTi alhi oadni lribi

SpTni kzdqk ihoh alhi oal iSmHo li

al iamro blbm haH npSno al iamro blenoho

ibSo oiHpro iHdo SmHi reti ilbSo bSt oklmh hmgdilim eli

irno oiSmHo Hpzi zdqi oiamro tmid igdl ihoh hHpz Slom ebdo

olSoni thgh zdqk kl hiom thltk

lmnzH lebd ihoh ldod nam pSe lrSe bqrB lbi ain pHd alhim lngd einio

ki hHliq alio beinio lmza econo lSna

dbri pio aon omrmh HdL lhSkil lhiTib

aon iHSb el mSkbo itizb el drk la Tob re la imas

ihoh bhSmim HsdK amontk ed SHqim

zdtK khrrI al mSpTk thom rbh adm obhmh toSie ihoh

mh iqr HsdK alhim obni adm bzL knpik iHSion

iroin mdSn bitk onHl ednik tSqM

ki emk mqor Hiim baork nrah aor

mSk HsdK lideik ozdqtK liSri lb

al tboani rgl gaoh oid rSeim al tndni

Sm nplo peli aon dHo ola iklo qom

ldod al tHr bmreim al tqna beSi eolh

ki kHzir mhrh imlo okirq dSa ibolon

bTH bihoh oeSh Tob Skn arz oreh amonh

ohteng el ihoh oitn lk mSalt lbk

commit thy pathway to vowelconsonants-ihoh-yeah; be sure also in him; and he will do.
 and he will bring forth thy being right as the light, and thy criterion as the noonday.
 rest in vowelconsonants-ihoh-yeah, and slay-wait patiently for him: fret not thyself on beeword of him who prospereth in his pathway, on beeword of the man who bringeth wicked devices to pass.
 cease from nose-anger, and forsake wall-wrath: fret not thyself in any wise to do look.
 for lookdoers will be cut off: but those that wait upon vowelconsonants-ihoh-yeah, they will inherit the land.
 for yet a little while, and the big-shot will not be: yea, thou will diligently between-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 plotteth against the right, and gnasheth upon him with his teeth.
 my base-mister 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 cook-slaughter such as be of turgor-immersed conversation.
 their sword will enter into their own heart, and their bows will be broken.
 a little that a right man hath is good from the riches of many big-shots.
 for the arms of the big-shots will be broken: but vowelconsonants-ihoh-yeah upholdeth the right.
 vowelconsonants-ihoh-yeah knoweth the days of the sound: and their inheritance will be to world.
 they will not be dry in the look time: and in the days of famine they will be satisfy-sevened.
 but the big-shots will get lost, and the enemies of vowelconsonants-ihoh-yeah will be as the fat of lambs: they will consume; into smoke will they consume away.
 the big-shot borroweth, and completeeth not again: but the right sheweth mercy, and giveth.
 for such as be first-pooled of him will inherit the land; and they that be curse-lightend of him will be cut off.
 the steps of a good hero are ordered by vowelconsonants-ihoh-yeah: and he delighteth in his pathway.
 though he fall, he will not be utterly cast down: for vowelconsonants-ihoh-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 first-pooled.
 depart from look, and do good; and dwell to worldmore.
 for vowelconsonants-ihoh-yeah loveth criterion and forsaketh not his kind ones; 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 to until.
 the mouth of the right murmureth wisdom, and his language-tongue beewordeth of criterion
 the drops-of-teaching-torah of his these-to is in his heart; none of his steps will slide.
 the big-shot watcheth the right, and seeketh to slay him.
 vowelconsonants-ihoh-yeah will not leave him in his hand, nor condemn him when he is criterionizerd.
 wait on vowelconsonants-ihoh-yeah, and keep his pathway, and he will high thee to inherit the land: when the big-shots are cut off, thou will see it.

gol el ihoh drkk obTH elio ohoa ieSh
 ohozia kaor zdqk omSpTk kzhrim
 dom lihoh ohtHoll lo al ttHr bnmzliH
 drko baiS eSh mcmot
 hrp map oecb Hmh al ttHr ak lhre
 ki mreim ikrton oqoi ihoh hmh iirSo
 arz
 oeod meT oain rSe ohtbonnt el
 mqomo oainno
 oenoim iirSo arz ohtengo el rb Slom
 cmm rSe lzdiq oHrq elio Snio
 adni iSHq lo ki rah ki iba iomo
 Hrb ptHo rSeim odrko qStm lhpl eni
 oabion ITboH iSri drk
 HrBm tboa blbm oqStotm tSbrnh
 Tob meT lzdiq mhmon rSeim rbim
 ki croeot rSeim tSbrnh osomk zdiqim
 ihoh
 iode ihoh imi tmimm onHltn leolm
 thih
 la ibSo bet reh obimi rebon iSbeo
 ki rSeim iabdo oaibi ihoh kiqr krim
 klo beSn klo
 loh rSe ola iSlm ozdiq Honn onotn
 ki mbrkio iirSo arz omqllio ikrto
 mihoh mzedi gbr konno odrko iHPz
 ki ipl la ioTI ki ihoh somk ido
 ner hiiti gm cqnti ola raiti zdiq necb
 ocreo mbqS IHm
 kl hiom Honn omloh ocreo lbrkh
 sor mre oeSh Tob oSkn leolm
 ki ihoh ahh mSpT ola iecb at Hsidio le-
 olm nSmro ocre rSeim nkrt
 zdiqim iirSo arz oiSkno led elih
 pi zdiq ihgh Hkmh olSono tdbR mSpT
 tort alhio blbo la tmed aSrio
 zoph rSe lzdiq ombqS lhmito
 ihoh la iecbno bido ola iirSieno bhSpTo
 qoh al ihoh oSmr drko oirommk lRst
 arz bhkrt rSeim trah

i have seen the big-shot in great power, and spreading himself like a green bay tree.
yet he crossed away, and, lo, he was not: yea, i sought him, but he could not be found.
mark the complete man, and behold the turgor-immersed: for the end of that man is complete.
but the go-beyonders will be destroyed together: the end of the big-shots will be cut off.
but the sticky-safety of the right is of vowelconsonants-ihoh-yeah: he is their goatness in the time of develop-narrows.
and vowelconsonants-ihoh-yeah will help them, and make safe them: he will make safe them from the big-shot, and safe them, because they trust in him.
a croon-prune for dude-dawud, for a remembrance of the seventh. o lord, reprove me not in thy wrath: neither chasten me in thy hot displeasure.
for thine arrow-halters stick fast in me, and thy hand preseth me sore.
namethere is no soundness in my flesh-immersed on beeword of thine anger; neither is namethere any completeness in my bones on beeword of my miss
for mine season-answers are crossed over mine head: as an heavy burden they are too heavy for me.
my wounds stink and are corrupt on beeword of my folly.
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 namethere is no soundness in my flesh-immersed
i am feeble and sore broken: i have roared by reason of the disquietness of my heart.
base-lord, all my desire is before thee; and my groaning is not hid from thee.
my heart panteth, my energy faileth me: as for the light of mine eyes, it also is gone from me.
my lovers and my in-sights stand aloof from my touch; and my kinsmen stand afar off.
they also that seek after my self lay snares for me: and they that seek my hurt beeword noisome beewords, and murmur high-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 reproofs.
for in thee, vowelconsonants-ihoh-yeah, do i hope: thou wilt hear, o base-lord my these-to.
for i said, hear me, lest otherwise they should be glad over me: when my foot slippeth, they magnify themselves against me.
for i am fixed to halt, and my sorrow is continually before me.
for i will declare mine season-answer; 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 complete look for good are mine adversaries; because i follow the thing that good is.
forsake me not, vowelconsonants-ihoh-yeah: o my these-to, be not far from me.
make haste to safety me, o base-lord my sticky-safety.

raiti rSe eriz omterh kacrhH renn
oiebr ohnh ainno oabqSho ola nmza
Smr tm orah iSr ki aHrit laiS Slom
opSeim nSmdo iHdo aHrit rSeim nkrth
otSoet zdiqim mihoh meocm bet zrh
oiecrm ihoh oiplTm iplTm mrSeim oioSiem ki Hso bo
mcmor ldod lhckir ihoh al bqzpk tok-iHni obHmtk tisirni
ki Hzik nHto bi otnHt eli idk
ain mtm bbSri mpni cemk ain Slom bezmi mpni HTati
ki eonti ebro raSi kmSa kbd ikbdo mmni
hbaiSo nmqo Hborti mpni aolti
neoit SHti ed mad kl hiom qdr hlkti
ki kslil mlao nqlh oain mtm bbSri
npogoti ondkiti ed mad Sagti mnhmt lbi
adni ngdk kl taoti oanHti mmk la nstrh
lbi sHrHr ecnbi kHi oaor eini gm hm ain ati
ahbi orei mngd ngei iemdo oqrobi mrHq emdo
oinqSo mbqSi npSi odrSi reti dbro hoot omrmt kl hiom ihgo
oani kHrS la aSme okalm la iptH pio
oahi kaiS aSr la Sme oain bpio tokHot
ki lk ihoh hoHlti ath tenh adni alhi
ki amrti pn iSmHo li bmoT rgli eli hgdilo
ki ani lzle nkon omkaobi ngdi tmid
ki eoni agid adag mHTati
oaibi Hiim ezmo orbo Snai Sqr
omSlmi reh tHt Tobh iSThoni tHt rdopi rdpi Tob
al tecbni ihoh alhi al trHq mmni
HoSh lecrti adni tSoeti

for ever, for hands-idithun himself, a canticle of dude-dawud. i said, i will take heed to my pathways, that i fault not with my language-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 in near-inwards me, while i was musing the fire burned: then beeworded i with my language-tongue,

vowelconsonants-ihoh-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 earthling at his best state is altogether vanity-fade. basket-rock-selah.

surely every man walketh in a image: surely they are disquieted in vain: he heapeth up riches, and knoweth not who will gather them.

and now, base-lord, what wait i for? my hope is in thee.

make safe me from all my go-beyonds: 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 reproves dost reprove earthling for season-answer, thou dost his beauty to consume away like a moth: surely every earthling is vanity-fade. basket-rock-selah.

hear my spilling, vowelconsonants-ihoh-yeah, and give ear to 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 croon-prune for dude-dawud himself. i waited patiently for vowelconsonants-ihoh-yeah; and he inclined to me, and heard my cry.

he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. and he hath put a new song-immersed in my mouth, even praise to our these-to: many will see it, and respect, and will be sure in vowelconsonants-ihoh-yeah.

happy is that hero that nametheredth vowelconsonants-ihoh-yeah his be sure, and respecteth not the proud, nor such as turn aside to lies.

many, vowelconsonants-ihoh-yeah my these-to, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be counted up in beeword to thee: if i would recount and beeword of them, they are more than can be counted.

butcher and rest-absorber thou didst not hpzdesire; mine ears hast thou opened: onup and misser hast thou not asked. then said i, lo, i come: in the volume of the recount-scroll it is written of me,

i delight to do thy will, o my these-to: yea, thy drops-of-teaching-torah is within my heart.

i have informed being right in the great congregation: lo, i have not refrained my lips, vowelconsonants-ihoh-yeah, thou knowest.

i have not hid thy being right within my heart; i have declared thy aminoingfulness and thy sticky-safety: i have not concealed thy kindness and thy truth from the great congregation.

lmnzH liditon lidoton mcmor ldod
amrti aSmrh drki mHToa bISoni
aSmrh lpi mHSom bed rSe lngdi

nalmti domih hHSiti mTob okabi nekr

Hm lbi bqrbi bhgigi tber aS dbrti
bISoni

hodieni ihoh qzi omdt imi mh hia adeh
mh Hdl ani

hnh TpHot ntth imi oHldi kain ngdk
ak kl hbl kl adm nzb slh

ak bzlm ithlk aiS ak hbl ihmion izbr
ola ide mi aspm

oeth mh qoiti adni toHlti lk hia
mkl pSei hzilni Hrpt nbl al tSimni

nalmti la aptH pi ki ath eSit
hsr meli ngek mtgrt idk ani kliti

btokHot el eon isrt aiS otms keS
Hmodo ak hbl kl adm slh

Smeh tplti ihoh oSoeti hacinh al dmeti
al tHrS ki gr anki emk toSb kkl aboti

hSe mmni oabligh bTrm alk oainni

lmnzH ldod mcmor qoh qoiti ihoh oiT
ali oiSme Soeti

oielni mbor Saon mTiT hion oiqm el
sle rgli konn aSri
oitn bpi Sir HdS thlh lalhino irao rbim
oiirao oibTHo bihoh

aSri hgbr aSr Sm ihoh mbTHo ola pnh
al rbhim oSTi kcb

rbot eSit ath ihoh alhi nplatik omHS-
btik alino ain erk alik agidh oadbrh
ezmo mspr

cbH omnHh la Hpzt acnim krit li eolh
oHTah la Salt
ac amrti hnh bati bmglt spr ktob eli

leSot rzonk alhi Hpzti otortk btok mei

bSrti zdq bqhl rb hnh Spti la akla ihoh
ath idet

zdtqk la ksiti btok lbi amontk otSoetk
amrti la kHdti Hsdk oamtk lqhl rb

withhold not thou thy tender kindnesses from me, vowelconsonants-ihoh-yeah: let thy kindness and thy truth continually develop me.

for without count looks have compassed me about: mine season-answers 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, vowelconsonants-ihoh-yeah, to deliver me: vowelconsonants-ihoh-yeah, make haste to help me.

let them be dry and dry together that seek after my self to destroy it; let them be driven backward and put to shame that wish me look.

let them be name-desolate for a heel-reward of their shame that say to me, aha, aha.

let all those that seek thee rejoice and be glad in thee: let such as love thy sticky-safety say continually, vowelconsonants-ihoh-yeah be greeted.

but i am poor and needy; yet the base-lord thinketh upon me: thou art my help and my deliverer; make no tarrying, o my these-to.

for ever, a croon-prune for dude-dawud himself. happy is he that considereth the poor: vowelconsonants-ihoh-yeah will deliver him in time of look.

vowelconsonants-ihoh-yeah will preserve him, and keep him alive; and he will be blessed upon the land: and thou wilt not deliver him to the will of his enemies.

vowelconsonants-ihoh-yeah will nurture him upon the bed of languishing: thou wilt make all his bed in his sickness.

i said, vowelconsonants-ihoh-yeah, out-of-town to me: heal my self; for i have missed against thee.

mine enemies speak look of me, when will he die, and his namethere get lost?

and if he come to see me, he beewordeth vanity: his heart gathereth power to itself; when he goeth abroad, he telleth it.

all that hate me whisper together against me: against me do they devise my look.

an believ beeword cleaveth fast to him: and now that he lieth he will stand up no more.

yea, my complete-man, in whom i be sureed, which did eat of my bread, hath lifted up his heel against me.

but thou, vowelconsonants-ihoh-yeah, out-of-town to me, and raise me up, that i may requite-complete 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 testest me before thy face-turnings to world.

first-pooled be vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al from the world, and until the world. amino-amen and amino-amen

for ever, from-skill for the betweeninters of bald-ice-qore. as the hart panteth after the water brooks, so panteth my self after thee, o these-to.

my self thirsteth for these-to, for the living these-to: when will i come and appear before these-to?

my tears have been my bread day and night, while they continually say to me, where is thy these-to?

when i remember these things, i pour out my self in me: for i had gone with the multitude, i crossed with them to the alpha-beit-house of these-to, with the voice of joy and thanks, with a multitude that kept feast.

ath ihoh la tkla rHmik mmni Hsdek
oamtk tmid izroni

ki appo eli reot ed ain mspr hSigoni
eonti ola iklti Iraot ezmo mSerot raSi
olbi ecbni

rzeh ihoh lhzilni ihoh lecrti HoSh

ibSo oiHpro iHd mbqSi npSi lspath
isgo aHor oiklmo Hpzi reti

iSmo el eqb bStm hamrim li haH haH

iSiSo oiSmHo bk kl mbqSik iamro
tmid igdl ihoh abhi tSoetk

oani eni oabion adni iHSb li ecrti om-
plTi ath alhi al taHr

lmnzH mcmor Idod aSri mSkil al dl
biom reh imlTho ihoh

ihoh iSmrho oiHiho iaSr oaSr barz oal
ttnho bnpS aibio

ihoh isedno el erS doi kl mSkbo hpkt
bHlio
ani amrti ihoh Hnni rpah npSi ki HTati
lk
aoibi iamro re li mti imot oabd Smo

oam ba Iraot Soa idbr lbo iqbz aon lo
iza IHoz idbr

iHd eli iIHSo kl Snai eli iHSbo reh li

dbr bliel izoq bo oaSr Skb la iosip lqom

gm aiS Slomi aSr bTHti bo aokl IHmi
hgdil eli eqb
oath ihoh Hnni ohqimni oaSlmh lhm

bcat ideti ki Hpzt bi ki la irie aibi eli

oani btmi tmkt bi otzibni lpnik leolm

brok ihoh alhi iSral mheolm oed he-
olm amn oamn

lmnzH mSkil lbni qrH kail terg el apiqi
mim kn npSi terg alik alhim

zmah npSi lalhim lal Hi mti aboa oarah
pni alhim
hith li dmeti IHm iomm olilh bamr ali
kl hiom aih alhik
alh ackrh oaSpkh eli npSi ki aebr bsk
addm ed bit alhim bqol rnh otodh
hmon Hogg

why art thou cast down, o my self? and why art thou disquieted in me? hope thou in these-to: for i will yet acknowledge him for the make safe of his face-turnings.

o my these-to, 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 mountain regretful-sad-mizer.

deep calleth to deep at the voice of thy waterspouts: all thy sieves and thy billows are crossed over me.

yet vowelconsonants-ihoh-yeah will direct his kindness in the day time, and in the night his song-immersed will be with me, and my spilling to the these-to of my life.

i will say to these-to my rock, why hast thou forgotten me? why go i mourning on beeword of the pressure of the enemy?

as with a sword in my bones, mine develop-narrowers reproach me; while they say daily to me, where is thy these-to?

why art thou cast down, o my self? and why art thou disquieted within me? hope thou in these-to: for i will yet acknowledge him, who is the securing of my face-turnings, and my these-to.

a psalm for dude-dawud. criterionizer me, o these-to, and criterionize my cause against an bloody nation: o deliver me from the high-deceitful and unjust man.

for thou art the these-to of my goatness: why dost thou cast me off? why go i mourning on beeword of the pressure of the enemy?

o send out thy light and thy truth: let them lead me; let them bring me to thy dedicated mountain, and to thy dwellings. then will i go to the butcher-place of these-to, to these-to my exceeding gladness: yea, upon the harp will i acknowledge thee, o these-to my these-to.

why art thou cast down, o my self? and why art thou disquieted within me? hope in these-to: for i will yet acknowledge him, who is the health of my face-turnings, and my these-to.

for ever, for the betweeninters of bald-ice-qore, to give from-skill. we have heard with our ears, o these-to, our fathers have recounted us, what achievement thou didst in their days, in the pre-days.

how thou didst drive out the body-nations with thy hand, and plantedst them; how thou didst afflict the mum-with, and send them out.

for they got not the land in inheritance by their own sword, neither did their own arm safe them: but thy right hand, and thine arm, and the light of thy face-turnings, because thou hadst a favour to them.

thou art my king, o these-to: direct safetys for heel-supplant-jeqob.

through thee will we push down our develop-narrowers: through thy namethere will we tread them under that stand up against us.

for i will not be sure in my bow, neither will my sword safe me.

but thou hast safed us from our enemies, and hast put them to shame that hated us.

in these-to we cheer all the day long, and cheer thy namethere 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 develop-narrower: and they which hate us spoil for themselves.

mh tStoHHi npSi othmi eli hoHili lalhim ki eod aodno iSoeot pnio

alhi eli npSi tStoHH el kn ackrk marz irdn oHrmonim mhr mzer

thom al thom qora lqol znorik kl mS-brik ogluk eli ebroy
iommm izoh ihoh Hsdo oblih Sirh Siro
emi tphl lal Hii

aomrh lal slei lmh SkHtni lmh qdr alk blHz aoib

brzH bezmoti Hrponi zorri bamrm ali kl hiom aih alhik

mh tStoHHi npSi omh thmi eli hoHili lalhim ki eod aodno iSoet pni oalhi

SpTni alhim oribh ribi mgoi la Hsid maiS mrmh oeoalh tptTni

ki ath alhi meoci lmh cnHtni lmh qdr athlk blHz aoib

SIH aork oamtk hmh inHoni ibiaoni al hr qdSk oal mSknotik
oaboah al mcbH alhim al al SmHt gili
oao dk bknor alhim alhi

mh tStoHHi npSi omh thmi eli hoHili lalhim ki eod aodno iSoet pni oalhi

lmnzH lbni qrH mSkil alhim bacnino Smeno abotino spro lno pel pelt bim-ihm bimi qdm

ath idk goim horSt otTem tre lamim otSIHm

ki la bHrbm irSo arz ocroem la hoSieh lmo ki imink ocroek oaor pnik ki rz-itm

ath hoa mlki alhim zoh iSoeot ieqb

bk zrino nngH bSmk nbos qmino

ki la bqSti abTH oHrbi la toSieni

ki hoSetno mzrino omSnaino hbiSot

balhim hllno kl hiom oSmk leolm nodh slh
ap cnHt otklimno ola tza bzbaotino

tSibno aHor mni zr omSnaino Sso lmo

thou hast given us like sheep appointed for meat; and hast
 scattered us among the body-nations.
 thou sellest thy with 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 proverb-rule among the body-nations, a
 shaking of the head among the mum-withs.
 my confusion is continually before me, and the shame of my
 face-turnings hath covered me,
 for the voice of him that abuses and abuses; by reason of the
 enemy and stand up.
 all this is come upon us; yet have we not forgotten thee, nei-
 ther have we dealt falsely in thy alignment.
 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 namethere of our these-to, or
 stretched out our hands to a strange-substantial these-to;
 will not these-to search this out? for he knoweth the secrets
 of the heart.
 yea, for thy sake are we cook-slaughtered all the day long;
 we are counted as sheep for the cook-slaughter.
 awake, why sleepest thou, o base-lord? arise, cast us not off
 forever.
 wherefore hidest thou thy face-turnings, and forgettest our
 pressure and our pressure?
 for our self is swimming down to the dust: our belly
 cleaveth to the land.
 stand up for our help, and retrieve us for thy kindnesses'
 sake.
 for ever, for them that will be changed, for the betweenin-
 ters of bald-ice-qore, for from-skill. a song for the beloved.
 my heart is inditing a good beeword: i beeword of the bee-
 words which i have did touching the king: my language-
 tongue is the pen of a ready scroll-recounter.
 thou art fairer than betweeninters of men: camping is
 poured into thy lips: therefore these-to hath first-pooled
 thee to world.
 gird thy sword upon thy thigh, o most hero, with thy glory
 and thy splendor.
 and in thy majesty ride prosperously on beeword of truth
 and meekness and being right; and thy right hand will teach
 thee terrible beewords.
 thine arrow-halfers are sharp in the heart of the king's ene-
 mies; whereby the withs fall under thee.
 thy throne, o these-to, is to the worlds of worlds: the pen of
 thy kingdom is a turgor-immersed pen.
 thou lovest being right, and hatest big-shottness: there-
 fore these-to, thy these-to, hath swimming thee with the oil
 of rejoicing on thy fellows.
 all thy garments smell of myrrh, and aloes, and cassia, out
 of the ivory halls, namethereby they have made thee glad.
 kings' betweenintera 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, and thy father's house;
 so will the king greatly desire thy beauty: for he is thy base-
 lord; and bow thou him.

tttno kzan makl obgoim critno
 tmkr emk bla hon ola rbit bmHirihm
 tSimno Hrph lSknino leg oqls lsb-
 botino
 tSimno mSl bgoim mnod raS bl amim
 kl hiom klmti ngdi obSt pni kstni
 mqol mHrp omgdp mpni aoib omt-
 nqm
 kl cat batno ola SKHnok ola Sqrno
 bbrtik
 la nsog aHor lbno otT aSrino mni
 arHk
 ki dkitno bmqom tnim otkS elino bzl-
 mot
 am SKHno Sm alhino onprS kpino lal
 cr
 hla alhim iHqr cat ki hoa ide telmot lb
 ki elik hrgno kl hiom nHSbno kzan
 TbHh
 eorh lmh tiSn adni hqizh al tcnH lznH
 lmh pnik tstir tSKH enino olHzno
 ki SHh lepr npSno dbqh larz bTtno
 qomh ecrrh lno opdno lmen Hsdk
 lmnZH el SSnim lbni qrH mSkil Sir
 ididt rHS lbi dbr Tob amr ani meSi
 lmlk lSoni eT sopr mhir
 ipipit mbni adm hozq Hn bSptotik el
 kn brkk alhim leolm
 Hgor Hrbk el irk gbor hodk ohdrk
 ohdrk zLH rkb el dbr amt oenoh zdq
 otork noraot imink
 Hzik Snonim emim tHtik iplo blb
 aoibi hmlk
 ksak alhim eolm oed SbT miSr SbT
 mlkotk
 ahbt zdq otSna rSe el kn mSHk alhim
 alhiK Smn SSon mHbrik
 mr oahlot qzieot kl bgdtik mn hikli Sn
 mni SmHok
 bnot mlkim biqrotik nzbh Sgl limink
 bktm aopir
 Smei bt orai ohTi acnk oSkHi emk obit
 abik
 oitao hmlk ipik ki hoa adnik ohStHoi
 lo

and the daughter-housa of narrow-develop-zur will be namethere with a gift; even the rich among the with will intreat thy favour.

the king's daughter-housa is all heavy within: her clothing is of wrought gold.

she will be brought to the king in raiment of needlework: the virgins her companions that follow her will be brought to thee.

with gladness and rejoicing will they be brought: they will enter into the king's hall.

instead of thy fathers will be thy betweeninters, whom thou mayest make prince-immerseds in all the land.

i will make thy namethere to be remembered in all generations: therefore will the withs acknowledge thee to the worlds of worlds.

for ever, for the betweeninters of bald-ice-qore, for the hidden. these-to is our refuge and goatness, a very present help in develop-narrows.

therefore will not we respect, though the land be removed, and though the mountains be carried into the heart of the sea;

though the waters thereof roar and be troubled, though the mountains shake with the swelling-pride thereof. basket-rock-selah.

namethere is a river, the brooks namethereof will make glad the city of these-to, the dedicated place of the dwellings of the most high.

these-to is in the near-inward of her; she will not be moved: these-to will help her, and that right early.

the body-nations raged, the kingdoms were moved: he uttered his voice, the land melted.

vowelconsonants-ihoh-yeah of troops is with us; the these-to of heel-supplant-jeqob is our refuge. basket-rock-selah. come, behold the achievements of vowelconsonants-ihoh-yeah, what name-desolations he hath namethere 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 these-to: i will be highed among the body-nations, i will be highed in the land.

vowelconsonants-ihoh-yeah of troops is with us; the these-to of heel-supplant-jeqob is our refuge. basket-rock-selah.

for ever, for the betweeninters of bald-ice-qore. o clap your hands, all ye withs; shout to these-to with the voice of joy.

for vowelconsonants-ihoh-yeah most high is terrible; he is a great king over all the land.

he will beeword the withs under us, and the mum-withs under our feet.

he will choose our inheritance for us, the pride-swelling of heel-supplant-jeqob whom he loved. basket-rock-selah.

these-to is gone up with a shout, vowelconsonants-ihoh-yeah with the sound of a mouthpiece-horn

prune-croon to these-to, prune-croon prune-croon. prune-croon to our king, prune-croon.

for these-to is the king of all the land: prune-croon ye praises with from-skill.

these-to kingeth over the body-nations: these-to sitteth upon the throne of his dedicatedion.

the generous of the withs are added together, even the withs of the these-to of their-wing-organ-ibrahim: for the shields of the land belong to these-to: he is greatly onupped.

obt zr bmnHh pnik iHlo eSiri em

kl kbodh bt mlk pnimh mmSbzot chb lboSh

lRqmot tobl lmlk btolot aHrih reotih mobaot lk

toBlnh bSmHt ogil tbainh bhikl mlk

tHt abtik ihio bnik tSitmo lSrim bkl harz

ackirh Smk bkl dr odr el kn emim ihodk lelm oed

lmnzH lbni qRH el elmot Sir alhim lno mHsh oec echr bzrot nmza mad

el kn la nira bhmir arz obmoT hrim blb imim

ihmo iHmro mimio ireSo hrim bgaoto slh

nhr plgio iSmHo eir alhim qdS mSkni elion

alhim bqrhb bl tmoT iecrh alhim lpnot bqr

hmo goim mTo mmlkot ntn bqolo tmog arz

ihoh zbaot emno mSgb lno alhi ieqb slh

lko Hco mpelot ihoh aSr Sm Smot barz

mSbit mHmot ed qzh harz qSt iSbr oqzz Hnit eglot iSrp baS

hrpo odeo ki anki alhim arom bgoim arom barz

ihoh zbaot emno mSgb lno alhi ieqb slh

lmnzH lbni qRH mcmor kl hemim tqeo kp hrieo lalhim bqol rnh

ki ihoh elion nora mlk gdol el kl harz

idbr emim tHtino olamim tHt rgliano

ibHr lno at nHltno at gaon ieqb aSr ahh slh

elh alhim btroeh ihoh bqol Sopr

cmro alhim cmro cmro lmlkno cmro

ki mlk kl harz alhim cmro mSkil

mlk alhim el goim alhim iSb el ksa qdSo

ndibi emim naspo em alhi abrh mgnni lalhim mgni arz mad nelh

a croon-prune of a song, for the betweeninters of bald-ice-qore, on the second day of the week. great is vowelconsonants-ihoh-yeah, and greatly to be cheerd in the city of our these-to, in the mountain of his dedicatedion.

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.

these-to is known in her palaces for a refuge.

for, lo, the kings were assembled, they crossed by together. they saw it, and so they marvelled; they were alarm-hastend, and alarm-hasted away.

fear took hold upon them namethere and stratagem, as of a woman in travail.

thou breakest the ships of cypress-cedar-tarshish with an east breathwind.

as we have heard, so have we seen in the city of vowelconsonants-ihoh-yeah of troops, in the city of our these-to: these-to will establish it world. basket-rock-selah.

we have thought of thy kindness, o these-to, in the near-inward of thy hall.

according to thy namethere, o these-to, so is thy praise for evers of the land: thy right hand is full of being right.

let mount mark-zion be glad, let the betweenintera of vowel-yeah-acknowledge-ihodah be glad, on beeword of thy criteria.

walk about mark-zion, and go round about her: recount the towers thereof.

mark ye well her bulwarks, consider her palaces; that ye may recount it to the generation following.

for this these-to is our these-to to the worlds of worlds: he will be our guide even to death.

for ever, a croon-prune for the betweeninters of bald-ice-qore. hear this, all ye withs; give ear, all ye sit-inhabitants of the rust-world:

both low and high, rich and poor, together.

my mouth will beeword of wisdom; and the meditation of my heart will be of between-understanding.

i will incline mine ear to a proverb-rule: i will open my dark saying upon the harp.

wherefore should i respect in the days of look, when the seanson-answer of my heels will compass me about?

they that be sure in their stratagem, and cheer themselves in the multitude of their riches;

none of them can by any means retrieve his brother, nor give to these-to a retrieve for him:

(for the redemption of their self is precious, and it ceaseth to world:)

that he should still live forever, and not see swamion.

for he seeth that wise men die, likewise the fool and the brutish person get lost, and leave their stratagem to others. their near-inward thought is, that their houses will continue to world, and their dwelling places to all generations; they call their earths after their own nametheres.

nevertheless earthling being in honour lodgeth not: he is proverb-like the in-them animals that perish.

this their pathway is their folly: yet their posterity approve their sayings. basket-rock-selah.

like sheep they are laid in the asking; death will feed on them; and the turgor-immersed will have dominion over them in the morning; and their beauty will consume in the asking from their dwelling.

Sir mcmor lbni qrH gdol ihoh omhll
mad beir alhino hr qdSo

iph nop mSoS kl harz hr zion irkti
zpon qrit mlk rb

alhim barmnotih node lmSgb
ki hnh hmlkim noedo ebro iHdo
hnh rao kn tmho nbhlo nHPco

redh aHctm Sm Hil kioldh

broH qdim tSbr aniot trSiS

kaSr Smeno kn raino beir ihoh zbaot
beir alhino alhim ikonnh ed eolm slh

dmينو alhim Hsdk bqrb hiklk

kSmk alhim kn thltk el qzoi arz zdq
mlah imink
iSmH hr zion tglNh bnot ihodh lmen
mSpTik

sbo zion ohqipoh spro mgdlh

Sito lbkm IHilh psgo armnotih lmen
tspro ldor aHron
ki ch alhim alhino eolm oed hoa in-
hgho el mot
lmnzH lbni qrH mcmor Smeo cat kl
hemim hacino kl iSbi Hld

gm bni adm gm bni aiS iHd eSir
oabion
pi idbr Hkmot ohgot lbi tbonot

aTh lmSl acni aptH bknor Hidti

lmh aira bimí re eon eqbi isobni

hbTHim el Hilm obrb eSrm ithllo

aH la pdh ipdh aiS la itn lalhim kpro

oiqr pdion npSm oHdl leolm

oiHi eod lnzH la irah hSHt
ki irah Hkmim imoto iHd ksil ober
iabdo oecbo laHrim Hilm
qrbm btimo leolm mSkntm ldr odr
qrao bSmotm eli admot

oadm biqr bl ilin nmSl kbhmot ndmo

ch drkm ksl lmo oaHrihm bpihm irzo
slh

kzan lSaol Sto mot irem oirdo bm iS-
rim lbqr ozirm ozorm l blot Saol mdbl
lo

but these-to will retrieve my self from the power of the asking: for he will receive me. basket-rock-selah.
 be not thou afraid when one is did heavy, when the heavy of his house is increased;
 for when he dieth he will carry nothing away: his heavy will not descend after him.
 though while he lived he first-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.
 earthing that is in honour, and between-understandeth not, is proverb-like the in-them animals that perish.
 a croon-prune for add-collect-asaph. the mighty these-to, even vowelconsonants-ihoh-yeah, hath beeworded, and called the land from the rising of the sun to the going down thereof.
 out of mark-zion, the dedicatedion of beauty, these-to hath shined.
 our these-to 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 on, and to the land, that he may judge his with.
 gather my kind ones together to me; those that have made a alignment with me by butcher.
 and the namespaces will declare his being right: for these-to is criterionizer himself. basket-rock-selah.
 hear, o my with, and i will beeword; o israel, and i will witness against thee: i am these-to, even thy these-to.
 i will not reprove thee for thy butchers or thy onups, to have been continually before me.
 i will take no bull out of thy house, nor he goats out of thy folds.
 forevery animal of the forest is mine, and the bhmhcattle upon a thousand mountains.
 i know all the birds of the mountains: and the abundance-beasts of the field are with me.
 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 to these-to thanks; and complete thy vows to the most high:
 and call upon me in the day of develop-narrows: i will deliver thee, and thou will heavy me.
 but to the big-shot these-to saith, what hast thou to do to recount my statutes, or that thou shouldest take my alignment in thy mouth?
 seeing thou hatest instruction, and casteth my beewords behind thee.
 when thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.
 thou givest thy mouth to look, and thy language-tongue frameth high-deceit.
 thou sittest and beewordest against thy brother; thou slanderest thine own mother's betweeninter
 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 these-to, lest i tear you in torns, and namethere be none to deliver.

ak alhim ipdh npSi mid Saol ki iqHni
 slh
 al tira ki ieSr aiS ki irbh kbod bito

 ki la bmoto iqH hkl la ird aHrio kbodo

 ki npSo bHiio ibrk oiodk ki tiTib lk

 tboa ed dor abotio ed nZH la irao aor

 adm biqr ola ibin nmSl kbhmot ndmo

 mcmor lasp al alhim ihoh dbr oiqr a arz
 mmcrH SmS ed mbao

 mzion mkl ipi alhim hopie

 iba alhino oal iHrS aS lpnio takl os-
 bibio nSerh mad

 iqra al hSmim mel oal harz ldin emo

 aspo li Hsidi krti briti eli cbH

 oigido Smim zdqo ki alhim SpT hoa
 slh
 Smeh emi oadbrh iSral oaeidh bk al-
 him alhik anki
 la el cbHik aokiHk oeoitk lngdi tmid

 la aqH mbitk pr mmklatik etodim

 ki li kl Hito ier bhmot bhrri alp

 ideti kl eop hrim ocic Sdi emdi

 am areb la amr lk ki li tbl omlah

 haokl bSr abirim odm etodim aStH

 cbH lalhim todh oSlm lelion ndrik

 oqrani biom zrh aHlzk otkbdni

 olrSe amr alhim mh lk lspr Hqi otSa
 briti eli pik

 oath Snat mosr otSlk dbri aHrik

 am rait gnb otrz emo oem mnapim
 Hlqk
 pik SlHt breh olSonk tzmid mrmh

 tSb baHik tdbrr bbn amk ttn dpi

 alh eSit ohHrSti dmit hiot ahih kmok
 aokiHk oaerkh leinik

 bino na cat SkHi aloh pn aTrp oain
 mzil

whoso butchereth thanks heavith me: and to him that ordereth his conversation aright will i shew the sticky-safety of these-to.

for ever, a croon-prune of dude-dawud, when given-natan the come-bringer came to him after he came to seven-daughter-bat-shebe. womb upon me, o these-to, according to thy kindness: according to the multitude of thy tender kindnesses wipe out my go-beyonds.

wash me throughly from mine season-answer, and top-brighten me from my miss
for i acknowledge my go-beyonds: and my miss is ever before me.

against thee, thee only, have i missed, and done this look in thy eyes: that thou mightest be rightified when thou beewordest, and be clear when thou criterionizerst.

behold, i was slay-shapen in season-answer; 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.

miss-clean me with hyssop, and i will be top-bright: wash me, and i will be whiter than snow.

make me to hear rejoice and gladness; that the bones which thou hast broken may be glad.

hide thy face-turnings from my misses, and wipe out all mine season-answers.

create in me a top-bright heart, o these-to; and renew a fixed breathwind in near-inwards me.

cast me not away from thy presence; and take not thy dedicated breathwind from me.

restore to me the rejoicing of thy sticky-safety; and uphold me with thy generous breathwind.

then will i teach go-beyonders thy pathways; and missers will be sit-inhabitated to thee.

make safe me from bloodguiltiness, o these-to, thou these-to of my sticky-safety: and my language-tongue will joy-sing aloud of thy being right.

o base-lord, open thou my lips; and my mouth will recount thy praise.

for thou desirest not butcher; else would i give it: thou deightest not in onup.

the butchers of these-to are a broken breathwind: a broken and a contrite heart, o these-to, thou wilt not despise.

do good in thy good pleasure to mark-zion: between-build thou the walls of cast-complete-jerusalem.

then will thou be pleased with the butchers of being right, with onup and klilwhole onup: then will they onup bulls upon thine butcher-place.

for ever, from-skill for dude-dawud, when worried-doag the man-red-adomite came and told ask-talut dude-dawud went to the house of my-dad-king-abimelekh. why cheerest thou thyself in look, o hero? the kindness of these-to endureth continually.

the language-tongue deviseth noisomeness; like a sharp razor, working high-deceitfully.

thou lovest look more than good; and lying rather than to beeword being right. basket-rock-selah.

thou lovest all devouring beewords, o thou high-deceitful language-tongue.

these-to 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 respect, and will laugh at him:

cbH todh ikbdnni oSm drk arano biSe alhim

lmmzH mcmor ldod bboa alio ntn hn-bia kaSr ba al bt Sbe Hnni alhim kHsdk krb rHmik mHh pSei

hrbh hrb kbsni meoni omHTati Thrni

ki pSei ani ade oHTati ngdi tmid

lk lbdk HTati ohre beinik eSiti lmen tzdq bdbkr tckh bSpTk

hn beoon Holhti obHTa iHmntni ami

hn amt Hpzt bTHot obstm Hkmh t-dieni

tHTani bacob oaThr tkbsni omSlg albin

tSmieni SSon oSmHh tglmh ezmot dkit

hstr pnik mHTai okl eonti mHh

lb Thor bra li alhim oroH nkon HdS bqrbi

al tSlikni mlpnik oroH qdSk al tqH mmmi

hSibh li SSon iSek oroH ndibh tsmkni

almdh pSeim drkik oHTaim alik iSobo

hzilni mdmim alhim alhi tSoeti trnn lSoni zdqtk

adni Spti tptH opi igid thltk

ki la tHpz cbH oatnh eolh la trzh

cbHi alhim roH nSbrh lb nSbr ondkh alhim la tbch

hiTibh brzonk at zion tbnh Homot iroSlm

ac tHpz cbHi zdq eolh oklih ac ielo el mcbHk prim

lmmzH mSkil ldod bboa doag hadmi oigd lSaol oiamr lo ba dod al bit aHimlk mh thll breh hgbor Hsd al kl hiom

hoot tHSb lSonk kter mlTS eSh rmih

ahbt re mTob Sqr mdbr zdq slh

ahbt kl dbri ble lSon mrmh

gm al itzk lnzH iHTk oisHk mahl oSrSk marz Hiim slh

oirao zdiqim oiirao oelio iSHqo

lo, this is the hero that namethere not these-to his goat-
ness; but be sured in the abundance of his riches, and
goated himself in his noisome.

but i am like a green olive tree in the alpha-beit-house of
these-to: i be sure in the kindness of these-to to the worlds
of worlds.

i will acknowledge thee to world, because thou hast done it:
and i will wait on thy namethere; for it is good before thy
kind ones.

for ever, for maeleth, from-skills to dude-dawud. the fool
hath said in his heart, namethere is no these-to. swam are
they, and have done abominable injustice: namethere is
none that doeth good.

these-to looked down from namespaces upon betweenin-
ters of men, to see if namethere were any that did between-
understand, that did seek these-to.

every one of them is gone back: they are altogether become
filthy; namethere is none that doeth good, no, not one.

have the power achievers no knowledge? who eat up my
with as they eat bread: they have not called upon these-to.
namethere were they in great fear, namethere no fear was:
for these-to hath scattered the bones of him that encampeth
against thee: thou hast namethere them to shame, because
these-to hath despised them.

oh that the sticky-safety of to-song-immersed-isra'al were
come out of mark-zion! when these-to bringeth back the
sit-captivity of his with, heel-supplant-jeqob will be glad,
and to-song-immersed-isra'al will be glad.

for ever, in verses, from-skill for dude-dawud. safe me, o
these-to, by thy namethere, and judge me by thy strength.

hear my spilling, o these-to; give ear to the sayings of my
mouth.

for strangers are standn up against me, and despots seek af-
ter my self: they have not namethere these-to before them.
basket-rock-selah.

behold, these-to is mine helper: the base-lord is with them
that uphold my self.

he will reward look to mine immerse-reigners: cut them off
in thy truth.

i will freely butcher to thee: i will acknowledge thy
namethere, vowelconsonants-ihoh-yeah; for it is good.

for he hath delivered me out of all develop-narrows: and
mine eye hath seen his desire upon mine enemies.

for ever, in verses, from-skill for dude-dawud. give ear to
my spilling, o these-to; and hide not thyself from my sup-
plication.

attend to me, and hear me: i mourn in my bush-talk, and
make a noise;

on beeword of the voice of the enemy, on beeword of the
stress of the big-shot: for they cast power upon me, and in
nose-anger they hate me.

my heart is sore stratagemed in near-inwards me: and the
terrors of death are fallen upon me.

respectfulness 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 breathwindy storm and
storm.

hnh hgbr la iSim alhim meoco oibTH
brb eSro iec bhoto

oani kcit renn bbit alhim bTHti bHsd
alhim eolm oed

aodk leolm ki eSit oaqoh Smk ki Tob
ngd Hsidik

lmnzH el mHlt mSkil ldod amr nbl
blbo ain alhim hSHito ohteibo eol ain
eSh Tob

alhim mSmim hSqip el bni adm lraot
hiS mSkil drS at alhim

klo sg iHdo nalHo ain eSh Tob ain gm
aHd

hla ideo peli aon akli emi aklo IHm al-
him la qrao

Sm pHdo pHd la hih pHd ki alhim pcr
ezmot Hnk hbSth ki alhim masm

mi itn mzion iSeot iSral bSob alhim
Sbot emo igl ieqb iSmH iSral

lmnzH bngint mSkil ldod bboa hcpim
oiamro lSaol hla dod mstr emno al-
him bSmk hoSieni obgbortk tdinni
alhim Sme tplti hacinh lamri pi

ki crim qmo eli oerizim bqSo npSi la
Smo alhim lngdm slh

hnh alhim ecr li adni bsmki npSi

iSob iSib hre lSrrri bamtk hzmitm

bndbh acbHh lk aodh Smk ihoh ki Tob

ki mkl zrh hzilni obaibi rath eini

lmnzH bngint mSkil ldod hacinh al-
him tplti oal ttelm mtHnti

hqSibh li oenni arid bSiHi oahimh

mqol aoib mpni eqt rSe ki imiTo eli
aon obap iSTmoni

lbi iHil bqrbi oaimot mot nplo eli

irah ored iba bi otkсни plzot

oamr mi itn li abr kionh aeoph oaSknh

hnh arHiq ndd alin bmdbr slh

aHiSh mpltI li mroH seh mser

destroy, o base-lord, and section their language-tongues:
 for i have seen damage and strife in the city.
 day and night they go about it upon the walls thereof: labour
 also and labour are in the near-inward of it.
 noisomeness is in the near-inward thereof: high-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 mag-
 nify himself against me; then i would have hid myself from
 him:
 but it was thou, a man mine equal, my guide, and mine the
 one i know.
 we took sweet secret together, and walked to the alpha-beit-
 house of these-to in company.
 let death seize upon them, and let them go down quick into
 asking: for look is in their dwellings, and near-inward them.
 as for me, i will call upon these-to; and vowelconsonants-
 ihoh-yeah will safe me.
 evening, and morning, and at noon, will i bush-talk, and cry
 aloud: and he will hear my voice.
 he hath delivered my self in complete from the battle that
 was against me: for namethere were many with me.
 these-to will hear, and afflict them, even he that abideth
 of old. basket-rock-selah. because they have no changes,
 therefore they respect not these-to.
 he hath put forth his hands against such as be at complete
 with him: he hath slayed his alignment.
 the beewords of his mouth were part-smoother than butter,
 but war was in his heart: his beewords were softer than oil,
 yet were they drawn swords.
 cast thy burden upon vowelconsonants-ihoh-yeah, and he
 will sustain thee: he will to world not suffer the right to be
 moved.
 but thou, o these-to, will bring them down into the pit of
 destruction: bloody and high-deceitful men will not live out
 half their days; but i will be sure 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 splash-in-palestinians held him in stand
 uph. out-of-town to me, o these-to: for man would swallow
 me up; he fighting daily pressureeth me.
 mine immerse-reigners would daily swallow me up: for
 they be many that fight against me, o thou most high.
 what time i am afraid, i will be sure in thee.
 in these-to i will cheer his beeword, in these-to i have put
 my be sure; i will not respect what flesh-immersed can do
 to me.
 every day they wrest my beewords: all their thoughts are
 against me for look.
 they gather themselves together, they hide themselves, they
 mark my steps, when they wait for my self.
 will they escape by power? in thine nose-anger cast down
 the withs, o these-to.
 thou recountest my wanderings: namethere thou my tears
 into thy bottle: are they not in thy recount-scroll?
 when i cry to thee, then will mine enemies turn back: this i
 know; for these-to is for me.
 in these-to will i cheer his beeword: in vowelconsonants-
 ihoh-yeah will i cheer his beeword.
 in these-to have i put my be sure: i will not be afraid what
 earthling can do to me.
 thy vows are upon me, o these-to: i will complete praises to
 thee.

ble adni plg lSonm ki raiti Hms orib
 beir
 iomm olilh isobbh el Homtih oao
 oeml bqrhb
 hoot bqrhb ola imiS mrHbh tk omrmh

ki la aoib iHrpn oaSa la mSnai eli
 hgdil oastr mmno

oath anoS kerki alopi omidei

aSr iHdo nmtdq sod bbit alhim nhlk
 brgS
 iSimot iSi mot elimo irdo Saol Hiim ki
 reot bngorm bqrbm
 ani al alhim agra oihoh ioSieni

erb obqr ozhrim aSiHh oahmh oiSme
 qoli
 pdh bSlom npSi mqrbl li ki brbim hio
 emdi
 iSme al oienm oiSb qdm slh aSr ain
 Hlipot lmo ola irao alhim

SIH idio bSlmio Hll brito

Hlqo mHmat pio oqrb lbo rko dbrio
 mSmn ohmh ptHtot

hSlk el ihoh ihbk ohoa ikklk la itn le-
 olm moT lzdq

oath alhim tordm lbar SHt anSi dmim
 omrmh la iHzo imihm oani abTH bk

lmnZH el iont alm rHqim ldod mktm
 baHc ato pLstim bgt Hnni alhim ki
 Sapni anoS kl hiom lHm iHHzni

Sapo Sorri kl hiom ki rbim lHmim li
 mrom
 iom aira ani alik abTH
 balhim ahl dbro balhim bTHti la aira
 mh ieSh bSr li

kl hiom dbri iezbo eli kl mHSbtm lre

igoro izpino izpono hmh eqbi iSmro
 kaSr qoo npSi
 el aon pIT lmo bap emim hord alhim

ndi sprth ath Simh dmeti bnadk hla
 bsprtk
 ac iSobo aoibi aHor biom agra ch ideti
 ki alhim li
 balhim ahl dbr bihoh ahl dbr

balhim bTHti la aira mh ieSh adm li

eli alhim ndrik aSlm todt lk

for thou hast delivered my self from death: wilt not thou deliver my feet from falling, that i may walk before these-to 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-town to me, o these-to, out-of-town to me: for my self trusteth in thee: yea, in the shadow of thy wings will i make my refuge, until these noisesomes be overpast.

i will cry to these-to most high; to these-to that performeth all things for me.

he will send from namespaces, and safe me from the reproach of him that would swallow me up. basket-rock-selah. these-to will send forth his kindness and his truth.

my self is among to-bring-lions: and i lie even among them that are set on fire, even the betweeninters of men, whose teeth are spears and arrow-halvers, and their language-tongue a sharp sword.

be thou highed, o these-to, on the namespaces; let thy heavy be on 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 these-to, my heart is fixed: i will prune-croon and give praise.

awake up, my heavy; awake, psaltery and harp: i myself will awake black-early.

i will acknowledge thee, o base-lord, among the withs: i will prune-croon to thee among the mum-withs.

for thy kindness is great to the namespaces, and thy truth to the grind-skies.

be thou highed, o these-to, on the namespaces: let thy heavy be on all the land.

for ever, destroy not, for dude-dawud, for an inscription of a title. do ye indeed beeword being right, o congregation? do ye criterionizer turgor-immersedly, o ye betweeninters of men?

yea, in heart ye achievement injustice; ye weigh the damage of your hands in the land.

the big-shots are estranged from the womb: they go astray as soon as they be born, beewording 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 these-to, in their mouth: break out the great teeth of the pit-out-of-lions, vowelconsonants-ihoh-yeah.

let them melt away as waters which run continually: when he bendeth his bow to shoot his arrow-halvers, 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 be glad when he seeth the vengeance: he will wash his feet in the blood of the big-shot.

so that a earthling will say, verily namethere is a fruit for the right: verily he is a these-to that criterionizerth 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 these-to: defend me from them that stand up against me.

ki hzlt npSi mmot hla rgli mdHi lhthlk
lpni alhim baor hHiim

lmnzH al tSht lIdod mktm bbrHo mpni
Saol bmerh Hnni alhim Hnni ki bk
Hsh npSi obzl knpik aHsh ed iebr
hoot

aqra lalhim elion lal gmr eli

iSIH mSmim oioSieni Hrp Sapi slh
iSIH alhim Hsdo oamto

npSi btok lbam aSkbh lhTim bni adm
Snihm Hnit oHzim olSonm Hrb Hdh

romh el hSmim alhim el kl harz kbodk

rSt hkino lpemi kpp npSi kro lpni
SiHh nplo btokh slh

nkon lbi alhim nkon lbi aSirh oacmrh

eorh kbodi eorh hnbl oknor aeirh SHr

aodk bemim adni acmrk bl amim

ki gdl ed Smim Hsdk oed SHqim amtK

romh el Smim alhim el kl harz kbodk

lmnzH al tSht lIdod mktm hamnm alm
zdq tdbron miSrim tSpTo bni adm

ap blb eolt tpelon barz Hms idikm tpl-
son

cro rSeim mrHm teo mbTn dbri kcb

Hmt lmo kdmot Hmt nHS kmo ptn
HrS iaTm acno

aSr la iSme lqol mlHSim Hobr Hbrim
mHkm

alhim hrs Snimo bpimo mlteot kpirim
ntz ihoh

imaso kmo mim ithlko lmo idrk Hzo
Hzio kmo itmll

kmo Sblol tms ihlk npl aSt bl Hco SmS

bTrm ibino sirtikm aTd kmo Hi kmo
Hron iSerno

iSmH zdiq ki Hch nqm pemio irHz
bdm hrSe

oiamr adm ak pri lzdqi ak iS alhim Sp-
Tim barz

lmnzH al tSht lIdod mktm bSIH Saol
oiSmro at hbit lhmito hzilni maibi alhi
mmtqommi tSgbbi

make safe me from the power achievers, and safe me from bloody men.

for, lo, they lie in wait for my self: the mighty are gathered against me; not for my go-beyond, nor for my miss vowel-consonants-ihoh-yeah.

they run and prepare themselves without my season-answer: awake to help me, and behold.

thou therefore, vowelconsonants-ihoh-yeah these-to of troops, the these-to of israel, awake to visit all the body-nations: be not merciful to any powerful betrayers. 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, vowelconsonants-ihoh-yeah, will laugh at them; thou will have all the body-nations in mock.

on beeword of his goatness will i wait upon thee: for these-to is my defence.

the these-to of my kindness will prevent me: these-to will let me see my desire upon mine immerse-reigners.

kill them not, lest my with forget: scatter them by thy energy; and bring them down, o base-lord our shield.

for the miss of their mouth and the beewords of their lips let them even be captured in their pride: and for cursing and lying which they recount.

consume them in nose-anger, consume them, that they may not be: and let them know that these-to proverb-ruleth in heel-supplant-jeqob 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 lodge if they be not satisfy-sevened.

but i will joy-sing of thy goatness; yea, i will joy-sing aloud of thy kindness in the morning: for thou hast been my defence and refuge in the day of my develop-narrows.

to thee, o my goatness, will i prune-croon: for these-to is my defence, and the these-to of my kindness.

for ever, for them that will be changed, for the inscription of a title, to dude-dawud himself, for learning, when he set fire to high-rivers-mesopotamia-aram-naharim of high-aram-syria and place-sobal and yo-dad-joab returned and slew of man-red-adom, in the vale of the saltpits, twelve thousand men. o these-to, thou hast cast us off, thou hast scattered us, thou hast been displeased; o turn thyself to us again.

thou hast did the land to tremble; thou hast broken it: heal the breaches thereof; for it tumbleth.

thou hast shewed thy with hard things: thou hast made us to drink the wine of astonishment.

thou hast given a banner to them that respect thee, that it may be displayed on beeword of the truth. basket-rock-selah.

that thy beloved may be make safeed; safe with thy right hand, and hear me.

these-to hath beeworded in his dedicatedion; i will rejoice, i will part shoulder-shekhem, and mete out the valley of booths-sukot

roll-until-gil'ed is mine, and sleep-change-manasseh is mine; gray-fruitful-apraim also is the goatness of mine head; vowel-yeah-acknowledge-ihodah is my imitate-statuter;

hzilni mpeli aon omanSi dmim hoSieni

ki hnh arbo lnpSi igoro eli ecim la pSei ola HTati ihoh

bli eon irozon oikonno eorh lqrati orah

oath ihoh alhim zbaot alhi iSral hqizh lpqd kl hgoim al tHn kl bgdi aon slh

iSobo lerb ihmo kklb oisobbo eir

hnh ibieon bpilm Hrbot bSptotihm ki mi Sme

oath ihoh tSHq lmo tleg lkl goim

eco alik aSmrh ki alhim mSgbi

alhi Hsdo Hsdi iqdmni alhim irani bSrr

al thrgm pn iSkHo emi hniemo bHilk ohoridmo mgnno adni

HTat pimo dbr Sptimo oilkdo bgaonm omalh omkHS ispro

klh bHmh klh oainmo oideo ki alhim mSl bieqb lapsi harz slh

oiSobo lerb ihmo kklb oisobbo eir

hnh inoeon inieon lakl am la iSbeo oilino

oani aSir eck oarnn lbqr Hsdl ki hiit mSgb li omnos biom zr li

eci alik acmrh ki alhim mSgbi alhi Hsdi

lmnzH el SoSn edot mktm ldod llmd bhzoto at arm nhrim oat arm zobh oiSb ioab oik at adom bgia mIH Snim eSr alp alhim cnHtno prztno anpt tSobb lno

hreSth arz pzmth rph Sbrih ki mTH

hraith emk qSh hSqitno iin trelh

ntth liraik ns lhtnoss mpni qST slh

lmen iHlzon ididik hoSieh imink oenno oenni

alhim dbr bqdsO aelch aHlqh Skm oemq skot amdd

li gled oli mnSh oaprim meoc raSi ihodh mHqqi

from-father-moab is my washpot; over man-red-adom will i cast out my shoe: splash-in-palestine, triumph thou on beeword of me.

who will bring me into the strong city? who will lead me into man-red-adom?

wilt not thou, o these-to, which hadst cast us off? and thou, o these-to, which didst not go out with our troops?

give us safety from develop-narrows: for vain is the safety of earthing.

through these-to we will do with stratagem: for he it is that will tread down our develop-narrows.

for ever, in hymns, for dude-dawud. hear my cry, o these-to; attend to my spilling.

from the end of the land will i cry to 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 goatness tower from the enemy.

i will abide in thy tent world: i will trust in the hidden of thy wings. basket-rock-selah.

for thou, o these-to, hast heard my vows: thou hast given me the heritage of those that respect thy namethere.

thou wilt prolong the king's life: and his years as many generations.

he will abide before these-to world: o prepare kindness and truth, which may preserve him.

so will i prune-croon praise to thy namethere to until, that i may daily complete my vows.

for ever, for hands-idithun, a croon-prune of dude-dawud. truly my self waiteth upon these-to: from him cometh my sticky-safety.

he only is my rock and my sticky-safety; 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 bearing: they delight in lies: they first-pool with their mouth, but they curse-lighten near-inwardly. basket-rock-selah.

my self, wait thou only upon these-to; for my expectation is from him.

he only is my rock and my sticky-safety: he is my defence; i will not be moved.

in these-to is my sticky-safety and my heavy: the rock of my rock, and my refuge, is in these-to.

be sure in him at all times; ye with, pour out your heart before him: these-to is a refuge for us. basket-rock-selah.

surely men of low degree are vanity-fade, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity-fade.

be sure not in exploition, and become not vain in robbery: if stratagem increase, set not your heart upon them.

these-to hath beeworded once; twice have i heard this; that goatness belongeth to these-to.

also to thee, o base-lord, belongeth kindness: for thou completest to every man according to his doing.

a croon-prune of dude-dawud when he was in the place-of-word-desert of man-red-adom. o these-to, thou art my these-to; black-early will i seek thee: my self thirsteth for thee, my flesh-immersed length for thee in a dry and thirsty land, where no water is;

to see thy goatness and thy heavy, so as i have seen thee in the dedicated.

moab sir rHzi el adom aSlik neli eli
pSt htreei

mi iblni eir mzor mi nHni ed adom

hla ath alhim cnHtno ola tza alhim
bzbaotino
hbh lno ecrt mzor oSoa tSoet adm

balhim neSh Hil ohoa ibos zrino

lmnzH el ngint ldod Smeh alhim rnti
hqSibh tptli
mqzh harz alik aqua beTp lbi bzor
irom mmni tnHni
ki hiit mHsh li mgdl ec mpni aoib

agorh bahlk eolmim aHsh bstr knpik
slh
ki ath alhim Smet lndri ntt irSt irai
Smk
imim el imi mlk tosip Snotio kmo dr
odr
iSb eolm lpni alhim Hsd oamt mn in-
zrzo
kn acmrh Smk led ISlmi ndri iom iom

lmnzH el idoton mcmor ldod ak al al-
him domih npSi mmno iSoeti

ak hoa zori oiSoeti mSgbi la amoT rbh

ed anh thotto el aiS trzHo klkm qfir
nToi gdr hdHoih

ak mSato iezo lhdH irzo kcb bpio
ibrko obqrbm iqlllo slh

ak lalhim domi npSi ki mmno tqoti

ak hoa zori oiSoeti mSgbi la amoT

el alhim iSei okbodi zor eci mHsi bal-
him
bTHo bo bkl et em Spko lpnio lbbkm
alhim mHsh lno slh
ak hbl bni adm kcb bni aiS bmacnim
lelot hmh mhbl iHd

al tbTHo beSq obgel al thblo Hil ki
inob al tSito lb
aHt dbr alhim Stim co Smeti ki ec la-
him
olk adni Hsd ki ath tSlm laiS kmeSho

mcmor ldod bhioto bmdbr ihodh al-
him ali ath aSHrk zmah lk npSi kmh
lk bSri barz zih oeip bli mim

kn bqds Hcitik lraot eck okbodk

because thy kindness is good from life, my lips will praise thee.
 thus will i first-pool thee while i live: i will lift up my hands in thy namethere.
 my self will be satisfy-sevened as with marrow and fatness; and my mouth will cheer 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 be glad in these-to; every one that swear-seveneth by him will glory: but the mouth of them that bee-word lies will be stopped.
 for ever, a croon-prune for dude-dawud. hear my voice, o these-to, in my bush-talk: preserve my life from fear of the enemy.
 hide me from the hidden counsel of the look; from the insurrection of the power achievers:
 who whet their language-tongue like a sword, and bend their bows to shoot their arrow-halfers, even bitter bee-words:
 that they may shoot in hidden at the dedicated: suddenly do they shoot at him, and respect not.
 they strenghten themselves in an look beeword: they commune of namethereing snares privily; they say, who will see them?
 they search out iniquities; they accomplish a diligent search: both the near-inward thought of every one of them, and the heart, is deep.
 but these-to will shoot at them with an arrow-halfers; suddenly will they be wounded.
 so they will make their own language-tongue to fall upon themselves: all that see them will flee away.
 and all men will respect, and will declare the achievement of these-to; for they will wisely consider of his achieving. the right will be glad in vowelconsonants-ihoh-yeah, and will trust in him; and all the turgor-immersed in heart will cheering.
 to the end, a croon-prune of dude-dawud. the song of vowel-yeah-high-jeremiho and to-strong-heceqi'al to the people of the captivity, when they began to go out. praise waiteth for thee, o these-to, in mark-zion: and to thee will the vow be completed.
 o thou that hearest spilling, to thee will all flesh-immersed come.
 season-answers hero against me: as for our go-beyonds, thou will purge them away.
 happy is the man whom thou choosest, and caustest to approach to thee, that he may dwell in thy courtyards: we will be satisfy-sevened with the goodness of thy house, even of thy dedicated hall.
 by terrible things in being right wilt thou answer us, o these-to of our sticky-safety; who art the being sure of all the ends of the land, and of them that are afar off upon the sea:
 which by his energy setteth fast the mountains; being girded with energy:
 which stilleth the noise of the seas, the noise of their sieves, and the tumult of the mum-withs.

ki Tob Hsdek mHiim Spti iSbHonk
 kn abrkck bHii bSmk aSa kpi
 kmo Hlb odSn tSbe npSi oSpti rnnot
 ihll pi
 am ckrtik el izoei baSmrot ahgh bk
 ki hiit ecrrh li obzl knpik arnn
 dbqh npSi aHrik bi tmkh imink
 ohmh lSoah ibqSo npSi ibao btHtiot
 harz
 igirho el idi Hrb mnt Selim ihio
 ohmlk iSmH balhim ithll kl hnSbe bo
 ki iskr pi dobri Sqr
 lmnZH mcmor ldod Sme alhim qoli
 bSiHi mpHd aoib tzz Hii
 tstirni msod mreim mrgSt peli aon
 aSr Snno kHrb lSonm drko Hzm dbr
 mr
 lirot bmstrim tm ptam irho ola iirao
 iHcqo lmo dbr re ispro lTmon mo-
 qSim amro mi irah lmo
 iHpSo eolt tmno HpS mHpS oqrb aiS
 olb emq
 oirm alhim Hz ptaom hio mkotm
 oikSiloho elimo lSonm itnddo kl rah
 bm
 oiirao kl adm oigido pel alhim omeSho
 hSkilo
 iSmH zdiq bihoh oHsh bo oithllo kl
 iSri lb
 lmnZH mcmor ldod Sir lk dmih thlh
 alhim bzion olk iSlm ndr
 Sme tplh edik kl bSr ibao
 dbri eont gbroy mni pSeino ath tkprn
 aSri tbHr otqrb iSkN Hzrik nSbeh
 bTob bitk qdS hikk
 noraot bzdq tenno alhi iSeno mbTH kl
 qzoi arz oim rHqim
 mkin hrim bkHo nacr bgborh
 mSbiH Saon imim Saon glihm ohmon
 lamim

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 brook of these-to, 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 first-poolest 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 sheeps; the valleys also are covered over with corn; they shout for joy, they also sing.

for ever, a song of a croon-prune of the resurrection. make a joyful noise to these-to, all ye lands:

prune-croon forth the heavy of his namethere: make his praise heavy.

say to these-to, how terrible art thou in thy doings! through the greatness of thy energy will thine enemies submit themselves to thee.

all the land will bow thee, and will prune-croon to thee; they will prune-croon to thy namethere. basket-rock-selah.

come and see the achievements of these-to: he is terrible in his achieveing toward betweeninters of men.

he turned the sea into dry: they crossed through the river on foot: namethere did we be glad in him.

he proverb-ruleth by his proverb-rule world; his eyes behold the nations: let not the rebellious high themselves. basket-rock-selah.

o first-pool our these-to, ye withs, and make the voice of his praise to be heard:

which nametheres our self in self, and suffereth not our feet to be moved.

for thou, o these-to, 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 onups: i will complete thee my vows,

which my lips have uttered, and my mouth hath beeworded, when i was in develop-narrows.

i will onup to thee onups of fatlings, with the incense of rams; i will do bullocks with goats. basket-rock-selah.

come and hear, all ye that respect these-to, and i will recount what he hath done for my self.

i readcalled to him with my mouth, and he was extolled with my language-tongue.

if i regard power in my heart, the base-lord will not hear me: but verily these-to hath heard me; he hath attended to the voice of my spilling.

first-pooled be these-to, which hath not turned away my spilling, nor his kindness from me.

for ever, in, hymns, a croon-prune of a song for dude-dawud. these-to out-of-town to us, and first-pool us; and cause his face-turnings to shine upon us; basket-rock-selah. that thy pathway may be known upon land, thy safe health among all nations.

oiirao iSbi qzot maottik mozai bq
oerb trnin

pqdt harz otSqqh rbt teSrnH plg alhim
mla mim tkin dgnm ki kn tkinh

tlmih roh nHt gdodih brbibim tmgnh
zmHh tbrk

eTrt Snt Tobtk omeglik irepon dSn

irepo naot mdrb ogil gbeot tHgrnh

lbSo krim hzan oemqim ieTpo br
itroeeo ap iSiro

lmnzH Sir mcmor hrieo lalhim kl harz

cmro kbod Smo Simo kbod thlto

amro lalhim mh nora meSik brb eck
ikHSo lk aikib

kl harz iStHoo lk oicmro lk icmro Smk
slh

lko orao mpelet alhim nora elilh el bni
adm

hpk im libSh bnhir iebro brgl Sm nS-
mHh bo

mSl bgborto eolm einio bgoim tzpinh
hsorrim al irimo iromo lmo slh

brko emim alhino ohSmieo qol thlto

hSm npSno bHiim ola ntn lmoT rglno

ki bHntno alhim zrptno kzrp ksp

hbatno bmzodh Smt moeqh bmtnino

hrkbt anoS lraSno bano baS obmim
otoziano lroiH

aboa bitk beolot aSlm lk ndri

aSr pzo Spti odbr pi bzz li

elot mHim aelh lk em qTrt ailim aeSh
bqr em etodim slh

lko Smieo asprh kl irai alhim aSr eSh
lnpSi

alio pi qrati oromm tHt lSoni

aon am raiti blbi la iSme adni
akn Sme alhim hqSib bqol tptli

brok alhim aSr la hsir tptli oHsdo mati

lmnzH bngint mcmor Sir alhim iHnno
oibrkno iar pnio atno slh

ldet barz drkk bkl goim iSoetk

let the withs acknowledge thee, o these-to; let all the withs acknowledge thee.

o let the mum-withs be glad and joy-sing for gladness: for thou will criterionizer the withs turgor-immersedly, and govern the mum-withs upon land. basket-rock-selah.

let the withs acknowledge thee, o these-to; let all the withs acknowledge thee.

then will the land yield her increase; and these-to, even our own these-to, will first-pool us.

these-to will first-pool us; and all the ends of the land will respect him.

for ever, a croon-prune of a song for dude-dawud himself. let these-to stand up, 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 get lost at the presence of these-to.

but let the right be glad; let them be glad before these-to: yea, let them be glad in gladness.

prune-croon to these-to, prune-croon praises to his namethere: extol him that rideth upon the heavens by his namethere jah, and rejoice before him.

a father of the fatherless, and a judge of the widows, is these-to in his dedicated habitation.

these-to setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

o these-to, when thou wentest forth before thy with, when thou didst march through the place-of-word-desert; basket-rock-selah:

the land shook, the namespaces also dropped at the presence of these-to: even bush-sinai itself was moved at the presence of these-to, the these-to of israel.

thou, o these-to, didst send a plentiful rain, namethereby thou didst confirm thine inheritance, when it was weary.

thy congregation hath dwelt therein: thou, o these-to, hast prepared of thy goodness for the poor.

the base-lord gave the beeword: great was the company of those that published it.

kings of troops did flee apace: and she that tarried at home partd 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 breast-field scattered kings in it, it was white as snow in image-zalmon.

the mountain of these-to is as the mountain of at-tooth-bashan an high mountain as the mountain of at-tooth-bashan

why leap ye, ye high mountains? this is the mountain which these-to desireth to dwell in; yea, vowelconsonants-ihoh-yeah will dwell in it forever.

the chariots of these-to are twenty thousand, even thousands of messengers: the base-lord is among them, as in bush-sinai, in the dedicated place.

thou hast onuped on high, thou hast led sit-captivity captive: thou hast received gifts for men; yea, for the bitter also, that vowelconsonants-ihoh-yeah these-to might dwell among them.

first-pooled be the base-lord, who daily loadeth us with benefits, even the these-to of our sticky-safety. basket-rock-selah.

iodok emim alhim iodok emim klm

iSmHo oirnno lamim ki tSpT emim miSor olamim barz tnHm slh

iodok emim alhim iodok emim klm

arz ntnh ibolh ibrkno alhim alhino

ibrkno alhim oiirao ato kl apsi arz

lmnzH ldod mcmor Sir iqom alhim ipozo aoibio oinoso mSnaio mpnio

khndp eSn tndp khms dong mpni aS iabdo rSeim mpni alhim

ozdiqim iSmHo ielzo lpni alhim oi-SiSo bSmHh

Siro lalhim cmro Smo slo lrbk berbot bih Smo oelco lpnio

abi itomim odin almnnot alhim bmeon qdSo

alhim moSib iHidim bith mozia asirim bkoSrot ak sorrim Skno zHiHh

alhim bzaatk lpni emk bzedk biSimon slh

arz reSh ap Smim nTpo mpni alhim ch sini mpni alhim alhi iSral

gSm ndbot tnip alhim nHltk onlah ath konnth

Hitk iSbo bh tklin bTobtk leni alhim

adni itn amr hmbSrot zba rb

mlki zbaot iddon iddon onot bit tHlq Sll

am tSkbon bin Sptim knpi ionh nHph bksp oabrotih birqrq Hroz

bprS Sdi mlkim bh tSlg bzlmnon

hr alhim hr bSn hr gbnnim hr bSn

lmh trzdon hrim gbnnim hhr Hmd alhim lSbto ap ihoh iSkn lnzHl

rkb alhim rbtim alpi Snan adni bm sini bqds

elit lmrom Sbit Sbi lqHt mtnot badm oap sorrim lSkn ih alhim

brok adni iom iom iems lno hal iSoetno slh

he that is our these-to is the these-to of sticky-safety; and to these-to the base-lord belong the issues from death. but these-to will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his faultes. the base-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 may be dipped in the blood of thine enemies, and the language-tongue of thy dogs in the same. they have seen thy goings, o these-to; even the goings of my these-to, my king, in the dedicated. the singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. first-pool ye these-to in the assemblys, even the lord, from the fountain of israel. namethere is little righthand-child-benjamin with their ruler, the prince-immerseds of vowel-year-acknowledge-ihodah and their council, the prince-immerseds of garbage-fertile-cebulun, and the prince-immerseds of cunning-twist-naftali. thy these-to hath directed thy goatness: goat, o these-to, that which thou hast achieved for us. on beword of thy hall at cast-complete-jerusalem will kings bring presents to thee. rebuke the company of spearmen, the multitude of the bulls, with the calves of the withs, till every one submit himself with pieces of silver: scatter thou the withs that delight in war. princes will come out of narrows-develop-egypt; cush-spindle-ethiopia will soon stretch out her hands to these-to. prune-croon to these-to, ye kingdoms of the land; o prune-croon praises to the base-lord; basket-rock-selah: to him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a goatness voice. ascribe ye goatness to these-to: his swelling-pride is over israel, and his goatness is in the grind-skiess. o these-to, thou art terrible out of thy dedicated places: the these-to of to-song-immersed-isra'al is he that giveth goatness and goatness to his with. first-pooled be these-to. for ever, for them that will be changed; for dude-dawud. safe me, o these-to; for the waters are come in to my self. i sink in deep mire, where namethere 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 these-to. 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 didn't rob. o these-to, thou knowest my folly; and my sins are not extinct-hid from thee. let not them that wait on thee, o base-lord these-to of troops, be dry for my sake: let not those that seek thee be dry for my sake, o these-to of israel. because for thy sake i have borne reproach; shame hath covered my face-turnings. i am become a stranger to my brethren, and an alien to my mother's betweeninters. for the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

hal lno al lmoSeot olihoh adni lmot tozaot
 ak alhim imHz raS aibio qdqd Ser
 mthlk baSmio
 amr adni mbSn aSib aSib mmzlot im

lmen tmHz rglk bdm lSon klbik
 maibim mnho
 rao hlikotik alhim hlikot ali mlki bqds

qdmo Srim aHr ngnim btok elmot
 toppot

bmqhlot brko alhim ihoh mmqor iSral

Sm bnimn zeir rdm Sri ihodh rgmtm
 Sri cblon Sri nptli

zoh alhik eck eoch alhim co pelt lno

mhiklk el iroSlm lk iobilo mlkim Si

ger Hit qnh edt abirim begli emim
 mtrps brzi ksp bcr emim qrbot iHpzo

iatio HSmnim mni mzrim koS triz idio
 lalhim

mmllkot harz Siro lalhim cmro adni slh

lrkb bSmi Smi qdm hn itn bqolo qol ec

tno ec lalhim el iSral gaoto oeco
 bSHqim
 nora alhim mmqdSik al iSral hoa ntn
 ec otezmot lem brok alhim

lmnzH el SoSnim lIdod hoSieni alhim
 ki bao mim ed npS
 Tbeti bion mzolh oain memd bati
 bmemqi mim oSblt STptni
 igeti bqrai nHr groni klo eini miHl
 lalhi
 rbo mSerot raSi Snai Hnm ezmo
 mzmiti aibi Sqr aSr la gclti ac aSib

alhim ath idet laolti oaSmoti mmk la
 nkHdo
 al ibSo bi qoik adni ihoh zbaot al iklmo
 bi mbqSik alhi iSral

ki elik nSati Hrph ksth klmh pni

mocr hiiti laHi onkri lbni ami

ki qnat bitk akltnei oHrpot Horpik nplo
 eli

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-rule to them.
they that sit in the gate bush-talk against me; and i was the song of the drunkards.
but as for me, my spilling is to thee, vowelconsonants-ihoh-yeah, in an acceptable time: o these-to, in the multitude of thy kindness hear me, in the truth of thy sticky-safety.
strip-deliver me out of the mire, and let me not sink: let me be strip-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, vowelconsonants-ihoh-yeah; for thy kindness is good: turn to me according to the multitude of thy tender kindnesses.
and hide not thy face-turnings from thy worker; for i am in develop-narrows: hear me speedily.
draw nigh to my self, and retrieve it: deliver me on beeword of mine enemies.
thou hast known my reproach, and my shame, and my dishonour: mine develop-narrower are all before thee.
reproach hath broken my heart; and i am full of heaviness: and i looked for some to take pity, but namethere 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 completeness, 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 nose-angry nose-anger take hold of them.
let their habitation be name-desolate; and let none dwell in their tents.
for they persecute him whom thou hast hit; and they recount to the grief of those whom thou hast slayed.
add season-answer to their season-answer: and let them not come into thy being right.
let them be blotted out of the recount-scroll of the living, and not be written with the right.
but i am poor and sorrowful: let thy sticky-safety, o these-to, set me up on high.
i will cheer the namethere of these-to with a song-immersed and will magnify him with thanks.
this also will please vowelconsonants-ihoh-yeah better than an ox or bull that hath ray-horns and split-hoofs.
the humble will see this, and be glad: and your heart will live that seek these-to.
for vowelconsonants-ihoh-yeah heareth the poor, and desiseth not his prisoners.
let the namespaces and land cheer him, the seas, and every thing that moveth therein.
for these-to will safe mark-zion, and will between-build the cities of vowel-yeah-acknowledge-ihodah: that they may dwell namethere and have it in inheritance.
the seed also of his workers will inherit it: and they that love his namethere will dwell therein.
for ever, a psalm for dude-dawud, to bring to remembrance that the lord safed him. make haste, o these-to, to deliver me; make haste to help me, vowelconsonants-ihoh-yeah.

oabkh bzom npSi othi lHrpot li
oatnh lboSi Sq oahi lhm lmSl
iSiHo bi iSbi Ser onginot Soti Skr
oani tptli lk ihoh et rzon alhim brb
Hsdk enni bamt iSek
hzilni mTiT oal aTbeh anzlh mSnai
ommemqi mim
al tSTpni Sbtl mim oal tbleni mzolh oal
taTr eli bar pih
enni ihoh ki Tob Hsdk krb rHmik pnh
ali
oal tstr pnik mebdk ki zr li mhr enni
qrbh al npSi galh lmen aibi pdni
ath idet Hrpti obSti oklmti ngdk kl
zorri
Hrph Sbrh lbi oanoSh oaqoh lnod oain
olmnHmim ola mzati
oitno bbroti raS olzmai iSqoni Hmz
ihi lSHnm lpnihm lpH olSlomim
lmoqS
tHsknh einihm mraot omtnihm tmid
hmed
Spk elihm cemk oHron apk iSigm
thi Tirtm nSmh bahlihm al ihi iSb
ki ath aSr hkit rdp oal mkaob Hllik
ispro
tnh eon el eonm oal ibao bzdqtk
imHo mspr Hiim oem zdiqim al iktbo
oani eni okoab iSoetk alhim tSgbni
ahllh Sm alhim bSir oagdlno btodh
otiTb lihoh mSor pr mqrn mpris
rao enoim iSmHo drSi alhim oiHi lb-
bkm
ki Sme al abionim ihoh oat asirio la
bch
ihlloho Smim oarz imim okl rmS bm
ki alhim ioSie zion oibnh eri ihodh
oiSbo Sm oirSoh
ocre ebdio inHloh oahbi Smo iSkno bh
lmnzH ldod lhckir alhim lhzilni ihoh
lectri HoSh

let them be dry and dry that seek after my self: let them be turned backward, and put to confusion, that self my look. let them be turned back for a heel-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 sticky-safety say continually, let these-to be greeted.

but i am poor and needy: make haste to me, o these-to: thou art my help and my deliverer; vowelconsonants-ihoh-yeah, make no tarrying.

a psalm for dude-dawud. of the betweeninters of generous-vowel-yeah-ihonadab, and the former captives. in thee, vowelconsonants-ihoh-yeah, do i put my trust: let me to world not be put to confusion.

make safe me in thy being right, and cause me to escape: incline thine ear to me, and safe me.

be thou my strong habitation, whereunto i may continually resort: thou hast given directive to safe me; for thou art my rock and my fortress.

make safe me, o my these-to, out of the hand of the big-shot, out of the hand of the unrighteous and cruel man.

for thou art my sure, o base-lord these-to: thou art my be sure 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 to many; but thou art my goatness 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 energy faileth.

for mine enemies speak against me; and they that namethere wait for my self take counsel together, saying, these-to hath forsaken him: persecute and take him; for namethere is none to deliver him.

o these-to, be not far from me: o my these-to, make haste for my help.

let them be dry and consumed that are adversaries to my self; let them be covered with reproach and dishonour that seek my look.

but i will hope continually, and will yet praise thee more and more.

my mouth will recount thy being right and thy sticky-safety all the day; for i know not the numbers thereof.

i will go in the strength of the base-lord these-to: i will make heroestion of thy being right, even of thine only.

o these-to, thou hast taught me from my youth: and hitherto have i declared thy wondrous works.

now also when i am old and greyheaded, o these-to, forsake me not; until i have shewed thy goatness to this generation, and thy arm to every one that is to come.

thy being right also, o these-to, is very high, who hast done great things: o these-to, who is like to thee!

thou, which hast shewed me great and sore develop-narrows, 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 acknowledge thee with the psaltery, even thy truth, o my these-to: to thee will i prune-croon with the harp, o thou dedicated one of israel.

my lips will greatly rejoice when i joy-sing to thee; and my self, which thou hast retrieved.

ibSo oiHpro mbqSi npSi isgo aHor
oiklmo Hpzi reti
iSobo el eqb bStm hamrim haH haH

iSiSo oiSmHo bk kl mbqSik oiamro
tmid igdl alhim abhi iSoetk

oani eni oabion alhim HoSh li ecric om-
pITi ath ihoh al taHr

bk ihoh Hsiti al aboSh leolm

bzdqtk tzilni otpITni hTh ali acnk
ohoSieni
hih li lzor meon lboa tmid zoit
lhoSieni ki slei omzodti ath

alhi pITni mid rSe mkp meol oHomz

ki ath tqoti adni ihoh mbTHi mneori

elik nsmkti mbTh mmei ami ath goci
bk thlti tmid

kmopt hiiti lrbim oath mHsi ec
imla pi thltk kl hiom tpartk

al tSlikni let cqnh kklot kHi al tecbni

ki amro aoibi li oSmri npSi noezo
iHdo
lamr alhim ecbo rdpo otpSoho ki ain
mzil
alhim al trHq mmni alhi lecrti HiSh
HoSh
ibSo iklo STni npSi ieTo Hrph oklmh
mbqSi reti

oani tmid aiHl ohospti el kl thltk

pi ispr zdqtk kl hiom tSoetk ki la ideti
sprot
aboa bgbrot adni ihoh ackir zdqtk
lbdk
alhim lmdtni mneori oed hnh agid
nplaotik
ogm ed cqnh oSibh alhim al tecbni ed
agid croek ldor lkl iboa gbortk

ozdqtk alhim ed mrom aSr eSit gdlot
alhim mi kmok
aSr hraitno hraitni zrot rbort oreat
tSob tHiino tHiini omthmot harz tSob
telni
trb gdlti otsb tnHmni

gm ani aodk bkli nbl amtk alhi acmrh
lk bknor qdoS iSral

trnnh Spti ki acmrh lk onpSi aSr pdit

my language-tongue also will talk of thy being right all the day long: for they are confounded, for they are brought to shame, that seek my look.

a psalm on complete-sulayman. give the king thy criteria, o these-to, and thy being right to the king's betweeninter he will criterion thy with with being right, and thy poor with criterion

the mountains will bring complete to the with, and the little mountains, by being right.

he will criterionizer the poor of the with, he will safe betweeninters of the needy, and will break in pieces the exploitor.

they will respect thee as long as the sun and moon endure, throughout all generations.

he will come down like rain upon the mown grass: as show-ers 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 near-inward presents: the kings of coming-saba and grandpa-seba will near-inward gifts.

yea, all kings will bow down before him: all nations will work for him.

for he will make safe the needy when he crieth; the poor also, and him that hath no helper.

he will spare the poor and needy, and will safe the selfs of the needy.

he will redeem their self from deceit and damage: and precious will their blood be in his eyes.

and he will live, and to him will be given of the gold of coming-saba: spilling also will be made for him continually; and daily will he be praised.

namethere 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 namethere will endure to world: his namethere will be continued as long as the sun: and men will be first-pooled in him: all nations will call him first-pooled.

first-pooled be vowelconsonants-ihoh-yeah these-to, the these-to of israel, who only doeth wondrous things.

and first-pooled be his heavy namethere to world: and let the whole land be filled with his heavy; amino-amen and amino-amen

the spillings of dude-dawud betweeninter of safe-jesse are ended.

a croon-prune for add-collect-asaph. truly these-to is good to israel, even to such as are of a corn-clean heart.

but as for me, my feet were almost gone; my steps had well nigh slipped.

for i was envious at the foolish, when i saw the completeness of the big-shots.

for namethere are no bands in their death: but their strength is firm.

they are not in labour as other men; neither are they plagued like other men.

therefore pride compasseth them about as a chain; damage covereth them as a garment.

gm lSoni kl hiom thgh zdqtk ki bSo ki Hpro mbqSi reti

lSlmh alhim mSpTik lmlk tn ozdqtk lbn mlk idin emk bzdq oeniik bmSpT

iSao hrim Slom lem ogbeat bzdqh

iSpT enii em ioSie lbni abion oidka eoSq

iiraok em SmS olpni irH dor dorim

ird kmTr el gc kribibm crcip arz

iprH bimio zdiq orb Slom ed bli irH

oird mim ed im omnhr ed apsi arz

lpnio ikreo ziim oaibio epr iHko

mlki trSiS oaiim mnHh iSibo mlki Sba osba aSkr iqribo

oiStHoo lo kl mlkim kl goim iebdoho

ki izil abion mSoe oeni oain ecr lo

iHs el dl oabion onpSot abionim ioSie

mtok omHms igal npSm oiiqr dmm beinio

oiHi oitn lo mchb Sba oitpll bedo tmid kl hiom ibrkno

ihi pst br barz braS hrim ireS klbnon prio oizizo meir keSb harz

ihi Smo leolm lpni SmS inin inon Smo oitbrko bo kl goim iaSroho

brok ihoh alhim alhi iSral eSh nplaut lbdo

obrok Sm kbodo leolm oimla kbodo at kl harz amn oamn

klo tplot dnd bn iSi

mcmor lasp ak Tob liSral alhim lbri lbb

oani kmeT nToi nTio rgli kain Spkh Spko aSri

ki qnati bhollim Slom rSeim arah

ki ain Hrzbot lmotm obria aolm

be ml anoS ainmo oem adm la ingeo

lkn enqtm gaoh ieTp Sit Hms lmo

their eyes stand out with fatness: they have more than heart
 could wish.
 they are corrupt, and beeword wickedly concerning ex-
 ploitation: they beeword loftily.
 they namethere their mouth against the namespaces, and
 their language-tongue walketh through the land.
 therefore his with return hither: and waters of a full cup are
 wrung out to them.
 and they say, how doth these-to know? and is namethere
 knowledge in the most high?
 behold, these are the big-shots, who prosper in the world;
 they increase in stratagem.
 verily i have win-pured my heart in empty, and washed my
 hands in cleanness.
 for all the day long have i been plagued, and chastened every
 morning.
 if i say, i will recount thus; behold, i should offend against
 the generation of thy betweeninters.
 when i thought to know this, it was too laborious for me;
 until i went into the dedicated of these-to; then understood
 i their end.
 surely thou didst set them in slippery places: thou castedst
 them down into destruction.
 how are they brought into name-desolation, as in a mo-
 ment! they are utterly ended with blhterrors.
 as a dream when one awaketh; so, o base-lord, when thou
 awakest, thou will 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 in-them animal
 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 heavy.
 whom have i in namespaces but thee? and namethere is
 none upon land that i desire beside thee.
 my flesh-immersed and my heart faileth: but these-to is the
 rock of my heart, and my portion to world.
 for, lo, they that are far from thee will get lost: thou hast lost
 all them that go a feeding-whoring from thee.
 but it is good for me to draw near to these-to: i have put
 my trust in the base-lord these-to, that i may recount all thy
 works.
 from-skill for add-collect-asaph. o these-to, why hast thou
 cast us off forever? why doth thine nose-anger smoke
 against the sheep of thy look-after-pasture?
 remember thy meeting, which thou hast purchased of old;
 the pen of thine inheritance, which thou hast redeemed; this
 mount mark-zion, wherein thou hast dwelt.
 lift up thy feet to the perpetual disasters; even all that the
 enemy hath done wickedly in the dedicated.
 thine develop-narrowers roar in the near-inward of thy
 congregations; they namethere 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 hammers.
 they have cast fire into thy dedicated, they have ceased by
 casting down the dwelling place of thy namethere to the
 land.
 they said in their hearts, let us destroy them together: they
 have burned up all the synagogues of these-to in the land.

iza mHlb einmo ebro mSkiot lbb
 imiqo oidbro bre eSq mmrom idbro
 Sto bSmim pihm olSonm thlk barz
 lkn iSib iSob emo hlm omi mla imzo
 lmo
 oamro aikh ide al oiS deh belion
 hnh alh rSeim oSloi colm hSgo Hil
 ak riq ckiti lbbi oarHz bnqion kpi
 oahi ngoe kl hiom otokHti lbqrim
 am amrti asprh kmo hnh dor bnik
 bgdti
 oaHSbh ldet cat eml hia hoa beini
 ed aboa al mqdSi al abinh laHritm
 ak bHlqt tSit lmo hpltm lmSoaot
 aik hio lSmh krge spo tmo mn blhot
 kHlom mhqiz adni beir zlmm tbch
 ki itHmz lbbi oklioti aStonn
 oani ber ola ade bhmot hiiti emk
 oani tmid emk aHct bid imini
 beztk tnHni oaHr kbod tqHni
 mi li bSmim oemk la Hpzti barz
 klh Sari olbbi zor lbbi oHlqi alhim le-
 olm
 ki hnh rHqik iabdo hzmth kl conh
 mmk
 oani qrbt alhim li Tob Sti badni ihoh
 mHSi lspr kl mlakotik
 mSkil lasp lmh alhim cnHt lnzH ieSn
 apk bzana mreitk
 ckr edtk qnit qdm galt SbT nHlkt hr
 zion ch Sknt bo
 hrimh pemik lmSaot nzH kl hre aoib
 bqds
 Sago zrrik bqrb moedk Smo aotmt
 atos
 iode kmbia lmelh bsbk ez qrdmot
 oet oeth ptoHih iHd bkSil okilpt
 ihlmon
 SiHo baS mqdSk larz Hillo mSkn Smk
 amro blbm ninm iHd Srpo kl moedi al
 barz

we see not our signs: namethere is no more any come-bringer: neither is namethere among us any that knoweth how long.

o these-to, how long will develop-narrower reproach? will the enemy blaspheme thy namethere forever?

why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom-statue.

for these-to is my king of old, achievemingt sticky-safety in the near-inward of the land.

thou didst divide the sea by thy goatness: thou brakest the heads of the crocodiles in the waters.

thou brakest the heads of whale in pieces, and gavest him to be meat to the with inhabiting the place-of-word-desert.

thou didst cleave the fountain and the river: 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 developd summer and winter.

remember this, that the enemy hath reproached, vowel-consonants-ihoh-yeah, and that the foolish with have blasphemed thy namethere.

o deliver not the self of thy explore-turtledove to the multitude of the wicked: forget not the congregation of thy poor forever.

have respect to the alignment: for the dark places of the land are full of the habitations of damage.

o let not the suppressed return ashamed: let the poor and needy cheer thy namethere.

stand up, o these-to, plead thine own cause: remember how the foolish man reproacheth thee daily.

forget not the voice of thine develop-narrowers: the tumult of those that stand up against thee increaseth continually.

for ever, swam not, a croon-prune of a song for add-collect-asaph. to thee, o these-to, do we give thanks, to thee do we give thanks: for that thy namethere is near thy wondrous works recount.

when i will receive the congregation i will criterionizer turgor-immersedly.

the land and all the sit-inhabitants thereof are dissolved: i bear up the standstays of it. basket-rock-selah.

i said to the fools, deal not foolishly: and to the big-shot, lift not up the ray-horn:

lift not up your ray-horn on high: beeword not with a stiff neck.

for promotion cometh neither from the east, nor from the west, nor from the south.

but these-to is the criterionizer: he low-tides one, and setteth up another.

for in the hand of vowelconsonants-ihoh-yeah namethere is a cup, and the wine is red; it is full of screen-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 prune-croon praises to the these-to of heel-supplant-jeqob.

all the ray-horns of the big-shots also will i cut off; but the ray-horns of the right will be highed.

for ever, in acknowledges, a croon-prune for add-collect-asaph: a song to the pine-song-immersed-syrians. in vowel-yeah-acknowledge-ihodah is these-to known: his namethere is great in israel.

in peace-complete-salem also is his booth, and his residence place in mark-zion.

aottino la raino ain eod nbia ola atno ide ed mh

ed mti alhim iHrp zr inaz aoib Smk lnzH

lmh tSib idk oimink mqrb Hoqk Hiqk klh

oalhim mlki mqdm pel iSoeot bqrh harz

ath porrt beck im Sbrrt raSi tninim el hmim

ath rzrt raSi loitn tttno maki lem lziim

ath bqet mein onHI ath hobSt nhrot aitin

lk iom ap lk lilh ath hkinot maor oSmS

ath hzbt kl gbolot arz qiz oHrp ath izrtm

ckr cat aoib Hrp ihoh oem nbl nazo Smk

al ttn lHhit npS tork Hit eniik al tSkH lnzH

hbT lbrt ki mla mHSki arz naot Hms

al iSb dk nkml eni oabion ihllo Smk

qomh alhim ribh ribk ckr Hrptk mni nbl kl hiom

al tSkH qol zrrik Saon qmik elh tmid

lmnzH al tSHt mcmor lasp Sir hodino lk alhim hodino oqrob Smk spro nplaotik

ki aqH moed ani miSrim aSpT

nmgim arz okl iSbih anki tknti emodih slh

amrti lHollim al thlo olrSeim al trimo qrn

al trimo lmrom qrnkm tdbro bzoar etq

ki la mmoza ommerb ola mmdbr hrin

ki alhim SpT ch iSpil och irim

ki kos bid ihoh oiin Hmr mla msk oigr mch ak Smrih imzo iSto kl rSei arz

oani agid lelm acmrh lalhi ieqb

okl qrni rSeim agde trommnh qrnott zdiq

lmnzH bngint mcmor lasp Sir node bi-hodh alhim biSral gdol Smo

oihi bSlm sko omeonto bzion

namethere brake he the arrows of the bow, the shield, and the sword, and the war. basket-rock-selah.
 thou art more glorious and excellent than the mountains of tear.
 the stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.
 at thy rebuke, o these-to of heel-supplant-jeqob, 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 respected, and was still,
 when these-to arose to criterion to safe all the meek of the land. basket-rock-selah.
 surely the wrath of earthing will praise thee: the remainder of wrath will thou restrain.
 vow, and complete to vowelconsonants-ihoh-yeah your these-to: let all that be round about him bring presents to him that ought to be respected.
 he will cut off breathwind of princes: he is terrible to the kings of the land.
 for ever, for hands-idithun, a croon-prune of add-collect-asaph. i cried to these-to with my voice, even to these-to with my voice; and he gave ear to me.
 in the day of my develop-narrows i sought the base-lord: my sore ran in the night, and ceased not: my self refused to be comforted.
 i remembered these-to, and was troubled: i bush-talked, and my breathwind was overwhelmed. basket-rock-selah.
 thou holdest mine eyes waking: i am so troubled that i cannot beeword.
 i have considered the days of old, the years of ancient times. i call to remembrance my song in the night: i bush-talk with mine own heart: and my breathwind made diligent search.
 will the base-lord cast off to world? and will he be favourable no more?
 is his kindness clean gone forever? doth his promise fail forevermore?
 hath these-to forgotten to be camping? hath he in nose-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 vowelconsonants-ihoh-yeah: surely i will remember thy wonders of old.
 i will bush-talk also of all thy achievement, and bush-talk of thy achieveings.
 thy pathway, o these-to, is in the dedicated: who is so great a these-to as our these-to?
 thou art the these-to that doest wonders: thou hast declared thy goatness among the withs.
 thou hast with thine arm redeemed thy with, the betweenin-ners of heel-supplant-jeqob and add-increase-yusif. basket-rock-selah.
 the waters saw thee, o these-to, the waters saw thee; they were afraid: the depths also were troubled.
 the thick-clouds poured out water: the grind-skies sent out a sound: thine arrow-halfers also went abroad.
 the voice of thy thunder was in the heaven: the lightnings lightened the world: the land trembled and shook.
 thy pathway is in the sea, and thy path in the great waters, and thy footsteps are not known.
 thou ledest thy with like a sheep by the hand of extract-musa and gather-cabinet-harun.

Smh Sbr rSpi qSt mgn oHrb omlHmh slh
 naor ath adir mhrri Trp
 aStollo abiri lb nmo Sntm ola mzao kl
 anSi Hil idihm
 mgertk alhi ieqb nrdm orkb osos
 ath nora ath omi iemd lpnik mac apk
 mSmim hSmet din arz irah oSqTh
 bqom lmSpT alhim lhoSie kl enoi arz slh
 ki Hmt adm todk Sarit Hmt tHgr
 ndro oSlmo lihoh alhikm kl sbibio io-bilo Si Imora
 ibzr roH ngidim nora lmlki arz
 lmnzH el iditon idoton lasp mcmor qoli al alhim oazeqh qoli al alhim ohacin ali
 biom zrti adni drSti idi lilh ngrh ola tpg manh hnHm npSi
 ackrh alhim oahmih aSiHh otteTp roHi slh
 aHct Smrot eini npemti ola adbr
 HSbti imim mqdm Snot eolmim ackrh nginti blihl em lbbi aSiHh oiHpS roHi
 hleolmim icnH adni ola isip lrzot eod
 haps lnzH Hsdo gmr amr ldr odr
 hSkH Hnot al am qpz bap rHmio slh
 oamr Hloti hia Snot imin elion
 ackir ackor melli ih ki ackrh mqdm plak
 ohgiti bkl pelk obelilotik aSiHh
 alhim bqds drkk mi al gdol kalhim
 ath hal eSh pla hodet bemim eck
 galt bcroe emk bni ieqb oiosp slh
 raok mim alhim raok mim iHilo ap igrco thmot
 crmo mim ebort qol ntno SHqim ap Hzzik ithlko
 qol remk bggl hairo brqim tbl rgch otreS harz
 bim drkk oSbilik oSbilk bmim rbim oeqbotik la ndeo
 nHit kzan emk bid mSh oahrn

from-skill for add-collect-asaph. give ear, o my with, to my drops-of-teaching-torah incline your ears to the sayings of my mouth.

i will open my mouth in a proverb-rule: i will utter dark sayings of old:

which we have heard and known, and our fathers have recounted us.

we will not extinct-hide them from their betweeninters, recounting to the generation to come the praises of vowel-consonants-ihoh-yeah, and his energy, and his wonderful works that he hath done.

for he established a witness in heel-supplant-jeqob, and namethereed a drops-of-teaching-torah in israel, which he directed our fathers, that they should make them known to their betweeninters:

that the generation to come might know them, even betweeninters which should be born; who should stand up and recount them to their betweeninters:

that they might namethere their hope in these-to, and not forget the works of these-to, but keep his directives:

and might not be as their fathers, a stubborn and bitter generation; a generation that set not their heart aright, and whose breathwind was not stedfast with these-to.

betweeninters of gray-fruitful-apraim, being armed, and carrying bows, turned back in the day of battle.

they kept not the alignment of these-to, and refused to walk in his drops-of-teaching-torah

and forgat his works, and his wonders that he had shewed them.

marvellous things did he in the sight of their fathers, in the field of narrows-develop-egypt, in the field of take-down-zoen.

he hatchd the sea, and caused them to cross 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 hatched 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 these-to in their self by asking meat for their self.

yea, they beeworded against these-to; they said, can these-to furnish a send-table in the place-of-word-desert?

behold, he hit the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh-immersed for his with?

therefore vowelconsonants-ihoh-yeah heard this, and was wroth: so a fire was kindled against heel-supplant-jeqob, and nose-anger also crossed up against israel;

because they aminoed not in these-to, and be sureed not in his sticky-safety:

though he had directed the grind-skiess from on, and opened the openings of namespaces,

and had rained down from-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-seven.

he caused an east wind to blow in the namespaces: and by his goatness he brought in the south wind.

mSkil lasp hacinh emi torti hTo acnkm lamri pi

aptHh bmSl pi abieh Hidot mni qdm

aSr Smeno ondem oabotino spro lno

la nkHd mbnihm lIdor aHron msprim thlot ihoh oecoco onplaoitio aSr eSh

oigM edot bieqb otorh Sm biSral aSr zoh at abotino lhodiem lbnihm

lmen ideo dor aHron bnim ioldo iqmo oispro lbnihm

oiSimo balhim kslm ola iSkHo melli al omzotio inzro
ola ihio kabotm dor sorr omrh dor la hkin lbo ola namnh at al roHo

bni aprim noSqI romi qSt hpko biom qrb

la Smro brit alhim obtorto mano llkt

oiSkHo elilotio onplaoitio aSr hram

ngd abotm eSh pla barz mzmrim Sdh zen

bqe im oiebirm oizb mim kmo nd

oinHm benn iomm okl hlilh baor aS

ibqe zrim bmdbr oiSq kthmot rbh

oioza noclim msle oior d knhrot mim

oiosipo eod lHTa lo lmrot elion bzih

oinso al blbbm lSal akl lnpSm

oidbro balhim amro hiokl al lerk SIHN bmdbr

hn hkh zor oicobo mim onHlim iSTpo hgm lHm iokl tt am ikin Sar lemo

lkn Sme ihoh oitebr oaS nSqh bieqb ogm ap elh biSral

ki la hamino balhim ola bTHo biSoeto

oizo SHqim mmel odlti Smim pTH

oimTr elihm mn lakl odgn Smim ntn lmo

lHm abirim akl aiS zidh SIH lhm lSbe

ise qdim bSmim oinhg beco timn

he rained flesh-immersed also upon them as dust, and feathered birds like as the sand of the sea:
 and he let it fall in the near-inward of their camp, round about their habitations.
 so they did eat, and were well fill-sevened: for he gave them their own desire;
 they were not estranged from their self. but while their meat was yet in their mouths,
 the nose-anger of these-to came upon them, and slew the fattest of them, and squatted the chosen men of israel.
 for all this they missed still, and aminoed not for his wondrous works.
 therefore their days did he consume in vanity-fade, and their years in fadeterror.
 when he slew them, then they sought him: and they returned and enquired black-early after these-to.
 and they remembered that these-to was their rock, and the high these-to their redeemer.
 nevertheless they did flatter him with their mouth, and they lied to him with their language-tongues.
 for their heart was not fixed with him, neither were they stedfast in his alignment.
 but he, being full of wombing, forgave their season-answer, and destroyed them not: yea, many a time turned he his nose-anger away, and did not stir up all his nose-anger.
 for he remembered that they were but flesh-immersed a breathwind that passeth away, and cometh not again.
 how oft did they provoke him in the place-of-word-desert, and grieve him in the place-of-word-desert!
 yea, they turned back and tempted these-to, and limited the dedicated one of israel.
 they remembered not his hand, nor the day when he delivered them from develop-narrower.
 how he had namethered his signs in narrows-develop-egypt, and his wonders in the field of take-down-zoen.
 and had turned their rivers into blood; and their floods, that they could not drink.
 he sent divers sorts of flies among them, which eaten them; and frogs, which destroyed them.
 he gave also their increase to the caterpillar, and their labour to the locust.
 he killed their vines with hail, and their sycamore trees with frost.
 he gave up their livestock also to the hail, and their flocks to hot thunderbolts.
 he cast upon them the fierceness of his nose-anger, nose-anger, and indignation, and develop-narrows, by sending look messengers among them.
 he made a way to his nose-anger; he spared not their self from death, but gave their self over to the beeword;
 and hit all the firstborn in narrows-develop-egypt; the chief of their power in the tents of hot-ham
 but made his own with to go forth like sheep, and guided them in the place-of-word-desert like a sheep.
 and he led them on for sure, so that they feared not: but the sea overwhelmed their enemies.
 and he brought them to the border of his dedicated, even to this mountain, which his right hand had purchased.
 he cast out the body-nations also before them, and divided them an inheritance by line, and made the pen of to-song-immersed-isra'al to dwell in their tents.
 yet they tempted and provoked the most high these-to, and kept not his testimonies:

oimTr elihm kepr Sar okHol imim eop
 knp
 oipl bqrb mHnho sbib ImSkntio

 oiaklo oiSbeo mad otaotm iba lhm

 la cro mtaotm eod aklm bpihm

 oap alhim elh bhm oihrg bmSmnihm
 obHori iSral hkrie
 bkl cat HTao eod ola hamino bnplao-
 tio
 oikl bhbl imihm oSnotm bbbhlh

 am hrgm odrSoho oSbo oSHro al

 oickro ki alhim zorm oal elion galm

 oiptoho bpihm oblSonm ikcbo lo

 olbm la nkon emo ola namno bbrito

 ohao rHom ikpr eon ola iSHit ohrbh
 lhSib apo ola ieur kl Hmto

 oickr ki bSr hmh roH holk ola iSob

 kmh imroho bmdbr ieziboho biSimon

 oiSobo oinso al oqdoS iSral htoo

 la ckro at ido iom aSr pdm mni zr

 aSr Sm bmzrim atotio omoptio bSdh
 zen
 oihpk ldm iarihm onclihm bl iStion

 iSIH bhm erb oiaklm ozprde otSHitm

 oitn lHsil ibolm oigiem larbh

 ihrg bbrd gpnm oSqmotm bHnml

 oisgr lbdr beirm omqnihm lrSpim

 iSIH bm Hron apo ebrh ocem ozrh
 mSIHt mlaki reim

 ipls ntib lapo la HSK mmot npSm
 oHitm ldr hsgir
 oik kl bkor bmzrim raSit aonim bahli
 Hm
 oise kzan emo oinhgm kedr bmdbr

 oinHm lbTH ola pHdo oat aoibihm
 ksh him
 oibiam al gbol qdSo hr ch qnth imino

 oigrS mpnihm goim oipilm bHbl nHlh
 oiSkn bahlihm SbTi iSral

 oinso oimro at alhim elion oedotio la
 Smro

but turned back, and dealt unfaithfully like their fathers:
 they were turned aside like a high-deceitful bow.
 for they provoked him to anger with their in-whats, and
 moved him to jealousy with their chiselings.
 when these-to heard this, he was wroth, and greatly ab-
 horred israel:
 so that he forsook the dwelling of pull-out-shiloh, the tent
 which he placed among men;
 and delivered his goatness into sit-captivity, and his glory
 into develop-narrower's hand.
 he gave his with over also to the sword; and was wroth with
 his inheritance.
 the fire eaten their young men; and their maidens were not
 given to marriage.
 their darkener fell by the sword; and their widows made no
 lamentation.
 then vowelconsonants-ihoh-yeah awaked as one out of
 sleep, and like a hero that shouteth by reason of wine.
 and he hit his develop-narrowers in the hinder parts: he put
 them to a world reproach.
 moreover he refused the tent of add-increase-yusif, and
 chose not the pen of gray-fruitful-aprim:
 but chose the pen of vowel-yeah-acknowledge-ihodah, the
 mount mark-zion which he loved.
 and he between-built his dedicated 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-supplant-jeqob his with, and to-song-immersed-
 isra'al his inheritance.
 so he fed them according to the integrity of his heart; and
 guided them by the skilfulness of his hands.
 a croon-prune for add-collect-asaph. o these-to, the body-
 nations are come into thine inheritance; thy dedicated hall
 have they ceased; they have namethere'd cast-complete-
 jerusalem on heaps.
 the dead bodies of thy workers have they given to be meat
 to the birds of the namespaces, the flesh-immersed of thy
 kind ones to the animals of the land.
 their blood have they shed like water round about cast-
 complete-jerusalem; and namethere 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, vowelconsonants-ihoh-yeah? wilt thou be angry
 forever? will thy jealousy burn like fire?
 pour out thy wrath upon the body-nations that have not
 known thee, and upon the kingdoms that have not called
 upon thy namethere.
 for they have eaten heel-supplant-jeqob, and sword-
 parched his nametherethere.
 o remember not against us former season-answers: let thy
 tender mercies speedily prevent us: for we are brought very
 low.
 help us, o these-to of our sticky-safety, beeword-for the
 heavy of thy namethere: and make safe us, and purge away
 our misses, for thy namethere's beeword-sake.
 wherefore should the body-nations say, where is their
 these-to? let him be known among the body-nations in our
 eyes by the revenging of the blood of thy workers which is
 shed.

oisgo oibgdo kabotm nhpko kqSt rmih
 oikeisoho bbmotm obpsililm iq-
 niaoho
 Sme alhim oitebr oimas mad biSral
 oiTS mSkn Slo ahl Skn badm
 oitn lSbi eco otparto bid zr
 oisgr lHrb emo obnHlto htebr
 bHorio akLh aS obtoltio la hollo
 khnio bHrb nplo oalmntio la tbkinh
 oiqz kiSn adni kgbor mtronn miin
 oik zrio aHor Hrpt eolm ntn lmo
 oimas bahl iosp obSbT aprim la bHr
 oibHr at SbT ihodh at hr zion aSr ahb
 oibn kmo rmim mqdSo karz isdh le-
 olm
 oibHr bdod ebdo oiQHho mmklat zan
 maHr elot hbiao lreot bieqb emo obiS-
 ral nHlto
 oirem ktm lbbo obtbonot kpio inHm
 mcmor lasp alhim bao goim bnHlTk
 Tmao at hikl qdSk Smo at iroSlm leiim
 ntno at nblt ebdik maki leop hSmim
 bSr Hsidik lHito arz
 Spko dmm kmim sbibot iroSlm oain
 qobr
 hiino Hrph lSknino leg oqls lsbibotino
 ed mh ihoh tanp lnzH tber kmo aS
 qnatk
 Spk Hmtk al hgoim aSr la ideok oel
 mmlkot aSr bSmk la qrao
 ki akl at ieqb oat noho hSmo
 al tckr lno eont raSnm mhr iqdmono
 rHmik ki dlono mad
 ecrno alhi iSeno el dbr kbod Smk
 ohzilno okpr el HTatino lmen Smk
 lmh iamro hgoim aih alhihm iode
 bgiim bgoim leinino nqmt dm ebdik
 hSpok

let the sighing of the prisoner come before thee; according to the greatness of thy arm preserve thou those that are appointed to die;
and render to our neighbours sevenfold into their bosom-statute their reproach, wherewith they have reproached thee, o base-lord.
so we thy with and sheep of thy look-after-pasture will give thee thanks to world: we will recount thy praise to all generations.
for ever, for them that will he changed, a witness for add-collect-asaph, a croon-prune. give ear, o watcher of israel, thou that leadeest add-increase-yusif like a sheep; thou that dwellest between the near-inwarders, shine forth.
before gray-fruitful-apraim and righthand-child-benjamin and sleep-change-manasseh stir up thy strength, and come and safe us.
turn us again, o these-to, and cause thy face-turnings to shine; and we will be safed.
vowelconsonants-ihoh-yeah these-to of troops, how long wilt thou be angry against the spilling of thy with?
thou feedest them with the bread of tears; and givest them tears to drink in great measure.
thou makest us a strife to our neighbours: and our enemies laugh among themselves.
turn us again, o these-to of troops, and cause thy face-turnings to shine; and we will be safed.
thou hast brought a vine out of narrowes-develop-egypt: thou hast cast out the body-nations, and planted it.
thou preparedst room before it, and didst cause it to take deep root, and it filled the land.
the mountains were covered with the shadow of it, and the boughs thereof were like the goodly cedars.
she sent out her boughs to the sea, and her branches to the river.
why hast thou then broken down her hedges, so that all they which cross by the pathway do pluck her?
the boar out of the wood doth waste it, and the abundance-beast of the field doth devour it.
return, we beseech thee, o these-to 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 get lost at the rebuke of thy face-turnings.
let thy hand be upon the earthing of thy right hand, upon betweeninter of earthing whom thou madest strong for thyself.
so will not we go back from thee: quicken us, and we will call upon thy namethere.
turn us again, vowelconsonants-ihoh-yeah these-to of troops, cause thy face-turnings to shine; and we will be safed.
for ever, for the winepresses, a psalm for add-collect-asaph himself. joy-sing aloud to these-to our goatness: make a joyful noise to the these-to of heel-supplant-jeqob.
take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.
blow up the mouthpiece-horn in the new moon, in the time appointed, on our solemn feast day.
for this was a statute for israel, and a criterion of the these-to of heel-supplant-jeqob.

tboa lpnik anqt asir kgdl croek hotr
bni tmoth

ohSb lSknino Sbetim al Hiqm Hrptm
aSr Hrpok adni

oanHno emk ozan mreitk nodh lk le-
olm ldr odr nspr thltk

lmnzH al SSnim edot lasp mcmor reh
iSral hacinh nhg kzan iosp iSb hkro-
bim hopieh

lpni aprim obnimn omnSh eorrh at
gbortk olkh liSeth lno

alhim hSibno ohar pnik onoSeh

ihoh alhim zbaot ed mti eSnt btplt emk

hakltm lHm dmeh otSqmo bdmeot
Slis
tSimno mdon lSknino oaibino ilego
lmo
alhim zbaot hSibno ohar pnik onoSeh

gpn mmzrim tsie tgrS goim otTeh

pnit lpnih otSrS SrSih otmla arz

kso hrim zlh oenpih arci al

tSIH qzirh ed im oal nhr ionqotih

lmh przt gdrih oaroh kl ebri drk

ikrsmnh Hcir mier ocie Sdi irenh

alhim zbaot Sob na hbT mSmim orah
opqd gpn cat
oknh aSr nTeh imink oel bn amzth lk

Srph baS ksoHh mgert pnik iabdo

thi idk el aiS imink el bn adm amzt lk

ola nsog mmk tHino obSmk nqra

ihoh alhim zbaot hSibno har pnik
onoSeh

lmnzH el hgtit lasp hrnino lalhim
eocno hrieo lalhi ieqb

Sao cmrh otno tp knor neim em nbl

tqeo bHdS Sopr bksh liom Hgno

ki Hq liSral hoa mSpT lalhi ieqb

this he ordained in add-increase-yusif for a witness, when
 he went out through the land of narrows-develop-egypt:
 namethere i heard a language that i knew not.
 i removed his shoulder from the burden: his hands were de-
 livered from the pots.
 thou caldest in develop-narrows, and i delivered thee; i an-
 swered thee in the hidden place of thunder: i proved thee at
 the waters of chiding-meribah. basket-rock-selah.
 hear, o my with, and i will witness to thee: o israel, if thou
 wilt hearken to me;
 namethere will no strange-substantial these-to be in thee;
 neither will thou bow any strange-substantial these-to.
 i am vowelconsonants-ihoh-yeah thy these-to, which
 brought thee out of the land of narrows-develop-egypt:
 open thy mouth wide, and i will fill it.
 but my with would not hearken to my voice; and to-song-
 immersed-isra'al would none of me.
 so i gave them up to their own hearts' self: and they walked
 in their own counsels.
 oh that my with had hearkened to me, and to-song-im-
 mersed-isra'al had walked in my pathways!
 i should soon have surrenderd their develop-narrows,
 and turned my hand against their develop-narrower.
 the haters of vowelconsonants-ihoh-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 satisfy-sevened
 thee.
 a croon-prune for add-collect-asaph. these-to standeth in
 the meeting of the mighty; he criterionizerth near-inward
 the these-to.
 how long will ye criterionizer unjustly, and accept the per-
 sons of the big-shots? basket-rock-selah.
 criterionize the poor and fatherless: do being right to the
 afflicted and needy.
 make safe the poor and needy: rid them out of the hand of
 the big-shots.
 they know not, neither will they between-understand; they
 walk on in darkness: all the foundations of the land are out
 of course.
 i have said, ye are these-to; and all of you are betweeninters
 of the most high.
 but ye will die like men, and fall like one of the prince-im-
 merseds.
 stand up, o these-to, criterionizer the land: for thou will in-
 herit all nations.
 a song of a croon-prune for add-collect-asaph. keep not
 thou silence, o these-to: hold not thy peace, and be not still,
 o these-to.
 for, lo, thine enemies make a tumult: and they that hate thee
 have lifted up the head.
 they have taken skin-awake secret against thy with, and
 consulted against thy hidden ones.
 they have said, come, and let us extinct them from being
 a nation; that the namethere of to-song-immersed-isra'al
 may be no more in remembrance.
 for they have consulted together with one consent: they are
 confederate against thee:
 the tents of man-red-adom, and the to-hear-ishme'alites; of
 from-father-moab, and the migrate-hajarenes;

edot bihosp Smo bzato el arz mzrim
 Spt la ideti aSme
 hsiroti msbl Skmo kpio mdod tebrnh
 bzhrr qrat oaHlzk aenk bstr rem abHnk
 el mi mribh slh
 Sme emi oaeidh bk iSral am tSme li
 la ihih bk al cr ola tStHoh lal nkr
 anki ihoh alhik hmelk marz mzrim
 hrHb pik oamlaho
 ola Sme emi lqoli oiSral la abh li
 oaSIHho bSrirot lbm ilko bmoezotihm
 lo emi Sme li iSral bdrki ihlko
 kmeT aoibihm aknie oel zrihm aSib
 idi
 mSnai ihoh ikHSo lo oihi etm leolm
 oiakilho mHlb HTH omzor dbS aSbiek
 mcmor lasp alhim nzb bedt al bqrb al-
 him iSpT
 ed mti tSpTo eol opni rSeim tSao slh
 SpTo dl oitom eni orS hzdico
 plTo dl oabion mid rSeim hzilo
 la ideo ola ibino bHSkh ithlko imoTo
 kl mosdi arz
 ani amrti alhim atm obni elion klkm
 akn kadm tmoton okaHd hSrim tpio
 qomh alhim SpTh harz ki ath tNHl bkl
 hgoim
 Sir mcmor lasp alhim al dmi lk al tHrS
 oal tSqT al
 ki hnh aoibik ihmion omSnaik nSao
 raS
 el emk ierimo sod oitiezoe el zponik
 amro lko onkHidm mgoi ola ickr Sm
 iSral eod
 ki noezo lb iHdo elik brit ikrto
 ahli adom oiSmealim moab ohgrim

small-hill-gebel, and with-emmon, and labour-king-emaleq; the splash-in-palestinians with the sit-inhabitants of narrow-develop-zur;

pine-song-immersed-syria also is joined with them: they were an arm to betweeninters of cover-lut basket-rock-selah.

do to them as to the discuss-court-midianites; as to kaiser-sisera, as to understand-between-jabin, at the brook of snare-qison:

which was destroyed at eye-well-generation-ein-dor: they became as dung for the earth.

make their generous like crow-oreb, and like wolf-c'ab: yea, all their generous as kill-cebah, and as image-zal-munna:

who said, let us take to ourselves the houses of these-to in inheritance.

o my these-to, make them like a wheel; as the stubble before the breathwind.

as the fire burneth a wood, and as the flame setteth the mountains on fire;

so persecute them with thy storm, and alarm-hasten them with thy storm.

fill their face-turnings with shame; that they may seek thy namethere, vowelconsonants-ihoh-yeah.

let them be dry and alarm-hastend forever; yea, let them be put to shame, and get lost:

that men may know that thou, whose namethere alone is vowelconsonants-ihoh-yeah, art the most high over all the land.

for ever, for the winepresses, a croon-prune for the betweeninters of bald-ice-gore. how amiable are thy dwellings, vowelconsonants-ihoh-yeah of troops!

my self longeth, yea, even fainteth for the courtyards of vowelconsonants-ihoh-yeah: my self and my flesh-immersed crieth out for the living these-to.

yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine butcher-places, vowelconsonants-ihoh-yeah of troops, my king, and my these-to.

happy are they that dwell in thy house: they will be still cheering thee. basket-rock-selah.

happy is the earthling whose goatness is in thee; in whose heart are the ways of them.

who crossing through the valley of baca make it a well; the rain also filleth the pools.

they go from stratagem to stratagem, every one of them in mark-zion appeareth before these-to.

vowelconsonants-ihoh-yeah these-to of troops, hear my spilling: give ear, o these-to of heel-supplant-jeqob. basket-rock-selah.

behold, o these-to our shield, and look upon the face-turnings of thine swimming.

for a day in thy courtyards is good from a thousand. i had rather be a doorkeeper in the house of my these-to, than to dwell in the tents of big-shottedness.

for vowelconsonants-ihoh-yeah these-to is a sun and shield: vowelconsonants-ihoh-yeah will give camping and heavy: no good thing will he withhold from them that walk soundly.

vowelconsonants-ihoh-yeah of troops, happy is the earthling that be sureeth in thee.

gbl oemon oemlq plSt em iSbi zor

gm aSor nlloh emm hio croe lbni loT slh

eSh lhm kmdin ksisra kibin bnHl qi-Son

nSmdo bein dar hio dmn ladmh

Sitmo ndibmo kerb okcab okcbH ok-zlmne kl nsikmo

aSr amro nirSh lno at naot alhim

alhi Sitmo kglgl kqS lpni roH

kaS tber ier oklhbh tlhT hrim

kn trdpm bserk obsoptk tbbhm

mIa pnihm qlon oibqSo Smk ihoh

ibSo oibhlo edi ed oiHpro oiabdo

oideo ki ath Smk ihoh lbdk elion el kl harz

lmnzH el hgtit lbni qrH mcmor mh ididot mSknotik ihoh zbaot

nksph ogm klth npSi lHHzrot ihoh lbi obSri irnno al al Hi

gm zpor mzah bit odror qn lh aSr Sth aprHih at mcbHotik ihoh zbaot mlki oalhi

aSri ioSbi bitk eod ihllok slh

aSri adm eoc lo bk mslot blbbm

ebri bemq hbka mein iSitoho gm brkot ieTh morh

ilko mHil al Hil irah al alhim bzion

ihoh alhim zbaot Smeh tplti hacinh alhi ieqb slh

mgnno rah alhim ohbT pni mSiHk

ki Tob iom bHzrik malp bHrti hstopp bbit alhi mdor bahli rSe

ki SmS omgn ihoh alhim Hn okbod itn ihoh la imne Tob lhlkim btmm

ihoh zbaot aSri adm bTH bk

for ever, for the betweeninters of bald-ice-qore, a croon-prune. lord, thou hast been favourable to thy land: thou hast brought back the sit-captivity of heel-supplant-jeqob. thou hast forgiven the season-answer of thy with, thou hast covered all their miss basket-rock-selah. thou hast taken away all thy nose-anger: thou hast turned thyself from the fierceness of thine nose-anger. turn us, o these-to of our sticky-safety, and cause thine anger toward us to cease. wilt thou be angry with us to world? wilt thou draw out thine nose-anger to all generations? wilt thou not revive us again: that thy with may be glad in thee? shew us thy kindness, vowelconsonants-ihoh-yeah, and grant us thy sticky-safety. i will hear what these-to vowelconsonants-ihoh-yeah will beeword: for he will beeword complete to his with, and to his kind ones: but let them not turn again to folly. surely his sticky-safety is nigh them that respect him; that heavy may dwell in our land. kindness 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, vowelconsonants-ihoh-yeah will give that which is good; and our land will yield her increase. being right will go before him; and will namethere us in the pathway of his steps. a spilling for dude-dawud himself. bow down thine ear, vowelconsonants-ihoh-yeah, hear me: for i am poor and needy. preserve my self; for i am holy: o thou my these-to, safe thy worker that be sureeth in thee. out-of-town to me, o base-lord: for i cry to thee daily. be glad the self of thy worker: for to thee, o base-lord, do i lift up my self. for thou, base-lord, art good, and ready to forgive; and plentiful in kindness to all them that call upon thee. give ear, vowelconsonants-ihoh-yeah, to my spilling; and attend to the voice of my supplications. in the day of my develop-narrows i will call upon thee: for thou wilt answer me. among the these-to namethere is none like to thee, o base-lord; neither are namethere any doings like to thy doings. all nations whom thou hast did will come and bow before thee, o base-lord; and will heavy thy namethere. for thou art great, and doest wondrous things: thou art these-to alone. teach me thy pathway, vowelconsonants-ihoh-yeah; i will walk in thy truth: unite my heart to respect thy namethere. i will acknowledge thee, o base-lord my these-to, with all my heart: and i will heavy thy namethere to worldmore. for great is thy kindness toward me: and thou hast delivered my self from the lowest asking. o these-to, the proud are standn against me, and the assemblies of violent men have sought after my self; and have not namethere thee before them. but thou, o base-lord, art a these-to full of wombng, and gracious, longsuffering, and plentiful in kindness and truth. o turn to me, and womb upon me; give thy goatness to thy worker, and safe betweeninter of thine handmaid.

lmnzH lbni qrH mcmor rzit ihoh arzK
Sbt Sbot Sbit ieqb
nSat eon emk ksit kl HTatm slh
aspt kl ebrtk hSibot mHron apk
Sobno alhi iSeno ohpr kesk emno
hleolm tanp bno tmSk apk ldr odr
hla ath tSob tHino oemk iSmHo bk
hrano ihoh Hsdk oiSek ttn lno
aSmeh mh idbr hal ihoh ki idbr Slom
al emo oal Hsidio oal iSobo lkslh
ak qrob liraio iSeo lSkN kbod barzno
Hsd oamt npgSo zdq oSlom nSqo
amt marz tzmH ozdq mSmim nSq
gm ihoh itn hTob oarzo ttn ibolh
zdz lpnio ihlk oiSm ldrk pemio
tplh ldod hTh ihoh acnk enni ki eni
oabion ani
Smrh npSi ki Hsid ani hoSe ebdK ath
alhi hboTH alik
Hnni adni ki alik aqra kl hiom
SmH npS ebdK ki alik adni npSi aSa
ki ath adni Tob oslH orb Hsd lkl qraik
hacinh ihoh tplti ohqSibh bqol
tHnonoti
biom rzti aqrak ki tenni
ain kmok balhim adni oain kmeSik
kl goim aSr eSit iboa oStHoo lpnik
adni oikbdo lSmk
ki gdol ath oeSh nplaot ath alhim lbdK
horni ihoh drkk ahlk bamtk iHd lbbi
lirah Smk
aodK adni alhi bkl lbbi oakbdh Smk le-
olm
ki HsdK gdol eli ohzlt npSi mSaol
tHtiH
alhim cdim qmo eli oedt erizim bqSo
npSi ola Smok lngdm
oath adni al rHom oHnon ark apim
orb Hsd oamt
pnh ali oHnni tnh eck lebdk ohoSieh
lbn amtk

shew me a token for good; that they which hate me may see it, and be dry: because thou, vowelconsonants-ihoh-yeah, hast holpen me, and comforted me.

for the betweeninters of bald-ice-qore, a croon-prune of a song. his foundation is in the dedicated mountains.

vowelconsonants-ihoh-yeah loveth the gates of mark-zion more than all the dwellings of heel-supplant-jeqob.

heavy beewords are beeworded of thee, o city of these-to. basket-rock-selah.

i will make mention of wide-rahah and in-mix-fade-bhabil to them that know me: behold splash-in-palestine, and narrow-develop-zur, with cush-spindle-ethiopia; this man was born namethere

and of mark-zion it will be said, this and that man was born in her: and the highest himself will establish her.

vowelconsonants-ihoh-yeah will count, when he writeth up the withs, that this man was born namethere basket-rock-selah.

as well the singers as the slay-players on instruments will be namethere all my springs are in thee.

a song of a croon-prune for the betweeninters of bald-ice-qore: for ever, for maheleth, to answer from-skill of eman the civil-acrahithe. o lord these-to of my sticky-safety, i have cried day and night before thee:

let my spilling come before thee: incline thine ear to my cry; for my self is full-seven of troubles: and my self draweth nigh to the asking.

i am counted with them that go down into the pit: i am as a hero that hath no strength:

free among the dead, like the slay 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 the one i know far from me; thou hast made me an holy to them: i am shut up, and i cannot come forth.

mine eye mourneth by reason of affliction: vowelconsonants-ihoh-yeah, i have called daily upon thee, i have stretched out my hands to thee.

wilt thou shew wonders to the dead? will the dead stand up and acknowledge thee? basket-rock-selah.

will thy kindness be recountd in the grave? or thy aminoingfulness in loss?

will thy wonders be known in the dark? and thy being right in the land of forgetfulness?

but to thee have i cried, vowelconsonants-ihoh-yeah; and in the morning will my spilling prevent thee.

vowelconsonants-ihoh-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 crossing-over goeth over me; thy terrors have cut me off.

they came round about me daily like water; they compassed me about together.

lover and in-sight hast thou put far from me, and mine the one i know into darkness.

of from-skill, for strong-aitan the civil-acrahithe. i will sing of the kindnesses of vowelconsonants-ihoh-yeah world: with my mouth will i make known thy aminoingfulness to all generations.

eSh emi aot ITobh oirao Snai oibSo ki ath ihoh ecrtni onHmtni

lbni qrH mcmor Sir isodto bhrri qdS

ahb ihoh Seri zion mkl mSknot ieqb

nkbdot mdrb bk eir halhim slh

ackir rhb obbl lidei hnh plSt ozor em koS ch ild Sm

olzion iamr aiS oaiS ild bh ohoa ikonnh elion

ihoh ispr bktob emim ch ild Sm slh

oSrim kHllim kl meini bk

Sir mcmor lbni qrH lmnzH el mHlt lenot mSkil lhimm hacrHi ihoh alhi iSoeti iom zeqti blilh ngdk

tboa lpnik tplti hTh acnk lrrti ki Sbeh breot npSi oHii lSaol hgiao

nHSbti em iordi bor hiiti kgbr ain ail

bmtim HpSi kmo Hllim Skbi qbr aSr la ckrtm eod ohmh midk ngcro

Stni bbor tHtiot bmHskim bmzlot eli smkh Hmtk okl mSbrik enit slh

hrHqt midei mmni Stni toebot lmo kla ola aza

eini dabh mni eni qratik ihoh bkl iom STHti alik kpi

hlmtim teSh pla am rpaim iqomo iodok slh hispr bqbr Hsdm amontk babdon

hiode bHsk plak ozdqtz barz nSih

oani alik ihoh Soeti obbqr tplti tqdmk

lmh ihoh tcnH npSi tstir pnik mmni

eni ani ogoe mnner nSati amik aponh

eli ebro Hronik beotik zmtotni

sboni kmim kl hiom hqipo eli iHd

hrHqt mmni ahb ore midei mHsk

mSkil laith hacrHi Hsdi ihoh eolm aSirh ldr odr aodie amontk bpi

for i have said, kindness will be between-built up world: thy aminoingfulness will thou establish in the very namespaces. i have made a alignment with my chosen, i have swear-sev-ened to dude-dawud my worker, thy seed will i establish world, and between-build up thy throne to all generations. basket-rock-selah. and the namespaces will acknowledge thy wonders, vowel-consonants-ihoh-yeah: thy aminoingfulness also in the assembly of the dedicated.

for who in the grind-skies can be compared to vowelconsonants-ihoh-yeah? who among the betweeninters of the mighty can be likened to vowelconsonants-ihoh-yeah? these-to is greatly to be feared in the assembly of the dedicated, and to be had in reverence of all them that are about him.

vowelconsonants-ihoh-yeah these-to of troops, who is a strong vowelconsonants-ihoh-yeah like to thee? or to thy aminoingfulness round about thee?

thou proverb-rulest the swelling-pride of the sea: when the sieves thereof arise, thou stillest them.

thou hast slayed wide-rahah in pieces, as one that is slay; thou hast scattered thine enemies with thy goatness 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 namethere.

thou hast a hero arm: goatness is thy hand, and high is thy right hand.

being right and criterion are the habitation of thy throne: kindness and truth will go before thy face-turnings.

happy is the with that know the joyful sound: they will walk, vowelconsonants-ihoh-yeah, in the light of thy face-turnings.

in thy namethere will they rejoice all the day: and in thy being right will they be highed.

for thou art the glory of their goatness: and in thy favour our ray-horn will be highed.

for vowelconsonants-ihoh-yeah is our defence; and the dedicated one of to-song-immersed-isra'al is our king.

then thou beewordedst in vision to thy holy one, and saidst, i have laid help upon one that is hero; i have highed one chosen out of the with.

i have found dude-dawud my worker; with my dedicated oil have i swimming him:

with whom my hand will be established: mine arm also will strengthen him.

the enemy will not exact upon him; nor betweeninter of in-justice afflict him.

and i will beat down his foes before his face-turnings, and plague them that hate him.

but my aminoingfulness and my kindness will be with him: and in my namethere will his ray-horn be highed.

i will namethere his hand also in the sea, and his right hand in the rivers.

he will readcall to me, thou art my father, my these-to, and the rock of my sticky-safety.

also i will make him my firstborn, higher than the kings of the land.

my kindness will i keep for him to worldmore, and my alignment will stand fast with him.

his seed also will i make to endure to until, and his throne as the days of namespaces.

ki amrti eolm Hsd ibnh Smim tkn
amontk bhm
krtri brit lbHiri nSbeti ldod ebd

ed eolm akin crek obniti ldr odor ksak
slh
oiodo Smim plak ihoh ap amontk bqhl
qdSim

ki mi bSHq ierk lihoh idmh lihoh bbni
alim

al nerz bsod qdSim rbh onora el kl
sbibio

ihoh alhi zbaot mi kmok Hsin ih oa-
montk sbibotik

ath moSl bgaot him bSoa glio ath tS-
bHm
ath dkat kHll rhb bcroe eck pcrtr aobik

lk Smim ap lk arz tbl omlah ath isdtm

zpon oimin ath bratm tbor oHrmon
bSmk irnno
lk croe em gborh tec idk trom imink

zdk omSpT mkon ksak Hsd oamt
iqdmo pnik
aSri hem iodei troeh ihoh baor pnik
ihlkon

bSmk igilon kl hiom obzdtqk iromo

ki tpart ecmo ath obrznk trim trom
qrnno
ki lihoh mgnno olqdoS iSral mlkno

ac dbtr bHcon lHsidik otamr Soiti ecr
el gbor hrimoti bHor mem

mzati dod ebd bSmn qdSi mSHtio

aSr idi tkon emo ap croei tamzno

la iSa aob bo obn eolh la ienno

oktoti mpnio zrio omSnaio agop

oamonti oHsdi emo obSmi trom qrno

oSmti bim ido obnhrot imino

hoa iqrani abi ath ali ozor iSoeti

ap ani bkor atnho elion lmlki arz

leolm aSmor aSmr lo Hsdi obriti
namnt lo
oSmti led creo oksao kimi Smim

if his betweeninters forsake my drops-of-teaching-torah
 and walk not in my criteria;
 if they slay my statutes, and keep not my directives;
 then will i visit their go-beyond with the pen, and their sea-
 son-answer with stripes.
 nevertheless my kindness will i not utterly take from him,
 nor suffer my aminoingfulness to fail.
 my alignment will i not slay, nor alter the thing that is gone
 out of my lips.
 once have i swear-sevned by my dedicatedion that i will
 not lie to dude-dawud.
 his seed will endure to world, and his throne as the sun be-
 fore me.
 it will be established world as the moon, and as a aminoing-
 witness in grind-skies. basket-rock-selah.
 but thou hast cast off and abhorred, thou hast been wroth
 with thine swimming.
 thou hast made void the alignment of thy worker: thou hast
 slayed his crown by casting it to the land.
 thou hast broken down all his hedges; thou hast brought his
 strong holds to wiping.
 all that cross by the pathway spoil him: he is a reproach to
 his neighbours.
 thou hast namethere up the right hand of his develop-nar-
 rower; thou hast made all his enemies to be glad.
 thou hast also turned the edge of his sword, and hast not
 made him to stand in the war.
 thou hast made his glory to cease, and cast his throne tum-
 ble-down to the land.
 the days of his youth hast thou shortened: thou hast covered
 him with shame. basket-rock-selah.
 how long, vowelconsonants-ihoh-yeah? wilt thou hide thy-
 self forever? will thy wrath burn like fire?
 remember how short my time is: wherefore hast thou made
 all men in vain?
 what hero is he that liveth, and will not see death? will he
 deliver his self from the hand of the asking? basket-rock-
 selah.
 base-lord, where are thy former kindnesses, which thou
 swear-sevnedst to dude-dawud in thy truth?
 remember, base-lord, the reproach of thy workers; how i
 do bear in my bosom-statute the reproach of all the mighty
 withs;
 wherewith thine enemies have reproached, vowelconso-
 nants-ihoh-yeah; wherewith they have reproached the
 footsteps of thine swimming.
 first-pooled be vowelconsonants-ihoh-yeah to worldmore.
 amino-amen and amino-amen
 a spilling of extract-musa the man of these-to. base-lord,
 thou hast been our residence place in all generations.
 before the mountains were born, or ever thou hadst slay-
 brought-forth the land and the world, even from world to
 world, thou art these-to.
 [thou turnest earthing to destruction; and sayest, return, ye
 betweeninters of men.
 for a thousand years in thy eyes 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 dries.
 for we are consumed by thine nose-anger, and by thy nose-
 anger are we alarm-hastend.

am iecbo bnio torti obmSpTi la ilkon
 am Hqti iHllo omzoti la iSmro
 opqdti bSbT pSem obngeim eonm
 oHsdi la apir memo ola aSqr bamonti
 la aHll briti omoza Spti la aSnh
 aHt nSbeti bqdsi am ldod akcb
 creio leolm ihih oksao kSmS ngdi
 kirH ikon eolm oed bSHq namn slh
 oath cnHt otmas htebrt em mSiHk
 narth brit ebdk Hllt larz ncro
 przt kl gdrtio Smt mbzrio mHth
 Ssho kl ebri drk hih Hrph lSknio
 hrimot imin zrio hSmHt kl aoibio
 ap tSib zor Hrbo ola hqimto bmlHmh
 hSbt mThro oksao larz mgrth
 hqzrt imi elomio heTit elio boSh slh
 ed mh ihoh tstr lnzH tber kmo aS
 Hmtk
 ckr ani mh Hld el mh Soa brat kl bni
 adm
 mi gbr iHih ola irah mot imlT npSo
 mid Saol slh
 aih Hsdik hraSnim adni nSbet ldod ba-
 montk
 ckr adni Hrpt ebdik Sati bHiqi kl rbim
 emim
 aSr Hrpo aoibik ihoh aSr Hrpo eqbot
 mSiHk
 brok ihoh leolm amn oamn
 tplh lmSh aiS halhim adni meon ath
 hiit lno bdr odr
 bTrm hrim ildo otHoll arz otbl ome-
 olm ed eolm ath al
 tSb anoS ed dka otamr Sobo bni adm
 ki alp Snim beinik kiom atmol ki iebur
 oaSmorh bliih
 crmtm Snh ihio bbqr kHZir iHlp
 bbqr iziz oHlp lerb imoll oibS
 ki klino bapk obHmtk nbhlno

thou hast set our season-answers before thee, our secret sins
 in the light of thy face-turnings.
 for all our days are crossed away in thy crossing-over: we
 spend our years as a tale that is told.
 the days of our years are seventy years; and if by reason of
 power they be fourscore years, yet is their power labour and
 labour; for it is soon cut off, and we fly away.
 who knoweth the goatness of thine nose-anger? even ac-
 cording to thy respect, so is thy nose-anger.
 so teach us to number our days, that we may apply our
 hearts to wisdom.
 return, vowelconsonants-ihoh-yeah, how long? and let it
 repent thee concerning thy workers.
 o satisfy-seven us early with thy kindness; that we may be
 glad and be glad all our days.
 make us glad according to the days nametherein thou hast
 afflicted us, and the years nametherein we have seen look.
 let thy achievement appear to thy workers, and thy splendor
 to their betweeninters.
 and let the beauty of vowelconsonants-ihoh-yeah our
 these-to 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 hidden place of the most high will abide under the
 shadow of the breast-field.
 i will say of vowelconsonants-ihoh-yeah, he is my refuge
 and my fortress: my these-to; in him will i be sure.
 surely he will deliver thee from the snare of the fowler, and
 from the noisome beeword.
 he will cover thee with his feathers, and under his wings will
 thou praise: his truth will be thy shield and buckler.
 no be afraid for the fear by night; nor for the arrow-halfer
 that flieth by day;
 nor for the beeword that walketh in darkness; nor for the
 plunder 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 complete
 of the big-shots.
 because thou hast made vowelconsonants-ihoh-yeah,
 which is my refuge, even the most high, thy habitation;
 namethere will no look 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 pathways.
 they will bear thee up in their hands, lest thou dash thy foot
 against a stone.
 thou will tread upon the thread-lion and adder: the pit-out-
 of-lion and the crocodile will thou trample under feet.
 because he hath namethere his love upon me, therefore will
 i deliver him: i will namethere him on tall, because he hath
 known my namethere.
 he will call upon me, and i will answer him: i will be with
 him in develop-narrows; i will deliver him, and heavy him.
 with long life will i satisfy-seven him, and shew him my
 sticky-safety.
 a croon-prune of a song on the seventh day. it is a good
 thing to give thanks to vowelconsonants-ihoh-yeah, and to
 prune-croon praises to thy namethere, o most high:
 to recount thy kindness in the morning, and thy aminoing-
 fulness every night,
 upon an instrument of ten strings, and upon the psaltery;
 upon the harp with a solemn sound.

St Sth eontino lngdk elmno lmaor
 pnik
 ki kl imino pno bebrtk klino Snino
 kmo hgh
 imi Snotino bhm Sbeim Snh oam bg-
 bort Smonim Snh orlhm eml oaoa ki
 gc HiS oneph
 mi iode ec apk okirat k ebrtk

 lmnnot imino kn hode onba lbb Hkmlh

 Sobh ihoh ed mti ohnHm el ebdik

 Sbeno bbqr Hsdk onrn nh onSmHh
 bkl imino
 SmHno kimot enitno Snot raino reh

 irah al ebdik pelk ohdrk el bnihm

 oihi nem adni alhino elino omeSh
 idino konnh elino omeSh idino
 konnho
 iSb bstr elion bz l Sdi itlonn

 amr lihoh mHsi omzodti alhi abTH bo

 ki hoa izilk mpH iQoS mdbr hoot

 babrto isk lk otHt knpio tHsh znh
 osHrh amto
 la tira mpHd lilh mHz ieop iomm

 mdbr bapl ihlk mqTb iSod zhrim

 ipl mzd k alp orbbh mimink alik la i gS

 rq beinik tbiT oSlmt rSeim trah

 ki ath ihoh mHsi elion Smt meonk

 la tanh alik reh onge la iqrb bahlk

 ki mlakio izoh lk lSmrk bkl drkik

 el kpm iSaonk pn tgp babn rglk

 el SHl optn tdrk trms kpir otnin

 ki bi HSq oap lTho aSgbho ki ide Smi

 iqrani oanho emo anki bzrh aHlzh
 oakbdho
 ark imim aSbieho oaraho biSoeti

 mcmor Sir liom hSbt Tob lhdot lihoh
 olcmr lSmk elion

 lhgd bbqr Hsdk oamontk blilot

 eli eSor oeli nbl eli hgion bknor

for thou, vowelconsonants-ihoh-yeah, hast did me glad through thy achievement: i will joy in the doings of thy hands.

vowelconsonants-ihoh-yeah, how great are thy doings! and thy thoughts are very deep.

a brutish man knoweth not; neither doth a fool between-understand this.

when the big-shots spring as the grass, and when all the power achievers achieve flourish; it is that they will be destroyed forever:

but thou, vowelconsonants-ihoh-yeah, art most high to worldmore.

for, lo, thine enemies, vowelconsonants-ihoh-yeah, for, lo, thine enemies will get lost; all the power achievers will be scattered.

but my ray-horn will thou high like the ray-horn of an unicorn: i will be 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 stand 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 vowelconsonants-ihoh-yeah will flourish in the courtyards of our these-to.

they will still bring forth fruit in old age; they will be fat and flourishing;

to shew that vowelconsonants-ihoh-yeah is turgor-immersed: he is my rock, and namethere is no unrighteousness in him.

vowelconsonants-ihoh-yeah kingeth, he is clothed with swelling-pride; vowelconsonants-ihoh-yeah is clothed with goatness, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

thy throne is fixed of old: thou art from world.

the rivers have lifted up, vowelconsonants-ihoh-yeah, the rivers have lifted up their voice; the rivers lift up their sieves.

vowelconsonants-ihoh-yeah on high is mightier than the noise of many waters, yea, than the mighty sieves of the sea.

thy testimonies are very sure: dedicatedion becometh thine house, vowelconsonants-ihoh-yeah, to lasting days.

o lord these-to, to whom vengeance belongeth; o these-to, to whom vengeance belongeth, shew thyself.

lift up thyself, thou criterionizer of the land: render a reward to the proud.

vowelconsonants-ihoh-yeah, how long will the big-shots, how long will the big-shots triumph?

how long will they utter and beeword hard beewords? and all the power achievers boast themselves?

they break in pieces thy with, vowelconsonants-ihoh-yeah, and afflict thine heritage.

they kill the widow and the stranger, and murder the fatherless.

yet they say, vowelconsonants-ihoh-yeah will not see, neither will the these-to of heel-supplant-jeqob regard it.

between-understand, ye brutish among the with: and ye fools, when will ye be wise?

he that planted the ear, will he not hear? he that developed the eye, will he not see?

he that chastiseth the body-nations, will not he reprove? he that teacheth earthing knowledge, will not he know?

vowelconsonants-ihoh-yeah knoweth the thoughts of earthing, that they are vanity-fade.

ki SmHtni ihoh bpeIk bmeSi idik arnn

mh gdlo meSik ihoh mad emqo mHS-btik

aiS ber la ide oksil la ibin at cat

bprH rSeim kmo eSb oizizo kl peli aon lhSmdm edi ed

oath mrom lelm ihoh

ki hnh aibik ihoh ki hnh aibik iabdo it-prdo kl peli aon

otrm kraum qrni blti bSmn renn

otbT eini bSori bqmim eli mreim tS-menh acni

zdiq ktmr iprH karc blbnon iSgh

Stolim bbit ihoh bHzrot alhino ipriHo

eod inobon bSibh dSnim orennim ihio

lhgid ki iSr ihoh zori ola elth eolth bo

ihoh mlk gaot lbS lbS ihoh ec htacr ap tkon tbl bl tmoT

nkon ksak mac meolm ath nSao nhrot ihoh nSao nhrot qolm iSao nhrot dkim

mqlot mim rbim adirim mSBri im adir bmmom ihoh

edtik namno mad lbItk naoh qdS ihoh lark imim

al nqmot ihoh al nqmot hopie

hnSa SpT harz hSb gmol el gaim

ed mti rSeim ihoh ed mti rSeim ielco

ibieo idbro etq itamro kl peli aon

emk ihoh idkao onHItk ieno

almnh ogr ihrgo oitomim irzHo

oiamro la irah ih ola ibin alhi ieqb

bino berim bem oksilim mti tSkilo

hnTe acn hla iSme am izr ein hla ibiT

hisr goim hla iokiH hmlmd adm det

ihoh ide mHSbot adm ki hmh hbl

happy is the hero whom thou chastenest, vowelconsonants-
ihoh-yeah, and teachest him out of thy drops-of-teaching-
torah
that thou mayest give him rest from the days of look, until
the pit be digged for the big-shot.
for vowelconsonants-ihoh-yeah will not cast off his with,
neither will he forsake his inheritance.
but criterion will return to being right: and all the turgor-
immersed in heart will follow it.
who will stand up for me against the lookdoers? or who will
stand up for me against the power achievers?
unless vowelconsonants-ihoh-yeah had been my help, my
self had almost dwelt in silence.
when i said, my foot tumbleth; thy kindness, vowelconso-
nants-ihoh-yeah, nurtured me.
in the multitude of my thoughts in near-inwards me thy
comforts delight my self.
will the throne of noisomeness have fellowship with thee,
which developth labour by a imitate-statute?
they gather themselves together against the self of the right,
and condemn the innocent blood.
but vowelconsonants-ihoh-yeah is my defence; and my
these-to is the rock of my refuge.
and he will bring upon them their own power, and will cut
them off in their own power; yea, vowelconsonants-ihoh-
yeah our these-to will cut them off.
o come, let us joy-sing to vowelconsonants-ihoh-yeah: let
us make a joyful noise to the rock of our sticky-safety.
let us come before his presence with thanks, and make a joy-
ful noise to him with psalms.
for vowelconsonants-ihoh-yeah is a great these-to, and a
great king on all these-to.
in his hand are the deep places of the land: the strength of
the mountains is his also.
the sea is his, and he did it: and his hands developed the dry.
o come, let us bow and bow down: let us kneel before vow-
elconsonants-ihoh-yeah our doer.
for he is our these-to; and we are the with 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
achievement.
forty years long was i grieved with this generation, and said,
it is a with that do err in their heart, and they have not
known my pathways:
to whom i swear-sevened in my nose-anger that they should
not enter into my rest.
a song for dude-dawud himself, when the house was be-
tween-built after the captivity. o sing to vowelconsonants-
ihoh-yeah a new song-immersed sing to vowelconsonants-
ihoh-yeah, all the land.
sing to vowelconsonants-ihoh-yeah, first-pool his
namethere; inform of his sticky-safety from day to
day.
recount his heavy among the body-nations, his wonders
among all withs.
for vowelconsonants-ihoh-yeah is great, and greatly to be
cheerd: he is to be feared on all these-to.
for all the these-to of the nations are ideal-idols: but vow-
elconsonants-ihoh-yeah did the namespaces.

aSri hgbr aSr tistrno ih omtortk
tldmno
lhSqIT lo mimi re ed ikrh lrSe SHt
ki la iTS ihoh emo onHlto la iecb
ki ed zdq iSob mSpT oaHrio kl iSri lb
mi iqom li em mreim mi itizb li em peli
aon
loli ihoh ecrtb li kmeT Sknh domh
npSi
am amrti mTh rgli Hsdb ihoh isedni
brb Srepi bqrbi tnHomik iSeSeo npSi
hiHbrk ksa hoot izr eml eli Hq
igodo el npS zdiq odm nqi irSio
oihi ihoh li lmSgb oalhi lzor mHSi
oiSb elihm at aonm obretm izmitm
izmitm ihoh alhino
lko nrnnh lihoh nrhieh lzor iSeno
nqdmh pnio btodh bcmrot nrie lo
ki al gdol ihoh omkl gdol el kl alhim
aSr bido mHqri arz otoepot hrin lo
aSr lo him ohoa eSho oibSt idio izro
bao nStHoh onkreh nrbrk lpni ihoh
eSno
ki hoa alhino oanHno em mreito ozan
ido hiom am bqlo tSmeo
al tqSo lbbkm kmribh kiom msh
bmdbr
aSr nsoni abotikm bHnoni gm rao peli
arheim Snh aqoT bdor oamr em tei lbb
hm ohm la ideo drki
aSr nSbeti bapi am ibaan al mnoHti
Siro lihoh Sir HdS Siro lihoh kl harz
Siro lihoh brko Smo bSro miom liom
iSoeto
spro bgoim kbodo bkl hemim nplaotio
ki gdol ihoh omhll mad nora hoa el kl
alhim
ki kl alhi hemim alilim oihoh Smim
eSh

honour and majesty are before him: goatness and splendor are in his dedicated.

give to vowelconsonants-ihoh-yeah, o ye kindreds of the withs, give to vowelconsonants-ihoh-yeah heavy and goat-ness.

give to vowelconsonants-ihoh-yeah the heavy due to his namethere: bring an rest-absorber, and come into his court-yards.

o bow vowelconsonants-ihoh-yeah in the splendor of dedicatedion: stratagem-sorrow before him, all the land.

say among the body-nations that vowelconsonants-ihoh-yeah kingeth: the world also will be established that it will not be moved: he will judge the withs turgor-immersedly. let the namespaces be glad, 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 vowelconsonants-ihoh-yeah: for he cometh, for he cometh to criterionizer the land: he will criterionizer the world with being right, and the withs with his truth.

for the same dude-dawud, when his land was restored again to him. vowelconsonants-ihoh-yeah kingeth; let the land be glad; let the multitude of isles be glad thereof.

clouds and darkness are round about him: being right and criterion are the habitation of his throne.

a fire goeth before him, and burneth up his develop-nar-rowers round about.

his lightnings enlightened the world: the land saw, and trembled.

the mountains melted like wax at the presence of vowelconsonants-ihoh-yeah, at the presence of the base-lord of the whole land.

the namespaces declare his being right, and all the withs see his heavy.

dry be all they that work for chiselings, that cheer themselves of ideal-idols: bow him, all ye these-to.

mark-zion heard, and was glad; and the betweenintera of vowel-yeah-acknowledge-ihodah be gladd on beeword of thy criteria, vowelconsonants-ihoh-yeah.

for thou, vowelconsonants-ihoh-yeah, art high on all the land: thou art exalted far on all these-to.

ye that love vowelconsonants-ihoh-yeah, hate look: he preserveth the selfs of his kind ones; he make safeeth them out of the hand of the big-shots.

light is sown for the right, and gladness for the turgor-immersed in heart.

be glad in vowelconsonants-ihoh-yeah, ye right; and give thanks at the remembrance of his dedicatedion.

a croon-prune for dude-dawud himself. o prune-croon to vowelconsonants-ihoh-yeah a new song-immersed for he hath done marvellous things: his right hand, and his dedicated arm, hath gotten him the victory.

vowelconsonants-ihoh-yeah did known his sticky-safety: his being right hath he openly shewed in the eyes of the body-nations.

he hath remembered his kindness and his truth toward the house of israel: all the ends of the land have seen the sticky-safety of our these-to.

make a joyful noise to vowelconsonants-ihoh-yeah, all the land: make a loud noise, and rejoice, and joy-sing praise.

prune-croon to vowelconsonants-ihoh-yeah with the harp; with the harp, and the voice of a psalm.

hod ohdr lpnio ec otpart bmqdSo

hbo lihof mSpHot emim hbo lihof kbod oec

hbo lihof kbod Smo Sao mnHh obao lHZrotio

hStHoo lihof bhdrT qdS Hilo mpnio kl harz
amro bgoim ihof mlk ap tkon tbl bl tmoT idin emim bmiSrim

iSmHo hSmim otgl harz irem him om-lao
ielc Sdi okl aSr bo ac irnno kl ezi ier

lpni ihof ki ba ki ba lSpT harz iSpT tbl bzdq oemim bamonto

ihof mlk tgl harz iSmHo aiim rbim

enn oerpl sbibio zdq omSpT mkon ksao
aS lpnio tlk otHlT sbib zrio

hairo brqio tbl rath otHl harz

hrim kdong nmso mlpni ihof mlpni adon kl harz

hgido hSmim zdqo orao kl hemim kbodo
ibSo kl ebdI psl hmthllim balilim hStHoo lo kl alhim
Smeh otSmH zion otglNh bnot ihodh lmen mSpTik ihof

ki ath ihof elion el kl harz mad nelit el kl alhim
ahbi ihof Snao re Smr npSot Hsidio mid rSeim izilm

aor cre lzdqi oliSri lb SmHh

SmHo zdiqim bihof ohodo lckr qdSo

mcmor Siro lihof Sir HdS ki nplaoT eSh hoSieh lo imino ocroe qdSo

hodie ihof iSoeto leini hgoim glh zdqto

ckr Hsdo oamonto lbit iSral rao kl apsi arz at iSoet alhino

hrieo lihof kl harz pzHo ornno ocmmo

cmro lihof bknor bknor oqol cmrh

with trumpets and sound of cornet make a joyful voice before vowelconsonants-ihoh-yeah, the king.
 let the sea roar, and the fulness thereof; the world, and they that dwell therein.
 let the rivers clap their hands: let the mountains be joyful together
 before vowelconsonants-ihoh-yeah; for he cometh to criterionizer the land: with being right will he criterionizer the world, and the withs with immersedness.
 a psalm for dude-dawud himself. vowelconsonants-ihoh-yeah kingeth; let the withs tremble: he sitteth between the near-inwarders; let the land be moved.
 vowelconsonants-ihoh-yeah is great in mark-zion; and he is high on all the withs.
 let them acknowledge thy great and terrible namethere; for it is dedicated.
 the king's goatness also loveth criterion thou dost establish immersedness, thou dost criterion and being right in heel-supplant-jeqob.
 high ye vowelconsonants-ihoh-yeah our these-to, and bow at his footstool; for he is dedicated.
 extract-musa and gather-cabinet-harun among his darkener, and to-his-there-samu'al among them that call upon his namethere; they called upon vowelconsonants-ihoh-yeah, and he answered them.
 he beeworded to them in the cloudy stand: they kept his testimonies, and the ordinance that he gave them.
 thou answeredst them, vowelconsonants-ihoh-yeah our these-to: thou wast a these-to that forgavest them, though thou tookest vengeance of their inventions.
 high vowelconsonants-ihoh-yeah our these-to, and bow at his dedicated mountain; for vowelconsonants-ihoh-yeah our these-to is dedicated.
 a croon-prune of thanks. make a joyful noise to vowelconsonants-ihoh-yeah, all ye lands.
 work for vowelconsonants-ihoh-yeah with gladness: come before his presence with joy-singing.
 know ye that vowelconsonants-ihoh-yeah he is these-to: it is he that did us, and not we ourselves; we are his with, and the sheep of his look-after-pasture.
 enter into his gates with thanks, and into his court-yards with thanks: be thankful to him, and first-pool his namethere.
 for vowelconsonants-ihoh-yeah is good; his kindness is to world; and his truth endureth to all generations.
 a croon-prune for dude-dawud himself. i will prune-croon of kindness and criterion to thee, vowelconsonants-ihoh-yeah, will i prune-croon.
 i will behave myself wisely in a sound pathway. o when wilt thou come to me? i will walk in near-inwards my house with a sound heart.
 i will set no wicked beeword before mine eyes: i hate the work of them that turn aside; it will not cleave to me.
 a adamant heart will depart from me: i will not know a look person.
 whoso privily slandereth his in-sight, him will i cut off: him that hath an tall look and a tall heart will not i suffer.
 mine eyes will be upon the aminoingful of the land, that they may standstay with me: he that walketh in a sound pathway, he will immerser me.
 he that worketh high-deceit will not dwell in near-inwards my house: he that beewordeth lies will not tarry in my eyes.

bHzzrot oqol Sopr hrieo lpni hmlk
 ihoh
 irem him omlao tbl oiSbi bh

 nhrot imHao kp iHd hrim irnno

 lpni ihoh ki ba lSpT harz iSpT tbl bzdq
 oemim bmiSrim

 ihoh mlk irgco emim iSb krobim tnoT
 harz

 ihoh bzion gdol orm hoa el kl hemim

 iodo Smk gdol onora qdoS hoa

 oec mlk mSpT abh ath konnt miSrim
 mSpT ozdqh bieqb ath eSit

 rommo ihoh alhino ohStHoo lhdm
 rglio qdoS hoa
 mSh oahrn bkhnio oSmoal bqrai Smo
 qraim al ihoh ohoa ienm

 bemod enn idbr alihm Smro edtio oHq
 ntn lmo
 ihoh alhino ath enitm al nSa hiit lhm
 onqm el elilotm

 rommo ihoh alhino ohStHoo lhr qdSo
 ki qdoS ihoh alhino

 mcmor ltodh hrieo lihof kl harz

 ebdo at ihoh bSmHh bao lpnio brnnh

 deo ki ihoh hoa alhim hoa eSno ola olo
 anHno emo ozan mreito

 bao Serio btodh Hzrtio bthlh hodo lo
 brko Smo

 ki Tob ihoh leolm Hsdo oed dr odr
 amonto
 ldod mcmor Hsd omSpT aSirh lk ihoh
 acmrh

 aSkilh bdrk tmim mti tboa ali athlk
 btm lbbi bqrb biti

 la aSit lngd eini dbr bliel eSh sTim
 Snati la idbq bi
 lbb eqS isor mmni re la ade

 mloSni mlSni bstr reho aoto azmit gbh
 einim orHb lbb ato la aokl
 eini bnamni arz lSbt emdi hlk bdrk
 tmim hoa iSrtni

 la iSb bqrb biti eSh rmih dbr Sqrim la
 ikon lngd eini

i will early destroy all the big-shot of the land; that i may cut off all powerful achievers from the city of vowelconsonants-ihoh-yeah.

the spilling of the poor man, when he was anxious, and poured out his bush-talk before the lord. hear my spilling, vowelconsonants-ihoh-yeah, and let my cry come to thee.

hide not thy face-turnings from me in the day when i am in develop-narrows; incline thine ear to 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 dry 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 sword-parched.

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 swear-sevened against me.

for i have eaten ashes like bread, and screen-mixed my drink with weeping.

on beeword 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 dry like grass.

but thou, vowelconsonants-ihoh-yeah, will endure to world; and thy remembrance to all generations.

thou will stand up, and womb upon mark-zion: for the time to camping her, yea, the set time, is come.

for thy workers take pleasure in her stones, and camping the dust thereof.

so the body-nations will respect the namethere of vowelconsonants-ihoh-yeah, and all the kings of the land thy heavy.

when vowelconsonants-ihoh-yeah will between-build up mark-zion, he will appear in his heavy.

he will regard the spilling of the destitute, and not despise their spilling.

this will be written for the generation to come: and the with which will be created will cheer vowelconsonants-ihoh-yeah.

for he hath looked down from the height of his dedicated; from namespaces did vowelconsonants-ihoh-yeah behold the land;

to hear the groaning of the prisoner; to loose those that are namethereed to death;

to recount the namethere of vowelconsonants-ihoh-yeah in mark-zion, and his praise in cast-complete-jerusalem;

when the withs are gathered together, and the kingdoms, to work for vowelconsonants-ihoh-yeah.

he weakened my energy in the pathway; he shortened my days.

i said, o my these-to, take me not away in the half 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 get lost, but thou will standstay: 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.

betweeninters of thy workers will continue, and their seed will be established before thee.

lbqrim azmit kl rSei arz lhkrit meir
ihoh kl peli aon

tplh leni ki ieTp olpni ihoh iSpk SiHo
ihoh Smeh tplti oSoeti alik tboa

al tstr pnik mmni biom zr li hTh ali
acnk biom aqra mhr enni

ki klo beSn imi oezmoti kmo qd nHro

hokh keSb oibS lbi ki SkHti makl IHmi

mqol anHti dbqh ezmi lbSri

dmiti lqat mdbr hiiti kkos Hrbot

Sqdti oahih kzipor bodd el gg
kl hiom Hrponi aoibi mholli bi nSbeo

ki apr klHm aklti oSqoi bbki mskti

mpni cemk oqzpk ki nSatni otSlikni

imi kzl nToi oani keSb aibS

oath ihoh leolm tSb ockrk ldr odr

ath tqom trHm zion ki et lHnnh ki ba
moed
ki rzo ebdik at abnih oat eprh iHnno

oiraio goim at Sm ihoh okl mlki harz
at kbodk

ki bnh ihoh zion nrah kbkodo

pnh al tplt herer ola bch at tpltm

tktb cat ldor aHron oem nbra ihll ih

ki hSqip mmrom qdSo ihoh mSmim al
arz hbiT

lSme anqt asir lptH bni tmoth

lspr bzion Sm ihoh othlto biroSlm

bhqbz emim iHdo ommlkot lebd at
ihoh
enh bdrk kHo kHi qzr imi

amr ali al telni bHzi imi bdor dorim
Snotik
lpnim harz isdt omeSh idik Smim

hnh iabdo oath temd oklm kbgd iblo
klboS tHlipm oiHlpo

oath hoa oSnotik la itmo
bni ebdik iSkono ocrem lpnik ikon

for dude-dawud himself. first-pool vowelconsonants-ihoh-yeah, o my self: and all that is within me, first-pool his dedicated namethere.

first-pool vowelconsonants-ihoh-yeah, o my self, and forget not all his benefits:

who forgiveth all thine season-answers; who healeth all thy diseases;

who redeemeth thy life from destruction; who crowneth thee with kindness and tender kindnesses;

who satisfy-seveneth thy mouth with good things; so that thy youth is renewed like the eagle's.

vowelconsonants-ihoh-yeah doth being right and criterion for all that are exploited.

he made known his pathways to extract-musa, his acts to betweeninters of israel.

vowelconsonants-ihoh-yeah is wombing and gracious, slow to nose-anger, and plenteous in kindness.

he will not always chide: neither will he keep his anger to world.

he hath not dot with us after our misses; nor rewarded us according to our season-answers.

for as the namespaces is tall on the land, so heroic is his kindness toward them that respect him.

as far as the east is from the west, so far hath he removed our go-beyonds from us.

like as a father pitieth his betweeninters, so vowelconsonants-ihoh-yeah pitieth them that respect him.

for he knoweth our develop; 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 breathwind crosseth over it, and it is gone; and the place thereof will know it no more.

but the kindness of vowelconsonants-ihoh-yeah is from world to world upon them that respect him, and his being right to betweeninters's betweeninters;

to such as keep his alignment, and to those that remember his commandments to do them.

vowelconsonants-ihoh-yeah hath prepared his throne in the namespaces; and his kingdom proverb-ruleth over all.

first-pool vowelconsonants-ihoh-yeah, ye his messengers, that hero in energy, that do his beewords, hearkening to the voice of his beeword.

first-pool ye vowelconsonants-ihoh-yeah, all ye his troops; ye immersers of his, that do his pleasure.

first-pool vowelconsonants-ihoh-yeah, all his doings in all places of his proverb-rule: first-pool vowelconsonants-ihoh-yeah, o my self.

for dude-dawud himself. first-pool vowelconsonants-ihoh-yeah, o my self. vowelconsonants-ihoh-yeah my these-to, 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 namethereeth the beams of his chambers in the waters: who maketh the thick-clouds his chariot: who walketh upon the wings of the breathwind:

who doth his messengers breathwinds; his immersers 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 on the mountains.

ldod brki npSi at ihoh okl qrbi at Sm qdSo

brki npSi at ihoh oal tSkHi kl gmolio

hslH lkl eonki hrpa lkl tHlaiki

hgoal mSHt Hiiki hmeTrki Hsd orHmim

hmSbie bTob edik ttHdS knSr neoriki

eSh zdqot ihoh omSpTim lkl eSoqim

iodie drkio lmSh lbni iSral elilotio

rHom oHnon ihoh ark apim orb Hsd

la lnzH irib ola leolm iTor

la kHTaino eSh lno ola keontino gml elino

ki kgbh Smim el harz gbr Hsdo el iraio

krHq mcrH mmerb hrHiq mmno at pSeino

krHm ab el bnim rHm ihoh el iraio

ki hoa ide izrno ckor ki epr anHno

anoS kHZir imio kziz hSdh kn iziz

ki roH ebrh bo oainno ola ikirno eod mqomo

oHsd ihoh meolm oed eolm el iraio ozdqto lbni bnim

lSmri brito olckri pqdio leSotm

ihoh bSmim hkin ksao omlkoto bkl mSlh

brko ihoh mlakio gbri kH eSi dbro lSme bqol dbro

brko ihoh kl zbaio mSrtio eSi rzono

brko ihoh kl meSio bkl mqmot mm-Slto brki npSi at ihoh

brki npSi at ihoh ihoh alhi gdlT mad hod ohdr lbSt

eTh aor kSlmh noTh Smim kirieh

hmqrh bmim eliotio hSm ebim rkobo hmhlk el knpi roH

eSh mlakio roHot mSrtio aS lhT

isd arz el mkonih bltomoT eolm oed

thom klboS ksito el hrim iemdo mim

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 hatches-
 plain to the place which thou hast founded for them.
 thou hast namethere a bound that they may not cross over;
 that they turn not again to cover the land.
 he sendeth the springs into the valleys, which run among
 the mountains.
 they give drink to every animal of the field: the wild asses
 quench their thirst.
 by them will the birds of the namespaces have their habita-
 tion, which sing among the branches.
 he watereth the mountains from his chambers: the land is
 satisfy-sevened with the fruit of thy doings.
 he causeth the grass to grow for the in-them animals and
 grass for the work of earthing: 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 nurtures man's
 heart.
 the trees of vowelconsonants-ihoh-yeah are full-seven of
 sap; the cedars of build-white-lebanon, which he hath
 planted;
 namethere the birds namethere their nests: as for the
 stork, the fir trees are her house.
 the tall mountains are a refuge for the wild goats; and the
 rocks for the conies.
 he namethereed the moon for seasons: the sun knoweth his
 going down.
 thou makest darkness, and it is night: wherein all the ani-
 mals of the forest do creep forth.
 the pit-out-of-lions roar after their tear, and seek their tear-
 meat from these-to.
 the sun ariseth, they gather themselves together, and
 namethere them down in their dens.
 earthing goeth forth to his achievement and to his achieve-
 ment until the evening.
 vowelconsonants-ihoh-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, nametherein are things creep-
 ing without count, both small and great animals.
 namethere go the ships: namethere is that whale, whom
 thou hast developed 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 fill-sevened with good.
 thou hidest thy face-turnings, they are alarm-hastend: thou
 takest away their breathwind, they die, and return to their
 dust.
 thou sendest forth thy breathwind, they are created: and
 thou renewest the face-turnings of the earth.
 the heavy of vowelconsonants-ihoh-yeah will endure to
 world: vowelconsonants-ihoh-yeah will be glad in his do-
 ings.
 he looketh on the land, and it trembleth: he toucheth the
 mountains, and they smoke.
 i will prune-croon to vowelconsonants-ihoh-yeah as long
 as i live: i will prune-croon praise to my these-to while i
 have my being.
 my meditation of him will be sweet: i will be glad in vowel-
 consonants-ihoh-yeah.

mn gertk inoson mn qol remk iHpcon

 ielo hrim irdo bqeat al mqom ch isdt
 lhm
 gbol Smt bl iebron bl iSobon lksot harz

 hmSIH meinim bnHlim bin hrim ih-
 lkon
 iSqo kl Hito Sdi iSbro praim zmam

 elihm eop hSmim iSkon mbin epaim
 itno qol
 mSqh hrim meliotio mpri meSik tSbe
 harz
 mzmiH Hzir lbhmh oeSb lebdt hadm
 lhozia lHm mn harz

 oiin iSmH lbb anoS lhzhil pnim mSmn
 oIHm lbb anoS ised

 iSbeo ezi ihoh arc i lbnon aSr nTe

 aSr Sm zprim iqnno Hsidh broSim
 bith
 hrim hgbhim lielim sleim mHsh lSp-
 nim
 eSh irH lmoedim SmS ide mboao

 tSt HSk oihi lilh bo trmS kl Hito ier

 hkpirim Sagim lTrp olbqS mal aklm

 tcrH hSmS iaspon oal meontm irbzon

 iza adm lpelo olebdt edi erb

 mh rbo meSik ihoh klm bHkmh eSit
 mlah harz qnink

 ch him gdol orHb idim Sm rmS oain
 mspr Hiot qTnot em gdlot
 Sm aniot ihlkon loitn ch izrt lSHq bo

 klm alik iSbron ltt aklm beto

 ttn lhm ilqTon tptH idk iSbeon Tob

 tstir pnik ibhlon tsp roHm igoeon oal
 eprm iSobon

 tSIH roHk ibraon otHdS pni admh

 ihi kbod ihoh leolm iSmH ihoh bme-
 Sio

 hmbiT larz otred ige bhrim oieSno

 aSirh lihoh bHHi acmrh lalhi beodi

 ierb elio SiHi anki aSmH bihoh

let the missers be ended out of the land, and let the big-shot be no more. first-pool thou vowelconsonants-ihoh-yeah, o my self. hell yeah.

o give thanks to vowelconsonants-ihoh-yeah; call upon his namethere: make known his deeds among the withs.

sirsing to him, prune-croon to him: bush-talk ye of all his wondrous works.

glory ye in his dedicated namethere: let the heart of them be glad that seek vowelconsonants-ihoh-yeah.

seek vowelconsonants-ihoh-yeah, and his goatness: seek his face-turnings evermore.

remember his wonders that he hath done; his wonders, and the criteria of his mouth;

o ye seed of their-wing-organ-ibrahim his worker, ye betweeninters of heel-supplant-jeqob his chosen.

he is vowelconsonants-ihoh-yeah our these-to: his criteria are in all the land.

he hath remembered his alignment to world, the beeword which he directed to a thousand generations.

which covenant he made with their-wing-organ-ibrahim, and his oath-seven to laugh-iz'haq;

and standstayed the same to heel-supplant-jeqob for a law, and to to-song-immersed-isra'al for a world alignment:

saying, to thee will i give the land of nest-buy-kanaan the lot of your inheritance:

when they were but a count-few men in count; yea, very count-few, and strangers in it.

when they went from one nation to another, from one kingdom to another with;

he suffered no earthing to do them wrong: yea, he reproved kings for their sakes;

saying, touch not mine swimming, and do my come-bringers no harm.

moreover he called for a famine upon the land: he brake the whole tumbler of bread.

he sent a man before them, even add-increase-yusif, who was sold for a worker:

whose feet they hurt with fetters: his self was laid in iron: until the time that his beeword came: vowelconsonants-ihoh-yeah beeword tried him.

the king sent and loosed him; even the proverb-ruler of the withs, and let him go free.

he namethere him base-lord of his house, and proverb-ruler of all his substance:

to bind his prince-immerseds at his pleasure; and teach his senators wisdom.

to-song-immersed-isra'al also came into narrows-develop-egypt; and heel-supplant-jeqob sojourned in the land of hot-ham

and he increased his with greatly; and made them stronger than their enemies.

he turned their heart to hate his with, to deal subtilly with his workers.

he sent extract-musa his worker; and gather-cabinet-harun whom he had chosen.

they namethere his beewords among them, and wonders in the land of hot-ham

he sent darkness, and made it dark; and they rebelled not against his beeword.

he turned their waters into blood, and slew their fish.

their land brought forth frogs in abundance, in the chambers of their kings.

itmo HTaim mn harz orSeim eod ainm
brki npSi at ihoh hlllo ih

hodo lihoh qrao bSmo hodieo bemim
elilotio
Siro lo cmro lo SiHo bkl nplaotio

hthllo bSm qdSo iSmH lb mbqSi ihoh

drSo ihoh oeco bqSo pnio tmid

ckro nplaotio aSr eSh mptio omSpTi
pio
cre abrhbm ebdo bni ieqb bHirio

hoa ihoh alhino bkl harz mSpTio

ckr leolm brito dbr zoh lal dor

aSr krt at abrhbm oSboeto liSHq

oiemidh lieqb IHq liSral brit eolm

lamr lk atn at arz knen Hbl nHltkm

bhiotm mti mspr kmeT ogrim bh

oithlko mgoi al goi mmmllkh al em aHr

la hniH adm leSqm oiokH elihm
mlkim
al tgeo bmSiHi olnbiai al treo

oiqra reb el harz kl mTh IHm Sbr

SIH lpnihm aiS lebd nmkr iosp

eno bkbl rglio rglo brcl bah npSo
ed et ba dbro amrt ihoh zrptho

SIH mlk oitirho mSl emim oiptHho

Smo adon lbto omSl bkl qnino

lasr Srio bnpSo ocqnio iHkm

oiba iSral mzrim oieqb gr barz Hm

oipt at emo mad oiezmho mzrio

hpk lbm lSna emo lhtnkl bebdio

SIH mSh ebdo ahrn aSr bHr bo

Smo bm dbri atotio omptim barz Hm

SIH HSk oiHsk ola mro at dbroo dbro

hpk at mimihm ldm oimt at dgtm
Srzm zprdeim bHdri mlkihm

he spake, and namethere came divers sorts of flies, and lice
 in all their coasts.
 he gave them hail for rain, and flaming fire in their land.
 he hit their vines also and their fig trees; and brake the trees
 of their coasts.
 he spake, and the locusts came, and caterpillers, and that
 without count,
 and did eat up all the grasss in their land, and eaten the fruit
 of their land.
 he hit also all the firstborn in their land, the chief of all their
 power.
 he brought them forth also with silver and gold: and
 namethere was not one feeble person among their pen.
 narrows-develop-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 asked, and he brought quails, and satisfy-sevened
 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 dedicated promise, and their-wing-
 organ-ibrahim his worker.
 and he brought forth his with with rejoicing, and his chosen
 with gladness:
 and gave them the lands of the body-nations: and they in-
 herited the labour of the with;
 that they might keep his statutes, and keep his drops-of-
 teaching-torah hell yeah.
 hell yeah. o give thanks to vowelconsonants-ihoh-yeah; for
 he is good: for his kindness endureth to world.
 who can utter the hero acts of vowelconsonants-ihoh-yeah?
 who can recount all his praise?
 happy are they that keep criterion and he that doeth being
 right at all times.
 remember me, vowelconsonants-ihoh-yeah, with the
 favour that thou bearest to thy with: o visit me with thy
 sticky-safety;
 that i may see the good of thy chosen, that i may be glad
 in the gladness of thy nation, that i may glory with thine
 inheritance.
 we have missed with our fathers, we have missed season-
 answer, we have done big-shotly.
 our fathers understood not thy wonders in narrows-de-
 velop-egypt; they remembered not the multitude of thy
 kindnesses; but provoked him at the sea, even at the end
 sea.
 nevertheless he safed them for his namethere's sake, that he
 heroness make his hero power to be known.
 he rebuked the end sea also, and it was sword-parched: so
 he led them through the depths, as through the place-of-
 word-desert.
 and he safed them from the hand of him that hated them,
 and redeemed them from the hand of develop-narrower.
 and the waters covered their develop-narrowers:
 namethere was not one of them left.
 then aminoed they his beewords; they sang his praise.
 they soon forgat his doings; they waited not for his counsel:
 but craved exceedingly in the place-of-word-desert, and
 tempted these-to in the place-of-word-desert.
 and he gave them their request; but sent leanness into their
 self.

amr oiba erb knim bkl gbolm

 ntn gSmihm brd aS lhbot barzm
 oik gpnm otantm oiSbr ez gbolm

 amr oiba arbh oilq oain mspr

 oiakl kl eSb barzm oiakl pri admtn

 oik kl bkor barzm raSit lkl aonm

 oioziam bksp ochb oain bSBtIo koSl

 SmH mzrim bzatm ki npl pHdm elihm

 prS enn lmsk oaS lhair lilh

 Sal oiba Slo olHm Smim iSBiem

 pTH zor oicobo mim hlko bziot nhr

 ki ckr at dbr qdSo at abrhm ebdo

 oioza emo bSSon brnh at bHirio

 oitn lhm arzot goim oeml lamim iirSo

 bebor iSmro Hqio otortio inzro hllo ih

 hlloih hodo lihoh ki Tob ki leolm Hsdo

 mi imll gborot ihoh iSmie kl thlto

 aSri Smri mSpT eSh zdqh bkl et

 ckrni ihoh brzon emk pqdni biSoetk

 Iraot bTobt bHirik lSmH bSmHt goik
 lhlthll em nHltk

 HTano em abotino heoino hrSeno

 abotino bmzrim la hSkilo nplaotik la
 ckro at rb Hsdik oimro el im bim sop

 oioSiem lmen Smo lhodie at gborto

 oiger bim sop oiHrb oioliokm bthmot
 kmdbrr

 oioSiem mid Sona oigalm mid aoib

 oikso mim zrihm aHd mhm la notr

 oiamino bdbrio iSiro thlto
 mhro SkHo meSio la Hko lezto
 oitaoo taoh bmdbr oinso al biSimon

 oitn lhm Saltm oiSIH rcon bnpSm

they envied extract-musa also in the camp, and gather-cabinet-harun the dedicated of vowelconsonants-ihoh-yeah. the land opened and swallowed up their-observance-dathan and covered the company of my-father-high-abiram.

and a fire was kindled in their company; the flame burned up the big-shots.

they did a calf in parch-sword-horeb, and bowed the screen. thus they changed their heavy into the similitude of an ox that eateth grass.

they forgot these-to their saviour, which had done great things in narrows-develop-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 extract-musa 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 aminoed not his beeword:

but murmured in their tents, and hearkened not to the voice of vowelconsonants-ihoh-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 to possessor-wide-open-belpeor, 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 spilled: and so the plague was standstayed.

and that was counted to him for being right to all generations worldmore.

they angered him also at the waters of strife, so that it crossed ill with extract-musa for their sakes:

because they provoked his breathwind, so that he spake unadvisedly with his lips.

they did not destroy the nations, concerning whom vowelconsonants-ihoh-yeah directed them:

but were mingled among the body-nations, and learned their doings.

and they workd their fashions: which were a snare to them. yea, they butcherd their betweeninters and their between-intera to breast-devils,

and shed innocent blood, even the blood of their between-inters and of their betweenintera, whom they butcherd to the fashions of nest-buy-kanaan 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 nose-anger of vowelconsonants-ihoh-yeah kindled against his with, insomuch that he abhorred his own inheritance.

and he gave them into the hand of the body-nations; and they that hated them proverb-ruled over them.

their enemies also pressured them, and they were surrendered into subjection under their hand.

many times did he deliver them; but they provoked him with their counsel, and were brought low for their season-answer.

nevertheless he regarded their develop-narrows, when he heard their cry:

oiqnao lmSh bmHnh lahrn qdoS ihoh

tptH arz otble dtn otkS el edt abirm

otber aS bedtm lhbh tlhT rSeim

ieSo egl bHrb oiStHoo lmskh
oimiro at kbodm btbnt Sor akl eSb

SkHo al moSiem eSh gdlot bzmzrim

nplaoz barz Hm noraot el im sop

oiamr lhSmidm loli mSh bHiro emd
bprz lpnio lhSib Hmto mhSHit

oimaso barz Hmdh la hamino ldbro

oirgno bahlihm la Smeo bqol ihoh

oiSa ido lhm lhpil aotm bmdbr

olhpil crem bgoim olcrotm barzot

oizmdo lbel peor oiaklo cbHi mtim

oikeiso bmeliihm otrpz bm mgph

oiemd pinHs oipll otezz hmgph

otHSb lo lzdqh ldr odr ed eolm

oiqzipo el mi mribh oire lmSh beborm

ki hmro at roHo oibTa bSptio

la hSmido at hemim aSr amr ihoh lhm

oiterbo bgoim oilmdo meSiHm

oiebdo at ezbiHm oiHio lhm lmoqS
oicbHo at bnihm oat bnotihm lSdim

oiSpko dm nqi dm bnihm obnotihm
aSr cbHo lezbi knen otHnp harz bd-
mim

oiTmao bmeSiHm oicno bmeliihm

oiHr ap ihoh bemo oiteb at nHlto

oitnm bid goim oimSlo bhm Snaihm

oilHzom aoibihm oikneo tHt idm

pemim rbot izilm ohmh imro beztm
oimko beonm

oira bzz lhm bSmeo at rntm

and he remembered for them his alignment, and repented according to the multitude of his kindnesses.
 he made them also to be pitied of all those that carried them captives.
 safe us, vowelconsonants-ihoh-yeah our these-to, and gather us from among the body-nations, to give thanks to thy dedicated namethere, and to triumph in thy praise.
 first-pooled be vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al from the world and until the world: and let all the with say, amino-amen hell yeah.
 o give thanks to vowelconsonants-ihoh-yeah, for he is good: for his kindness endureth to world.
 let the redeemed of vowelconsonants-ihoh-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 pathway; they found no city to seat in.
 hungry and thirsty, their self fainted in them.
 then they cried to vowelconsonants-ihoh-yeah in their develop-narrows, and he delivered them out of their distresses.
 and he led them forth by the turgor-immersed pathway, that they might go to a city of seat.
 oh that men would acknowledge vowelconsonants-ihoh-yeah for his kindness, and for his wonderful works to betweeninters of men!
 for he satisfy-seveneth the longing self, and fill-seveneth 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 sayings of these-to, and contemned the counsel of the most high:
 therefore he surrendered down their heart with labour; they fell down, and namethere was none to help.
 then they cried to vowelconsonants-ihoh-yeah in their develop-narrows, and he safed 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 acknowledge vowelconsonants-ihoh-yeah for his kindness, and for his wonderful works to betweeninters of men!
 for he hath broken the gates of brass, and cut the bars of iron in sunder.
 fools on beeword of their go-beyond, and on beeword of their season-answers, are afflicted.
 their self abhorreth all manner of meat; and they draw near to the gates of death.
 then they cry to vowelconsonants-ihoh-yeah in their develop-narrows, and he safeth them out of their distresses.
 he sent his beeword, and healed them, and delivered them from their destructions.
 oh that men would acknowledge vowelconsonants-ihoh-yeah for his kindness, and for his wonderful works to betweeninters of men!
 and let them butcher the butchers of thanks, and recount his doings with rejoicing.
 they that go down to the sea in ships, that do business in great waters;
 these see the doings of vowelconsonants-ihoh-yeah, and his wonders in the deep.
 for he saith, and standstayeth the stormy breathwind, which lifteth up the sieves thereof.

oickr lhm brito oinHm krb Hsdo Hs-
 dio
 oitn aotm lrHmim lpm kl Sobihm
 hoSieno ihoh alhino oqbzno mn
 hgoim lhdot lSm qdSk lhStbH bthltk
 brok ihoh alhi iSral mn heolm oed he-
 olm oamr kl hem amn hllo ih
 hdo lihoh ki Tob ki leolm Hsdo
 iamro gaoli ihoh aSr galm mid zr
 omarzot qbzm mmcrH ommerb
 mzpon omim
 teo bmdbr biSimon drk eir moSb la
 mzaao
 rebim gm zmaim npSm bhm tteTp
 oizeqo al ihoh bzt lhm mmzoqotihm
 izilm
 oidrikm bdrk iSrh llkt al eir moSb
 iodo lihoh Hsdo onplaoitio lbn adm
 ki hSbie npS Sqqh onpS rebh mla Tob
 iSbi HSk ozlmt asiri eni obrcl
 ki hmro amri al oezt elion nazo
 oikne beml lhm kSlo oain ecr
 oiceqo al ihoh bzt lhm mmzqotihm
 ioSiem
 ioziam mHSk ozlmt omosrotihm
 intq
 iodo lihoh Hsdo onplaoitio lbn adm
 ki Sbr dltot nHSt obriHi brcl gde
 aolim mdrk pSem omeontihm iteno
 kl akl tteb npSm oigieo ed Seri mot
 oiceqo al ihoh bzt lhm mmzqotihm
 ioSiem
 iSIH dbro oirpam oimlT mSHitotm
 iodo lihoh Hsdo onplaoitio lbn adm
 oicbHo cbHi todh oispro meSio brnh
 iordi him baniot eSi mlakh bmim rbim
 hmh rao meSi ihoh onplaoitio bmzolz
 oiamr oiemd roH serh otromm glio

they mount up to the namespaces, they go down again to the depths: their self is melted on beeword of trouble. they reel to and fro, and stagger like a drunken man, and are at their wit's end.

then they cry to vowelconsonants-ihoh-yeah in their develop-narrows, 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 to their desired haven.

oh that men would acknowledge vowelconsonants-ihoh-yeah for his kindness, and for his wonderful works to betweeninters of men!

let them high him also in the assembly of the with, and cheer him in the seat of the elders.

he namethereeth rivers into a place-of-word-desert, and the watersprings into dry ground;

a fruitful land into barrenness, for the look of them that dwell therein.

he namethereeth the place-of-word-desert into a standing water, and dry land into watersprings.

and namethere he maketh the hungry to dwell, that they may prepare a city for seat;

and sow the fields, and plant vineyards, which may yield fruits of increase.

he first-pooleth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

again, they are minished and brought low through confinement, look, and sorrow.

he poureth contempt upon generous, and causeth them to wander in the place-of-word-desert, where namethere is no pathway.

yet namethereteth he the poor on high from affliction, and maketh him families like a sheep.

the turgor-immersed will see it, and be glad: and all injustice will stop her mouth.

whoso is wise, and will keep these things, even they will between-understand the kindness of vowelconsonants-ihoh-yeah.

a song of a croon-prune for dude-dawud himself. o these-to, my heart is fixed; i will prune-croon and give praise, even with my heavy.

awake, psaltery and harp: i myself will awake black-early.

i will acknowledge thee, vowelconsonants-ihoh-yeah, among the withs: and i will prune-croon acknowledges to thee among the mum-withs.

for thy kindness is great on the namespaces: and thy truth reacheth to the grind-skiess.

be thou highed, o these-to, on the namespaces: and thy heavy on all the land;

that thy beloved may be make safeed: safe with thy right hand, and answer me.

these-to hath beeworded in his dedicatedion; i will rejoice, i will part shoulder-shekhem, and mete out the valley of booths-sukot

roll-until-gil'ed is mine; sleep-change-manasseh is mine; gray-fruitful-apraim also is the goatness of mine head;

vowel-yeah-acknowledge-ihodah is my imitate-statuter; from-father-moab is my washpot; over man-red-adom will i cast out my shoe; over splash-in-palestine will i triumph.

who will bring me into the strong city? who will lead me into man-red-adom?

ielo Smim irdo thomot npSm breh ttmogg

iHogo oinoeo kSkor okl Hkmtm ttble

oizeqo al ihoh bzt lhm ommzoqtihm ioziam

iqm serh ldmhm oiHSo glihm

oiSmHo ki iStqo oinHm al mHoc Hpzm

iodo lihoh Hsdo onplaoitio lbn adm

oirmmoho bqhl em obmoSb cqnm ih-lloho

iSm nhrot lmdbr omzai mim lzmaon

arz pri lmlHh mret iSbi bh

iSm mdr lagm mim oarz zih lmzai mim

oioSb Sm rebim oikonno eir moSb

oicreo Sdot oiTeo krmim oieSo pri tboah

oibrkm oirbo mad obhmtm la imeiT

oimeTo oiSHo mezt reh oigon

Spk boc el ndibim oitem btho la drk

oiSgb abion meoni oiSm kzan mSpHot

irao iSrim oiSmHo okl eolh qpzh pih

mi Hkm oiSmr alh oitbonno Hsdi ihoh

Sir mcmor ldod nkon lbi alhim aSirh oacmrh ap kbodi

eorh hnbl oknor aerih SHr

aodk bemim ihoh oacmrk bl amim

ki gdol mel Smim Hsdk oed SHqim amtk

romh el Smim alhim oel kl harz kbodk

lmen iHlzon ididik hoSieh imink oenni

alhim dbr bqds aelch aHlqh Skm oemq skot amdd

li gled li mnSh oaprim meoc raSi ihodh mHqqi

moab sir rHzl el adom aSlik neli eli plSt atroe

mi iblni eir mbzt mi nHni ed adom

wilt not thou, o these-to, who hast cast us off? and wilt not
 thou, o these-to, go forth with our troops?
 give us safety from develop-narrows: for vain is the safety
 of earthing.
 through these-to we will do with stratagem: for he it is that
 will tread down our develop-narrows.
 for ever, a croon-prune for dude-dawud. hold not thy
 peace, o these-to of my praise;
 for the mouth of the big-shot and the mouth of the high-de-
 ceitful are opened against me: they have beeworded against
 me with a lying language-tongue.
 they compassed me about also with beewords of hatred; and
 fought against me without a beeword.
 for my love they are my adversaries: but i give myself to
 spilling.
 and they have namethereed me look for good, and hatred
 for my love.
 set thou a big-shot man over him: and let accuser stand at
 his right hand.
 when he will be criterionizerd, let him be big-shotted: and
 let his spilling become miss
 let his days be few; and let another take his office.
 let his betweeninters be fatherless, and his woman a widow.
 let his betweeninters be continually vagabonds, and beg:
 let them seek their bread also out of their sword-parched
 places.
 let the extortioner catch all that he hath; and let the
 strangers spoil his labour.
 let namethere be none to extend kindness to him: neither
 let namethere be any to camping his fatherless children.
 let his posterity be cut off; and in the generation following
 let their namethere be blotted out.
 let the season-answer of his fathers be remembered with
 vowelconsonants-ihoh-yeah; and let not the miss of his
 mother be blotted out.
 let them be before vowelconsonants-ihoh-yeah continually,
 that he may cut off the memory of them from the land.
 because that he remembered not to shew kindness, but per-
 secuted the poor and needy man, that he might even slay the
 broken in heart.
 as he loved cursing, so let it come to him: as he delighted
 not in first-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 to him as the garment which covereth him, and for
 a girdle wherewith he is girded continually.
 let this be the achievement of mine adversaries from vow-
 elconsonants-ihoh-yeah, and of them that beeword look
 against my self.
 but do thou for me, o these-to the base-lord, for thy
 namethere's sake: because thy kindness is good, deliver
 thou me.
 for i am poor and needy, and my heart is slayed in near-
 inwards 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
 faithleth of fatness.
 i became also a reproach to them: when they looked upon
 me they shaked their heads.
 make safe me, vowelconsonants-ihoh-yeah my these-to: o
 safe me according to thy kindness:

hla alhim cNHtno ola tza alhim bz-
 batino
 hbh lno ecrt mzt oSoa tSoet adm

 balhim neSh Hil ohoa ibos zrino

 lmnzH ldod mcmor alhi thlti al tHrS

 ki pi rSe opi mrmh eli ptHo dbro ati
 lSon Sq

 odbri Snah sbboni oilHmoni Hnm

 tHt ahbti iSTnoni oani tplh

 oiSimo eli reh tHt Tobh oSnah tHt
 ahbti
 hpqd elio rSe oSTn iemd el imino

 bhSpTo iza rSe otplto thih iHTah

 ihio imio meTim pqdto iqH aHr
 ihio bnio itomim oaSto almmh
 onoe inoeo bnio oSalo odrSo
 mHrbotihm

 inqS noSh lkl aSr lo oibco crim igieo

 al ihi lo mSk Hsd oal ihi Honn litomio

 ihi aHrito lhkrit bdor aHr imH Smm

 ickr eon abtio al ihoh oHTat amo al
 tmH

 ihio ngd ihoh tmid oikrt marz ckrm

 ien aSr la ckr eSot Hsd oirdp aiS eni
 oabion onkah lbb lmott

 oiahb qlh otboaho ola Hpz bbrkh
 otrHq mmno
 oilbS qlh kmdo otba kmim bqrbo
 okSmn bezmotio

 thi lo kbgd ieTh olmcH tmid iHgrh

 cat pelt STni mat ihoh ohdbrim re el
 npSi

 oath ihoh adni eSh ati lmen Smk ki
 Tob Hsdk hzilni

 ki eni oabion anki olbi Hll bqrbi

 kzl knToto nhlkti nnerti karbh

 brki kSlo mzmom obSri kHS mSmm

 oani hiiti Hrph lhm iraoni inieon raSm

 ecrni ihoh alhi hoSieni kHSdk

that they may know that this is thy hand; that thou, vowelconsonants-ihoh-yeah, hast done it.
 let them curse-lighten, but first-pool thou: when they stand up, let them be dry; but let thy worker be glad.
 let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.
 i will greatly cheer vowelconsonants-ihoh-yeah with my mouth; yea, i will cheer him among the multitude.
 for he will stand at the criterion hand of the poor, to save him from those that condemn his self.
 vowelconsonants-ihoh-yeah said to my base-lord, sit thou at my right hand, until i make thine enemies thy footstool.
 vowelconsonants-ihoh-yeah will send the tumbler of thy goatness out of mark-zion: rule thou in the near-inward of thine enemies.
 thy with will be willing in the day of thy stratagem, in the beauties of dedication from the womb of the morning-black: thou hast the dew of thy youth.
 vowelconsonants-ihoh-yeah hath swear-sevened, and will not repent, thou art a darkener to world after the beeword of right-king-melchizedeq.
 the base-lord at thy right hand will strike through kings in the day of his nose-anger.
 he will judge among the body-nations, 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 pathway: therefore will he lift up the head.
 hell yeah. i will cheer vowelconsonants-ihoh-yeah with my whole heart, in the secret of the turgor-immersed, and in the meeting.
 the doings of vowelconsonants-ihoh-yeah are great, sought out of all them that have pleasure therein.
 his achievement is honourable and glorious: and his being right standstayth to until.
 he did his wonderful works to be remembered: vowelconsonants-ihoh-yeah is gracious and full of wombing.
 he hath given tear-meat to them that respect him: he will for world be mindful of his alignment.
 he hath shewed his with the energy of his doings, that he may give them the heritage of the body-nations.
 the doings of his hands are verity and criterion all his commandments are sure.
 they stand fast to the worlds of worlds, and are done in truth and turgor-immersedness.
 he sent redemption to his with: he hath directed his alignment to world: dedicated and reverend is his namethere.
 the respect of vowelconsonants-ihoh-yeah is the heading of wisdom: a good skill have all they that do his commandments: his praise standstayth to until.
 hell yeah. happy is the man that respecteth vowelconsonants-ihoh-yeah, that delighteth greatly in his directives.
 his seed will be hero upon land: the generation of the turgor-immersed will be first-pooled.
 wealth and riches will be in his house: and his being right standstayth to until.
 to the turgor-immersed namethere ariseth light in the darkness: he is gracious, and full of wombing, and right.
 a good man sheweth camping, and lendeth: he will guide his beewords with criterion.
 surely he will not be moved to world: the right will be in to world remembrance.

oideo ki idk cat ath ihoh eSith
 iqlllo hmh oath tbrk qmo oibSo oebdk iSmH
 ilbSo SoTni klmh oieTo kmeil bStm
 aodh ihoh mad bpi obtok rbim ahlhno
 ki iemd limin abion lhoSie mSpTi npSo
 ldod mcmor nam ihoh ladni Sb limini ed aSit aibik hdm lrglik
 mTh eck iSIH ihoh mzion rdh bqrbaibik
 emk ndbt biom Hilk bhdri qdS mrHm mSHr Ik Tl ildtik
 nSbe ihoh ola inHm ath khn leolm el dbrti mlki zdq
 adni el imink mHz biom apo mlkim
 idin bgoim mla goiot mHz raS el arz rbh
 mnHl bdrk iStH el kn irim raS
 hlllo ih aodh ihoh bkl lbb bsod iSrim oedh
 gdlm meSi ihoh droSim lkl Hpzihm
 hod ohdr pelo ozdqto emdt led
 ckr eSh lnplatio Hnon orHom ihoh
 Trp ntn liraio ickr leolm brito
 kH meSio hgid lemo ltt lhm nHlt goim
 meSi idio amt omSpT namnim kl pqodio
 smokim led leolm eSoim bamt oiSr
 pdot SIH lemo zoh leolm brito qdoS onora Smo
 raSit Hkmh irat ihoh Skl Tob lkl eSihm thlto emdt led
 hlllo ih aSri aiS ira at ihoh bmzotio Hpzmada
 gbor barz ihih creo dor iSrim ibrk
 hon oeSr bbito ozdqto emdt led
 crH bHsk aor liSrim Hnon orHom ozdqi
 Tob aiS Honn omloh ikkl dbrio bmSpT
 ki leolm la imoT lckr eolm ihih zdiq

he will not be afraid of look tidings: his heart is fixed, be sureing in vowelconsonants-ihoh-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 standstayth to until; his ray-horn will be highed with heavy. 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 get lost.

hell yeah. cheer, o ye workers of vowelconsonants-ihoh-yeah, cheer the namethere of vowelconsonants-ihoh-yeah. first-pooled be the namethere of vowelconsonants-ihoh-yeah from this time forth and worldmore.

from the rising of the sun to the going down of the same vowelconsonants-ihoh-yeah's namethere is to be cheerd.

vowelconsonants-ihoh-yeah is high on all nations, and his heavy on the namespaces.

who is like to vowelconsonants-ihoh-yeah our these-to, who dwelleth on tall,

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 generous, even with the generous of his with.

he maketh the barren woman to keep house, and to be a gladnessful mother of betweeninters. hell yeah.

when to-song-immersed-isra'al went out of narrows-develop-egypt, the house of heel-supplant-jeqob from a with of strange-substantial language;

vowel-yeah-acknowledge-ihodah was his dedicated, and to-song-immersed-isra'al his proverb-rule.

the sea saw it, and fled: its-going-down-jordan was driven back.

the mountains skipped like rams, and the little mountains 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 mountains, like lambs?

tremble, thou land, at the presence of the base-lord, at the presence of the these-to of heel-supplant-jeqob; which turned the rock into a standing water, the flint into a fountain of waters.

not to us, vowelconsonants-ihoh-yeah, not to us, but to thy namethere give heavy, for thy kindness, and for thy truth's sake.

wherefore should the body-nations say, where is now their these-to?

but our these-to is in the namespaces: he hath done whatsoever he hath pleased.

their fashions are silver and gold, the doing of men's hands. they have mouths, but they beeword 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 have they, but they walk not: neither murmur they through their throat.

they that do them are like to them; so is every one that be sureeth in them.

o israel, be sure thou in vowelconsonants-ihoh-yeah: he is their help and their shield.

mSmoeH reh la iira nkon lbo bTH bi-hoh

smok lbo la iira ed aSr irah bzrio

pcr ntn labionim zdqto emdt led qrnó trom bkboD

rSe irah okes Snio iHrq onms taot rSeim tabd

hlló ih hlló ebdí ihoh hlló at Sm ihoh

ihí Sm ihoh mbrk meth oed eolm

mmcrH SmS ed mboao mhll Sm ihoh

rm el kl goim ihoh el hSmim kbodo

mi kihoh alhino hmgbihi lSBt

hmSpili lraot bSmim obarz

mqimi mepr dl maSpt irim abion

lhoSibi em ndibim em ndibi emo

moSibi eqrt hbit am hbnim SmHh hlló ih

bzat iSral mmzrim bit iqeb mem lec

hith ihodh lqdSo iSral mmSlotio

him rah oins hirdn isb laHor

hhrim rqdo kailim gbeot kbni zan

mh lk him ki tnos hirdn tsb laHor

hhrim trqdo kailim gbeot kbni zan

mlpni adon Holi arz mlpni aloh iqeb

hhpki hzor agm mim HlmiS lmeino mim

la lno ihoh la lno ki lSmk tn kbod el Hsdek el amtk

lmh iamro hgoim aih na alhihm

oalhino bSmim kl aSr Hpz eSh

ezbihm ksp ochb meSh idi adm

ph lhm ola idbro einim lhm ola irao

acnim lhm ola iSmeo ap lhm ola iri-Hon

idihm ola imiSon rglihm ola ihlko la ihgo bgronm

kmohm ihio eSihm kl aSr bTH bhm

iSral bTH bihoh ecrm omgnm hoa

o house of gather-cabinet-harun, be sure in vowelconsonants-ihoh-yeah: he is their help and their shield.
 ye that respect vowelconsonants-ihoh-yeah, be sure in vowelconsonants-ihoh-yeah: he is their help and their shield.
 vowelconsonants-ihoh-yeah hath been mindful of us: he will first-pool us; he will first-pool the house of israel; he will first-pool the house of gather-cabinet-harun.
 he will first-pool them that respect vowelconsonants-ihoh-yeah, both small and great.
 vowelconsonants-ihoh-yeah will increase you more and more, you and your betweeninters.
 ye are first-pooled of vowelconsonants-ihoh-yeah which did namespaces and land.
 the namespaces, even the namespaces, are vowelconsonants-ihoh-yeah's: but the land hath he given to betweeninters of men.
 the dead cheer not vowelconsonants-ihoh-yeah, neither any that go down into silence.
 but we will first-pool vowelconsonants-ihoh-yeah from this time forth and worldmore. cheer vowelconsonants-ihoh-yeah.
 i love vowelconsonants-ihoh-yeah, because he hath heard my voice and my supplications.
 because he hath inclined his ear to me, therefore will i call upon him as long as i live.
 the sorrows of death compassed me, and the pains of asking gat hold upon me: i found develop-narrows and sorrow.
 then called i upon the namethere of vowelconsonants-ihoh-yeah; vowelconsonants-ihoh-yeah, i beseech thee, deliver my self.
 gracious is vowelconsonants-ihoh-yeah, and right; yea, our these-to is wombing.
 vowelconsonants-ihoh-yeah preserveth the simple: i was brought low, and he make safed me.
 return to thy rest, o my self; for vowelconsonants-ihoh-yeah hath dealt bountifully with thee.
 for thou hast delivered my self from death, mine eyes from tears, and my feet from falling.
 i will walk before vowelconsonants-ihoh-yeah in the land of the living.
 i aminoed, therefore have i beeworded: i was greatly afflicted:
 i said in my haste, all men are liars.
 what will i render to vowelconsonants-ihoh-yeah for all his benefits toward me?
 i will take the cup of sticky-safety, and call upon the namethere of vowelconsonants-ihoh-yeah.
 i will complete my vows to vowelconsonants-ihoh-yeah now in the presence of all his with.
 precious in the eyes of vowelconsonants-ihoh-yeah is the death of his kind ones.
 vowelconsonants-ihoh-yeah, truly i am thy worker; i am thy worker, and betweeninter of thine handmaid: thou hast loosed my bonds.
 i will butcher to thee the butcher of thanks, and will call upon the namethere of vowelconsonants-ihoh-yeah.
 i will complete my vows to vowelconsonants-ihoh-yeah now in the presence of all his with.
 in the courtyards of vowelconsonants-ihoh-yeah's house, in the half of thee, o cast-complete-jerusalem. hell yeah.
 o cheer vowelconsonants-ihoh-yeah, all ye mum-withs: cheer him, all ye mum-withs.

bit ahrn bTHo bihoh ecrm omgnm
 hoa
 irai ihoh bTHo bihoh ecrm omgnm
 hoa
 ihoh ckrno ibrk ibrk at bit iSral ibrk at
 bit ahrn
 ibrk irai ihoh hqTnim em hgdlim
 isp ihoh elikm elikm oel bnikm
 brokim atm lihoh eSh Smim oarz
 hSmim Smim lihoh oharz ntn lbni
 adm
 la hmtim ihllo ih ola kl irdi domh
 oanHno nbrk ih meth oed eolm hllo ih
 ahbti ki iSme ihoh at qoli tHnoni
 ki hTH acno li obimi aqra
 apponi Hbli mot omzri Saol mzaoni
 zrh oigon amza
 obSm ihoh aqra anh ihoh mlTH npSi
 Hnon ihoh ozdiq oalhino mrHm
 Smr ptaim ihoh dloti oli ihoSie
 Sobi npSi ImnoHiki ki ihoh gml eliki
 ki Hlzt npSi mmot at eini mn dmeh at
 rgli mdHi
 athlk lpni ihoh barzot hHiim
 hamnti ki adbr ani eniti mad
 ani amrti bHpCi kl hadm kcb
 mh aSib lihoh kl tgmolohi eli
 kos iSoeot aSa obSm ihoh aqra
 ndri lihoh aSlm ngdh na lkl emo
 iqr beini ihoh hmoth lHsidio
 anh ihoh ki ani ebdk ani ebdk bn amtk
 ptHt lmosri
 lk acbH cbH todh obSm ihoh aqra
 ndri lihoh aSlm ngdh na lkl emo
 bHzrot bit ihoh btokki iroSlm hllo ih
 hllo at ihoh kl goim SbHoho kl hamim

for his merciful kindness is heroic toward us: and the truth of vowelconsonants-ihoh-yeah endureth to world. hell yeah.

o give thanks to vowelconsonants-ihoh-yeah; for he is good: because his kindness endureth to world.

let to-song-immersed-isra'al now say, that his kindness endureth to world.

let the house of gather-cabinet-harun now say, that his kindness endureth to world.

let them now that respect vowelconsonants-ihoh-yeah say, that his kindness endureth to world.

i called upon vowelconsonants-ihoh-yeah in distress: vowelconsonants-ihoh-yeah answered me, and set me in a large place.

vowelconsonants-ihoh-yeah is on my side; i will not respect: what can earthling do to me?

vowelconsonants-ihoh-yeah taketh my part with them that help me: therefore will i see my desire upon them that hate me.

it is better to be sure in vowelconsonants-ihoh-yeah than to put being sure in earthling.

it is better to be sure in vowelconsonants-ihoh-yeah than to put being sure in generous.

all nations compassed me about: but in the namethere of vowelconsonants-ihoh-yeah will i destroy them.

they compassed me about; yea, they compassed me about: but in the namethere of vowelconsonants-ihoh-yeah i will destroy them.

they compassed me about like bees: they are quenched as the fire of thorns: for in the namethere of vowelconsonants-ihoh-yeah i will destroy them.

thou hast thrust sore at me that i might fall: but vowelconsonants-ihoh-yeah helped me.

vowelconsonants-ihoh-yeah is my goatness and song, and is become my sticky-safety.

the voice of rejoicing and sticky-safety is in the tents of the right: the right hand of vowelconsonants-ihoh-yeah doeth with stratagem.

the right hand of vowelconsonants-ihoh-yeah is highed: the right hand of vowelconsonants-ihoh-yeah doeth with stratagem.

i will not die, but live, and recount the doings of vowelconsonants-ihoh-yeah.

vowelconsonants-ihoh-yeah hath chastened me sore: but he hath not given me over to death.

open to me the gates of being right: i will go into them, and i will acknowledge vowelconsonants-ihoh-yeah:

this gate of vowelconsonants-ihoh-yeah, into which the right will enter.

i will acknowledge thee: for thou hast heard me, and art become my sticky-safety.

the stone which the between-builders refused is become the head stone of the corner.

this is vowelconsonants-ihoh-yeah's doing; it is marvellous in our eyes.

this is the day which vowelconsonants-ihoh-yeah did; we will be glad and be glad in it.

safe now, i beseech thee, vowelconsonants-ihoh-yeah: vowelconsonants-ihoh-yeah, i beseech thee, send now prosperity.

first-pooled be he that cometh in the namethere of vowelconsonants-ihoh-yeah: we have first-pooled you out of the alpha-beit-house of vowelconsonants-ihoh-yeah.

ki gbr elino Hsdo oamt ihoh leolm hllo ih

hodo lihof ki Tob ki leolm Hsdo

iamr na iSral ki leolm Hsdo

iamro na bit ahrn ki leolm Hsdo

iamro na irai ihoh ki leolm Hsdo

mn hmzr qrati ih enni bmrHb ih

ihoh li la aira mh ieSh li adm

ihoh li becri oani arah bSnai

Tob lHsot bihof mbTH badm

Tob lHsot bihof mbTH bndibim

kl goim sbboni bSm ihoh ki amilm

sbboni gm sbboni bSm ihoh ki amilm

sbboni kdborim deko kaS qozim bSm ihoh ki amilm

dHh dHitni lnpI oihoH ecnri

eci ocmrt ih oihi li liSoeh

qol rnh oiSoeh bahli zdiqim imin ihoh eSh Hil

imin ihoh rommh imin ihoh eSh Hil

la amot ki aHih oaspr meSi ih

isr isrni ih olmot la nttni

ptHo li Seri zdq aba bm aodh ih

ch hSer lihof zdiqim ibao bo

aodk ki enitni othi li liSoeh

abn maso hbbonim hith lraS pnh

mat ihoh hith cat hia nplat beinino

ch hiom eSh ihoh ngilh onSmHh bo

ana ihoh hoSieh na ana ihoh hzliHh na

brok hba bSm ihoh brknokm mbit ihoh

these-to is vowelconsonants-ihoh-yeah, which hath shewed us light: bind the butcher with cords, even to the ray-horns of the butcher-place.

thou art my these-to, and i will acknowledge thee: thou art my these-to, i will high thee.

o give thanks to vowelconsonants-ihoh-yeah; for he is good: for his kindness endureth to world.

happy are the sound in the pathway, who walk in the drops-of-teaching-torah of vowelconsonants-ihoh-yeah.

happy are they that keep his testimonies, and that seek him with the whole heart.

they also achieve no injustice: they walk in his pathways.

thou hast directed us to keep thy precepts diligently.

o that my pathways were directed to keep thy statutes!

then will i not be ashamed, when i have respect to all thy directives.

i will acknowledge thee with turgor-immersedness of heart, when i will have learned thy right criteria.

i will keep thy statutes: o forsake me not utterly.

nametherewithal will a young man win-pure his way? by taking heed thereto according to thy beeword.

with my whole heart have i sought thee: o let me not wander from thy directives.

thy beeword have i hid in mine heart, that i might not miss against thee.

first-pooled art thou, vowelconsonants-ihoh-yeah: teach me thy statutes.

with my lips have i recountd all the criteria of thy mouth.

i have rejoiced in the pathway of thy testimonies, as much as in all riches.

i will bush-talk in thy precepts, and have respect to thy ways.

i will delight myself in thy statutes: i will not forget thy beeword.

deal bountifully with thy worker, that i may live, and keep thy beeword.

open thou mine eyes, that i may behold wondrous things out of thy drops-of-teaching-torah

i am a stranger in the land: hide not thy directives from me.

my self breaketh for the longing that it hath to thy criteria at all times.

thou hast rebuked the proud that are curse-lightend, which do err from thy directives.

remove from me reproach and contempt; for i have kept thy testimonies.

prince-immerseds also did sit and beeword against me: but thy worker did bush-talk in thy statutes.

thy testimonies also are my delight and my counsellors.

my self cleaveth to the dust: quicken thou me according to thy beeword.

i have recountd my pathways, and thou heardest me: teach me thy statutes.

make me to between-understand the pathway of thy precepts: so will i bush-talk of thy wondrous works.

my self melteth for heaviness: strengthen thou me according to thy beeword.

remove from me the pathway of lying: and grant me thy drops-of-teaching-torah graciously.

i have chosen the pathway of truth: thy criteria have i laid before me.

i have stuck to thy testimonies: vowelconsonants-ihoh-yeah, put me not to shame.

i will run the pathway of thy directives, when thou will enlarge my heart.

al ihoh oiar lno asro Hg bebtim ed qrnnot hmcBH

ali ath oaodk alhi arommk

hodo lihof ki Tob ki leolm Hsdo

aSri tmimi drk hhlkim btort ihoh

aSri nzri edtio bkl lb idrSoho

ap la pelo eolh bdrkio hlko
ath zoith pqdik lSmr mad
aHli ikno drki lSmr Hqik
ac la aboS bhbiTi al kl mzotik

aodk biSr lbb blmdi mSpTi zdqk

at Hqik aSmr al tecbni ed mad
bmh ickh ner at arHo lSmr kdbrk

bkl lbi drStik al tSgni mmzotik

blbi zpnti amrtk lmen la aHTa lk

brok ath ihoh lmdni Hqik

bSpti sprti kl mSpTi pik
bdrk edotik SSiti kel kl hon

bpqdik aSiHh oabiTh arHtik
bHqtik aSteSe la aSkH dbrk

gml el ebdk aHih oaSmrh dbrk

gl eini oabiTh nplaot mtortk

gr anki barz al tstr mmni mzotik
grsh npSi ltabh al mSpTik bkl et

gert cdim arorim hSgim mmzotik

gl meli Hrph oboc ki edtik nzrti

gm iSbo Srim bi ndbro ebdk iSiH
bHqik
gm edtik SeSei anSi ezti
dbqh lepr npSi Hini kdbrk

drki sprti otenni lmdni Hqik

drk pqodik hbinni oaSiHh bnplaotik

dlph npSi mtogh qimni kdbrk

drk Sqr hsr mmni otortk Hnni

drk amonh bHrti mSpTik Soiti

dbqti bedotik ihoh al tbiSni

drk mzotik aroz ki trHib lbi

teach me, vowelconsonants-ihoh-yeah, the pathway of thy statutes; and i will do it for ever.
 give me between-understanding, and i will keep thy drops-of-teaching-torah 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 to thy testimonies, and not to covetousness.
 turn away mine eyes from beholding vanity; and quicken thou me in thy pathway.
 stablish thy beeword to thy worker, who is devoted to thy respect.
 turn away my reproach which i fear: for thy criteria are good.
 behold, i have longed after thy precepts: quicken me in thy being right.
 let thy kindnesses come also to me, vowelconsonants-ihoh-yeah, even thy sticky-safety, according to thy beeword.
 so will i have wherewith to answer him that reproacheth me: for i be sure in thy beeword.
 and take not the beeword of truth utterly out of my mouth; for i have hoped in thy criteria.
 so will i keep thy drops-of-teaching-torah continually to the worlds of worlds.
 and i will walk at liberty: for i seek thy precepts.
 i will beeword 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 to thy directives, which i have loved; and i will bush-talk in thy statutes.
 remember the beeword to thy worker, upon which thou hast beewordd me to hope.
 this is my comfort in my affliction: for thy beeword hath quickened me.
 the proud have had me greatly in derision: yet have i not declined from thy drops-of-teaching-torah
 i remembered thy criteria of old, vowelconsonants-ihoh-yeah; and have comforted myself.
 horror hath held hold upon me on beeword of the big-shot that forsake thy drops-of-teaching-torah
 thy statutes have been my songs in the house of my strange-dwelling.
 i have remembered thy namethere, vowelconsonants-ihoh-yeah, in the night, and have kept thy drops-of-teaching-torah
 this i had, because i kept thy precepts.
 thou art my beeword, vowelconsonants-ihoh-yeah: i have said that i would keep thy beewords.
 i intreated thy camping with my whole heart: out-of-town to me according to thy beeword.
 i thought on my pathways, and turned my feet to 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 drops-of-teaching-torah
 at night-half i will stand to give thanks to thee on beeword of thy right criteria.
 i am a companion of all them that respect thee, and of them that keep thy precepts.
 the land, vowelconsonants-ihoh-yeah, is full of thy kindness: teach me thy statutes.
 thou hast dot well with thy worker, vowelconsonants-ihoh-yeah, according to thy beeword.

horni ihoh drk Hqik oazrnH eqb
 hbinni oazrh tortk oaSmrnH bkl lb
 hdnrikn bntib mztotik ki bo HpztI
 hT lbi al edotik oal al bze
 hebr eini mraot Soa bdrkk Hini
 hqm lebdk amrtk aSr liratK
 hebr Hrpti aSr igrti ki mSpTik Tobim
 hnh tabti lpqdik bzdqtK Hini
 oibani HsdK ihoh tSoetK kamrtK
 oaenh Hrpi dbr ki bTHti bdbrrK
 oal tzl mpi dbr amt ed mad ki lmSpTk
 iHlti
 oaSmrh tortk tmid leolm oed
 oathlkh brHbh ki pqdik drSti
 oadbrh bedtik ngd mlkim ola aboS
 oaSteSe bmztotik aSr ahbti
 oaSa kpi al mztotik aSr ahbti oaSiHh
 bHqik
 ckr dbr lebdk el aSr iHltni
 cat nHmti benii ki amrtK Hitni
 cdim hlizni ed mad mtortk la nTiti
 ckrti mSpTik meolm ihoh oatnHm
 cleph aHctni mrSeim ecbi tortk
 cmrot hio li Hqik bbit mgori
 ckrti blilh Smk ihoh oaSmrh tortk
 cat hith li ki pqdik nzrti
 Hlqi ihoh amrti lSmr dbrik
 Hliti pnik bkl lb Hnni kamrtK
 HSbti drki oaSibh rgli al edtik
 HSti ola htmhmhti lSmr mztotik
 Hbli rSeim eodni tortk la SkHti
 Hzot lilh aqom lhodot lk el mSpTi
 zdqK
 Hbr ani lkl aSr irako olSmri pqodik
 HsdK ihoh mlah harz Hqik lmdni
 Tob eSit em ebdK ihoh kdbrrK

teach me good judgment and knowledge: for i have
 aminoed thy directives.
 before i was afflicted i went astray: but now have i kept thy
 beeword.
 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 drops-of-
 teaching-torah
 it is good for me that i have been afflicted; that i might learn
 thy statutes.
 the drops-of-teaching-torah of thy mouth is better to me
 than thousands of gold and silver.
 thy hands have did me and fashioned me: give me between-
 understanding, that i may learn thy directives.
 they that respect thee will be glad when they see me; on bee-
 word i have hoped in thy beeword.
 i know, vowelconsonants-ihoh-yeah, that thy criteria are
 criterion, and that thou in aminoingfulness hast afflicted
 me.
 let, i pray thee, thy merciful kindness be for my comfort,
 according to thy beeword to thy worker.
 let thy tender mercies come to me, that i may live: for thy
 drops-of-teaching-torah is my delight.
 let the proud be dry; for they dealt distortedly with me with-
 out a cause: but i will bush-talk in thy precepts.
 let those that respect thee turn to 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 sticky-safety: but i hope in thy bee-
 word.
 mine eyes fail for thy beeword, saying, when wilt thou com-
 fort 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 do
 criterion on them that persecute me?
 the proud have digged pits for me, which are not after thy
 drops-of-teaching-torah
 all thy directives are aminoingful: they persecute me
 wrongfully; help thou me.
 they had almost consumed me upon land; but i forsook not
 thy precepts.
 quicken me after thy kindness; so will i keep the witness of
 thy mouth.
 to world, vowelconsonants-ihoh-yeah, thy beeword is
 nametheretled in namespaces.
 thy aminoingfulness is to all generations: thou hast stand-
 stayed the land, and it abideth.
 they standstay this day according to thine criterions: for all
 are thy workers.
 unless thy drops-of-teaching-torah had been my delights, i
 should then have lost in mine affliction.
 i will to world not forget thy precepts: for with them thou
 hast quickened me.
 i am thine, safe me: for i have sought thy precepts.
 the big-shots have waited for me to make lost me: but i will
 consider thy testimonies.
 i have seen an end of all dedicatedion: but thy directive is
 exceeding broad.
 o how i love thy drops-of-teaching-torah it is my medita-
 tion all the day.

Tob Tem odet lmdni ki bmzotik ham-
 nti
 Trm aenh ani Sgg oeth amrtk Smrti

 Tob ath omTib lmdni Hqik
 Tplo eli Sqr cdim ani bkl lb azr pqodik

 Tps kHlB lbm ani torkt SeSeti

 Tob li ki eniti lmen almd Hqik

 Tob li tort pik malpi chb oksp

 idik eSoni oikonnoni hbinni oalmdh
 mztotik
 iraitk iraoni oiSmHo ki ldrk iHlti

 ideti ihoh ki zdq mSpTik oamonn en-
 itni

 ihi na Hsdl InHmni kamrtk lebdk

 ibaoni rHmik oaHih ki torkt SeSei

 ibSo cdim ki Sqr eotoni ani aSiH
 bpqodik
 iSobo li iraitk oideo oidei edtik

 ihi lbi tmim bHqik lmen la aboS
 klth ItSoetk npSi ldrk iHlti

 klo eini lamrtk lamr mti tnHmni

 ki hiiti knad bqTor Hqik la SkHti

 kmh imi ebdk mti teSh brdpi mSpT

 kro li cdim SiHot aSr la ktorkt

 kl mztotik amonn Sqr rdponi ecrni

 kmeT kloni barz oani la ecbti pqodik

 kHsdl Hini oaSmrh edot pik

 leolm ihoh dbrk nzb bSmim

 ldr odr amontk konnt arz otemd

 lmSpTik emdo hiom ki hkl ebdik

 loli torkt SeSei ac abdti benii

 leolm la aSkH pqodik ki bm Hiitni

 lk ani hoSieni ki pqodik drSti
 li qoo rSeim labdni edtik atbnon

 lkl tkhl raiti qz rHbh mztotik mad

 mh ahbti torkt kl hiom hia SiHti

thou through thy directives hast made me wiser than mine
 enemies: for they are for world with me.
 i have more skill than all my teachers: for thy testimonies
 are my meditation.
 i between-understand more than the ancients, because i
 keep thy precepts.
 i have refrained my feet from every look way, that i might
 keep thy beeword.
 i have not departed from thy criteria: for thou hast taught
 me.
 how sweet are thy beewords to my taste! yea, sweeter than
 honey to my mouth!
 through thy precepts i get between-understanding: there-
 fore i hate every false way.
 thy beeword is a lamp to my feet, and a light to my path.
 i have swear-sevenced, and i will perform it, that i will keep
 thy right criteria.
 i am afflicted very much: quicken me, vowelconsonants-
 ihoh-yeah, according to thy beeword.
 accept, i beseech thee, the generous of my mouth, vowel-
 consonants-ihoh-yeah, and teach me thy criteria.
 my self is continually in my hand: yet do i not forget thy
 drops-of-teaching-torah
 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 drops-of-teaching-torah do i
 love.
 thou art my hiding place and my shield: i hope in thy bee-
 word.
 depart from me, ye lookdoers: for i will keep the directives
 of my these-to.
 uphold me according to thy beeword, that i may live: and
 let me not be ashamed of my hope.
 hold thou me up, and i will be nurtured: and i will have re-
 spect to thy statutes continually.
 thou hast trodden down all them that err from thy statutes:
 for their deceit is falsehood.
 thou puttest away all the big-shot of the land like dross:
 therefore i love thy testimonies.
 my flesh-immersed trembleth for respect of thee; and i am
 afraid of thy criteria.
 i have done criterion and being right: leave me not to mine
 exploiters.
 be surety for thy worker for good: let not the proud exploit
 me.
 mine eyes fail for thy sticky-safety, and for the beeword of
 thy being right.
 do with thy worker according to thy kindness, and teach me
 thy statutes.
 i am thy worker; give me between-understanding, that i
 may know thy testimonies.
 it is time for thee, vowelconsonants-ihoh-yeah, to work: for
 they have did void thy drops-of-teaching-torah
 therefore i love thy directives on gold; yea, on fine gold.
 therefore i esteem all thy precepts concerning all things to
 be turgor-immersed; and i hate every false way.
 thy testimonies are wonderful: therefore doth my self keep
 them.

maibi tHkmni mzotk ki leolm hia li
 mkl mlmdi hSklti ki edotik SiHh li
 mcqnm atbonn ki pqodik nzrti
 mkl arH re klati rgli lmen aSmr dbrk
 mmSpTik la srti ki ath hortni
 mh nmlzo lHki amrtk mdbS lpi
 mpqodik atbonn el kn Snati kl arH Sqr
 nr lrgli dbrk oaur Intibti
 nSbeti oaqimh lSmr mSpTi zdqk
 neniti ed mad ihoh Hini kdbrk
 ndbot pi rzh na ihoh omSpTik lmdni
 npSi bkpi tmid otortk la SkHti
 ntno rSeim pH li ompqodik la teiti
 nHlti edotik leolm ki SSon lbi hmh
 nTiti lbi leSot Hqik leolm eqb
 sepim Snati otortk ahbti
 stri omgni ath ldbrk iHlti
 soro mmni mreim oazrh mzot alhi
 smkni kamrtk oaHiah oal tbiSni mSbri
 sedni oaoSeh oaSeh bHqik tmid
 slit kl Sogim mHqik ki Sqr trmitm
 sgim hSBt kl rSei arz lkn ahbti edtik
 smr mpHdk bSri ommSpTik irati
 eSiti mSpT ozdq bl tniHni leSqi
 erb edbk lTob al ieSqni cdim
 eini klo liSoetk olamrt zdqk
 eSh em edbk kHsdk oHqik lmdni
 edbk ani hbinni oadeh edtik
 et leSot lihoh hpro tortk
 el kn ahbti mzotik mchb ompc
 el kn kl pqodi kl iSrti kl arH Sqr Snati
 plaot edotik el kn nzrtm npSi

the entrance of thy beewords giveth light; it giveth between-
understanding to the simple.
i opened my mouth, and panted: for i longed for thy direc-
tives.
look thou upon me, and out-of-town to me, as thou criteri-
onizest to do to those that love thy namethere.
order my steps in thy beeword: and let not any power have
dominion over me.
deliver me from the exploition of earthling: so will i keep
thy precepts.
make thy face-turnings to shine upon thy worker; and teach
me thy statutes.
brooks of waters run down mine eyes, because they keep
not thy drops-of-teaching-torah
right art thou, vowelconsonants-ihoh-yeah, and turgor-im-
mersed are thy criteria.
thy testimonies that thou hast directed are right and very
aminoingful.
my zeal hath consumed me, on beeword mine develop-nar-
rowers have forgotten thy beewords.
thy beeword 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 to world being right, and thy drops-of-
teaching-torah is the truth.
develop-narrows and anguish have taken hold on me: yet
thy directives are my delights.
the being right of thy testimonies is to world: give me be-
tween-understanding, and i will live.
i readcalled with my whole heart; hear me, vowelconso-
nants-ihoh-yeah: i will keep thy statutes.
i readcalled to thee; safe me, and i will keep thy testimonies.
i prevented the dawning of the morning, and cried: i hoped
in thy beeword.
mine eyes prevent the night watches, that i might bush-talk
in thy beeword.
hear my voice according to thy kindness: vowelconsonants-
ihoh-yeah, quicken me according to thy criterion
they draw nigh that follow after mischief: they are far from
thy drops-of-teaching-torah
thou art near, vowelconsonants-ihoh-yeah; and all thy di-
rectives 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 drops-of-teaching-torah
plead my cause, and deliver me: quicken me according to
thy beeword.
sticky-safety is far from the big-shot: for they seek not thy
statutes.
great are thy tender mercies, vowelconsonants-ihoh-yeah:
quicken me according to thy criteria.
many are my persecutors and mine develop-narrows; yet
do i not decline from thy testimonies.
i beheld the betrayers, and was grieved; because they kept
not thy beeword.
consider how i love thy precepts: quicken me, vowelconso-
nants-ihoh-yeah, according to thy kindness.
thy beeword is true from the heading: and every one of thy
right criteria endureth to world.
prince-immerseds have persecuted me without a beeword:
but my heart standeth in awe of thy beeword.
i rejoice at thy beeword, as one that findeth great spoil.

ptH dbrik iair mbin ptiim
pi perti oaSaph ki Imzotik iabti
pnh ali oHnni kmSpT lahbi Smk
pemi hkn bamrtk oal tSIT bi kl aon
pdni meSq adm oaSmrh pqodik
pnik har bebdk olmdni at Hqik
plgi mim irdo eini el la Smro tortk
zdiq ath ihoh oiSr mSpTik
zoit zdq edtik oamonh mad
zmttni qnati ki SkHo dbrik zri
zroph amrtk mad oebdk abbh
zeir anki onbch pqdik la SkHti
zdtqk zdq leolm otortk amt
zr omzoq mzaoni mzotik SeSei
zdq edotik leolm hbinni oaHih
qrati bkl lb enni ihoh Hqik azrh
qratik hoSieni oaSmrh edtik
qdmtni bnSp oaSoeh ldbrik ldbrik iHlti
qdm oeni aSmrot ISiH bamrtk
qoli Smeh kHsdK ihoh kmSpTk Hini
qrbo rdpi cmh mtortk rHoq
qrob ath ihoh okl mzotik amt
qdm ideti medtik ki leolm isdtm
rah enii oHlzni ki tortk la SkHti
ribh ribi ogalni lamrtk Hini
rHoq mrSeim iSoeh ki Hqik la drSo
rHmik rbim ihoh kmSpTik Hini
rbim rdpi ozri medotik la nTiti
raiti bgdim oatqoTTh aSr amrtk la
Smro
rah ki pqodik abhti ihoh kHsdK Hini
raS dbrk amt oleolm kl mSpT zdqk
Srim rdponi Hnm omdbrik omdbrk
pHd lbi
SS anki el amrtk kmoza Sll rb

i hate and abhor lying: but thy drops-of-teaching-torah do i love.
seven times a day do i cheer thee on beeword of thy right criteria.
great complete have they which love thy drops-of-teaching-torah and nothing will offend them.
vowelconsonants-ihoh-yeah, i have hoped for thy sticky-safety, 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 pathways are before thee.
let my cry come near before thee, vowelconsonants-ihoh-yeah: give me between-understanding according to thy beeword.
let my supplication come before thee: deliver me according to thy beeword.
my lips will utter praise, when thou hast taught me thy statutes.
my language-tongue will speak of thy beeword: for all thy directives are being right.
let thine hand help me; for i have chosen thy precepts.
i have longed for thy sticky-safety, vowelconsonants-ihoh-yeah; and thy drops-of-teaching-torah is my delight.
let my self live, and it will cheer thee; and let thy criteria help me.
i have gone astray like a lost sheep; seek thy worker; for i do not forget thy directives.
in my distress i readcalled to vowelconsonants-ihoh-yeah, and he heard me.
deliver my self, vowelconsonants-ihoh-yeah, from lying lips, and from a high-deceitful language-tongue.
what will be given to thee? or what will be done to thee, thou false language-tongue?
sharp arrow-halfers of the hero, with coals of juniper.
woe is me, that i sojourn in drag-duration-mesech, that i dwell in the tents of dark-mourning-qedar!
my self hath long dwelt with him that hateth complete.
i am for complete: but when i beeword, they are for war.
i will lift up mine eyes to the mountains, from whence cometh my help.
my help cometh from vowelconsonants-ihoh-yeah, which did namespaces and land.
he will not suffer thy foot to be moved: he that keepeth thee will not slumber.
behold, he that keepeth to-song-immersed-isra'al will neither slumber nor sleep.
vowelconsonants-ihoh-yeah is thy keeper: vowelconsonants-ihoh-yeah is thy shade upon thy right hand.
the sun will not hit thee by day, nor the moon by night.
vowelconsonants-ihoh-yeah will preserve thee from all look: he will preserve thy self.
vowelconsonants-ihoh-yeah will preserve thy going out and thy coming in from this time forth, and even world-more.
i was glad when they said to me, let us go into the alpha-beit-house of vowelconsonants-ihoh-yeah.
our feet will stand within thy gates, o cast-complete-jerusalem.
cast-complete-jerusalem is between-built as a city that is compact together:

Sqr Snati oatebh tortk ahbti
Sbe biom hlltik el mSpTi zdqk
Slom rb lahbi tortk oain lmo mkSol
Sbrti liSoetk ihoh omzotik eSiti
Smrh npSi edtik oahbm mad
Smrti pqodik oedtik ki kl drki ngdk
tqrb rnti lpnik ihoh kdrk hbinni
tboa tHnti lpnik kamrtk hzilni
tbenh Spti thlh ki tldmni Hqik
ten lSoni amrtk ki kl mzotik zdq
thi idk lecrni ki pqodik bHrti
tabti liSoetk ihoh otortk SeSei
tHi npSi othllk omSpTk iecrni
teiti kSh abd bqS ebdk ki mzotik la SkHti
Sir hmelot al ihoh brzrh li qrati oienni
ihoh hzilh npSi mSpt Sqr mISon rmih
mh itn lk omh isip lk lSon rmih
Hzi gbor Snonim em gHli rtmim
aoih li ki grti mSk Sknti em ahli qdr
rbt Sknh lh npSi em Sona Slom
ani Slom oki adbr hmh lmlHmh
Sir lmelot aSa eini al hhrim main iba
ecri
ecri mem ihoh eSh Smim oarz
al itn lmoT rgik al inom Smrk
hnh la inom ola iiSn Somr iSral
ihoh Smrk ihoh zlk el id imink
iommm hSmS la ikkh oirH bliih
ihoh iSmrk mkl re iSmr at npSk
ihoh iSmr zatk oboak meth oed eolm
Sir hmelot lIdod SmHti bamrim li bit
ihoh nlk
emdot hio rglino bSerik iroSlm
iroSlm hbnoih keir SHbrh lh iHdo

there the pen go up, the pen of vowelconsonants-ihoh-yeah, to the witness of israel, to give thanks to the namethere of vowelconsonants-ihoh-yeah.

for namethere are namethere thrones of criterion the thrones of the house of dude-dawud.

pray for the complete of cast-complete-jerusalem: they will completed that love thee.

complete be within thy walls, and completeness within thy palaces.

for my brethren and companions' beeword-sakes, i will now say, complete be within thee.

on beeword of the alpha-beit-house of vowelconsonants-ihoh-yeah our these-to i will seek thy good.

to thee lift i up mine eyes, o thou that dwellest in the namespaces.

behold, as the eyes of workers look to the hand of their base-lords, and as the eyes of a maiden to the hand of her hero-lady; so our eyes wait upon vowelconsonants-ihoh-yeah our these-to, until that he womb upon us.

womb upon us, vowelconsonants-ihoh-yeah, womb upon us: for we are exceedingly fill-sevened with contempt.

our self is exceedingly fill-sevened with the scorning of those that are at ease, and with the contempt of the proud.

if it had not been vowelconsonants-ihoh-yeah who was on our side, now may to-song-immersed-isra'al say;

if it had not been vowelconsonants-ihoh-yeah who was on our side, when men stood up against us:

then they had swallowed us up quick, when their nose-anger was kindled against us:

then the waters had overwhelmed us, the stream had crossed over our self:

then the proud waters had crossed over our self.

first-pooled be vowelconsonants-ihoh-yeah, who hath not given us as a tear 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 namethere of vowelconsonants-ihoh-yeah, who did namespaces and land.

they that be sure in vowelconsonants-ihoh-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 vowelconsonants-ihoh-yeah is round about his with from henceforth even world.

for the pen of the big-shot will not rest upon the lot of the right; lest the right put forth their hands to injustice.

do good, vowelconsonants-ihoh-yeah, to those that be good, and to them that are turgor-immersed in their hearts. as for such as turn aside to their meandering ways, vowelconsonants-ihoh-yeah will lead them forth with the power achievers: but complete will be upon israel.

when vowelconsonants-ihoh-yeah turned again the sit-captivity of mark-zion, we were like them that dream.

then was our mouth filled with laughter, and our language-tongue with joy-singing: then said they among the body-nations, vowelconsonants-ihoh-yeah hath done great things for them.

vowelconsonants-ihoh-yeah hath done great things for us; namethereof we are glad.

turn again our sit-captivity, vowelconsonants-ihoh-yeah, as the streams in the south.

they that sow in tears will reap in joy.

SSm elo SbTim SbTi ih edot liSral lh-dot lSm ihoh

ki Smh iSbo ksaot lmSpT ksaot lbit doid

Salo Slom iroSlm iSlIo ahbik

ihl Slom bHilk Sloh barmnotik

lmen aHi orei adbrh na Slom bk

lmen bit ihoh alhino abqSh Tob lk

Sir hmelot alik nSati at eini hiSbi bSmim

hnh keini ebdim al id adonihm keini SpHh al id gbrth kn einino al ihoh alhino ed SiHnno

Hnno ihoh Hnno ki rb Sbeno boc

rbt Sbeh lh npSno hleg hSannim hboc lgaionim

Sir hmelot lIdod loli ihoh Shih lno iarm na iSral

loli ihoh Shih lno bqom elino adm

aci Hiim bleono bHrot apm bno

aci hmim STpono nHlh ebr el npSno

aci ebr el npSno hmim hcidonim

brok ihoh Sla nttno Trp lSnihm

npSno kzipor nmlTh mpH ioqSim hpH nSbr oanHno nmlTno

ecrno bSm ihoh eSh Smim oarz

Sir hmelot hbTHim bihoh khr zion la imoT leolm iSb

iroSlm hrim sbib lh oiho sbib lemo meth oed eolm

ki la inoH SbT hrSe el gorl hzdqim lmen la iSIHo hzdqim beolth idihm

hiTibh ihoh lTobim oliSrim blbotm

ohmTim eqlqlotm iolikh ihoh at peli haon Slom el iSral

Sir hmelot bSob ihoh at Sibt zion hiino kHlmim

ac imla SHoq pino olSonno rnh ac iamro bgoim hgdi ihoh leSot em alh

hgdi ihoh leSot emno hiino SmHim

Sobh ihoh at Sbotno Sbitno kapiqim bngb

hcreim bdmeh brnh iqzro

he that goeth forth and weepeth, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him.

except vowelconsonants-ihoh-yeah between-build the house, they labour in vain that between-build it: except vowelconsonants-ihoh-yeah keep the city, the watchman waketh but in vain.

it is vain for you to stand up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

lo, betweeninters are an heritage of vowelconsonants-ihoh-yeah: and the fruit of the womb is his fruit.

as arrow-halfers are in the hand of a hero; so are betweeninters of the youth.

happy is the hero that hath his quiver full of them: they will not be dry, but they will beeword with the enemies in the gate.

happy is every one that respecteth vowelconsonants-ihoh-yeah; that walketh in his pathways.

for thou will 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 betweeninters like olive plants round about thy send-table

behold, that thus will the hero be first-pooled that respecteth vowelconsonants-ihoh-yeah.

vowelconsonants-ihoh-yeah will first-pool thee out of mark-zion: and thou will see the good of cast-complete-jerusalem all the days of thy life.

yea, thou will see thy betweeninters's betweeninters, and complete upon israel.

many a time have they afflicted me from my youth, may to-song-immersed-isra'al 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.

vowelconsonants-ihoh-yeah is right: he hath cut asunder the cords of the big-shots.

let them all be dry and turned back that hate mark-zion.

let them be as the grass upon the housetops, which dries 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 first-pooling of vowelconsonants-ihoh-yeah be upon you: we first-pool you in the namethere of vowelconsonants-ihoh-yeah.

out of the depths have i readcalled to thee, vowelconsonants-ihoh-yeah.

base-lord, hear my voice: let thine ears be attentive to the voice of my supplications.

if thou, vowelconsonants-ihoh-yeah, shouldest mark season-answers, o base-lord, who will stand?

but namethere is forgiveness with thee, that thou mayest be feared.

i wait for vowelconsonants-ihoh-yeah, my self doth wait, and in his beeword do i hope.

my self waiteth for the base-lord more than they that watch for the morning: i say, more than they that watch for the morning.

let to-song-immersed-isra'al hope in vowelconsonants-ihoh-yeah: for with vowelconsonants-ihoh-yeah namethere is kindness, and with him is plenteous redemption.

hlok ilk obkh nSa mSk hcre ba iboa
brnh nSa almtio

Sir hmelot ISlMh am ihoh la ibnh bit
Soa emlo bonio bo am ihoh la iSmr eir
Soa Sqd Somr

Soa lkm mSkimi qom maHri Sbt akli
IHm hezbim kn itn lidido Sna
hnh nHlt ihoh bnim Skr pri hbTn

kHzim bid gbor kn bni hneorim

aSri hgbr aSr mla at aSpto mhm la ibSo
ki idbro at aoibim bSer

Sir hmelot aSri kl ira ihoh hhlk bdrkio

igie kpik ki takl aSrik oTob lk

aStk kgpn prih birkti bitk bnik kStli
citim sbib ISIHnk

hnh ki kn ibrk gbr ira ihoh

ibrkk ihoh mzion orah bTob iroSlm kl
imi Hiik

orah bnim lbnik Slom el iSral

Sir hmelot rbt zrroni mneori iamr na
iSral
rbt zrroni mneori gm la iklo li

el gbi HrSo HrSim hariko lmenotm
lmenitm
ihoh zdiq qzz ebort rSeim

ibSo oisgo aHor kl Snai zion
ihio kHzir ggot Sqdmt Slp ibS

Sla mla kpo qozr oHzno memr

ola amro hebrim brkt ihoh alikm br-
kno atkm bSm ihoh

Sir hmelot mmemqim qratik ihoh

adni Smeh bqoli thiinh acnik qSbot
lqol tHnoni
am eonot tSmr ih adni mi iemd

ki emk hslhiHh lmen tora

goiti ihoh goth npSi oldbro hoHlti

npSi ladni mSrm lbrq Srm lbrq

iHl iSral al ihoh ki em ihoh hHsd
ohrbh emo pdot

and he will retrieve to-song-immersed-isra'al from all his season-answers.

lord, my heart is not tall, nor mine eyes tall: neither do i exercise myself in great matters, or in things too tall 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 to-song-immersed-isra'al hope in vowelconsonants-ihoh-yeah from henceforth and world.

lord, remember dude-dawud, and all his afflictions:

how he swear-sevened to vowelconsonants-ihoh-yeah, and vowed to the mighty these-to of heel-supplant-jeqob;

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 vowelconsonants-ihoh-yeah, an habitation for the courageous these-to of heel-supplant-jeqob.

lo, we heard of it at gray-fruitful-aphratah: we found it in the fields of the wood.

we will go into his dwellings: we will bow at his footstool. stand up, vowelconsonants-ihoh-yeah, into thy rest; thou, and the gather-cabinet of thy goatness.

let thy darkener be clothed with being right; and let thy kind ones shout for joy.

for thy worker dude-dawud's sake turn not away the face-turnings of thine swimming.

vowelconsonants-ihoh-yeah hath swear-sevened in truth to dude-dawud; he will not turn from it; of the fruit of thy body will i set upon thy throne.

if thy betweeninters will keep my alignment and my witness that i will teach them, their betweeninters will also sit upon thy throne forevermore.

for vowelconsonants-ihoh-yeah hath chosen mark-zion; he hath desired it for his seat.

this is my rest forever: here will i dwell; for i have desired it.

i will abundantly first-pool her provision: i will satisfy-seven her poor with bread.

i will also clothe her darkener with sticky-safety: and her kind ones will shout aloud for joy.

namethere will i namethere the ray-horn of dude-dawud to bud: i have ordained a lamp for mine swimming.

his enemies will i clothe 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 oil upon the head, that ran down upon the beard, even gather-cabinet-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 namethere vowelconsonants-ihoh-yeah directed the first-pooling, even life until the worldmore.

behold, first-pool ye vowelconsonants-ihoh-yeah, all ye workers of vowelconsonants-ihoh-yeah, which by night stand in the alpha-beit-house of vowelconsonants-ihoh-yeah.

lift up your hands in the dedicated, and first-pool vowelconsonants-ihoh-yeah.

vowelconsonants-ihoh-yeah that did namespaces and land first-pool thee out of mark-zion.

ohoa ipdh at iSral mkl eontio

Sir hmelot ldod ihoh la gbh lbi ola rmo
eini ola hlkti bgdlot obnplaot mmni
am la Soiti odommti npSi kgml eli amo
kgml eli npSi

iHl iSral al ihoh meth oed eolm

Sir hmelot ckor ihoh ldod at kl enoto
aSr nSbe lihof ndr labir ieqb

am aba bahl biti am aelh el erS izoei

am atn Snt leini lepepi tnomh
ed amza mqom lihof mSknat labir
ieqb

hnh Smenoh baprth mzanoh bSdi ier

nboah lmSknatio nStHoh lhdm rglio
qomh ihoh lmnoHtk ath oaron eck

khnik ilbSo zdq oHSidik irnno

bebor dod ebdk al tSb pni mSiHk

nSbe ihoh ldod amt la iSob mmnh
mpri bTnk aSit lkSa lk

am iSmro bnik briti oedti co almdm
gm bnihm edi ed iSbo lkSa lk

ki bHr ihoh bzion aoh lmoSb lo

cat mnoHti edi ed ph aSb ki aotih

zidh brk abrk abionih aSbie lHm

oknhni albiS iSe oHSidih rnn irnno

Sm azmiH qrn ldod erktr nr lmSiHi

aoibio albiS bSt oelio iziz ncro

Sir hmelot ldod hnh mh Tob omh neim
Sbt aHim gm iHd

kSmn hTob el hraS ird el hcqn cqn
ahrn Sird el pi mdotio

kTl Hrmon Sird el hrri zion ki Sm zoh
ihoh at hbrkh Hiim ed heolm

Sir hmelot hnh brko at ihoh kl ebd
ihoh hemdim bbit ihoh blilot

Sao idkm qdS obrko at ihoh

ibrkk ihoh mzion eSh Smim oarz

hell yeah. cheer ye the namethere of vowelconsonants-
ihoh-yeah; cheer him, o ye workers of vowelconsonants-
ihoh-yeah.

ye that stand in the alpha-beit-house of vowelconsonants-
ihoh-yeah, in the courtyards of the house of our these-to.
cheer vowelconsonants-ihoh-yeah; for vowelconsonants-
ihoh-yeah is good: prune-croon cheers to his namethere;
for it is pleasant.

for vowelconsonants-ihoh-yeah hath chosen heel-sup-
plant-jeqob to himself, and to-song-immersed-isra'al for
his peculiar treasure.

for i know that vowelconsonants-ihoh-yeah is great, and
that our base-lord is above all these-to.

whatsoever vowelconsonants-ihoh-yeah pleased, that did
he in namespaces, and in land, in the seas, and all deep
places.

he causeth the vapours to onup from the ends of the land;
he doth lightnings for the rain; he bringeth the breathwind
out of his stores.

who smote the firstborn of narrows-develop-egypt, both of
earthling and in-them animal.

who sent tokens and wonders into the midst of thee, o nar-
rows-develop-egypt, upon big-house-firawn and upon all
his workers.

who smote great nations, and slew mighty kings;
curly-sihon king of the say-amorites, and mock-og king of
at-tooth-bashan and all the kingdoms of nest-buy-kanaan
and gave their land for an heritage, an heritage to to-song-
immersed-isra'al his with.

thy namethere, vowelconsonants-ihoh-yeah, endureth to
world; and thy memorial, vowelconsonants-ihoh-yeah,
throughout all generations.

for vowelconsonants-ihoh-yeah will judge his with, and he
will repent himself concerning his workers.

the fashions of the body-nations are silver and gold, the do-
ing of men's hands.

they have mouths, but they beeword not; eyes have they, but
they see not;

they have ears, but they hear not; neither is namethere any
breathwind in their mouths.

they that do them are like to them: so is every one that be
sureeth in them.

first-pool vowelconsonants-ihoh-yeah, o house of israel:
first-pool vowelconsonants-ihoh-yeah, o house of gather-
cabinet-harun:

first-pool vowelconsonants-ihoh-yeah, o house of borrow-
join-levi ye that respect vowelconsonants-ihoh-yeah, first-
pool vowelconsonants-ihoh-yeah.

first-pooled be vowelconsonants-ihoh-yeah out of mark-
zion, which dwelleth at cast-complete-jerusalem. hell yeah.
o give thanks to vowelconsonants-ihoh-yeah; for he is
good: for his kindness endureth to world.

o give thanks to the these-to of these-to: for his kindness
endureth to world.

o give thanks to the base-lord of base-lords: for his kindness
endureth to world.

to him who alone doeth great wonders: for his kindness en-
dureth to world.

to him that by wisdom did the namespaces: for his kindness
endureth to world.

to him that stretched out the land on the waters: for his
kindness endureth to world.

hlo ih hlo at Sm ihoh hlo ebd ioh

Semdim bbit ihoh bHzrot bit alhino

hlo ih ki Tob ihoh cmro lSmo ki neim

ki ieqb bHR lo ih iSral lsglto

ki ani ideti ki gdol ihoh oadnino mkl
alhim

kl aSr Hpz ihoh eSh bSmim obarz
bimim okl thomot

melh nSaim mqzh harz brqim lmTr
eSh moza roH maozrotio

Shkh bkori mzrim madm ed bhmh

SIH atot omptim btokki mzrim bpreh
obkl ebdio

Shkh goim rbim ohrg mlkim ezomim
lSiHon mlk hamri oleog mlk hbSn okl
mmklot knen
ontn arzm nHlh nHlh liSral emo

ihoh Smk leolm ihoh ckrk ldr odr

ki idin ihoh emo oel ebdio itnHm

ezbi hgoim ksp ochb meSh idi adm

ph lhm ola idbro einim lhm ola irao

acnim lhm ola iacino ap ain iS roH
bpimh

kmohm ihio eSihm kl aSr bTH bhm

bit iSral brko at ihoh bit ahrn brko at
ihoh

bit hloi brko at ihoh irai ihoh brko at
ihoh

brok ihoh mzion Skn iroSIm hlo ih

hodo lihof ki Tob ki leolm Hsdo

hodo lalhi halhim ki leolm Hsdo

hodo ladni hadnim ki lelm Hsdo

leSh nplaoat gdlot lbdo ki leolm Hsdo

leSh hSmim btbonh ki leolm Hsdo

lrqe harz el hmim ki leolm Hsdo

to him that did great lights: for his kindness endureth to world:
the sun to proverb-rule by day: for his kindness endureth to world:
the moon and stars to proverb-rule by night: for his kindness endureth to world.
to him that smote narrows-develop-egypt in their firstborn: for his kindness endureth to world:
and brought out to-song-immersed-isra'al from among them: for his kindness endureth to world:
with a strong hand, and with a stretched out arm: for his kindness endureth to world.
to him which cut-divided the end sea into cut-divides: for his kindness endureth to world:
and made to-song-immersed-isra'al to cross through the midst of it: for his kindness endureth to world:
but overthrew big-house-firawn and his stratagem in the end sea: for his kindness endureth to world.
to him which led his with through the place-of-word-desert: for his kindness endureth to world.
to him which smote great kings: for his kindness endureth to world:
and slew famous kings: for his kindness endureth to world:
curly-sihon king of the say-amorites: for his kindness endureth to world:
and mock-og the king of at-tooth-bashan for his kindness endureth to world:
and gave their land for an heritage: for his kindness endureth to world:
even an heritage to to-song-immersed-isra'al his worker: for his kindness endureth to world.
who remembered us in our low-tide estate: for his kindness endureth to world:
and hath redeemed us from our enemies: for his kindness endureth to world.
who giveth food to all flesh-immersed for his kindness endureth to world.
o give thanks to the these-to of namespaces: for his kindness endureth to world.
by the rivers of in-mix-fade-bhabil, namethere we sat down, yea, we wept, when we remembered mark-zion.
we hanged our harps upon the willows in the midst thereof.
for namethere they that carried us away captive required of us a song-immersed and they that wasted us required of us mirth, beewording, sing us one of the songs of mark-zion.
how will we sing vowelconsonants-ihoh-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 language-tongue cleave to the roof of my mouth; if i prefer not cast-complete-jerusalem on my chief gladness.
remember, vowelconsonants-ihoh-yeah, betweeninters of man-red-adom in the day of cast-complete-jerusalem; who said, rase it, rase it, even to the foundation thereof.
o daughter-housa of in-mix-fade-bhabil, who art to be destroyed; happy will he be, that completeeth thee as thou hast workd us.
happy will he be, that taketh and dasheth thy little ones against the stones.
i will acknowledge thee with my whole heart: before the these-to will i prune-croon acknowledge to thee.

leSh aorim gdlim ki leolm Hsdo
at hSmS ImmSlt biom ki leolm Hsdo
at hirH okokbim lmmSlot blilh ki leolm Hsdo
lmkh mzrim bbkoriHm ki leolm Hsdo
oioza iSral mtokm ki leolm Hsdo
bid HcqH obcroe nToih ki leolm Hsdo
lgr im sop lgrim ki leolm Hsdo
ohebir iSral btoko ki leolm Hsdo
oner preh oHilo bim sop ki leolm Hsdo
lmolik emo bmdbr ki leolm Hsdo
lmkh mlkim gdlim ki leolm Hsdo
oihrG mlkim adirim ki leolm Hsdo
lSiHon mlk hamri ki leolm Hsdo
oleog mlk hbSn ki leolm Hsdo
ontn arzm lNHlh ki leolm Hsdo
nHlh liSral ebdo ki leolm Hsdo
SbSpIno ckr lno ki leolm Hsdo
oiprqno mzirino ki leolm Hsdo
ntn lHm lkl bSr ki leolm Hsdo
hodo lal hSmim ki leolm Hsdo
el nhrot bbl Sm iSbno gm bkino bck-rno at zion
el erbim btokh tlino knrotino
ki Sm Salono Sobino dbri Sir otollino
SmHh Siro lno mSir zion
aik nSir at Sir ihoh el admT nkr
am aSkHk iroSlm tSkH imini
tdbq lSoni lHki am la ackrki am la aelh at iroSlm el rAS SmHti
ckr ihoh lbnI adom at iom iroSlm hamrim ero ero ed hisod bh
bt bbl hSDodh aSri SiSlm lk at gmolk Sgmt lno
aSri SiaHc onpz at ellik al hslE
ldod aodk bkl lbi ngd alhim acmrk

i will bow toward thy dedicated hall, and acknowledge thy namethere for thy kindness and for thy truth: for thou hast greated thy beeword on all thy namethere.

in the day when i readcalled thou answeredst me, and goat-edst me with goatness in my self.

all the kings of the land will acknowledge thee, vowelconsonants-ihoh-yeah, when they hear the sayings of thy mouth. yea, they will sing in the pathways of vowelconsonants-ihoh-yeah: for great is the heavy of vowelconsonants-ihoh-yeah.

though vowelconsonants-ihoh-yeah be tall, yet hath he fear to the lowly: but the tall he knoweth afar off.

though i walk in the near-inward of develop-narrows, thou wilt revive me: thou will stretch forth thine hand against the nose-anger of mine enemies, and thy right hand will safe me.

vowelconsonants-ihoh-yeah will dedicated that which concerneth me: thy kindness, vowelconsonants-ihoh-yeah, endureth to world: let not down the doings of thine own hands.

o lord, thou hast searched me, and known me.

thou knowest my downsitting and mine standing up, thou between-understandest my thought afar off.

thou compassest my path and my lying down, and art acquainted with all my pathways.

for namethere is not a beeword in my language-tongue, but, lo, vowelconsonants-ihoh-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 tall, i cannot attain to it.

whither will i go from thy breathwind? or whither will i flee from thy presence?

if i ascend up into namespaces, thou art namethere if i make my bed in asking, behold, thou art namethere

if i take the wings of the black, and dwell in the uttermost parts of the sea;

even namethere will thy hand lead me, and thy right hand will hold me.

if i say, surely the darkness will bruise-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 acknowledge thee; for i am fearfully and wonderfully did: marvellous are thy doings; and that my self knoweth right well.

my substance was not extinct-hid from thee, when i was did in hidden, and curiously wrought in the lowest parts of the land.

thine eyes did see my substance, yet being undedicated; and in thy recount-scroll all my members were written, which in continuance were developed, when as yet namethere was none of them.

how precious also are thy thoughts to me, o these-to! 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 these-to: depart from me therefore, ye bloody men.

for they speak against thee confutingly, and thine enemies take thy name in vain.

aStHoh al hikh qdSk ooadh at Smk el
HsdK oel amtk ki hgdlt el kl Smk am-
rtk
biom qrati otenni trhbni bnpSi ec

iodok ihoh kl mlki arz ki Smeo amri
pik
oiSiro bdrki ihoh ki gdol kbod ihoh

ki rm ihoh oSpl irah ogbh mmrHq iide

am alk bqrb zrh tHini el ap aibi tSIH
idk otoSieni imink

ihoh igmr bedi ihoh HsdK leolm meSi
idik al trp

ImnzH lIdod mcmor ihoh Hqrtni otde
ath idet Sbti oqomi bnth lrei mrHoq

arHi orbei crit okl drki hsknth

ki ain mlh blSoni hn ihoh idet klh

aHor oqdm zrtni otSt eli kpbh

plaih pliah det mmni nSgbh la aokl lh

anh alk mroHk oanh mpnik abrH

am asq Smim Sm ath oazieh Saol hnk

aSa knpi SHr aSKnh baHrit im

gm Sm idk tnHni otaHcni imink

oamr ak HSK iSopni olilh aor bedni

gm HSK la iHSik mmk olilh kiom iair
kHSikh kaorh
ki ath qnit kliti tskni bbTn ami

aodk el ki noraot npliti nplaim meSik
onpSi idet mad

la nkHd ezmi mmk aSr eSiti bstr rqmti
btHtiot arz

glmi rao einik oel sprk klm iktbo imim
izro ola olo aHd bhm

oli mh iqro reik al mh ezmo raSiHm

asprm mHol irbon hqizti oeodi emk

am tqTl aloh rSe oanSi dmim soro mni

aSr iamrk lmcmh nSa lSoa erik

do not i hate them, vowelconsonants-ihoh-yeah, that hate thee? and am not i grieved with those that stand up against thee?

i hate them with dedicated hatred: i count them mine enemies.

search me, o these-to, and know my heart: try me, and know my thoughts:

and see if namethere be any sorrow pathway in me, and lead me in the pathway world.

for ever, a croon-prune for dude-dawud. deliver me, vowelconsonants-ihoh-yeah, from the look earthling: preserve me from the damage earthling;

which imagine looks in their heart; continually are they gathered together for war.

they have sharpened their language-tongues like a serpent; adders' poison is under their lips. basket-rock-selah.

keep me, vowelconsonants-ihoh-yeah, from the hands of the big-shot; preserve me from the damage 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 namethere gins for me. basket-rock-selah.

i said to vowelconsonants-ihoh-yeah, thou art my these-to: hear the voice of my supplications, vowelconsonants-ihoh-yeah.

o these-to the base-lord, the goatness of my sticky-safety, thou hast covered my head in the day of battle.

grant not, vowelconsonants-ihoh-yeah, the desires of the big-shot: further not his big-shot device; lest they high themselves. basket-rock-selah.

as for the head of those that compass me about, let the labour of their own lips cover them.

let burning coals fall upon them: let them be cast into the fire; into deep pits, that they stand not up again.

let not an look speaker be established in the land: look will hunt the damage man to overthrow him.

i know that vowelconsonants-ihoh-yeah will maintain the criterion of the afflicted, and the criterion of the poor.

surely the right will give thanks to thy namethere: the turgor-immersed will dwell in thy presence.

lord, i readcall to thee: make haste to me; give ear to my voice, when i readcall to thee.

let my spilling be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

namethere a watch, vowelconsonants-ihoh-yeah, before my mouth; keep the door of my lips.

incline not my heart to any look beeword, to practise look achievements with men that achievement power: and let me not bread-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 spilling also will be in their calamities.

when their criterionizers are overthrown in stony places, they will hear my sayings; for they are sweet.

our bones are scattered at the asking's mouth, as when one hatches and cleaveth wood upon the land.

but mine eyes are to thee, o these-to the base-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 power achievers.

let the big-shots fall into their own nets, whilst that i withal escape.

hloa mSnaik ihoh aSna obtqommik atqoTT

tklit Snah Snatim laoibim hio li

Hqrni al ode lbbi bHnni ode Srepi

orah am drk ezb bi onHni bdrk eolm

lmnzH mcmor ldod Hlznihoh madm
re maiS Hmsim tznzni

aSr HSbo reot blb kl iom igoro mIH-
mot

Snno lSonm kmo nHS Hmt ekSob tHt
Sptimo slh

Smrni ihoh midi rSe maiS Hmsim
tznzni aSr HSbo ldHot pemi

Tmno gaim pH li oHblim prSo rSt lid
megl mqSim Sto li slh

amrti lihoh ali ath hacinh ihoh qol
tHnoni

ihoh adni ec iSoeti skth lraSi biom nSq

al ttn ihoh maoii rSe cmmo al tpq
iromo slh

raS msbi eml Sptimo iksomo iksmo

imiTo imoTo elihm gHlim baS iplm
bmhmrot bl iqomo

aiS lSon bl ikon barz aiS Hms re
izodno lmdHpt

idet ideti ki ieSh ihoh din eni mSpT
abinim

ak zdiqim iodo lSmk iSbo iSrim at
pnik

mcmor ldod ihoh qratik HoSh li hac-
inh qoli bqrai lk

tklon tphti qTrt lpnik mSat kpi mnHt
erb

Sith ihoh Smrh lpi nzrh el dl Spti

al tT lbi ldbr re lhteoll ellot brSe at
aiSim peli aon obl alHm bnmnimhm

ihlmni zdiq Hsd oiokiHni Smn raS al
ini raSi ki eod otptli breotihm

nSmTo bidi sle SpTihm oSmeo amri ki
nemo

kmo pH obqe barz npcro ezmino lpi
Saol

ki alik ihoh adni eini bkh Hsiti al ter
npSi

Smrni midi pH iqSo li omqSot peli aon

iplo bmkmrio rSeim iHd anki ed aebor

of from-skill for dude-dawud. a spilling when he was in the cave. i cried to vowelconsonants-ihoh-yeah with my voice; with my voice to vowelconsonants-ihoh-yeah did i make my supplication.

i poured out my bush-talk before him; i shewed before him my develop-narrows.

when my breathwind 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 namethere was no man that would know me: refuge lost me; no man cared for my self.

i cried to thee, vowelconsonants-ihoh-yeah: i said, thou art my refuge and my portion in the land of the living.

attend to 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 namethere: the right will compass me about; for thou will deal bountifully with me.

hear my spilling, vowelconsonants-ihoh-yeah, give ear to my supplications: in thy aminoingfulness answer me, and in thy being right.

and enter not into criterion with thy worker: for in thy sight will no man living be rightfied.

for the enemy hath persecuted my self; he hath smitten my self down to the land; he did me to dwell in darkness, as those that have been long dead.

therefore is my breathwind overwhelmed within me; my heart within me is amazed-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 to thee: my self thirsteth after thee, as a thirsty land. basket-rock-selah.

hear me speedily, vowelconsonants-ihoh-yeah: my breathwind faileth: hide not thy face-turnings from me, lest i be proverb-like to them that go down into the pit.

cause me to hear thy kindness in the morning; for in thee do i be sure: cause me to know the pathway nametherein i should walk; for i lift up my self to thee.

deliver me, vowelconsonants-ihoh-yeah, from mine enemies: i flee to thee to hide me.

teach me to do thy will; for thou art my these-to: thy breathwind is good; lead me into the land of turgor-immersedness.

quicken me, vowelconsonants-ihoh-yeah, for thy namethere's sake: for thy being right' sake bring my self out of develop-narrows.

and of thy kindness cut off mine develop-narrows, and make lost all them that afflict my self: for i am thy worker.

first-pooled be vowelconsonants-ihoh-yeah my rock which teacheth my hands to war, and my fingers to fight: my kindness, and my fortress; my high tower, and my deliverer; my shield, and he in whom i trust; who go downth my with under me.

vowelconsonants-ihoh-yeah, what is earthling, that thou takest knowledge of him! or betweeninter of earthling, that thou makest account of him!

earthling is like to vanity-fade: his days are as a shadow that crosseth away.

bow thy heavens, vowelconsonants-ihoh-yeah, and come down: touch the mountains, and they will smoke.

cast forth lightning, and scatter them: shoot out thine arrow-halfers, and destroy them.

mSkil ldo bhioto bmerh tplh qoli al
ihoh aceq qoli al ihoh atHnn

aSpk lpnio SiHi zrti lpnio agid

bhteTp eli roHi oath idet ntibti barH
co ahlk Tmno pH li

hbiT imin orah oain li mkir abd mnos
mmni ain dorS lnpSi

ceqti alik ihoh amrti ath mHsi Hlqi
barz hHiim
hqSibh al rnti ki dloti mad hzilni
mrdpi ki amzo mmni
hoziah mmsgr nPSi lhodot at Smk bi
iktro zdiqim ki tgml eli

mcmor ldo ihoh Sme tplti hacinh al
tHnoni bamntk enni bzdqtk

oal tboa bmSpT at ebdk ki la izdq lpnik
kl Hi
ki rdp aoib nPSi dka larz Hiti hoSibni
bmHskim kmti eolm

otteTp eli roHi btoki iStomm lbi

ckrti imim mqdm hgiti bkl pelk
bmeSh idik aSoHH
prSti idi alik nPSi karz eiph lk slh

mhr enni ihoh klth roHi al tstr pnik
mmni onmSlti em irdi bor

hSmieni bbqr Hsdk ki bk bTHti hodi-
eni drk co alk ki alik nSati nPSi

hzilni maibi ihoh alik ksti

lmdni leSot rzonk ki ath alohi roHk
Tobh tnHni barz miSor

lmen Smk ihoh tHini bzdqtk tozia
mzrh nPSi

obHsdk tzmit aibi ohabdt kl zrri nPSi
ki ani ebdk
ldod brok ihoh zori hmlmd idi lqrb
azbeoti lmlHmh
Hsdi omzodti mSgbi omplTi li mgni
obo Hsiti hrodd emi tHti

ihoh mh adm otdeho bn anoS otHS-
bho

adm lhbl dmh imio kzl eobr

ihoh hT Smik otrd ge bhrim oieSno

broq brq otpizm SIH Hzik othmm

send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange-substantial between-inters;
 whose mouth beewordeth vanity, and their right hand is a right hand of falsehood.
 i will prune-croon a new song-immersed to thee, o these-to: upon a psaltery and an instrument of ten strings will i prune-croon praises to thee.
 it is he that giveth sticky-safety to kings: who make safeeth dude-dawud his worker from the lookful sword.
 rid me, and deliver me from the hand of strange-substantial betweeninters, whose mouth beewordeth vanity, and their right hand is a right hand of falsehood:
 that our betweeninters may be as plants grown up in their youth; that our betweenintera may be as corner stones, polished after the similitude of a hall:
 that our garnerers 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 namethere be no breaking in, nor going out; that namethere be no complaining in our streets.
 happy is that with, that is in such a case: yea, happy is that with, whose these-to is vowelconsonants-ihoh-yeah.
 i will extol thee, my these-to, o king; and i will first-pool thy namethere to the worlds of worlds.
 every day will i first-pool thee; and i will cheer thy namethere to the worlds of worlds.
 great is vowelconsonants-ihoh-yeah, and greatly to be cheerd; and his greatness is unsearchable.
 one generation will praise thy doings to another, and will declare thy hero acts.
 i will bush-talk of the heavy heavy of thy majesty, and of thy wondrous beewords.
 and men will speak of the might of thy terrible acts: and i will recount thy greatness.
 they will abundantly utter the memory of thy great goodness, and will joy-sing of thy being right.
 vowelconsonants-ihoh-yeah is gracious, and wombging; slow to nose-anger, and of great kindness.
 vowelconsonants-ihoh-yeah is good to all: and his tender mercies are over all his doings.
 all thy doings will acknowledge thee, vowelconsonants-ihoh-yeah; and thy kind ones will first-pool thee.
 they will beeword of the heavy of thy kingdom, and beeword of thy power;
 to make known to the betweeninters of heroes his hero acts, and the heavy majesty of his kingdom.
 thy kingdom is a worlds kingdom, and thy proverb-rule endureth throughout all generations.
 vowelconsonants-ihoh-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 satisfy-sevenst the desire of every living thing.
 vowelconsonants-ihoh-yeah is right in all his pathways, and holy in all his doings.
 vowelconsonants-ihoh-yeah is nigh to all them that call upon him, to all that call upon him in truth.
 he will fulfil the desire of them that respect him: he also will hear their cry, and will safe them.

SIH idik mmrom pzni ohzilni mmim
 rbim mid bni nkr
 aSr pihm dbr Soa oiminm imin Sqr
 alhim Sir HdS aSirh lk bbnl eSor
 acmrh lk
 hnotn tSoeh lmlkim hpozH at dod
 ebdo mHrb reh
 pzni ohzilni mid bni nkr aSr pihm dbr
 Soa oiminm imin Sqr
 aSr bnino knTeim mgdlm bneorihm
 bnolino kcoit mHTbot tbnit hkl
 mcoino mlaim mpiqim mcn al cn za-
 onno malipot mrbbot bHozotino
 alopino msblim ain prz oain iozat oain
 zoHh brHbtino
 aSri hem Skkh lo aSri hem Sihoh alhio
 tlhH ldod arommk alohi hmlk oabrkh
 Smk leolm oed
 bkl iom abrkk oahllh Smk leolm oed
 gdol ihoh omhll mad olgldto ain Hqr
 dor ldor iSBH meSik ogbortik igido
 hdr kbod hodk odbri nplaoit aSiHh
 oecoc noratik iamro ogdoltik ogdoltk
 asprnh
 ckr rb Tobk ibieo ozdqtK irnno
 Hnon orHom ihoh ark apim ogdl Hsd
 Tob ihoh lkl orHmio el kl meSio
 iodok ihoh kl meSik oHsidik ibrkokh
 kbod mlkotk iamro ogbortik idbro
 lhodie lbni hadm gbortio okbod hdr
 mlkoto
 mlkotk mlkot kl elmim ommSltk bkl
 dor odor
 somk ihoh lkl hnplim ocoqp lkl
 hkpopim
 eini kl alik iSbro oath notn lhm at akIm
 beto
 potH at idk omSbie lkl Hi rzon
 zdiq ihoh bkl drkio oHsid bkl meSio
 qrob ihoh lkl qraio lkl aSr iqraho bamt
 rzon irao ieSh oat Soetm iSme
 oioSiem

vowelconsonants-ihoh-yeah preserveth all them that love him: but all the big-shot will he destroy.
my mouth will beeword the praise of vowelconsonants-ihoh-yeah: and let all flesh-immersed first-pool his dedicated namethere to the worlds of worlds.
alleluia, of aggeus and zacharias. hell yeah. cheer vowelconsonants-ihoh-yeah, o my self.
while i live will i cheer vowelconsonants-ihoh-yeah: i will prune-croon cheers to my these-to while i have any being. put not your be sure in generous, nor in betweeninter of earthling, in whom namethere is no help.
his breathwind goeth forth, he returneth to his earth; in that very day his thoughts get lost.
happy is he that hath the these-to of heel-supplant-jeqob for his help, whose hope is in vowelconsonants-ihoh-yeah his these-to:
which did namespaces, and land, the sea, and all that therein is: which keepeth truth to world:
which doth criterion for the exploited: which giveth food to the hungry. vowelconsonants-ihoh-yeah looseth the prisoners:
vowelconsonants-ihoh-yeah openeth the eyes of the skin-blind: vowelconsonants-ihoh-yeah raiseth them that are bowed down: vowelconsonants-ihoh-yeah loveth the right: vowelconsonants-ihoh-yeah preserveth the strangers; he relieveth the fatherless and widow: but the pathway of the big-shots he turneth upside down.
vowelconsonants-ihoh-yeah will king to world, even thy these-to, o mark-zion, to all generations. hell yeah.
hell yeah: for it is good to prune-croon cheers to our these-to; for it is pleasant; and cheer is comely.
vowelconsonants-ihoh-yeah doth between-build up cast-complete-jerusalem: he gathereth together the outcasts of israel.
he healeth the broken in heart, and bindeth up their wounds. he recounteth the count of the stars; he calleth them all by their namethere.
great is our base-lord, and of great energy: his between-understanding is without count.
vowelconsonants-ihoh-yeah lifteth up the meek: he casteth the big-shots down to the land.
prune-croon to vowelconsonants-ihoh-yeah with thanks; prune-croon thanks upon the harp to our these-to:
who covereth the namespaces with thick-clouds, who prepareth rain for the land, who maketh grass to grow upon the mountains.
he giveth to the in-them animal his food, and to the young ravens which readcall.
he delighteth not in the strength of the horse: he taketh not pleasure in the legs of a hero.
vowelconsonants-ihoh-yeah taketh pleasure in them that respect him, in those that hope in his kindness.
cheer vowelconsonants-ihoh-yeah, o cast-complete-jerusalem; cheer thy these-to, o mark-zion.
for he hath strengthened the bars of thy gates; he hath first-pooled thy betweeninters in near-inwards thee.
he nametheredth complete in thy borders, and fill-seveneth thee with the finest of the wheat.
he sendeth forth his beeword upon land: his beeword runneth very swiftly.
he giveth snow like wool: he scattereth the hoarfrost like ashes.

Somr ihoh at kl abbio oat kl hrSeim iS-
mid
thlt ihoh idbr pi oibrk kl bSr Sm qdSo
leolm oed

hllo ih hlly npSi at ihoh

ahllh ihoh bHii acmrh lalhi beodi

al tbTHo bndibim bbn adm Sain lo
tSoeh
tza roHo iSb ladmto biom hhoa abdo
eStntio
aSri Sal ieqb becro Sbros el ihoh alhio

eSh Smim oarz at him oat kl aSr bm
hSmr amt leolm
eSh mSpT leSoqim ntn lHm lrebi
ihoh mtr asorim

ihoh pqH eorim ihoh cqp kpopim ihoh
ahb zdiqim

ihoh Smr at grim itom oalmnh ieodd
odrk rSeim ieot

imlk ihoh leolm alhik zion ldr odr hllo
ih
hllo ih ki Tob cmrh alhino ki neim
naoh thlh
bonh iroSlm ihoh ndHi iSral ikns

hrpa lSbori lb omHbS lezbotm
monh mspr lkokbim lkln Smot iqra

gdol adonino orb kH ltbonto ain mspr

meodd enoim ihoh mSpil rSeim edi
arz
eno lihoh btodh cmro lalhino bknor

hmksH Smim bebim hmkin larz mTr
hmzmiH hrin Hzir

notn lbhmh lHmh lbni erb aSr iqrao

la bgbort hsos iHpz la bSoqi haiS irzh

rozH ihoh at irao at hmiHlim lHsdo

SbHi iroSlm at ihoh hlly alhik zion

ki Hcq briHi Serik brk bnik bqrbk

hSm gbolK Slom Hlb HTim iSbiek

hSIH amrto arz ed mhrh iroz dbro

hntn Slg kzmr kpor kapr ipcr

he casteth forth his ice like morsels: who can stand before his cold?
 he sendeth out his beeword, and melteth them: he beewordth his breathwind to blow, and the waters flow.
 he sheweth his beeword to heel-supplant-jeqob, his statutes and his criteria to israel.
 he hath not dot so with any nation: and as for his criteria, they have not known them. hell yeah.
 hell yeah. hell yeah from the namespaces: cheer him in the heights.
 cheer ye him, all his messengers: cheer ye him, all his troops.
 cheer ye him, sun and moon: cheer him, all ye stars of light.
 cheer him, ye namespaces of namespaces, and ye waters that be on the namespaces.
 let them cheer the namethere of vowelconsonants-ihoh-yeah: for he directed, and they were created.
 he hath also standstayed them to the worlds of worlds: he did a imitate-statute which will not cross.
 cheer vowelconsonants-ihoh-yeah from the land, ye crocodiles, and all deeps:
 fire, and hail; snow, and vapours; stormy breathwind fulfilling his beeword:
 mountains, and all mountains; fruitful trees, and all cedars: animals, and all in-them animals insects, and flying fowl: kings of the land, and all mum-withs; prince-immerseds, and all criterionizers of the land:
 both young men, and maidens; old men, and children:
 let them cheer the namethere of vowelconsonants-ihoh-yeah: for his namethere alone is excellent; his glory is on the land and namespaces.
 he also highs the ray-horn of his with, the cheer of all his kind ones; even of betweeninters of israel, a with near to him. hell yeah.
 hell yeah. sing to vowelconsonants-ihoh-yeah a new song-immersed and his cheer in the assembly of kind ones.
 let to-song-immersed-isra'al be glad in him that did him: let betweeninters of mark-zion be gladnessful in their king.
 let them cheer his namethere in the dance: let them prune-croon cheers to him with the timbrel and harp.
 for vowelconsonants-ihoh-yeah taketh pleasure in his with: he will beautify the meek with sticky-safety.
 let the kind ones be joyful in heavy: let them joy-sing aloud upon their beds.
 let the high praises of these-to be in their mouth, and a two-edged sword in their hand;
 to do vengeance upon the body-nations, and punishments upon the mum-withs;
 to bind their kings with chains, and their heavies with fetters of iron;
 to do upon them the criterion written: this honour have all his kind ones. hell yeah.
 hell yeah. cheer these-to in his dedicated: cheer him in the firmament of his goatness.
 cheer him for his hero acts: cheer him according to his much greatness.
 cheer him with the sound of the mouthpiece-horn cheer him with the psaltery and harp.
 cheer him with the timbrel and dance: cheer him with stringed instruments and organs.
 cheer him upon the loud cymbals: cheer him upon the high sounding cymbals.
 let every thing that hath breathing cheer vowelconsonants-ihoh-yeah. hell yeah.

mSlik qrHo kptim lpni qrto mi iemd
 iSIH dbro oimsm iSb roHo iclo mim
 mgid dbro dbrio lieqb Hqio omSpTio liSral
 la eSh kn lkl goi omSpTim bl ideom hlo ih
 hllo ih hllo at ihoh mn hSmim hlloho bmromim
 hlloho kl mlakio hlloho kl zbao zbaid
 hlloho SmS oirH hlloho kl kokbi aor
 hlloho Smi hSmim ohmim aSr mel hSmim
 ihllo at Sm ihoh ki hoa zoh onbrao
 oiemidm led leolm Hq ntn ola iebor
 hllo at ihoh mn harz tninim okl thmot
 aS obrd Slg oqiTor roH serh eSh dbro
 hhrim okl gbeot ez pri okl arcim
 hHih okl bhmh rmS ozpor knp
 mlki arz okl lamim Srim okl SpTi arz
 bHorim ogm btolot cqnim em nerim
 ihllo at Sm ihoh ki nSgb Smo lbd o hodo el arz oSmim
 oirm qrn lemo thlh lkl Hsidio lbn iS-ral em qrbo hllo ih
 hllo ih Siro lihoh Sir HdS thlto bqhl Hsidim
 iSmH iSral beSio bni zion igilo bmlkm
 ihllo Smo bmHol btp oknor icmro lo
 ki rozh ihoh bemo ipar enoim biSoeh
 ielco Hsidim bkbod irnno el mSkbotm
 rommot al bgronm oHrb pipiot bidm
 leSot nqmh bgoim tokHt bl anim
 lasr mlkihm bcqim onkbbdihm bkbli brcl
 leSot bhm mSpT ktob hdr hoa lkl Hsidio hllo ih
 hllo ih hllo al bqds hlloho brqie eco
 hlloho bgbortio hlloho krb gdlo
 hlloho btqe Sopr hlloho bnbl oknor
 hlloho btp omHol hlloho bmnim oegob
 hlloho bzlzli Sme hlloho bzlzli troeh
 kl hnSmh thll ih hllo ih

the proverb-rules of complete-sulayman betweeninter
 of dude-dawud, king of israel;
 to know wisdom and instruction; to perceive the sayings of
 between-understanding;
 to receive the instruction of skill, being right, and criterion
 and immersedness;
 to give skin-awakety to the simple, to the young man
 knowledge and discretion.
 a wise man will hear, and will increase learning; and a man
 of between-understanding will buy to wise counsels:
 to between-understand a proverb-rule, and the interpreta-
 tion; the beewords of the wise, and their dark sayings.
 the respect of vowelconsonants-ihoh-yeah is the heading of
 knowledge: but fools despise wisdom and instruction.
 my betweeninter hear the instruction of thy father, and for-
 sake not the drops-of-teaching-torah of thy mother:
 for they will be an ornament of camping to thy head, and
 chains about thy neck.
 my betweeninter if missers entice thee, consent thou not.
 if they say, go 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 asking; 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 lot among us; let us all have one purse:
 my betweeninter walk not thou in the pathway with them;
 refrain thy foot from their path:
 for their feet run to look, and make haste to shed blood.
 surely in vain the net is spread in the eyes of any possessor
 of wings.
 and they lay wait for their own blood; they lurk privily for
 their own selves.
 so are the ways of every one that is greedy of gain; which
 taketh away the self 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 sayings, saying,
 how long, ye simple ones, will ye love simplicity? and the
 scorners delight in their scorning, and fools hate knowl-
 edge?
 turn you at my reproof: behold, i will pour out my breath-
 wind to you, i will make known my beewords to you.
 because i have called, and ye refused; i have stretched out
 my hand, and no man regarded;
 but ye have set at nought 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 disaster, 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 black-early, but they will not find me:
 for that they hated knowledge, and did not choose the re-
 spect of vowelconsonants-ihoh-yeah:
 they would none of my counsel: they despised all my re-
 proof.
 therefore will they eat of the fruit of their own pathway, and
 be fill-sevenced with their own devices.
 for the turning away of the simple will kill them, and the
 prosperity of fools will make lost them.

mSli Slmh bn dod mlk iSral

Idet Hkmh omosr lhbin amri binh

lqHt mosr hSkI zdq omSpT omiSrim

lIt lptaim ermh lner det omcmh

iSme Hkm oiosp lqH onbon tHblot
iqnh

lhbin mSl omIzh dbri Hkmim oHidtm

irat ihoh raSit det Hkmh omosr aoilim
bco

Sme bni mosr abik oal tTS tort amk

ki loit Hn hm lraSk oenqim lgrgrtik

bni am iptok HTaim al tba
am iamro lkh atno narbh ldm nznph
lnqi Hnm

nblem kSaol Hiim otmimim kiordi
bor

kl hon iqr nmza nmla btino Sll

gorlk tpil btokno kis aHd ihih lklno
bni al tlk bdrk atm mne rgIk mntibtM

ki rglihm lre irozo oimhro lSpk dm
ki Hnm mcrh hrSt beini kl bel knp

ohm ldmm iarbo izpno lnpStm

kn arHot kl bze bze at npS belio iqH

Hkmot bHoz trnh brHbot ttM qolh
braS hmioT tqra bptHi Serim beir am-
rih tamr

ed mti ptim tahbo pti olzIm lzon
Hmdo lhm oksilim iSnao det

tSobo ltoKhti hnh abieh lkm roHi
aodieh dbri atkm

ien qrati otmano nTiti idi oain mqSib

otpreo kl ezti otokhti la abitm

gm ani baidkm aSHq aleg bba pHdkm

bba kSaoh kSoah pHdkm oaidkm
ksoph iath bba elikm zrh ozoqh

ac iqranni ola aenh iSHrnni ola
imzanni

tHt ki Snao det oirat ihoh la bHro

la abo lezti nazo kl tokhti

oiaklo mpri drkm ommeztiM iSbeo

ki mSobT ptim thrM oSlot ksilim
tabdm

but whoso hearkeneth to me will dwell for sure, and will be quiet from fear of look.
 my betweeninter if thou wilt receive my sayings, and hide my directives with thee;
 so that thou incline thine ear to wisdom, and apply thine heart to between-understanding;
 yea, if thou criest after knowledge, and liftest up thy voice for between-understanding;
 if thou seekest her as silver, and searchest for her as for hid treasures;
 then will thou between-understand the respect of vowel-consonants-ihoh-yeah, and find the knowledge of these-to.
 for vowelconsonants-ihoh-yeah giveth wisdom: out of his mouth cometh knowledge and between-understanding.
 he layeth up sound wisdom for the turgor-immersed: he is a shield to them that walk turgor-immersedly.
 he keepeth the paths of criterion and preserveth the pathway of his kind ones.
 then will thou between-understand being right, and criterion and immersedness; yea, every good path.
 when wisdom entereth into thine self, and knowledge is pleasant to thy self;
 discretion will preserve thee, between-understanding will keep thee:
 to deliver thee from the pathway of the look man, from the man that beewordeth froward beewords;
 who leave the paths of turgor-immersedness, to walk in the pathways of darkness;
 who be glad to do look, and delight in the frowardness of the look;
 whose ways are adamant, and they adamant in their paths:

to deliver thee from the strange woman, even from the stranger which smooth-flattereth with her sayings;
 which forsaketh the guide of her youth, and forgetteth the alignment of her these-to.
 for her house swimmeth to death, and her paths to the dead.
 none that go to her return again, neither take they hold of the paths of life.
 that thou mayest walk in the pathway of good men, and keep the paths of the right.
 for the turgor-immersed will dwell in the land, and the sound will remain in it.
 but the big-shot will be cut off from the land, and the betrayers will be rooted out of it.
 my betweeninter forget not my drops-of-teaching-torah but let thine heart develop my directives:
 for length of days, and long life, and complete, will they add to thee.
 let not kindness and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:
 so will thou find camping and good skill in the eyes of these-to and earthling.
 be sure in vowelconsonants-ihoh-yeah with all thine heart; and lean not to thine own between-understanding.
 in all thy pathways acknowledge him, and he will direct thy paths.
 be not wise in thine own eyes: respect vowelconsonants-ihoh-yeah, and depart from look.
 it will be health to thy navel, and marrow to thy bones.
 heavy vowelconsonants-ihoh-yeah with thy substance, and with the firstfruits of all thine increase:

oSme li iSkn bTH oSann mpHd reh
 bni am tqH amri omzoti tzpn atk
 lhqSib IHkmh acnk tTH lbk ltbonh
 ki am lbinh tqra ltbonh ttn qolk
 am tbqSnh kksp okmTmonim tHpSnh
 ac tbin irat ihoh odet alhim tmza
 ki ihoh itn Hkmh mpio det otbonh
 ozpn izpn liSrim toSih mgn lhlki tm
 lnzr arHot mSpT odrk Hsido Hsidio iSmr
 ac tbin zdq omSpT omiSrim kl megl Tob
 ki toba Hkmh blbk odet lnpSk inem
 mcmh tSmr elik tbonh tnzrk
 lhzilk mdrk re maiS mdrb thpkot
 hecbim arHot iSr llkt bdrki HSK
 hSmHim leSot re igilo bthpkot re
 aSr arHtiHm eqSim onlocim bme-glottm
 lhzilk maSh crh mnkrih amrih hHliqh
 hecbt alop neorih oat brit alhih SkHh
 ki SHh al mot bith oal rpaim meglthi
 kl baih la iSobon ola iSigo arHot Hiim
 lmen tlk bdrk Tobim oarHot zdiqim tSmr
 ki iSrim iSkn arz otmim iotro bh
 orSeim marz ikrto obogdim isHo mmnh
 bni torti al tSkH omzoti izr lbk
 ki ark imim oSnot Hiim oSlom iosipo lk
 Hsd oamt al iecbk qSrm el grgrotik ktbm el loH lbk
 omza Hn oSkI Tob beini alhim oadm
 bTH al ihoh bkl lbk oal bintk al tSen
 bkl drkik deho ohoa iiSr arHtik
 al thi Hkm beinik ira at ihoh osor mre
 rpaot thi lSRk oSqoi lezmotik
 kbd at ihoh mhonk omraSit kl tboatk

so will thy barns be fill-sevened with plenty-seven, and thy presses will burst out with new wine.
my betweeninter despise not the chastening of vowelconsonants-ihoh-yeah; neither be weary of his reproveion:
for whom vowelconsonants-ihoh-yeah loveth he reproveeth; even as a father the betweeninter in whom he delighteth.
happy is the earthling that findeth wisdom, and the earthling that getteth between-understanding.
for the merchandise of it is good from 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 to her.
length of days is in her right hand; and in her left hand heavyes and heavy.
her pathways are pathways 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.
vowelconsonants-ihoh-yeah by wisdom hath founded the land; by between-understanding hath he established the namespaces.
by his knowledge the depths are hatchd, and the grindskiess drop down the dew.
my betweeninter let not them depart from thine eyes: keep sound wisdom and discretion:
so will they be self to thy self, and camping to thy neck.
then will thou walk in thy pathway for sure, and thy foot will not stumble.
when thou liest down, no be afraid: yea, thou will lie down, and thy sleep will be sweet.
be not afraid of sudden respect, neither of the disaster of the big-shots, when it cometh.
for vowelconsonants-ihoh-yeah will be thy confidence, and will keep thy foot from being captured.
withhold not good from them to whom it is due, when it is in the power of thine hand to do it.
say not to thy in-sight, go, and come again, and to tomorrow i will give; when thou hast it by thee.
devise not look against thy in-sight, seeing he dwelleth surely by thee.
strive not with a earthling without cause, if he have done thee no look.
envy thou not the violent, and choose none of his pathways.
for the froward is holy to vowelconsonants-ihoh-yeah: but his secret is with the turgor-immersed.
the curse-lighten of vowelconsonants-ihoh-yeah is in the house of the big-shot: but he first-pooleth the habitation of the right.
surely he scorneth the scorner: but he giveth camping to the lowly.
the wise will inherit heavy: but shame will be the promotion of fools.
hear, ye betweeninters, the instruction of a father, and attend to know between-understanding.
for i give you good doctrine, forsake ye not my drops-of-teaching-torah
for i was my father's betweeninter tender and only beloved in the sight of my mother.
he taught me also, and said to me, let thine heart retain my beewords: keep my beewords, and live.
get wisdom, get between-understanding: forget it not; neither decline from the sayings of my mouth.

oimlao asmik Sbe otiroS iqbiK iprzo
mosr ihoh bni al tmas oal tqz btokHto
ki at aSr iahb ihoh iokiH okab at bn irzh
aSrI adm mza Hkmh oadm ipiq tbonh
ki Tob sHrh msHr ksp omHroz tboath
iqrh hia mpniim mpninim okl Hpzik la iSoo bh
ark imim biminH bSmaolh eSr okbod
drkih drki nem okl ntibotih Slom
ez Hiim hia lmHciqim bh otmkih maSr
ihoh bHkmh isd arz konn Smim bt-bonh
bdeto thomot nbqeo oSHqim irepo Tl
bni al ilco meinik nzs rTsiH omcmh
oihio Hiim lnpSk oHn lgrgtrik ac tlk lbTH drkk orglk la tgop
am tSkb la tpHd oSkbt oerbh Sntk
al tira mpHd ptam omSat rSeim ki tba
ki ihoh ihoh bkslk oSmr rgkl mlkd
al tmne Tob mbelio bhiot lal idik idk leSot
al tamr Ireik Irek lk oSob omHr atn oiS atk
al tHrS el rek reh ohoa ioSb lbTH atk
al trob trib em adm Hnm am la gmlk reh
al tqna baiS Hms oal tbHr bkl drkio ki toebt ihoh nloc oat iSrim sodo
mart ihoh bbit rSe onoh zdiqim ibrk
am llzim hoa iliz oleniim olenoim itn Hn
kbod Hkmim inHlo oksilim mrim qlon
Smeo bnim mosr ab ohqSibo ldet binh
ki lqH Tob ntti lkm torti al tecbo
ki bn hiiti labi rk oiHid lpni ami
oirni oiarm li itmk dbri lbk Smr mzoti oHih
qnh Hkmh qnh binh al tSkH oal tT mamri pi

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 between-understanding.
 high her, and she will promote thee: she will bring thee to
 heavy, when thou dost embrace her.
 she will give to thine head an ornament of camping: a crown
 of glory will she deliver to thee.
 hear, o my betweeninter and receive my sayings; and the
 years of thy life will be many.
 i have taught thee in the pathway of wisdom; i have led thee
 in turgor-immersed paths.
 when thou goest, thy steps will not be develop-straitened;
 and when thou runnest, no stumble.
 take fast hold of instruction; don't let her down: keep her;
 for she is thy life.
 enter not into the path of the big-shots, and go not in the
 pathway of look men.
 avoid it, cross not by it, turn from it, and cross away.
 for they sleep not, except they have done look; and their
 sleep is robbed, unless they cause some to fall.
 for they eat the bread of big-shottedness, and drink the wine
 of damage.
 but the path of the right is as the shining light, that shineth
 more and more to the fixed day.
 the pathway of the big-shots is as darkness: they know not
 at what they stumble.
 my betweeninter attend to my beewords; incline thine ear
 to my sayings.
 let them not depart from thine eyes; keep them in the midst
 of thine heart.
 for they are life to 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 adamant mouth, and adamant lips put
 far from thee.
 let thine eyes look turgor-immersed on, and let thine eyelids
 look straight before thee.
 ponder the path of thy feet, and let all thy pathways be es-
 tablished.
 turn not to the right hand nor to the left: remove thy foot
 from look.
 my betweeninter attend to my wisdom, and bow thine ear
 to my between-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 part-smoother than oil:
 but her end is bitter as wormwood, sharp as a two-edged
 sword.
 her feet go down to death; her steps take hold on asking.
 lest thou shouldst ponder the path of life, her ways are
 moveable, that thou canst not know them.
 hear me now therefore, o ye betweeninters, and depart not
 from the sayings of my mouth.
 remove thy pathway far from her, and come not nigh the
 opening of her house:
 lest thou give thine honour to others, and thy years to the
 cruel:
 lest strangers be fill-sevened with thy wealth; and thy
 labours be in the house of a stranger;

al tecbh otSmrk abbh otzrk

 raSit Hkmh qnh Hkmh obkl qnink
 qnh binh
 slslh otrommk tkbdk ki tHbqnh

 ttn lraSk loit Hn eTrt tpart tmgnk

 Sme bni oqH amri oirbo lk Snot Hiim

 bdrk Hkmh hrtik hdrktik bmeqli iSr

 blktk la izr zedk oam troz la tkSl

 hHcq bmosr al trp nzrh ki hia Hiik

 barH rSeim al tba oal taSr bdrk reim

 preho al tebr bo STh melio oebor
 ki la iSno am la ireo ongclh Sntm am
 la ikSolo ikSilo
 ki lHmo lHm rSe oiin Hmsim iSto

 oarH zdiqim kaor ngh holc oaoe ed
 nkon hiom
 drk rSeim kaplh la ideo bmh ikSlo

 bni ldbri hqSibh lamri hT acnk

 al ilico meinik Smrm btok lbbk

 ki Hiim hm lmaizihm olkl bSro mrpa

 mkl mSmr nzt lbk ki mmno tozaot
 Hiim
 hsr mmk eqSot ph olcot Sptim hrHq
 mmk
 einik lnhH ibiTo oepepik iiSro ngdk

 pls megl rgll okl drkik ikno

 al tT imin oSmaol hsr rgll mre

 bni lHkmti hqSibh ltbonti hT acnk

 lSmr mcmot odet Sptik inzro

 ki npt tTpnH Spti crh oHlq mSmn Hkh

 oaHrith mrh klenh HdH kHrb piot

 rglih irdot mot Saol zedih itmko
 arH Hiim pn tpls neo meglth la tde

 oeth bnim Smeo li oal tsoro mamri pi

 hrHq melih drkk oal tqrb al pth bith

 pn ttn laHrim hodk oSntik lakcri

 pn iSbeo crim kHk oezbik bbit nkri

and thou mourn at the last, when thy flesh-immersed and
 thy flesh are consumed,
 and say, how have i hated instruction, and my heart despised
 reproof;
 and have not heared the voice of my teachers, nor inclined
 mine ear to them that instructed me!
 i was almost in all look in the midst of the assembly and
 meeting.
 drink waters out of thine own cistern, and living waters out
 of thine own well.
 let thy fountains be dispersed abroad, and brooks of waters
 in the streets.
 let them be only thine own, and not strangers' with thee.
 let thy fountain be first-pooled: and be glad with the woman
 of thy youth.
 let her be as the loving hind and camping roe; let her breasts
 satisfy thee at all times; and be thou ravished always with
 her love.
 and why wilt thou, my betweeninter be ravished with
 a strange-substantial woman, and embrace the bosom-
 statute of a stranger?
 for the pathways of man are before the eyes of vowelconso-
 nants-ihoh-yeah, and he pondereth all his goings.
 his own season-answers will capture 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 betweeninter if thou be surety for thy in-sight, if thou
 hast stricken thy hand with a stranger,
 thou art snared with the sayings of thy mouth, thou art cap-
 tured with the sayings of thy mouth.
 do this now, my betweeninter and strip-deliver thyself,
 when thou art come into the hand of thy in-sight; go, hum-
 ble thyself, and do sure thy in-sight.
 give not sleep to thine eyes, nor slumber to thine eyelids.
 strip-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 pathways, and be
 wise:
 which having no guide, overseer, or proverb-ruler,
 provideth her meat in the summer, and gathereth her food
 in the harvest.
 how long wilt thou sleep, o sluggard? when wilt thou stand
 up out of thy sleep?
 yet a little sleep, a little slumber, a little folding of the hands
 to sleep:
 so will thy lack come as one that travellet, and thy lack as
 an armed man.
 a naughty person, a powerful earthling, walketh with a
 adamant mouth.
 he winketh with his eyes, he speaketh with his feet, he tea-
 cheth with his fingers;
 frowardness is in his heart, he deviseth look continually; he
 sends discord.
 therefore will his calamity come suddenly; suddenly will he
 be broken without remedy.
 these six things doth vowelconsonants-ihoh-yeah hate: yea,
 seven are an holy to his self:
 a proud look, a lying language-tongue, and hands that shed
 innocent blood,
 an heart that deviseth powerful imaginations, feet that be
 swift in running to look,

onhmt baHritk bklot bSrK oSark
 oamrt aik Snati mosr otokHt naz lbi
 ola Smeti bqol mori olmlmdi la hTiti
 acni
 kmeT hiiti bkl re btok qhl oedh
 Sth mim mbork onclim mtok bark
 ipozo meintik Hozh brHbot plgi mim
 ihio lk lbdk oain lcrim atk
 ihi mqork brok oSMh MaSt neork
 ailt ahbim oielt Hn ddiH irok bkl et
 bahbth tSgh tmid
 olmh tSgh bni bcrh otHbq Hq nkriH
 ki nkH eini ihoh drki aiS okl megltio
 mpls
 eeonotio ilkdno at hrSe obHbli HTato
 itmK
 hoa imot bain mosr obrb aolto iSgh
 bni am erbt lrek tqet lcr kpik
 noqSt bamri pik nlkdt bamri pik
 eSh cat apoa bni ohnzl ki bat bkp rek
 lk htrps orhb reik
 al ttN Snh leinik otnomh lepepik
 hnzl kzbi mid okzpor mid iqoS
 lk al nmlh ezl rah drkih oHkm
 aSr ain lh qzin STR omSI
 tkIn bqiz lHmh agrh bqzir maklh
 ed mti ezl tSkb mti tqom mSntk
 meT Snot meT tnomot meT Hbq idim
 lSkb
 oba kmhIk raSk omHsrk kaiS mgn
 adm bliel aiS aon holk eqSot ph
 qrz beino mll brglo mrh bazbetio
 thpkot blbo HrS re bkl et mdnim
 mdnim iSIH
 el kn ptam iboa aido pte iSbr oain
 mrpa
 SS hnh Sna ihoh oSbe toebot toebt
 npSo
 enim rmot lSon Sqr oidim Spkot dm
 nqi
 lb HrS mHSbot aon rglim mmhrot
 lroz lreh

a false witness that speaketh lies, and he that sends discord among brethren.
my betweeninter keep thy father's directive, and forsake not the drops-of-teaching-torah 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 bush-talk with thee.
for the directive is a lamp; and the drops-of-teaching-torah is light; and reproofs of instruction are the pathway of life: to keep thee from the look woman, from the smooth-flat-tery of the language-tongue of another woman.
self 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 adultruss will hunt for the precious self.
can a man take fire in his bosom-statute, and his clothes not be burned?
can one go upon hot coals, and his feet not be burned?
so he that goeth in to his in-sight'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 complete sevenfold; he will give all the substance of his house.
but whoso committeth adultery with a woman lacketh heart: he that doeth it destroyeth his own self.
a wound and shame will he get; and his reproach will not be wiped away.
for jealousy is the rage of a hero: therefore he will not spare in the day of vengeance.
he will not regard any out-of-town; neither will he rest content, though thou givest many gifts.
my betweeninter keep my sayings, and namethere up my directives with thee.
keep my directives, and live; and my drops-of-teaching-torah as the apple of thine eye.
bind them upon thy fingers, write them upon the table of thine heart.
say to wisdom, thou art my sister; and call between-under-standing thy kinswoman:
that they may keep thee from the strange-substantial woman, from the stranger which smooth-flattereth with her sayings.
for at the window of my house i looked through my case-ment,
and beheld among the simple ones, i discerned among the youths, a young man lack of between-understanding,
crossing through the street near her corner; and he crossed the pathway to her house,
in the twilight, in the evening, in the black and dark night:
and, behold, namethere met him a woman with the attire of an feed-harlot, and subtil of heart.
(she is loud and stubborn; her feet 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 to him,
i have completes with me; this day have i completeed my vows.

ipiH kcbim ed Sqr omSIH mdnim bin
aHim
nzz bni mzot abik oal t'IS tort amk
qSrm el lbk tmid endm el ggrtk
bhhllk tnHh atk bSkbk tSmr elik
ohqizot hia tSiHk
ki nr mzoh otorh aor odrk Hiim
tokHot mosr
lSmrk maSt re mHIqt lSon nkrih
al tHmd ipih blbbk oal tqHk bepepih
ki bed aSh conh ed kkr IHm oaSt aiS
npS iqrh tzod
hiHth aiS aS bHIqo obgdio la tSrpnh
am ihlk aiS el hgHlim orglio la tkoinh
kn hba al aSt reho la inqh kl hnge bh
la iboco lgnb ki ignob lmla npSo ki ireb
onmza iSlm Sbetim at kl hon bito itn
nap aSh Hsr lb mSHit npSo hoa ieSnh
nge oqlon imza oHrpto la tmHh
ki qnah Hmt gbr ola iHmol biom nqm
la iSa pni kl kpr ola iabh ki trbh SHd
bni Smr amri omzoti tzpn atk
Smr mzoti oHih otorti kaiSon einik
qSrm el azbetik ktbm el loH lbk
amr lHkmh aHti at omde lbinh tqra
lSmrk maSh crh mnkrih amrih hHliqh
ki bHlon biti bed aSnbi nSqpti
oara bptaim abinh bbnim ner Hsr lb
ebr bSoq azl pnh odrk bith ized
bnSp berb iom baiSon lilh oaplh
ohnh aSh lqrato Sit conh onzrt lb
hmih hia osrrt bbith la iSkno rglih
pem bHoz pem brHbot oazl kl pnh
tarb
ohHciqh bo onSqh lo hech pnih otamr
lo
cbHi Slmim eli hiom Slmti ndri

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-develop-egypt. i have perfumed my bed with myrrh, aloes, and cinnamon. 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 smooth-flattering of her lips she forced him.

he goeth after her straightway, as an ox goeth to the cook-slaughter, or as a fool to the correction of the stocks; till a arrow-halfer strike through his heavy-liver; as a bird hasteth to the snare, and knoweth not that it is for his self. hearken to me now therefore, o ye betweeninters, and attend to the sayings of my mouth.

let not thine heart decline to her pathways, go not astray in her paths.

for she hath cast down many slayed: yea, many strong men have been killed by her.

her house is the pathway to asking, going down to the chambers of death.

doth not wisdom cry? and between-understanding put forth her voice?

she standeth in the top of in-whats, by the pathway in the places of the paths.

she crieth at the gates, at the entry of the city, at the coming in at the openings.

to you, o men, i call; and my voice is to the betweeninters of earthling.

o ye simple, between-understand wisdom: and, ye fools, be ye of an between-understanding heart.

hear; for i will beeword of excellent beewords; and the opening of my lips will be turgor-immersed beewords.

for my mouth will murmur truth; and big-shottedness is an holy to my lips.

all the sayings of my mouth are in being right; namethere is nothing adamant or adamant in them.

they are all plain to him that between-understandeth, and turgor-immersed to them that find knowledge.

receive my instruction, and not silver; and knowledge rather than choice gold.

for wisdom is good from 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 respect of vowelconsonants-ihoh-yeah is to hate look: pride, and pride-swelling, and the look pathway, and the froward mouth, do i hate.

counsel is mine, and sound wisdom: i am between-understanding; i have strength.

by me kings king, and princes imitate-statute being right.

by me generous rule, and generouss, even all the criterion-izers of the earth.

i love them that love me; and those that seek me black-early will find me.

heavyes and heavy are with me; yea, generation-durable heavyes and being right.

my fruit is good from gold, yea, than fine gold; and my revenue than choice silver.

el kn izati lqratk ISHr pnik oamzak

mrbdim rbditi erSi HTbot aTon mzzrim

npti mSKbi mr ahlim oqnmn
lkh nroh ddim ed hbqr ntelsh babbim

ki ain haiS bbito hlk bdrk mrHoq
zror hksp lqH bido liom hkSa iba bito

hTto brb lqHh bHlq Sptih tdiHno

holk aHrih ptam kSor al TbH iboa
okeks al mosr aoil
ed iplH Hz kbdo kmhr zpor al pH ola
ide ki bnpSo hoa
oeth bnim Smeo li ohqSibo lamri pi

al iST al drkih lbk al tte bntibotih

ki rbim Hllim hpilh oezmim kl hrgih

drki Saol bith irdot al Hdri mot

hla Hkmh tqra otbonh ttn qolh

braS mromim eli drk bit ntibot nzbh

lid Serim lpi qrt mboa ptHim trnh

alikm aiSim aqra oqoli al bni adm

hbino ptaim ermh oksilim hbino lb

Smeo ki ngidim adbr ompth Spti miS-
rim
ki amt ihgh Hki otoebt Spti rSe

bzdq kl amri pi ain bhm nptl oeqS

klm nkHim lmbin oiSrim lmzai det

qHo mosri oal ksp odet mHroz nbHr

ki Tobh Hkmh mpninim okl Hpzim la
iSoo bh
ani Hkmh Sknti ermh odet mcmot
amza
irat ihoh Snat re gah ogaon odrk re opi
thpkot Snati

li ezh otoSih ani binh li gborh

bi mlkim imlko orocnim iHqqo zdq
bi Srim iSro ondibim kl SpTi zdq

ani ahbih ahbi ahh omSHri imzanni

eSr okbod ati hon etq ozdqlh

Tob prii mHroz ompc otboati mksp
nbHr

i lead in the way of being right, in the midst of the paths of criterion
that i may cause those that love me to inherit stratagem; and
i will fill their treasures.
vowelconsonants-ihoh-yeah possessed me in the heading of
his pathway, before his achievements of old.
i was set up from world, from the heading, or ever the land
was.
when namethere were no depths, i was brought forth; when
namethere were no fountains heavy 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 half of the dust of the world.
when he prepared the namespaces, i was namethere when
he namethere a compass upon the face-turnings of the
depth:
when he established the grind-skiess on: when he goated
the fountains of the deep:
when he gave to the sea his imitate-statute, that the waters
should not cross his mouth: when he namethereed the found-
dations of the land:
then i was by him, as one brought up with him: and i was
daily his delight, playing always before him;
playing in the habitable part of his land; and my delights
were with the betweeninters of me.
now therefore hearken to me, o ye betweeninters: for happy
are they that keep my pathways.
hear instruction, and be wise, and refuse it not.
happy is the earthling 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
vowelconsonants-ihoh-yeah.
but he that damages against me damageeth his own self: all
they that hate me love death.
wisdom hath between-built her house, she hath hewn
out her seven standstays:
she hath cook-slaughtered her beasts; she hath screen-
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 lack-
eth heart, she saith to him,
come, eat of my bread, and drink of the wine which i have
mix-faded.
forsake the foolish, and live; and go in the pathway of be-
tween-understanding.
he that reproveth a scorner getteth to himself shame: and
he that reproveth a big-shot man getteth himself a blot.
reprove not a scorner, lest he hate thee: reprove 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 respect of vowelconsonants-ihoh-yeah is the beginning
of wisdom: and the knowledge of the dedicated is between-
understanding.
for by me thy days will be multiplied, and the years of thy
life will be increased.
if thou be wise, thou will be wise for thyself: but if thou
scornest, thou alone will bear it.
a foolish woman is clamorous: she is simple, and knoweth
nothing.

barH zdqh ahlk btok ntibot mSpT
lhnHil ahbi iS oazrtihm amla
ihoh qnni raSit drko qdm mpelio mac
meolm nskti mraS mqdmi arz
bain thmot Holtti bain meinot nkbdi
mim
bTrm hrim hTbeo lPni gbeot Holtti
ed la eSh arz oHozot oraS eprot tbl
bhkino Smim Sm ani bHoqo Hog el
pni thom
bamzo SHqim mmel becoc einot thom
bSomo lim Hqo omim la iebro pio
bHoqo mosdi arz
oahih azlo amon oahih SeSeim iom
iom mSHqt lPnio bkl et
mSHqt btbl arzo oSeSei at bni adm
oeth bnim Smeo li oaSri drki iSmro
Smeo mosr oHkmo oal tpreo
aSri adm Sme li lSqdl eldti iom iom
lSmr mcoc ptHi
ki mzai mzai mza Hiim oipq rzon mi-
hoh
oHTai Hms npSo kl mSnai ahbo mot
Hkmt bnth bith Hzbh emodih Shbh
TbHh TbHh mskh iinh ap erkh SIHnh
SIHh nertih tqra el gpi mrm qrt
mi pti isr hnh Hsr lb amrh lo
lko lHmo blHmi oSto biin mskti
ecbo ptaim oHio oaSro bdrk binh
isr lz lqH lo qlon omokiH lRse momo
al tokH lz pn iSnak hokH lHkm
oiahbk
tn lHkm oiHkm eod hode lzdqi oiosp
lqH
tHlt Hkmh irat ihoh odet qdSim binh
ki bi irbo imik oiosipo lk Snot Hiim
am Hkmt Hkmt lk olzt lbdk tSa
aSst ksilot hmih ptiot obl ideh mh

for she sitteth at the opening of her house, on a seat in the in-whats of the city,
to call crossengers who go turgor-immersed on their path-ways:
whoso is simple, let him turn in hither: and as for him that lacketh understanding, she saith to him,
stolen waters are sweet, and bread eaten in hidden is pleasant.
but he knoweth not that the dead are namethere and that her readcall are in the depths of asking.
the proverb-rules of complete-sulayman. a wise betweeninter maketh a glad father: but a foolish betweeninter is the heaviness of his mother.
treasures of big-shottedness profit nothing: but being right make safeeth from death.
vowelconsonants-ihoh-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 doeth with a slack hand: but the hand of the diligent doth rich.
he that gathereth in summer is a wise betweeninter but he that sleepeth in harvest is a betweeninter that causeth shame.
first-poolings are upon the head of the right: but damage covereth the mouth of the big-shots.
the memory of the right is first-pooled: but the namethere 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 pathways 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 damage covereth the mouth of the big-shots.
hatred stirreth up strifes: but love covereth all go-beyonds.

in the lips of him that hath between-understanding wisdom is found: but a pen is for the back of him that is lack of heart.
wise men lay up knowledge: but the mouth of the foolish is near wipeing.
the rich man's wealth is his goatness city: the wipeing of the poor is their poverty.
the achievement 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 beewords namethere wanteth not sin: but he that refraineth his lips is wise.
the language-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 lack of heart.

the first-pooling of vowelconsonants-ihoh-yeah, it doth rich, and he addeth no sorrow with it.
it is as play-grinder to a fool to do mischief: but a man of between-understanding hath wisdom.
the strange-terror of the big-shot, it will come upon him: but the desire of the right will be granted.
as the whirlwind crosseth, so is the big-shot no more: but the right is a world foundation.

oiSbh lptH bith el ksa mrmr qrt
lqra lebri drk hmiSrim arHotm
mi pti isr hnh oHsr lb oamrh lo
mim gnobim imtqo olHm strim inem
ola ide ki rpaime Sm bemqi Saol qraih
mSli Slmh bn Hkm iSmH ab obn ksil
togt amo
la ioieilo aozrot rSe ozdqh tzil mmot
la ireib ihoh npS zdiq ohot rSeim ihdp
raS eSh kp rmih oid Hrozim teSir
agr bqiz bn mSkil nrmd bqzir bn mbiS
brkot lraS zdiq opi rSeim iksh Hms
ckr zdiq lbrkh oSm rSeim irqb
Hkm lb iqH mzot oaoil Sptim ilbT
holk btm ilk bTH omeqS drkio iode
qrz ein itn ezbt oaoil Sptim ilbT
mqor Hiim pi zdiq opi rSeim iksh Hms
Snah teorr mdnim oel kl pSeim tksh
ahbh
bSpti nbon tmza Hkmh oSbT lgo Hsr
lb
Hkmim izpno det opi aoil mHth qrbh
hon eSir qrit eco mHtt dlim riSm
pelt zdiq lHiim tboate rSe lHTat
arH lHiim Somr mosr oeoeb tokHt
mteh
mksh Snah Spti Sqr omoza dbh hoa
ksil
brb dbrim la iHdl pSe oHsk Sptio
mSkil
ksp nbHr lSon zdiq lb rSeim kmeT
Spti zdiq ireo rbim oaoilim bHsr lb
imoto
brkt ihoh hia teSir ola iosp ezb emh
kSHoq lksil eSot cmh oHkmh laiS
tbonh
mgort rSe hia tboano otaot zdiqim itn
kebor soph oain rSe ozdiq isod eolm

as vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

the respect of vowelconsonants-ihoh-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 get lost.

the pathway of vowelconsonants-ihoh-yeah is power to the upright: but wipeing will be to the goatness achievers.

the right will to world not be removed: but the big-shot will not inhabit the land.

the mouth of the right bringeth forth wisdom: but the froward language-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 holy to vowelconsonants-ihoh-yeah: but a just weight is his delight.

when pride cometh, then cometh shame: but with the lowly is wisdom.

the integrity of the turgor-immersed will guide them: but the overthrowing of betrayers will destroy them.

riches profit not in the day of crossing-over: but being right delivereth from death.

the being right of the sound will direct his pathway: but the big-shot will fall by his own big-shotness.

the being right of the turgor-immersed will deliver them: but betrayers will be captured in their own naughtiness.

when a big-shot earthling dieth, his expectation will get lost: and the hope of power men get losteth.

the right is make safeed out of develop-narrows, and the big-shot cometh in his stead.

an hypocrite with his mouth destroyeth his in-sight: but through knowledge will the right be delivered.

when it goeth well with the right, the city rejoiceth: and when the big-shots get lost, namethere is shouting.

by the first-pooling of the turgor-immersed the city is highed: but it is overthrown by the mouth of the big-shots.

he that is lack of heart despiseth his in-sight: but a man of between-understanding holdeth his peace.

he who goes gossiping revealeth secrets: but he that is of a aminoingful breathwind concealeth the beeword.

where no counsel is, the with fall: but in the multitude of counsellors namethere is safety.

he that is look for a stranger will smart for it: and he that hateth suretiship is sure.

a gracious woman retaineth heavy: and strong men retain heavyes.

the kind man doeth good to his own self: but he that is cruel troubleth his own flesh-immersed

the big-shot achievementteth a deceitful achievement: but to him that soweth being right will be a sure achievement.

as being right tendeth to life: so he that pursueth look pursueth it to his own death.

they that are of a adamant heart are holy to vowelconsonants-ihoh-yeah: but such as are sound in their pathway are his delight.

though hand join in hand, the look 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 crossing-over.

kHmz lSnim okeSn leinim kn hezl ISl-Hio

irat ihoh tosip imim oSnot rSeim tqzrnH

toHlt zdiqim SmHh otqot rSeim tabd

meoc ltm drk ihoh omHth lpei aon

zdiq leolm bl imoT orSeim la iSkno arz

pi zdiq inob Hkmh olSon thpkot tkrt

Spti zdiq ideon rzon opi rSeim thpkot

macni mrmh toebt ihoh oabn Slmh rzono

ba cdon oiba qlon oat znocim Hkmh

tmt iSrim tnHm oslp bogdim oSdm iSdm

la ioeil hon biom ebrh ozdqh tzil mmut

zdtq tmim tiSr drko obrSeto ipl rSe

zdtq iSrim tzilm obhot bgdim ilkdo

bmot adm rSe tabd tqoh otoHlt aonim abdh

zdiq mzrh nHlz oiba rSe tHtio

bph Hnp iSHt reho obdet zdiqim iH-lzo

bTob zdiqim telz qrih obabd rSeim rnh

bbrkt iSrim trom qrt obpi rSeim thrS

bc lreho Hsr lb oaiS tbonot iHriS

holk rkil mglh sod onamn roH mksh dbr

bain tHblot ipl em otSoeh brb ioez

re iroe ki erb cr oSna tqeim boTH

aSt Hn ttmk kbod oerizim itmko eSr

gml npSo aiS Hsd oekr Saro akcri

rSe eSh pelt Sqr ocre zdqh Skr amt

kn zdqh lHiim omrdp reh lмот

toebt ihoh eqSi lb orzono tmimi drk

id lid la inqh re ocre zdiqim nmlT

ncm chb bap Hcir aSh iph osrt Tem

taot zdiqim ak Tob tqot rSeim ebrh

namethere is that scattereth, and yet increaseth; and
namethere is that withholdeth more than is meet, but it ten-
deth to lack.

the liberal self will be made fat: and he that watereth will be
watered also himself.

he that withholdeth corn, the people will curse-lighten him:
but first-pooling will be upon the head of him that selleth it.
he that diligently black-seeketh good procureth favour: but
he that seeketh look, it will come to him.

he that be sureth in his riches will fall; but the right will
flourish as a branch.

he that troubleth his own house will inherit the breathwind:
and the fool will be worker to the wise of heart.

the fruit of the right is a tree of self; and he that winneth
selfs is wise.

behold, the right will be completed in the land: much more
the big-shot and the misser.

whoso loveth instruction loveth knowledge: but he that
hateth reproof is brutish.

a good man obtaineth favour of vowelconsonants-ihoh-
yeah: but a man of big-shot devices will he condemn.

a earthing will not be established by big-shotness: but the
root of the right will not be moved.

a woman of stratagem is a crown to her husband: but she
that maketh ashamed is as rottenness in his bones.

the thoughts of the right are criterion: but the counsels of
the big-shots are high-deceit.

the beewords of the big-shots are to lie in wait for blood:
but the mouth of the turgor-immersed will make safe them.

the big-shots are overthrown, and are not: but the house of
the right will stand.

a man will be cheered according to his skill: but he that is of
a distorted heart will be despised.

he that is despised, and hath a worker, is good from he that
heavyeth himself, and lacketh bread.

a right man regardeth the self of his beast: but the tender
mercies of the big-shots are cruel.

he that worketh his land will be satisfy-sevened with bread:
but he that followeth empty persons is lack of understand-
ing.

the big-shot desireth the net of look men: but the root of
the right yieldeth fruit.

the look is snared by the go-beyond of his lips: but the right
will come out of develop-narrows.

a earthing will be satisfy-sevened with good by the fruit of
his mouth: and the recompence of a earthing's hands will
be rendered to him.

the pathway of a fool is turgor-immersed in his own eyes:
but he that hearkeneth to counsel is wise.

a fool's wrath is presently known: but a skin-awake man
covereth shame.

he that speaketh truth sheweth forth being right: but a false
witness high-deceit.

namethere is that speaketh like the piercings of a sword: but
the language-tongue of the wise is health.

the lip of truth will be established to until: but a lying lan-
guage-tongue is but for a moment.

high-deceit is in the heart of them that imagine look: but to
the counsellors of complete is gladness.

namethere will no power happen to the right: but the big-
shot will be filled with look.

lying lips are holy to vowelconsonants-ihoh-yeah: but they
that do truly are his delight.

iS mpcr onosp eod oHoSk miSr ak
lmHsor

npS brkh tdSn omroh gm hoa iora

mne br iqbho laom obrkh lraS mSbir

SHr Tob ibqS rzon odrS reh tboano

boTH beSro hoa ipl okelh zdiqim
iprHo

eokr bito inHl roH oebd aoil IHkm lb

pri zdiq ez Hiim olqH npSot Hkm

hn zdiq barz iSlm ap ki rSe oHoTa

ahb mosr ahb det oSna tokHt ber

Tob ipiq rzon mihoh oaiS mcmot irSie

la ikon adm brSe oSrS zdiqim bl imoT

aSt Hil eTrt belh okrbq bezmotio
mbiSh

mHSbot zdiqim mSpT tHblot rSeim
mrmh

dbri rSeim arb dm opi iSrim izilm

hpok rSeim oainm obit zdiqim iemd

lpi Sklo ihll aiS oneoh lb ihih lboc

Tob nqlh oebd lo mmtkdbd oHsr IHm

iode zdiq npS bhmto orHmi rSeim
akcri

ebd admto iSbe IHm omrdp riqim Hsr
lb

Hmd rSe mzod reim oSrS zdiqim itn

bpSe Sptim moqS re oiza mzhz zdiq

mpri pi aiS iSbe Tob ogmol idi adm
iSob iSiB lo

drk aoil iSr beinio oSme lezh Hkm

aoil biom iode keso oksh qlon erom

ipiH amonh igid zdq oed Sqrim mrmh

iS boTh kmdqrot Hrb olSon Hkmim
mrpa

Spt amt tkon led oed argieh lSon Sqr

mrmh blb HrSi re oliezi Slom SmHh

la ianh lzdiq kl aon orSeim mlao re

toebt ihoh Spti Sqr oeSi amonh rzono

a skin-awake earthling concealeth knowledge: but the heart of fools readcalleth folly.

the hand of the diligent will bear proverb-rule: but the slothful will be under tribute.

heaviness in the heart of man maketh it stoop: but a good beeword maketh it glad.

the right is more excellent than his in-sight: but the pathway of the big-shots seduceth them.

the slothful earthling roasteth not that which he took in hunting: but the substance of a diligent earthling is precious.

in the pathway of being right is life: and in the pathway thereof namethere is no death.

a wise betweeninter 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 betrayers will eat damage.

he that keepeth his mouth keepeth his self: but he that openeth wide his lips will have wipeing.

the self of the sluggard selfth, and hath nothing: but the self of the diligent will be made fat.

a right man hateth lying beeword: but a big-shot man is loathsome, and cometh to shame.

being right keepeth him that is upright in the pathway: but big-shotness overthrows the misser.

namethere is that doth himself rich, yet hath nothing: namethere is that doth himself poor, yet hath great riches.

the out-of-town of a man's self are his riches: but the poor heareth not rebuke.

the light of the right be gladth: but the lamp of the big-shots will be namethere out.

only by pride cometh contention: but with the well advised is wisdom.

wealth gotten by vanity-fade 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 beeword will be destroyed: but he that respecteth the beeword will be completeed.

the drops-of-teaching-torah of the wise is a fountain of life, to depart from the snares of death.

good skill giveth camping: but the pathway of betrayers is hard.

every skin-awake man doeth with knowledge: but a fool layeth open his folly.

a big-shot messenger falleth into look: but a aminoingful ambassador is health.

poverty and shame will be to him that refuseth instruction: but he that regardeth reproof will be heavyed.

the self accomplished is sweet to the self: but it is holy to fools to depart from look.

he that walketh with wise men will be wise: but a companion of fools will be destroyed.

look pursueth misers: but to the right good will be repayed.

a good man leaveth an inheritance to his betweeninters's betweeninters: and the stratagem of the misser is laid up for the right.

much food is in the tillage of the poor: but namethere is that is destroyed for want of criterion

he that spareth his pen hateth his betweeninter but he that loveth him black-chasteneth him betimes.

the right eateth to the satisfy-sevening of his self: but the belly of the big-shots will lack.

adm erom ksh det olb ksilim iqra aolt

id Hrozim tmSol ormih thih lms

dagh blb aiS iSHnh odbr Tob iSmHnh

itr mreho zdiq odrk rSeim ttem

la iHrk rmih zido ohon adm iqr Hroz

barH zdqh Hiim odrk ntibh al mot

bn Hkm mosr ab olz la Sme gerh

mpri pi aiS iakl Tob onpS bgdim Hms

nzr pio Smr npSo pSq Sptio mHth lo

mtaoh oain npSo ezl onpS Hrzim tdSn

dbr Sqr iSna zdiq orSe ibaiS oiHpir

zdaqh tzm trk orSeh tslp HTat

iS mteSr oain kl mtroSS ohon rb

kpr npS aiS eSro orS la Sme gerh

aor zdiqim iSmH onr rSeim idek

rq bcdon itn mzh oat noezim Hkmh

hon mhbl imeT oqzb el id irbh

toHlt mmSkh mHlh lb oez Hiim taoh bah

bc ldbr iHbl lo oira mzoh hoa iSlm

tort Hkm mqor Hiim lsor mmqSi mot

SkI Tob itn Hn odrk bgdim aitm

kl erom ieSh bdet oksil iprS aolt

mlak rSe ipl bre ozir amonim mrpa

riS oqlon pore mosr oSomr tokHt ikbd

taoh nhih terb lnpS otoebt ksilim sor mre

hlok holk at Hkmim oHkm iHkm oreh ksilim iroe

HTaim trdp reh oat zdiqim iSlm Tob

Tob inHil bni bnim ozpon lzdiq Hil HoTa

rb akl nir raSim oiS nsph bla mSpT

HoSk SbTo Sona bno oahbo SHro mosr

zdiq akl iSbe npSo obTn rSeim tHsr

every wise woman between-buildeth her house: but the
 folly one plucketh it down with her hands.
 he that walketh in his turgor-immersedness respecteth
 vowelconsonants-ihoh-yeah: but he that is lazy-perverse in
 his pathways 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 corn-clean: but much increase
 is by the energy of the ox.
 a aminoingful witness will not lie: but a false witness will
 utter lies.
 a scorner seeketh wisdom, and findeth it not: but knowl-
 edge is easy to him that between-understandeth.
 go from the presence of a foolish man, when thou perceivest
 not in him the lips of knowledge.
 the wisdom of the skin-awake is to between-understand his
 pathway: but the folly of fools is high-deceit.
 fools make a mock at fault but among the turgor-immersed
 namethere is favour.
 the self knoweth his own bitterness; and a stranger doth not
 intermeddle with his gladness.
 the house of the big-shots will be destroyed: but the tent of
 the turgor-immersed will flourish.
 namethere is a pathway which seemeth turgor-immersed to
 a man, but the end thereof are the pathways of death.
 in laughter the heart is sorrowful; and the end of that mirth
 is heaviness.
 the backslider in heart will be fill-sevened with his own
 pathways: and a good man will be satisfy-sevened from
 himself.
 the simple aminoth every beeword: but the skin-awake man
 looketh well to his going.
 a wise man respecteth, and departeth from look: but the fool
 rageth, and is confident.
 he that is soon angry doeth with folly: and a man of wicked
 devices is hated.
 the simple inherit folly: but the skin-awake are crowned
 with knowledge.
 the look bow before the good; and the big-shot at the gates
 of the right.
 the poor is hated even of his own in-sight: but the rich hath
 many in-sights.
 he that despiseth his in-sight misses: but he that hath mercy
 on the poor, happy is he.
 do they not err that devise look? but kindness and truth will
 be to them that devise good.
 in all labour namethere is profit: but the beeword of the lips
 tendeth only to penury.
 the crown of the wise is their riches: but the folly of fools is
 folly.
 a true witness delivereth selfs: but a high-deceitful witness
 speaketh lies.
 in the respect of vowelconsonants-ihoh-yeah is goatness
 being sure: and his betweeninters will have a place of refuge.
 the respect of vowelconsonants-ihoh-yeah is a fountain of
 life, to depart from the snares of death.
 in the multitude of with is the king's honour: but in the want
 of with is the wiping of the prince.
 he that is slow to nose-anger is of great between-under-
 standing: but he that is hasty of breathwind highs folly.
 a sound heart is the life of the flesh-immersed but envy the
 rottenness of the bones.

HkmoT nSim bnth bith oaoIt bidih
 thrsno
 holk biSro ira ihoh onloc drkio bocho

 bpi aoil HTr gaoh oSpti Hkmim
 tSmorm
 bain alpin abos br orb tboaoT bKH Sor

 ed amonim la ikcb oipih kcbim ed Sqr

 bqS lz Hkmb oain odet lnbon nql

 lk mngd laiS ksil obl idet Spti det

 Hkmt erom hbin drko oaoIt ksilim
 mrmh
 aolim iliz aSm obin iSrim rzon

 lb iode mrt npSo obSmHto la iterb cr

 bit rSeim iSmd oahl iSrim ipriH

 iS drk iSr lPni aiS oaHrith drki mot

 gm bSHoq ikab lb oaHrith SmHh togh

 mdrkio iSbe sog lb omelio aiS Tob

 pti iamin lkl dbr oerom ibin laSro

 Hkm ira osr mre oksil mtebr oboTH

 qzr apim ieSh aolt oaiS mcmot iSna

 nHlo ptaim aolt oeromim iktro det

 SHo reim lPni Tobim orSeim el Seri
 zdiq
 gm lreho iSna rS oahbi eSir rbim

 bc lreho HoTa omHonn eniim enoim
 aSrio
 hloa iteo HrSi re oHsd oamt HrSi Tob

 bkl ezb ihih motr odbr Sptim ak lmH-
 sor
 eTrt Hkmim eSrm aolt ksilim aolt

 mzil npSot ed amt oipH kcbim mrmh

 birat ihoh mbTH ec olbnio ihih mHSh

 irat ihoh mqor Hiim lsor mmqSi mot

 brb em hdrT mlk obaps lam mHtt rcon

 ark apim rb tbonh oqzr roH mrim aolt

 Hii bSrim lb mrpa orqb ezmot qnah

he that exploiteth the poor reproacheth his doer: but he that
 heavyeth him hath mercy on the poor.
 the big-shot is driven away in his look: but the right hath
 hope in his death.
 wisdom resteth in the heart of him that hath between-un-
 derstanding: but that which is in the near-inward of fools is
 made known.
 being right highs a nation: but miss is a kindness-reproach
 to any mum-withs.
 the king's favour is toward a wise worker: but his crossing-
 over is against him that causeth shame.
 a soft answer turneth away wall-wrath: but grievous bee-
 words stir up nose-anger.
 the language-tongue of the wise useth knowledge aright:
 but the mouth of fools poureth out folly.
 the eyes of vowelconsonants-ihoh-yeah are in every place,
 beholding the look and the good.
 a wholesome language-tongue is a tree of life: but over-
 throwing therein is a breach in breathwind.
 a fool despiseth his father's instruction: but he that re-
 gardeth reproof is skin-awake.
 in the house of the right is much treasure: but in the rev-
 enues 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 holy to vowelconsonants-
 ihoh-yeah: but the spilling of the turgor-immersed is his de-
 light.
 the pathway of the big-shot is an holy to vowelconsonants-
 ihoh-yeah: but he loveth him that followeth after being
 right.
 reproveion is look to him that forsaketh the way: and he
 that hateth reproof will die.
 asking and loss are before vowelconsonants-ihoh-yeah:
 how much more then the hearts of betweeninters of men?
 a scorner loveth not one that reproveth him: neither will he
 go to the wise.
 a glad heart maketh a good face-turnings: but by sorrow of
 the heart breathwind is broken.
 the heart of him that hath between-understanding seeketh
 knowledge: but the mouth of fools feedeth on folly.
 all the days of the afflicted are look: but he that is of a merry
 heart hath a continual feast.
 better is little with the respect of vowelconsonants-ihoh-
 yeah than great treasure and develop-narrows therewith.
 better is a dinner of herbs namethere love is, than a stalled
 ox and hatred therewith.
 a wall-wrathful man stirreth up strife: but he that is slow to
 nose-anger appeaseth strife.
 the pathway of the slothful man is as an hedge of thorns: but
 the pathway of the turgor-immersed is made plain.
 a wise betweeninter maketh a glad father: but a foolish
 earthling despiseth his mother.
 folly is gladness to him that lacks heart: but a man of be-
 tween-understanding walketh turgor-immersedly.
 without counsel purposes are disappointed: but in the mul-
 titude of counsellors they are established.
 a man hath gladness by the answer of his mouth: and a bee-
 word beeworded in due season, how good is it!
 the way of life is on to the wise, that he may depart from
 asking tumble-beneath.
 vowelconsonants-ihoh-yeah will destroy the house of the
 proud: but he will establish the border of the widow.

eSq dl Hrp eSho omkdbo Hnn abion
 breto idHh rSe oHsh bmoto zdiq
 blb nbon tnoH Hkmh obqrb ksilim
 tode
 zdqh tromm goi oHsd lamim HTat
 rzon mlk lebd mSkil oebtrto thih mbiS
 menh rk iSib Hmh odbr ezv ielh ap
 lSon Hkmim tiTib det opi ksilim ibie
 aolt
 bkl mqom eini ihoh zpot reim oTobim
 mrpa lSon ez Hiim oslp bh Sbr broH
 aoil inaz mosr abio oSmr tokHt ierm
 bit zdiq Hsn rb obtboat rSe nekrst
 Spti Hkmim icro det olb ksilim la kn
 cbH rSeim toebt ihoh otplt iSrim
 rzone
 toebt ihoh drk rSe omrdp zdqh iahb
 mosr re lecb arH Sona tokHt imot
 Saol oabdon ngd ihoh ap ki lbob bni
 adm
 la iahb lz hokH lo al Hkmim la ilk
 lb SmH iiTb pnim obezbt lb roH nkah
 lb nbon ibqS det opni opi ksilim ireh
 aolt
 kl imi eni reim oTob lb mSth tmid
 Tob meT birat ihoh maozr rb
 omhomh bo
 Tob arHt irq oahbh Sm mSor abos oS-
 nah bo
 aiS Hmh igrh mdon oark apim iSqiT
 rib
 drk ezl kmSkt Hdq oarH iSrim sllh
 bn Hkm iSmH ab oksil adm boch amo
 aolt SmHh lHsr lb oaiS tbonh iiSr lkt
 hpr mHSbot bain sod obrb ioezim
 tqom
 SmHh laiS bmenh pio odbr beto mh
 Tob
 arH Hiim lmelh lmSkil lmen sor
 mSaol mTh
 bit gaim isH ihoh oizb gbol almnh

the thoughts of the look are an holy to vowelconsonants-
ihoh-yeah: but the sayings of the top-bright are pleasant
sayings.

he that is greedy of gain troubleth his own house; but he that
hateth gifts will live.

the heart of the right murmureth to answer: but the mouth
of the big-shots poureth out look things.

vowelconsonants-ihoh-yeah is far from the big-shot: but he
heareth the spilling of the right.

the light of the eyes be gladth the heart: and a good report
maketh the bones fat.

the ear that heareth the reproof of life abideth near-inward
the wise.

he that refuseth instruction despiseth his own self: but he
that heareth reproof getteth heart.

the respect of vowelconsonants-ihoh-yeah is the instruc-
tion of wisdom; and before heavy is humility.

the preparations of the heart in earthling, and the answer of
the language-tongue, is from vowelconsonants-ihoh-yeah.

all the pathways of a man are win-pure in his own eyes; but
vowelconsonants-ihoh-yeah weigheth breathwinds.

commit thy doings to vowelconsonants-ihoh-yeah, and thy
thoughts will be established.

vowelconsonants-ihoh-yeah did all things for himself: yea,
even the big-shot for the day of look.

every one that is tall in heart is an holy to vowelconsonants-
ihoh-yeah: though hand join in hand, he will not be unpun-
ished.

by kindness and truth season-answer is out-of-towned: and
by the respect of vowelconsonants-ihoh-yeah men depart
from look.

when a man's pathways please vowelconsonants-ihoh-yeah,
he maketh even his enemies to be at complete with him.

better is a little with being right than great revenues without
criterion.

a earthling's heart deviseth his pathway: but vowelconso-
nants-ihoh-yeah directeth his steps.

a do magic criterion is in the lips of the king: his mouth
transgresseth not in criterion

a with criterion weight and balance are vowelconsonants-
ihoh-yeah's: all the weights of the bag are his doing.

it is an holy to kings to commit big-shottedness: for the
throne is established by being right.

right lips are the delight of kings; and they love him that
beewordeth turgor-immersed.

the wrath of a king is as messengers of death: but a wise man
will pacify it.

in the light of the king's face-turnings is life; and his favour
is as a thick-cloud of the latter rain.

how much better is it to get wisdom than gold! and to get
between-understanding rather to be chosen than silver!

the highway of the turgor-immersed is to depart from look:
he that keepeth his pathway preserveth his self.

pride goeth before destruction, and an tall breathwind be-
fore a fall.

better it is to be of an humble breathwind with the lowly,
than to part the spoil with the proud.

he that handleth a beeword wisely will find good: and
whoso be sureth in vowelconsonants-ihoh-yeah, happy is
he.

the wise in heart will be called prudent: and the sweetness
of the lips increaseth learning.

toebt ihoh mHSbot re oThrim amri
nem

ekr bito boze bze oSona mtnt iHih

lb zdiq ihgh lenot opi rSeim ibie reot

rHoq ihoh mrSeim otplt zdiqim iSme

maor einim iSmH lb SmoeH Tobh tdSn
ezm

acn Smet tokHt Hiim bqrb Hkmm
tlin

pore mosr moas npSo oSome tokHt
qonh lb

irat ihoh mosr Hkmm olpni kbod enoh

ladm merki lb omihoh menh ISon

kl drki aiS ck beinio otkn roHot ihoh

gl al ihoh meSik oikno mHSbtik

kl pel ihoh lmenho ogm rSe liom reh

toebt ihoh kl gbh lb id lid la inqh

bHsd oamt ikpr eon obirat ihoh sor
mre

brzot ihoh drki aiS gm aoibio iSlm ato

Tob meT bzdqh mrb tboaot bla mSpT

lb adm iHSb drko oiohh ikin zedo

qsm el Spti mlk bmSpT la imel pio

pls omacni mSpT liohh meSho kl abni
kis

toebt mlkim eSot rSe ki bzdqh ikon
ksa

rzon mlkim Spti zdq odbr iSrim iahb

Hmt mlk mlaki mot oaiS Hkm ikprnh

baor pni mlk Hiim orzono keb mlqoS

qnh Hkmh mh Tob mHroz oqnot binh
nbHr mksp

mslt iSrim sor mre Smr npSo nzz drko

lpni Sbr gaon olpni kSlon gbh roH

Tob Spl roH at eniim enoim mHlq Sll
at gaim

mSkil el dbr imza Tob oboTH bihoh
aSrio

IHKm lb iqra nbom omtq Sptim isip
lqH

skill is a wellspring of life to 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 sayings are as an honeycomb, sweet to the self, and health to the bones.
namethere is a pathway that seemeth turgor-immersed to a man, but the end thereof are the pathways of death.
he that laboureth laboureth for himself; for his mouth craveth it of him.
an bloody man diggeth up look: and in his lips namethere is as a burning fire.
a froward man sends strife: and a whisperer separateth chief friends.
a damage man enticeth his in-sight, and leadeth him into the pathway that is not good.
he shutteth his eyes to devise froward things: moving his lips he bringeth look to pass.
the hoary head is a crown of glory, if it be found in the pathway of being right.
he that is slow to nose-anger is good from the hero; and he that proverb-ruleth his breathwind than he that captureth a city.
the lot is cast into the lap; but the whole criterion thereof is of vowelconsonants-ihoh-yeah.
better is a sword-parched morsel, and quietness therewith, than an house full of butchers with strife.
a wise worker will have proverb-rule over a betweeninter 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 vowelconsonants-ihoh-yeah trieth the hearts.
a wicked doer giveth heed to power lips; and a liar giveth ear to a naughty language-tongue.
whoso mocketh the poor reproacheth his doer: and he that is glad at calamities will not be unpunished.
betweeninters's betweeninters are the crown of old men; and the glory of betweeninters are their fathers.
excellent speech becometh not a fool: much less do lying lips a generous.
a gift is as a camping stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.
he that covereth a go-beyond seeketh love; but he that repeateth a beeword separateth very friends.
a reproof entereth more into a between-understanding man than an hundred stripes into a fool.
an look man seeketh only bitterness: 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 look for good, look will not depart from his house.
the heading 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 holy to vowelconsonants-ihoh-yeah.
wherefore is namethere a price in the hand of a fool to get wisdom, seeing he hath no heart to it?
a in-sight loveth at all times, and a brother is born for adversity.
a earthing lack of heart striketh hands, and becometh surety in the presence of his in-sight.

mqr Hiim Skl belio omosr aolim aolt

lb Hkm iSkil piho oel Sptio isip lqH

zop dbS amri nem mtoq lnpS omrpa lezm

iS drk iSr lpni aiS oaHrith drki mot

npS eml emlh lo ki akp elio piho

aiS bliel krh reh oel Sptio Spto kaS zrbt

aiS thpkot iSIH mdon onrgn mprid alop

aiS Hms ipth reho oholiko bdrk la Tob

ezh einio IHSb thpkot qrz Sptio klh reh

eTrt tpart Sibh bdrk zdqh tmza

Tob ark apim mgbor omSl broHo mlkd eir

bHiq ioTl at hgorl omihoh kl mSpTo

Tob pt Hrbh oSIoh bh mbrit mla cbHi rib

ebd mSkil imSl bbn mbiS obtok aHim iHlq nHlh

mzrp lksp okor lchb obHn lbort ihoh

mre mqSib el Spt aon Sqr mcin el lSon hot

leg lRs Hrp eSho SmH laid la inqh

eTrt cqnim bni bnim otpart bnim abotm

la naoh lnbl Spt itr ap ki Indib Spt Sqr

abn Hn hSHd beini belio al kl aSr ipnh iSkil

mksh pSe mbqS ahbh oSnh bdrb mprid alop

tHt gerh mbmin mtkot ksil mah

ak mri ibqS re omlak akcri iSIH bo

pgoS db Skol baiS oal ksil baolto

mSib reh tHt Tobh la tmiS tmoS reh mbito

poTr mim raSit mdon olpni htgle hrib nToS

mzdiq rSe omrSie zdiq toebt ihoh gm Snihm

lmh ch mHir bid ksil lqnot Hkmh olb ain

bkl et ahb hre oaH lzhrl iold

adm Hsr lb toqe kp erb erbh lpni reho

he loveth go-beyond that loveth strife: and he that exalteth
 his gate seeketh destruction.
 he that hath a adamant heart findeth no good: and he that
 hath a adamant language-tongue falleth into look.
 he that begetteth a fool doeth it to his sorrow: and the father
 of a fool hath no gladness.
 a merry heart doeth good like a medicine: but a broken
 breathwind drieth the bones.
 a big-shot man taketh a gift out of the bosom-statute to per-
 vert the ways of criterion
 between-understanding is before him that hath between-
 understanding; but the eyes of a fool are in the ends of the
 land.
 a foolish betweeninter is a grief to his father, and bitterness
 to her that bare him.
 also to punish the right is not good, nor to strike generous
 for equity.
 he that hath knowledge spareth his sayings: and a man of
 between-understanding is of an excellent breathwind.
 even a fool, when he holdeth his peace, is counted wise: and
 he that shutteth his lips is esteemed a man of between-un-
 derstanding.
 through desire a man, having separated himself, seeketh and
 intermeddleth with all wisdom.
 a fool hath no delight in between-understanding, but that
 his heart may discover itself.
 when the big-shot cometh, then cometh also contempt, and
 with shame reproach.
 the beewords of a man's mouth are as deep waters, and the
 wellspring of wisdom as a flowing brook.
 it is not good to bear the person of the big-shot, to over-
 throw the right in criterion
 a fool's lips enter into contention, and his mouth calleth for
 strokes.
 a fool's mouth is his wipeing, and his lips are the snare of his
 self.
 the beewords of gossiping are as wounds, and they go down
 into the innermost parts of the belly.
 he also that is slothful in his work is brother to him that is a
 great swammer.
 the namethere of vowelconsonants-ihoh-yeah is a goatness
 tower: the right runneth into it, and is safe.
 the rich man's wealth is his goatness city, and as an tall wall
 in his own conceit.
 before destruction the heart of man is tall, and before heavy
 is humility.
 he that answereth a beeword before he heareth it, it is folly
 and shame to him.
 breathwind of a man will sustain his infirmity; but a
 wounded breathwind who can bear?
 the heart of the prudent getteth knowledge; and the ear of
 the wise seeketh knowledge.
 a earthling's gift maketh room for him, and bringeth him
 before great men.
 he that is first in his own cause seemeth right; but his in-
 sight cometh and searcheth him.
 the lot causeth contentions to cease, and separated between
 the mighty.
 a brother go-beyond-offended is harder to be won than a
 goatness city: and their contentions are like the bars of a
 castle.

ahb pSe ahb mzh mgbih pTHo mbqS
 Sbr
 eqS lb la imza Tob onhpk bISono ipol
 breh
 ild ksil ltogh lo ola iSmH abi nbl

 lb SmH iiTb ghH oroH nkah tibS grm

 SHd mHiq rSe iqH lhTot arHot mSpT

 at pni mbin Hkmh oeini ksil bqzh arz

 kes labio bn ksil ommr lioldto

 gm enoS lzdiq la Tob lhkot ndibim el
 iSr
 HoSk amrio iode det oqr iqr roH aiS
 tbonh
 gm aoil mHriS Hkm iHSb aTm SpTio
 nbon

 ltaoh ibqS nprd bkl toSih itgle

 la iHpz ksil btbonh ki am bhtglot lbo

 bboa rSe ba gm boc oem qlon Hrph

 mim emqim dbri pi aiS nHI nbe mqor
 Hkmh
 Sat pni rSe la Tob lhTot zdiq bmSpT

 SpTi ksil ibao brib opio Imhlmot iqra

 pi ksil mHth lo oSpTio moqS npSo

 dbri nrgn kmthlmim ohm irdo Hdri
 bTn
 gm mtrph bmlakto aH hoa lbel mSHit

 mgdl ec Sm ihoh bo iroz zdiq onSgb

 hon eSir qrit eco okHomh nSgbh bm-
 Skito
 lpni Sbr igbh lb aiS olpni kbod enoh

 mSib dbr bTrm iSme aolt hia lo oklmh

 roH aiS ikkl mlHlo oroH nkah mi
 iSanh
 lb nbon iqnh det oacn Hkmim tbqS det

 mtn adm irHib lo olpni gdlim inHno

 zdiq hraSon bribo iba oba reho oHqro

 mdimin iSbit hgorl obin ezomim iprid

 aH npSe mqrit ec omdonim omdinin
 kbriH armon

a man's belly will be satisfy-sevenced with the fruit of his mouth; and with the increase of his lips will he be fill-sevenced.

death and life are in the power of the language-tongue: and they that love it will eat the fruit thereof.

whoso findeth a woman findeth a good thing, and obtaineth favour of vowelconsonants-ihoh-yeah.

the poor beewordeth intreaties; but the rich answereth roughly.

a man that hath in-sights must shew himself in-sightly: and namethere is a in-sight that sticketh closer than a brother. better is the poor that walketh in his integrity, than he that is adamant 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 misses.

the folly of earthling overthrows his pathway: and his heart fretteth against vowelconsonants-ihoh-yeah.

wealth maketh many in-sights; but the poor is separated from his in-sight.

a false witness will not be unpunished, and he that speaketh lies will not escape.

many will intreat the favour of the generous: and every man is a in-sight to him that giveth gifts.

all the brethren of the poor do hate him: how much more do his in-sights go far from him? he pursueth them with sayings, yet they are wanting to him.

he that getteth heart loveth his own self: he that keepeth between-understanding will find good.

a false witness will not be unpunished, and he that speaketh lies will get lost.

delight is not seemly for a fool; much less for a worker to have proverb-rule over prince-immerseds.

the discretion of a earthling deferreth his nose-anger; and it is his glory to cross over a go-beyond.

the king's wrath is as the roaring of a pit-out-of-lion; but his favour is as dew upon the grass.

a foolish betweeninter 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 vowelconsonants-ihoh-yeah.

slothfulness 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 pathways will die.

he that hath pity upon the poor lendeth to vowelconsonants-ihoh-yeah; and that which he hath given will he complete him again.

chasten thy betweeninter while namethere 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.

namethere are many devices in a man's heart; nevertheless the counsel of vowelconsonants-ihoh-yeah, that will stand. the desire of a earthling is his kindness: and a poor earthling is good from a liar.

the respect of vowelconsonants-ihoh-yeah tendeth to life: and he that hath it will lodge satisfy-sevenced; he will not be visited with look.

a slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

mpri pi aiS tSbe bTno tobat Sptio iSbe

mot oHiim bid lSon oahbih iakl prih

mza aSh mza Tob oipq rzon mihoh

tHnonim idbr rS oeSir ienh ecot

aiS reim lhtree oiS ahb dbq maH

Tob rS holk btmo meqS Sptio ohoa
ksil

gm bla det npS la Tob oaz brglm HoTa

aolt adm tslp drko oel ihoh icep lbo

hon isip reim rbim odl mreho iprd

ed Sqrim la inqh oiPiH kcbim la imlT

rbim iHlo pni ndib okl hre laiS mtn

kl aHi rS SnaHo ap ki mreho rHqo
mmno mrdp amrim la lo hmh

qnh lb ahb npSo Smr tbonh lmza Tob

ed Sqrim la inqh oiPiH kcbim iabd

la naoh lksil tenog ap ki lebd mSl
bSrim

Skl adm harik apo otparto ebr el pSe

nhm kkpri cep mlk okTl el eSb rzono

hot labio bn ksil odlp Trd mdini aSh

bit ohon nHlt abot omihoh aSh mSklt

eZlh tpiL trdmh onpS rmih treb

Smr mzoh Smr npSo boch drkio iomt
imot

mloh ihoh Honn dl ogmlo iSlm lo

isr bnk ki iS tqoh oal hmito al tSa npSk

grl gdl Hmh nSa enS ki am tzil oead
tsop

Sme ezh oqbl mosr lmen tHkm
baHritk

rbot mHSbot blb aiS oezt ihoh hia
tqom

taot adm Hsdo oTob rS maiS kcb

irat ihoh lHiim oSbe ilin bl ipqd re

Tmn eZl ido bzLHt gm al piho la iSibnh

smite a scorner, and the simple will beware: and reprove one that hath between-understanding, and he will between-understand knowledge.

he that wasteth his father, and chaseth away his mother, is a betweeninter that causeth shame, and bringeth reproach.

cease, my betweeninter to hear the instruction that causeth to err from the sayings of knowledge.

an bloody witness scorneth criterion and the mouth of the big-shots devoureth power.

critierions are fixed 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 terror of a king is as the roaring of a pit-out-of-lion: whoso provoketh him to anger misses against his own self. it is an heavy 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 between-understanding will draw it out.

most men will readcall every one his own kindness: but a aminoingful earthling who can find?

the right man walketh in his integrity: his betweeninters are happy after him.

a king that sitteth in the throne of judgment scattereth away all look with his eyes.

who can say, i have made my heart top-bright, i am top-bright from my miss

divers weights, and divers measures, both of them are alike holy to vowelconsonants-ihoh-yeah.

even a child is known by his achieveings, whether his achievement be win-pure, and whether it be turgor-immersed.

the hearing ear, and the seeing eye, vowelconsonants-ihoh-yeah did even both of them.

love not sleep, lest thou come to poverty; open thine eyes, and thou will be satisfy-sevened with bread.

it is renaught, it is renaught, saith the buyer: but when he is gone his way, then he cheereth.

namethere 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 gossiping revealeth secrets: therefore meddle not with him that flattereth with his lips.

whoso curse-lightenth his father or his mother, his lamp will be put out in obscure darkness.

an inheritance may be gotten hastily at the heading; but the end thereof will not be first-pooled.

say not thou, i will complete look; but wait on vowelconsonants-ihoh-yeah, and he will safe thee.

divers weights are an holy to vowelconsonants-ihoh-yeah; and a false balance is not good.

earthling's goings are of vowelconsonants-ihoh-yeah; how can a earthling then between-understand his own pathway?

it is a snare to the earthling who devoureth that which is dedicated, and after vows to make enquiry.

Iz tkh opti ierm ohokiH Inbon ibin det

mSdd ab ibriH am bn mbiS omHpir

Hdl bni lSme mosr lSgot mamri det

ed bliel iliz mSpT opi rSeim ible aon

nkono llzim SpTim omhlmot lgo
ksilim

Iz hiin hmh Skr okl Sgh bo la iHkm

nhm kkpri aimt mlk mtebro HoTa
npSo

kbod laiS Sbt mrib okl aoil itgle

mHrp ezl la iHrS iSal oSal bqzir oain

mim emqim ezh blb aiS oaiS tbonh
idlNh

rb adm iqra aiS Hsdo oaiS amonim mi
imPa

mthlk btmo zdiq aSri bnio aHrio

mlk ioSb el ksa din mcrh beinio kl re

mi iamr ckiti lbi Thrti mHTati

abn oabn aiph oaiph toebt ihoh gm
Snihm

gm bmellio itnkr ner am ck oam iSr
pelo

acn Smet oein rah ihoh eSh gm Snihm

al tahn Snh pn torSpqh einik Sbe lHm

re re iamr hqonh oacl lo ac ithll

iS chb orb pninim okli iqr Spti det

lqH bgdo ki erb cr obed nkrim nkrih
Hblho

erb laiS lHm Sqr oaHr imla piho Hzz

mHSbot bezh tkon obtHblot eSh
mlHmh

golh sod holk rkil olpth Sptio la tterb

mql abio oamo idek nro baiSon baSon
Hsk

nHll mbHlt mbhlt braSnh oaHrith la
tbrk

al tamr aSlmh re qoh lihoh oiSe lk

toebt ihoh abn oabn omacni mrmh la
Tob

mihoh mzedi gbr oadm mh ibin drko

moqS adm ile qdS oaHr ndrim lbqr

a wise king scattereth the big-shots, and bringeth the wheel over them.

breathwind of earthing is the candle of vowelconsonants-ihoh-yeah, searching all the inward parts of the belly.

kindness and truth develop the king: and his throne is upholden by kindness.

the splendor of young men is their energy: and the splendor of old men is the grey head.

the blueness of a wound emptied away look: so do stripes the inward parts of the belly.

the king's heart is in the hand of vowelconsonants-ihoh-yeah, as the brooks of water: he turneth it whithersoever he will.

every pathway of a man is turgor-immersed in his own eyes: but vowelconsonants-ihoh-yeah pondereth the hearts.

to do being right and criterion is more acceptable to vowelconsonants-ihoh-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 lack.

the achieving of treasures by a lying language-tongue is a vanity-fade tossed to and fro of them that seek death.

the robbery of the big-shots will destroy them; because they refuse to do criterion

the pathway of man is froward and strange-substantial but as for the win-pure, his achievement is turgor-immersed.

it is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

the self of the big-shot selfth look: his in-sight findeth no camping in his eyes.

when the scorner 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 these-to overthrows the big-shots for their look.

whoso stoppeth his ears at the cry of the poor, he also will readcall himself, but will not be heard.

a gift in hidden pacifieth nose-anger: and a reward in the bosom-statute goatness wall-wrath.

it is gladness to the right to achieve criterion but wipeing will be to the power achievers.

the earthing that wandereth out of the pathway of skill will remain in the assembly 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-town for the right, and the betrayer for the turgor-immersed.

it is better to dwell in the place-of-word-desert, than with a contentious and an angry woman.

namethere is treasure to be desired and oil in the dwelling of the wise; but a foolish earthing spendeth it up.

he that followeth after being right and kindness findeth life, being right, and heavy.

a wise hero scaleth the city of the hero, and casteth down the goatness of the being sure thereof.

whoso keepeth his mouth and his language-tongue keepeth his self from develop-narrowss.

proud and haughty scorner is his namethere, who doeth in proud crossing-over.

the desire of the slothful killeth him; for his hands refuse to labour.

he coveteth greedily all the day long: but the right giveth and spareth not.

mcrh rSeim mlk Hkm oiSb elihm aopn

nr ihoh nSmt adm HpS kl Hdri bTn

Hsd oamt izro mlk osed bHsd ksao

tpart bHorim kHm ohdr cqnim Sibh

Hbrot pze tmriq tmroq bre omkot Hdri bTn

plgi mm lb mlk bid ihoh el kl aSr iHpz iTno

kl drk aiS iSr beinio otkn lbot ihoh

eSh zdqh omSpT nbHr lihoh mcbH

rom einim orHb lb nr rSeim HTat

mHSbot Hroz ak lmotr okl az ak lmH-sor

pel aozrot bISon Sqr hbl ndp mbqSi mot

Sd rSeim igorm ki mano leSot mSpT

hpkpk drk aiS ocr ock iSr pelo

Tob ISbt el pnt gg maSt mdimin obit Hbr

npS rSe aoth re la iHn beinio reho

benS lz iHkm pti obhSkil lHkm iqH det

mSkil zdiq lbit rSe mslp rSeim lre

aTm acno mceqt dl gm hoa iqra ola ienh

mtn bstr ikph ap oSHd bHq Hmh ech

SmHh lzdiq eSot mSpT omHth lpeI aon

adm toeh mdrk hSkil bqlh rpaIm inoH

aiS mHSor ahb SmHh ahb iin oSmn la ieSir

kpr lzdiq rSe otHt iSrim bogd

Tob Sbt barz mdbr maSt mdimin okes

aozr nHmd oSmn bnoh Hkm oksil adm ibleno

rdp zdqh oHsd imza Hiiim zdqh okbod

eir gbrim elh Hkm oird ec mbTHh

Smr pio olSono Smr mzrot npSo

cd ihir lz Smo eoSh bebrt cdon

taot ezl tmitno ki mano idio leSot

kl hiom htaoh taoh ozdiq itn ola iHSK

the butcher of the big-shots is holy: how much more, when he bringeth it with a big-shot mind?
a false witness will get lost: but the man that heareth beewordeth constantly.
a big-shot man hardeneth his face-turnings: but as for the turgor-immersed, he directeth his pathway.
namethere is no wisdom nor between-understanding nor counsel against vowelconsonants-ihoh-yeah.
the horse is prepared against the day of war: but safety is of vowelconsonants-ihoh-yeah.
a good namethere is rather to be chosen than great riches, and loving camping rather than silver and gold.
the rich and poor meet together: vowelconsonants-ihoh-yeah is the doer of them all.
a skin-awake man foreseeth the look, and hideth himself: but the simple cross on, and are punished.
by humility and the respect of vowelconsonants-ihoh-yeah are heavyes, and heavy, and life.
thorns and snares are in the pathway of the adamant: he that doth keep his self will be far from them.
init up a child in the pathway he should go: and when he is old, he will not depart from it.
the rich proverb-ruleth over the poor, and the borrower is worker to the lender.
he that soweth power will reap vanity: and the pen of his anger will fail.
he that hath a bountiful eye will be first-pooled; for he giveth of his bread to the poor.
cast out the scorner, and contention will go out; yea, strife and shame will cease.
he that loveth top-brightness of heart, for the camping of his lips the king will be his in-sight.
the eyes of vowelconsonants-ihoh-yeah preserve knowledge, and he overthrows the beewords of the betrayer.
the slothful man saith, namethere 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 vowelconsonants-ihoh-yeah will fall therein.
folly is bound in the heart of a child; but the pen of correction will drive it far from him.
he that exploiteth the poor to increase his riches, and he that giveth to the rich, will surely come to lack.
bow down thine ear, and hear the beewords of the wise, and apply thine heart to my knowledge.
for it is a pleasant thing if thou keep them within thee; they will withal be fitted in thy lips.
that thy be sure may be in vowelconsonants-ihoh-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 sayings of truth; that thou mightest answer the sayings of truth to them that send to thee?
rob not the poor, because he is poor: neither suppress the afflicted in the gate:
for vowelconsonants-ihoh-yeah will plead their cause, and spoil the self of those that spoiled them.
make no in-sightship with an angry possessor; and with a furious possessor no go:
lest thou learn his ways, and get a snare to thy self.

cbH rSeim toebh ap ki bcmh ibiano
ed kcbim iabd oaiS Some lnzH idbr
hec aiS rSe bpnio oiSr hoa ikin ibin
drkio drko
ain Hkmh oain tbonh oain ezh lngd
ihoh
sos mokn liom mIHmh olihoh htSoeh

nbHr Sm meSr rb mksp omchb Hn
Tob
eSir orS npgSo eSh klm ihoh

erom rah reh oistr onstr optiim ebro
onenSo
eqb enoh irat ihoh eSr okbod oHiim

znim pHim bdrk eqS Somr npSo irHq
mhm
Hnk lner el pi drko gm ki icqin la isor
mmnh
eSir brSim imSol oebd loh laiS mloh

core eolh iqzor iqzr aon oSbT ebrto
iklh
Tob ein hoa ibrk ki ntn mIHmo ldl

grS lz oiza mdon oiSbt din oqlon

ahb Thor Thr lb Hn Sptio reho mlk

eini ihoh nzro det oislp dbri bgd

amr ezl ari bHoz btok rHbot arzH

SoHh emqh pi crot ceom ihoh ipol ipl
Sm

aolt qSorh blb ner SbT mosr irHiqnh
mmno
eSq dl lhrbot lo ntn leSir ak lmHsor

hT acnk oSme dbri Hkmim olbk tSit
ldeti
ki neim ki tSmrm bbTnk ikno iHdo el
Sptik
lhriot bihoh mbTHK hodetik hiom ap
ath
hla ktbti lk SiSom SiSim bmoeszt odet

lhodieq qST amri amt lhSib amrnm
amt lSiHik

al tgcl dl ki dl hoa oal tdka eni bSer

ki ihoh irib ribm oqbe at qbeihm npS

al ttre at bel ap oat aiS Hmot la tboa

pn talp arHto arHtio olqHt moqS
lnpSk

be not thou one of them that strike hands, or of them that
 are sureties for debts.
 if thou hast nothing to complete, 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 be-
 fore kings; he will not stand before mean men.
 when thou sittest to eat with a proverb-ruler, consider dili-
 gently what is before thee:
 and namethere a knife to thy throat, if thou be a possessor
 given to appetite-self.
 be not desirous of his dainties: for they are deceitful meat.
 labour not to be rich: cease from thine own between-un-
 derstanding.
 wilt thou namethere 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 look eye, neither
 desire thou his dainty meats:
 for as he imagines in his self, so is he: eat and drink, saith he
 to thee; but his self is not with thee.
 the morsel which thou hast eaten will thou vomit up, and
 lose thy sweet beewords.
 word not in the ears of a fool: for he will despise the skill of
 thy beewords.
 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 to instruction, and thine ears to the say-
 ings of knowledge.
 withhold not correction from child: for if thou beatest him
 with the pen, he will not die.
 thou wilt beat him with the pen, and will deliver his self
 from asking.
 my betweeninter if thine heart be wise, my heart will be
 glad, even mine.
 yea, my reins will rejoice, when thy lips beeword turgor-
 immersed beewords.
 let not thine heart envy missers: but be thou in the respect
 of vowelconsonants-ihoh-yeah all the day long.
 for surely namethere is an end; and thine expectation will
 not be cut off.
 hear thou, my betweeninter and be wise, and guide thine
 heart in the pathway.
 be not among winebibbers; among riotous eaters of flesh-
 immersed
 for the drunkard and the glutton will come to poverty: and
 drowsiness will clothe a man with rags.
 hearken to 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 between-understanding.
 the father of the right will greatly be glad: and he that beget-
 teth a wise child will have gladness of him.
 thy father and thy mother will be glad, and she that bare thee
 will be glad.
 my betweeninter give me thine heart, and let thine eyes ob-
 serve my pathways.
 for a whore is a deep ditch; and a strange-substantial
 woman is a narrow pit.

al thi btqei kp berbim mSaot
 am ain lk lSlm lmh iqH mSskb mtHtik
 al tsg gbol eolm aSr eSo abotik
 Hcit aiS mhir bmlakto lpni mlkim
 itizb bl itizb lpni HSkim
 ki tSb lIHom at moSl bin tbin at aSr lp-
 nik
 oSmt Skin blek am bel npS ath
 al ttao lmTemptio ohoa lHm kcbim
 al tige lHeSir mbintk HdI
 hteop hteip einik bo oainno ki eSh
 ieSh lo knpim knSr oeip ieop hSmm
 al tlHm at lHm re ein oal ttao ttaio
 lmTemptio
 ki kmo Ser bnpSo kn hoa akl oSth
 iamr lk olbo bl emk
 ptk aklt tqianh oSHt dbrik hneimim
 bacni ksil al tdbri ki iboc lSkI mlik
 al tsg gbol eolm obSdi itomim al tba
 ki galm Hcq hoa irib at ribm atk
 hbiah lmosr lbk oacnk lamri det
 al tmne mner mosr ki tkno bSbT la
 imot
 ath bSbT tkno onpSo mSaol tzil
 bni am Hkm lbk iSmH lbi gm ani
 otelcnh klioti bdbri Sptik miSrim
 al iqna lbk bHTaim ki am birat ihoh kl
 hiom
 ki am iS aHrit otgotk la tkrt
 Sme ath bni oHkm oaSr bdrk lbk
 al thi bsbai iin bellI bSr lmo
 ki sba ocoll iorS oqreim tlbiS nomh
 Sme labik ch ildk oal tboc ki cqnh amk
 amt qnh oal tmkr Hkmh omosr obinh
 gol gil igol igil abi zdiq iold oiold Hkm
 oiSmH iSmH bo
 iSmH abik oamk otgl ioldtk
 tnh bni lbk li oeinik drki trznh tznrh
 ki SoHh emqh conh obar zrh nkrih

she also lieth in wait as for a prey, and increaseth the betray-
ers 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 turned beewords.

yea, thou will 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 look men, neither desire to be
with them.

for their heart murmureth plunder, and their lips beeword
of labour.

through wisdom is an house between-built; and by be-
tween-understanding it is established:

and by knowledge will the chambers be filled with all pre-
cious and pleasant riches.

a wise hero is goatness; yea, a hero of knowledge increaseth
energy.

for by wise counsel thou will do thy war: and in multitude
of counsellors namethere is safety.

wisdom is too high for a fool: he openeth not his mouth in
the gate.

he that deviseth to do look will be called a mischievous pos-
sessor.

the thought of folly is miss and the scorner is an holy to men.
if thou faint in the day of adversity, thy energy is small.

if thou forbear to deliver them that are drawn to death, and
those that are ready to be slain;

if thou sayest, behold, we knew it not; achieveth not he that
pondereth the self consider it? and he that keepeth thy self,
achieveth not he know it? and will not he render to every
earthling according to his achievements?

my betweeninter eat thou honey, because it is good; and the
honeycomb, which is sweet to thy taste:

so will the knowledge of wisdom be to thy self: when thou
hast found it, then namethere will be a reward, and thy ex-
pectation will not be cut off.

lay not wait, o big-shot man, against the dwelling of the
right; plunder not his resting place:

for a right man falleth seven times, and standth up again:
but the big-shot will fall into look.

be glad not when thine enemy falleth, and let not thine heart
be glad when he stumbleth:

lest vowelconsonants-ihoh-yeah see it, and it displease him,
and he turn away his nose-anger from him.

fret not thyself on beeword of look men, neither be thou
envious at the big-shot:

for namethere will be no reward to the look man; the candle
of the big-shots will be put out.

my betweeninter respect thou vowelconsonants-ihoh-yeah
and the king: and meddle not with them that are given to
change:

for their calamity will stand suddenly; and who knoweth
the ruin of them both?

ap hia kHtp tarb obogdim badm tosp

lmi aoi lmi aboi lmi mdonim mdinim
lmi SiH lmi pzeim Hnm lmi Hkllot
einim

lmaHrim el hiin lbaim IHqr mmsk

al tra iin ki itadm ki itn bkis bkos eino
ithlk bmiSrim

aHrito knHS iSk okzpeni iprS
einik irao crot olbk idbr thpkot

ohiit kSKb blb im okSKb braS Hbl

hkoni bl Hliti hlmoni bl ideti mti aqiz
aosp abqSno eod

al tqna banSi reh oal ttao ttaio lhiot
atm

ki Sd ihgh lbm oeml Sptihm tdbnrh

bHKmh ibnh bit obtbonh itkonn

obdet Hdrim imlao kl hon iqr oneim

gbr Hkm beoc oaiS det mamz kH

ki btHblot teSh lk mIHmh otSoeh brb
ioez

ramot laoil Hkmot bSer la iptH piho

mHSb lhre lo bel mcmot iqrao

cmt aolt HTat otoebt ladm lz
htprtip biom zrh zr kHkh
hzl lqHim lmot omTim lhrg am tHSok

ki tamr hn la ideno ch hla tkn lbot
hoa ibin onzr npSk hoa ide ohSib ladm
kpeio

akl bni dbS ki Tob onpt mtoq el Hkk

kn deh Hkmh lnpSk am mzat oiS aHrit
otqotk la tkrt

al tarb rSe lnoh zdiq al tSdd rbzo

ki Sbe ipol zdiq oqm orSeim ikSlo
breh

bnpl aoibik aoibk al tSmH obkSlo al igl
lbk

pn irah ihoh ore beinio ohSib melio
apo

al tHr bmreim al tqna brSeim

ki la thih aHrit lre nr rSeim idek

ira at ihoh bni omlk em Sonim al tterb

ki ptam iqom aidm opid Snihm mi
iode

these things also belong to the wise. it is not good to have respect of persons in criterion
 he that saith to the big-shot, thou are right; him will the withs curse-lighten, mum-withs will abhor him:
 but to them that reprove him will be delight, and a good first-pooling will come upon them.
 every man will kiss his lips that giveth a right beeword.
 prepare thy work without, and make it fit for thyself in the field; and afterwards between-build thine house.
 be not a witness against thy in-sight without cause; and deceive not with thy lips.
 say not, i will achieve so to him as he hath achieve to me: i will render to the man according to his achievement.
 i crossed by the field of the slothful, and by the vineyard of the earthing lack of heart;
 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 lack come as one that travelleth; and thy lack as an armed man.
 these are also proverb-rules of complete-sulayman, which the men of vowel-yeah-strong-heceqiho king of vowel-yeah-acknowledge-ihodah copied out.
 it is the heavy of these-to to conceal a beeword: but the heavy of kings is to search out a beeword.
 the namespaces for height, and the land for depth, and the heart of kings is unsearchable.
 take away the dross from the silver, and namethere 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 to thee, come up hither; than that thou shouldst be put lower in the presence of the generous whom thine eyes have seen.
 go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy in-sight hath put thee to shame.
 debate thy cause with thy in-sight himself; and discover not a secret to another:
 lest he that heareth it namethere thee to kindness-shame, and thine infamy turn not away.
 a beeword fitly beeworded is like apples of gold in pictures of silver.
 as an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.
 as the cold of snow in the time of harvest, so is a aminoingful messenger to them that send him: for he refresheth the self of his base-lords.
 whoso cheereth himself of a false gift is like clouds and breathwind without rain.
 by long forbearing is a prince persuaded, and a soft language-tongue breaketh the bone.
 hast thou found honey? eat so much-seven as is sufficient for thee, lest thou be fill-sevened therewith, and vomit it.
 withdraw thy foot from thy in-sight's house; lest he be weary-seven of thee, and so hate thee.
 a man that beareth false witness against his in-sight is a smasher, and a sword, and a sharp arrow-half.

gm alh lHkmim hkr pnim bmSpT bl
 Tob
 amr lRSe zdiq ath iqbho emim ice-
 moho lamim
 olmokiHim inem oelihm tboa brkt
 Tob
 Sptim iSq mSib dbrim nkHim
 hkn bHoz mlaktk oetdh bSdh lk aHr
 obnit bitk
 al thi ed Hnm brek ohptit bSptik

 al tamr kaSr eSh li kn aeSh lo aSib laiS
 kpelo
 el Sdh aiS ezl ebtti oel krm adm Hsr lb

 ohnh elh klo qmSnim kso pnio Hrlim
 ogdr abnio nhrsh

 oaHch anki aSit lbi raiti lqHti mosr

 meT Snot meT tnomot meT Hbq idim
 lSkb
 oba mthlk riSk omHsrik kaiS mgn

 gm alh mSli Slmh aSr hetiqo anSi Hc-
 qih mlk ihodh

 kbd alhim hstr dbr okbd mlkim Hqr
 dbr
 Smim lrom oarz lem q olb mlkim ain
 Hqr
 hgo sigim mksp oiza lzrp kli

 hgo rSe lpni mlk oikon bzdq ksao

 al tthdr lpni mlk obmqom gdlim al
 temd
 ki Tob amr lk elh hnh mhSpilk lpni
 ndib aSr rao einik

 al tza lrb mhr pn mh teSh baHrith bhk-
 lim atk rek
 ribk rib at rek osod aHr al tgl

 pn iHsdk Sme odbtk la tSob

 tpoHi chb bmSkiot ksp dbr dbr el ap-
 nio
 ncm chb oHli ktm mokiH Hkm el acn
 Smet
 kznt Slg biom qzir zir namn lSIHio
 onpS adnio iSib

 nSiaim oroH ogSm ain aiS mthll bmtt
 Sq
 bark apim ipth qzin olSon rkh tSbr
 grm
 dbS mzat akl dik pn tSbeno ohqato

 hqr rgkl mbit rek pn iSbek oSnak

 mpiz oHrb oHz Snon aiS enh breho ed
 Sq

being sure in an unfaithful man in time of develop-narrows
is like a broken tooth, and a foot 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 look
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 vowel-
consonants-ihoh-yeah will complete thee.

the north breathwind slay-driveth away rain: so doth an an-
gry face-turnings a hidden-backbiting language-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
land.

a right man falling down before the big-shot is as a troubled
fountain, and a swam spring.

it is not good to eat much honey: so for men to search their
own heavy is not heavy.

he that hath no rule over his own breathwind is like a city
that is broken down, and without walls.

as snow in summer, and as rain in harvest, so heavy is not
seemly for a fool.

as the bird by wandering, as the swallow by flying, so the
curse-lighten causeless will not come.

a whip for the horse, a bridle for the ass, and a pen for the
fool's back.

answer not a fool according to his folly, lest thou also be like
to him.

answer a fool according to his folly, lest he be wise in his
own conceit.

he that sendeth a beeword by the hand of a fool cutteth off
the feet, and drinketh damage.

the legs of the stopskip-lame are not equal: so is a proverb-
rule in the mouth of fools.

as he that bindeth a stone in a sling, so is he that giveth heavy
to a fool.

as a thorn goeth up into the hand of a drunkard, so is a
proverb-rule in the mouths of fools.

the great these-to that slay-brought-forth all things both re-
wardeth the fool, and rewardeth over-crossers.

as a dog returneth to his vomit, so a fool returneth to his
folly.

seest thou a man wise in his own conceit? namethere is
more hope of a fool than of him.

the slothful man saith, namethere is a thread-lion in the
pathway; a gather-lion is in the streets.

as the door turneth upon his hinges, so doth the slothful
upon his bed.

the slothful 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 crosseth 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, arrow-halfers, and
death,

so is the man that deceiveth his in-sight, and saith, am not i
in play-grinder?

where no wood is, namethere the fire goeth out: so where
namethere is no talebearer, the strife ceaseth.

as coals are to burning coals, and wood to fire; so is a con-
tentious man to kindle strife.

Sn reh orgl moedt mbTH bogd biom
zrh
medh bgd biom qrh Hmz el ntr oSr
bSrim el lb re

am reb Snak haklho IHm oam zma
hSqho mim
ki gHlim ath Hth el raSo oihoh iSlm lk

roH zpon tHoll gSm opnim ncemim
lSon str

Tob Sbt el pnt gg maSt mdonim
mdinim obit Hbr

mim qrim el npS eiph oSmoeH Tobh
marz mrHq

mein nrpS omqor mSHt zdiq mT lpni
rSe

akl dbS hrbot la Tob oHqr kbdm kbod

eir prozh ain Homh aiS aSr ain mezz
lroHo

kslSg bqiz okmTr bqzir kn la naoh lksil
kbod

kzpor lnod kdror leap kn qlt Hnm la
lo tba

SoT lsoS mtg IHmor oSBt lgo ksilim

al ten ksil kaolto pn tSoh lo gm ath

enh ksil kaolto pn ihiH Hkm beinio

mqzh rglim Hms Sth SIH dbrim bid
ksil

dllo Sqim mpsH omSl bpi ksilim

kzror abn bmrghm kn notn lksil kbod

HoH elh bid Skor omSl bpi ksilim

rb mHoll kl oSkR ksil oSkR ebrim

kklb Sb el qao ksil Sonh baolto

rait aiS Hkm beinio tqoh lksil mmno

amr ezl SHl bdrk ari bin hrHbot

hdlt tsob el zirr oezl el mTto

Tmn ezl ido bzIHt nlah lhSibh al pio

Hkm ezl beinio mSbeh mSibi Tem

mHciq bacni klb ebr mtebr el rib la lo

kmtlhlh hirh cqim Hzim omot

kn aiS rmh at reho oamr hla mSHq ani

baps ezim tkbh aS obain nrgn iStq
mdon

pHm lgHlim oezim laS oaiS mdonim
mdinim lHrHr rib

the beewords of gossiping are as wounds, and they go down into the innermost parts of the belly.
burning lips and a look heart are like a potsherd covered with silver dross.
he that hateth dissembleth with his lips, and layeth up high-deceit in near-inwards him;
when he speaketh fair, amino him not: for namethere are seven holies in his heart.
whose hatred is covered by deceit, his look will be shewed before the whole assembly.
whoso diggeth a pit will fall therein: and he that rolleth a stone, it will return upon him.
a lying language-tongue hateth those that are afflicted by it; and a smooth-flattering mouth worketh ruin.
cheer not thyself of to morrow; for thou knowest not what a day may bring forth.
let another man cheer 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.
wall-wrath is cruel, and nose-anger is outrageous; but who is able to stand before envy?
open reprove is good from hidden love.
aminoingful are the wounds of a friend; but the kisses of an enemy are deceitful.
the full-seven 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.
oil and smoking be glad the self: so doth the sweetness of a man's in-sight by selfy counsel.
thine own in-sight, and thy father's in-sight, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a in-sight that is near than a brother far off.
my betweeninter be wise, and make my heart glad, that i may beeword him that reproacheth me.
a skin-awake man foreseeth the look, and hideth himself; but the simple cross 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 first-pooleth his in-sight with a loud voice, rising early in the morning, it will be counted a curse-lighten to him.
a continual dropping in a very rainy day and a contentious woman are alike.
whosoever hideth her hideth the breathwind, and the oil of his right hand, which readcall itself.
iron sharpeneth iron; so a man sharpeneth the face-turnings of his in-sight.
whoso keepeth the fig tree will eat the fruit thereof: so he that waiteth on his base-lord will be heavyed.
as in water face-turnings answereth to face-turnings, so the heart of earthling to earthling.
asking and loss are never full-seven; so the eyes of earthling are never satisfy-sevened.
as the fining pot for silver, and the furnace for gold; so is a man to his cheer.
though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his folly depart from him.
be thou diligent to know the state of thy sheeps, and look well to thy herds.

dbri nrgn kmthlmim ohm irdo Hdri
bTn
ksp sigim mzph el HrS Sptim dlqim
olb re
bSpto bSptio inkr Sona obqrbo iSit
mrmh
ki iHnn qolo al tamn bo ki Sbe toebot
blbo
tksh Snah bmSaon tglh reto bqhl

krh SHt bh ipl ogll abn alio tSob

lSon Sqr iSna dkio oph Hlq ieSh mdHh

al thll biom mHr ki la tde mh ild iom

ihllr cr ola pik nkri oal Sptik

kbd abn onTl hHol okes aoil kbd
mSnihm
akcriot Hmh oSTp ap omi iemd lpm
qnah
Tobh tokHt mglh mahbh mstrt
namnin pzei aohb onetrot nSiqot
Sona
npS Sbeh tbois npt onpS rebh kl mr
mtoq
kzpor nodd mn qnh kn aiS nodd
mmqomo
Smn oqTrt iSmH lb omtq reho mezt
npS
rek oreh ore abik al tecb obit aHik
al toba biom aidk Tob Skn qrob maH
rHoq

Hkm bni oSmH lbi oaSibh Hrpi dbr

erom rah reh nstr ptaim ebro nenSo

qH bgdo ki erb cr obed nkrih Hblho

mbrk reho bqol gdol bbqr hSkim qlh
tHSb lo

dlp Tord biom sgrir oaSt mdonim
mdinin nStoh
zpnih zpn roH oSmn imino iqra

brcl bbrcl iHd oaiS iHd pni reho

nzt tanh iakl prih oSmr adnio ikbd

kmim hpnim lpm kn lb hadm ladm

Saol oabdh oabdo la tSbenh oeini
hadm la tSbenh
mzrp lksp okor lchb oaiS lpi mhll

am tktoS at haoil bmkTS btok hripot
beli la tsor melio aolto
ide tde pni zank Sit lbk ledrim

for riches are not to world: and doth the crown endure to every generation?
the hay appeareth, and the tender grass sheweth itself, and grasss of the mountains are added.
the lambs are for thy clothing, and the goats are the price of the field.
and thou will 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 pit-out-of-lion.
for the go-beyond of a land earthlingy are the prince-immerseds thereof: but by a earthling of between-understanding and knowledge the state thereof will be prolonged.
a poor hero that exploiteth the poor is like a sweeping rain which leaveth no food.
they that forsake the drops-of-teaching-torah cheer the big-shot: but such as keep the drops-of-teaching-torah contend with them.
look men between-understand not criterion but they that seek vowelconsonants-ihoh-yeah between-understand all things.
better is the poor that walketh in his uprightness, than he that is adamant in his pathways, though he be rich.
whoso keepeth the drops-of-teaching-torah is a between-understanding betweeninter 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 spilling will be holy.
whoso causeth the turgor-immersed to go astray in an look pathway, he will fall himself into his own pit: but the turgor-immersed will have good things in possession.
the rich man is wise in his own conceit; but the poor that hath between-understanding searcheth him out.
when right men do rejoice, namethere is great glory: but when the big-shots stand, a earthling is hidden.
he that covereth his sins will not prosper: but whoso confesseth and forsaketh them will womb.
happy is the earthling that feareth alway: but he that hardeneth his heart will fall into look.
as a roaring gather-lion, and a ranging bear; so is a big-shot proverb-ruler over the poor with.
the prince that lacketh between-understanding is also a great exploitor: but he that hateth covetousness will prolong his days.
a earthling that doeth exploitation to the blood of any self will flee to the pit; let no earthling stay him.
whoso walketh soundly will be safed: but he that is adamant in his pathways will fall at once.
he that worketh his land will have plenty-seven of bread: but he that followeth after vain persons will have poverty enough-seven.
a aminoingful man will abound with first-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 hero will go-beyond.
he that alarm-hasteth to be rich hath an look eye, and considereth not that lack will come upon him.
he that reproveth a earthling afterwards will find more camping than he that smooth-flattereth with the language-tongue.

ki la leolm Hsn oam ncr lIdor dor odor
glh Hzir onrah dSa onaspo eSbot hrim
kbSim llboSk omHir Sdh etodim
odi Hlb ecim llHmk llHm bitk oHiim lnerotik
nso oain rdp rSe ozdiqim kkpri ibTH
bpSe arz rbim Srih obadm mbin ide kn iarik
gbr rS oeSq dlim mTr sHp oain lHm
ecbi torh ihllo rSe oSmri torh itgro bm
anSi re la ibino mSpT ombqSi ihoh ibino kl
Tob rS holk btmo meqS drkim ohoa eSir
nozr torh bn mbin oreh collim iklim abio
mrhb hono bnSk obtrbit otrbit lHonn dlim iqbzno
msir acno mSme torh gm tpltto toebh
mSgh iSrim bdrk re bSHoto hoa ipol otmimim inHlo Tob
Hkm beinio aiS eSir odl mbin iHqrno
belz zdiqim rbh tpart obqom rSeim iHpS adm
mksh pSeio la izliH omodh oecb irHm
aSri adm mpHd tmid omqSh lbo ipol breh
ari nhm odb Soqq mSl rSe el em dl
ngid Hsr tbonot orb meSquot Snai Sna bze iarik imim
adm eSq bdm nPS ed bor inos al itmko bo
holk tmim ioSe oneqS drkim ipol baHt
ebd admto iSbe lHm omrdp rqim iSbe riS
aiS amonot rb brkot oaz lHeSir la inqh
hkr pnim la Tob oel pt lHm ipSe gbr
nbhl lhon aiS re ein ola ide ki Hsr ibano
mokiH adm aHri Hn imza mmHliq lSon

whoso robbeth his father or his mother, and saith, it is no go-beyond; the same is the companion of a destroyer.
 he that is of a proud self stirreth up strife: but he that putteth his be sure in vowelconsonants-ihoh-yeah will be made fat.
 he that be sureeth in his own heart is a fool: but whoso walketh wisely, he will be delivered.
 he that giveth to the poor will not lack: but he that hideth his eyes will have many a curse-lighten.
 when the big-shots stand, men hide themselves: but when they get lost, 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 be glad: but when the big-shot beareth proverb-rule, the with mourn.
 whoso loveth wisdom be gladth his father: but he that keepeth company with feed-harlots spendeth his substance.
 the king by criterion standstayeth the land: but he that receiveth gifts overthroweth it.
 a hero that smooth-flattereth his in-sight spreadeth a net for his feet.
 in the go-beyond of an look man namethere is a snare: but the right doth sing and be glad.
 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 nose-anger.
 if a wise man criterionizeeth with a foolish man, whether he rage or laugh, namethere is no rest.
 the bloodthirsty hate the turgor-immersed: but the just seek his self.
 a fool uttereth all his mind: but a wise man keepeth it in till afterwards.
 if a proverb-ruler hearken to lying beewords, all his servants are big-shots.
 the poor and the deceitful man meet together: vowelconsonants-ihoh-yeah lighteneth both their eyes.
 the king that aminoingfully criterionizerth the poor, his throne will be established to until.
 the pen and reproof give wisdom: but a child left to himself bringeth his mother to shame.
 when the big-shots are multiplied, go-beyond increaseth: but the right will see their fall.
 correct thy betweeninter and he will give thee rest; yea, he will give delight to thy self.
 namethere namethere is no vision, the with perish: but he that keepeth the drops-of-teaching-torah happy is he.
 a worker will not be corrected by beewords: for though he between-understand he will not answer.
 seest thou a man that is hasty in his beewords? namethere 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 possessor stirreth up strife, and a wall-wath possessor aboundeth in go-beyond.
 a earthing's swelling-pride will bring him low-tide but heavy will uphold the humble in breathwind.
 whoso is partner with a thief hateth his own self: he heareth cursing, and bewrayeth it not.
 the fear of earthing bringeth a snare: but whoso putteth his be sure in vowelconsonants-ihoh-yeah will be sure.
 many seek the proverb-ruler's favour; but every man's criterion cometh from vowelconsonants-ihoh-yeah.

gocl abio oamo oamr ain pSe Hbr hoa
 laiS mSHit
 rHb npS igrh mdon oboTH el ihoh
 idSn
 boTH blbo hoa ksil oholk bHkmh hoa
 imlT
 notn lrS ain mHSor omelim einio rb
 marot
 bqom rSeim istr adm obabdm irbo
 zdiqim
 aiS tokHot mqSh erp pte iSbr oain
 mrpa
 brbot zdiqim iSmH hem obmSl rSe
 ianH em
 aiS aHb Hkmh iSmH abio oreh conot
 iabd hon
 mlk bmSpT iemid arz oaiS tromot
 ihrsnnh
 gbr mHliq el reho rSt porS el pemio

 bpSe aiS re moqS ozdiq iron oSmH

 ide zdiq din dlim rSe la ibin det

 anSi lzon ipiHo qrih oHkmim iSibo ap

 aiS Hkm nSpT at aiS aoil orgc oSHq
 oain nHt
 anSi ddim iSnao tm oiSrim ibqSo
 npSo
 kl roHo iozia ksil oHkm baHor iSb-
 Hnh
 mSl mqSib el dbr Sqr kl mSrtio rSeim

 rS oaiS tkkim npgSo mair eini Snihm
 ihoh
 mlk SopT bamt dlim ksao led ikon

 SbT otokHt itn Hkmh oner mSIH
 mbiS amo
 brbot rSeim irbh pSe ozdiqim bmlptm
 irao
 isr bnk oiniHk oitn mednim lnpSk

 bain Hcon ipre em oSmr torh aSrho

 bdbrim la iosr ebd ki ibin oain menh

 Hcit aiS az bdbrio tqoh lksil mmno

 mpnq mner ebdo oaHrito ihih mnnon

 aiS ap igrh mdon obel Hmh rb pSe

 gaot adm tSpilno oSpl roH itmk kbod

 Holq em gnb Sona npSo alh iSme ola
 igid
 Hrdr adm itn moqS oboTH bihoh iSgb

 rbim mbqSim pni moSl omihoh mSpT
 aiS

an unjust man is an holy to the right: and he that is turgor-
 immersed in the pathway is holy to the big-shot.
 the beewords of agur betweeninter of jakeh, even the
 prophecy: the hero beeworded to ithiel, even to ithiel and
 ucal,
 surely i am more brutish than any earthling, and have not
 the between-understanding of a earthling.
 i neither learned wisdom, nor have the knowledge of the
 dedicated.
 who hath onuped up into namespaces, or descended? who
 hath added the breathwind in his fists? who hath bound
 the waters in a garment? who hath established all the ends
 of the land? what is his namethere, and what is his son's
 namethere, if thou canst tell?
 every beeword of these-to is pure: he is a shield to them that
 put their trust in him.
 add thou not to his beewords, lest he reprove thee, and thou
 be found a liar.
 two things have i asked of thee; deny me them not before i
 die:
 remove far from me vanity and lies: give me neither poverty
 nor riches; feed me with food convenient for me:
 lest i be full-seven, and deny thee, and say, who is vowel-
 consonants-ihoh-yeah? or lest i be poor, and steal, and take
 the namethere of my these-to in vain.
 accuse not a worker to his base-lord, lest he curse-lighten
 thee, and thou be found faulty.
 namethere is a generation that curse-lightenth their father,
 and doth not first-pool their mother.
 namethere is a generation that are top-bright in their own
 eyes, and yet is not washed from their filthiness.
 namethere is a generation, o how lofty are their eyes! and
 their eyelids are lifted up.
 namethere 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 betweenintera, crying, give, give.
 namethere are three things that are never satisfy-sevened,
 yea, four things say not, it is enough-seven:
 the asking; and the barren womb; the land that is not fill-
 sevened with water; and the fire that saith not, it is enough-
 seven.
 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.
 namethere be three things which are too wonderful for me,
 yea, four which i know not:
 the pathway of an eagle in the air; the pathway of a serpent
 upon a rock; the pathway of a ship in the midst of the sea;
 and the pathway of a hero with a maid.
 such is the pathway of an adulterous woman; she eateth, and
 wipeth her mouth, and saith, i have achieveve no power.
 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 fill-
 sevened with meat;
 for an odious woman when she is married; and an hand-
 maid that is heir to her hero-lady.
 namethere be four things which are little upon the land, but
 they are exceeding wise:
 the ants are a with not goatness, yet they prepare their meat
 in the summer;

toebt zdiqim aiS eol otoebt rSe iSr drk

dbri agor bn iqh hmSa nam hgbr laitial
laitial oakl

ki ber anki maiS ola bint adm li

ola lmdti Hkmh odet qdSim ade

mi elh Smim oird mi asp roH bHpnio
mi zrr mim bSmhl mi hqim kl apsi arz
mh Smo omh Sm bno ki tde

kl amrt aloh zroph mgn hoa lHsim bo

al tosp el dbrio pn iokiH bk onkcbt

Stim Salti matk al tmne mmni bTrm
amot

Soa odrb kcb hrHq mmni raS oeSr al
ttn li hTripi IHm Hqi
pn aSbe okHSti oamrti mi ihoh opn
aorS ognbti otpSti Sm alhi

al tISn ebd al adno adnio pn iqllk
oaSmt

dor abio iqll oat amo la ibrk

dor Thor beinio omzato la rHz

dor mh rmo einio oepepio inSao

dor Hrbot Snio omaklot mtletio lakl
eniim marz oabionim madm

leloqh Sti bnot hb hb SloS hnh la tS-
benh arbe la amro hon

Saol oezr rHm arz la Sbeh mim oaS la
amrh hon

ein tleg lab otboc lqht am iqroh erbi
nHI oiakloh bni nSr

SISh hnh nplao mmni oarbe oarbe la
idetim

drk hnSr bSmim drk nHS eli zor drk
anih blb im odrk gbr belmh

kn drk aSh mnapt aklh omHth pih
oamrh la pelti aon
tHt SloS rgch arz otHt arbe la tokl Sat

tHt ebd ki imlok onbl ki iSbe lHm

tHt Snoah ki tbel oSpHh ki tirS gbrth

arbeh hm qTni arz ohmh Hkmm
mHkmim
hnmhim em la ec oikino bqiz lHmm

the conies are but a feeble folk, yet namethere 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' halls.
 namethere be three things which go well, yea, four are
 comely in going:
 a lash-lion which is strongest among in-them animals, and
 turneth not away for any;
 a greyhound; an he goat also; and a king, against whom
 namethere is no standing up ap.
 if thou hast done foolishly in lifting up thyself, or if thou
 hast thought evil, 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
 nose-anger bringeth forth strife.
 the beewords of king to-why-lemu'al, the prophecy that his
 mother taught him.
 what, my son? and what, son of my womb? and what, son
 of my vows?
 give not thy stratagem to women, nor thy pathways to that
 which wipeeth kings.
 it is not for kings, o to-why-lemu'al, 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 to him that is ready to get lost, and wine
 to those that be of heavy selfs.
 let him drink, and forget his poverty, and remember his mis-
 ery no more.
 open thy mouth for the dumb in the cause of all such as are
 appointed to destruction.
 open thy mouth, criterionizer rightly, and criterionize the
 cause of the poor and needy.
 who can find a woman of stratagem? for her price is far
 above rubies.
 the heart of her husband doth for sure be sure in her, so that
 he will have no lack of spoil.
 she will do him good and not look 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 standth also while it is yet night, and giveth tear-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 goatness, and heroes 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 silkli-
 nen and purple.
 her husband is known in the gates, when he sitteth among
 the elders of the land.
 she doth fine linen, and selleth it; and delivereth girdles to
 the buy-guy.

Spnim em la ezom oiSimo bsle bitm
 mlk ain larbh oiza Hzz klo
 Smmitt bidim ttpS ohia bhikli mlk
 SlSh hmh miTibi zed oarbeh miTbi lkt
 liS gbor bbhmh ola iSob mpni kl
 crcir mtmni ao tiS omkl alqom emo
 am nblt bhtnSa oam cmot id lph
 ki miz Hlb iozia Hmah omiz ap iozia
 dm omiz apim iozia rib
 dbri lmoal mlk mSa aSr srto amo
 mh bri omh br bTni omh br ndri
 al ttin lSin Hilk odrkik lmHot mlkin
 al lmlkim lmoal al lmlkim Sto iin ol-
 rocnim ao ai Skr
 pn iStH oiSkH mHqq oiSnh din kl bni
 eni
 tno Skr laobd oiin lmri npS
 iStH oiSkH riSo oemlo la icrk eod
 pTH pik lalm al din kl bni Hlop
 pTH pik SpT zdq odin eni oabion
 aSt Hil mi imza orHq mpninim mkrh
 bTH bh lb belh oSlI la iHsr
 gmltho Tob ola re kl imi Hiih
 drSh zmr opStim oteS bHpz kpih
 hiith kaniot soHr mmrHq tbia IHmh
 otqm beod lilh ottin Trp lbith oHq lner-
 tih
 cmmh Sdh otqHho mpri kpih nTe
 nTeh krm
 Hgrh beoc mtmniH otamz creotih
 Temh ki Tob sHrh la ikbh blil blih nrh
 idih SIHh bkiSor okpik tmko plk
 kph prSh leni oidih SIHh labion
 la tira lbith mSlg ki kl bith lbS Snim
 mrbdim eStH lh SS oargmn lboSh
 node bSerim belh bSbto em cqni arz
 sdin eStH otmkr oHgor ntnh lkneni

goatness and honour are her clothing; and she will play in
the last day.
she openeth her mouth with wisdom; and in her language-
tongue is the drops-of-teaching-torah of kindness.
she looketh well to the ways of her household, and eateth
not the bread of idleness.
her betweeninters stand up up, and call her blessed; her hus-
band also, and he cheerth her.
many betweenintera have done with stratagem, but thou ex-
cellest them all.
camping is deceitful, and beauty is false: but a woman that
respecteth vowelconsonants-ihoh-yeah, she will be cheerd.
give her of the fruit of her hands; and let her own doings
cheer her in the gates.

ec ohdr lboSh otSHq liom aHron
pih ptHh bHkmh otort Hsd el lSonh
zopih hlikot bith olHm ezlot la takl
qmo bnih oiaSroh belh oihlh
rbot bnot eSo Hil oat elit el klnh
Sqr hHn ohbl hipi aSh irat ihoh hia
tthll
tno lh mpri idih oihlloh bSerim meSih

namethere was a man in the land of goose-uz whose namethere was father-enemy-aioib; and that man was dedicated and turgor-immersed, and one that respected these-to, and eschewed look.

and namethere were born to him seven betweeninters and three betweenintera.

his substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of cattle, 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 betweeninters 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-aioib sent and dedicated them, and rose up early in the morning, and onupped onups according to the count of them all: for father-enemy-aioib said, it may be that my betweeninters have missed, and curse-ligh-tend these-to in their hearts. thus did father-enemy-aioib continually.

now namethere was a day when the betweeninters of these-to came to present themselves before vowelconsonants-ihoh-yeah, and accuser came also among them.

and vowelconsonants-ihoh-yeah said to accuser, whence comest thou? then accuser answered vowelconsonants-ihoh-yeah, and said, from going to and fro in the land, and from walking up and down in it.

and vowelconsonants-ihoh-yeah said to accuser, hast thou considered my worker father-enemy-aioib, that namethere is none like him in the land, a dedicated and an turgor-immersed man, one that respecteth these-to, and escheweth look?

then accuser answered vowelconsonants-ihoh-yeah, and said, both father-enemy-aioib respect these-to 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 first-pooled 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-lighten thee to thy face-turnings.

and vowelconsonants-ihoh-yeah said to accuser, behold, all that he hath is in thy power; only upon himself put not forth thine hand. so accuser went forth from the presence of vowelconsonants-ihoh-yeah.

and namethere was a day when his betweeninters and his betweenintera were eating and drinking wine in their eldest brother's house:

and namethere came a messenger to father-enemy-aioib, and said, the cattle were plowing, and the asses feeding beside them:

and the that-come-sabeans fell upon them, and took them away; yea, they have slain the servants with the mouth of the sword; and i only am escaped alone to tell thee.

while he was yet beewording, namethere came also another, and said, the fire of these-to is fallen from namespaces, and hath burned up the sheep, and the servants, and eaten them; and i only am escaped alone to tell thee.

while he was yet beewording, namethere came also another, and said, the as-genies-kasdimns made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the mouth of the sword; and i only am escaped alone to tell thee.

aiS hih barz eoz aioib Smo ohih haiS
hhoa tm oiSr oira alhim osr mre

oiboldo lo Sbeh bnim oSloS bnot

oihi mqnho Sbet alpi zan oSist alpi
gmlim oHmS maot zmd bqr oHmS
maot atonot oebdh rbh mad oihi haiS
hhoa gdol mkl bni qdm
ohlko bnio oeSo mSth bit aiS iomo
oSliHo oqrao lSist aHitihm aHiotihm
lakt olStot emhm

oihi ki hqipo imi hmSth oiSIH aioib
oiqdSm ohSkim bbqr ohehl elot mspr
klm ki amr aioib aoli HTao bni obrko
alhim blbbm kkh ieSh aioib kl himim

oihi hiom oibao bni halhim lhtizb el
ihoh oiboa gm hSTn btokm

oiamr ihoh al hSTn main tba oien
hSTn at ihoh oiamr mSoT barz
omhthlk bh

oiamr ihoh al hSTn hSmt lbk el ebd
aioib ki ain kmho barz aiS tm oiSr ira
alhim osr mre

oien hSTn at ihoh oiamr hHnm ira
aioib alhim
hla at ath Skt bedo obed bito obed kl
aSr lo msbib meSh idio brkt omqnho
prz barz

oaolm SIH na idk oge bkl aSr lo am la
el pnik ibrkk
oiamr ihoh al hSTn hnh kl aSr lo bidk
rq alio al tSIH idk oiza hSTn mem pni
ihoh

oihi hiom obnio obntio aklim oStim
iin bbit aHihm hbkor

omlak ba al aioib oiamr hbqr hio HrSot
ohatnot reot el idihm

otpl Sba otqHm oat hnerim hko lpi
Hrb oamlTh rq ani lbdid lhgid lk

eod ch mdbr och ba oiamr aS alhim
nplh mn hSmim other bzan obnerim
otaklm oamlTh rq ani lbdid lhgid lk

eod ch mdbr och ba oiamr kSdim Smo
SISH raSim oipSTo el hgmlim oiQHm
oat hnerim hko lpi Hrb oamlTh rq ani
lbdid lhgid lk

while he was yet beewording, namethere came also another, and said, thy betweeninters and thy betweenintera were eating and drinking wine in their eldest brother's house:

and, behold, namethere crossed a great breathwind from the place-of-word-desert, and smote the four corners of the house, and it fell upon the young men, and they are dead; and i only am escaped alone to tell thee.

then father-enemy-aioab arose, and rent his mantle, and shaved his head, and fell down upon the land, and bowed, and said, skin-naked came i out of my mother's womb, and skin-naked will i return namethere: vowelconsonants-ihoh-yeah gave, and vowelconsonants-ihoh-yeah hath taken away; first-pooled be the namethere of vowelconsonants-ihoh-yeah.

in all this father-enemy-aioab missed not, nor charged these-to foolishly.

again namethere was a day when the betweeninters of these-to came to present themselves before vowelconsonants-ihoh-yeah, and accuser came also among them to present himself before vowelconsonants-ihoh-yeah.

and vowelconsonants-ihoh-yeah said to accuser, from whence comest thou? and accuser answered vowelconsonants-ihoh-yeah, and said, from going to and fro in the land, and from walking up and down in it.

and vowelconsonants-ihoh-yeah said to accuser, hast thou considered my worker father-enemy-aioab, that namethere is none like him in the land, a dedicated and an turgor-immersed man, one that respecteth these-to, and escheweth look? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

and accuser answered vowelconsonants-ihoh-yeah, and said, skin for skin, yea, all that a man hath will he give for his self.

but put forth thine hand now, and touch his bone and his flesh-immersed and he will curse-lighten thee to thy face-turnings.

and vowelconsonants-ihoh-yeah said to accuser, behold, he is in thine hand; but safe his self.

so went accuser forth from the presence of vowelconsonants-ihoh-yeah, and hit father-enemy-aioab with look boils from the sole of his foot to his crown.

and he took him a potsherd to scrape himself withal; and he sat down among the ashes.

then said his woman to him, dost thou still retain thine integrity? curse-lighten these-to, and die.

but he said to her, thou beewordest as one of the foolish women beewordeth. what? will we receive good at the hand of these-to, and will we not receive look? in all this did not father-enemy-aioab miss with his lips.

now when father-enemy-aioab's three in-sights heard of all this look that was come upon him, they came every one from his own place; gold-my-to-alipac the south-temanite, and fun-friend-bildad the swimmer-shuhite, and honk-zophar the delight-neematite: for they had made an nametherement 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 land seven days and seven nights, and none beeworded a beeword to him: for they saw that his grief was very great.

ed ch mdr och ba oiamr bnik obnotik
aklim oStim iin bbit aHihm hbkor

ohnh roH gdolh bah mebr hmdbr oige
barbe pnot hbit oiopl el hnerim oimoto
oamlTh rq ani lbdil lhgid lk

oigq aiob oiqre at melo oigc at raSo
oiopl arz h oiStHo
oiamr erm izti izati mbTn ami oerm
aSob Smh ihoh ntn oihoh lqH ihi Sm
ihoh mbrk

bkl cat la HTa aiob ola ntn tplh lalhim

oihi hiom oibao bni halhim lhtizb el
ihoh oiboa gm hSTn btkm lhtizb el
ihoh

oiamr ihoh al hSTn ai mch tba oien
hSTn at ihoh oiamr mST barz omhthlk
bh

oiamr ihoh al hSTn hSmt lbk al ebd
aiob ki ain kmho barz aiS tm oiSr ira
alhim osr mre oedno mHciq btmtto ot-
sitni bo lbleo Hnm

oien hSTn at ihoh oiamr eor bed eor
okl aSr laiS itn bed npSo

aolm SIH na idk oge al ezmo oal bSro
am la al pnik ibrrk

oiamr ihoh al hSTn hno bidk ak at
npSo Smr
oiza hSTn mat pni ihoh oik at aiob
bSHin re mkp rglo ed oed qdqdo

oiqH lo HrS lhtgrd bo ohoa iSb btok
hapr
otamr lo aSto edk mHciq btmkt brk al-
him omt
oiamr alih kdbr aHt hnblot tdbri gm at
hTob nqbl mat halhim oat hre la nqbl
bkl cat la HTa aiob bSptio

oiSmeo SISt rei aiob at kl hreh hcat
hbah elio oibao aiS mmqmo alipc
htimni obldd hSoHi ozopr hnemti
oioedo iHdo lboa lnod lo olnHmo

oiSao at einihm mrHoq ola hkirho
oiSao qolm oibko oiqreo aiS melo
oicrqo epr el raSiim hSmimh

oiSbo ato larz Sbet imim oSbet lilot
oain dbr alio dbr ki rao ki gdl hkab
mad

after this opened father-enemy-aiob his mouth, and curse-lightend his day.

and father-enemy-aiob spake, and said,
let the day get lost wherein i was born, and the night in which it was said, namethere is a hero child bright-conceived.

let that day be darkness; let not these-to regard it from on, neither 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 to the days of the year, let it not come into the count of the months.

lo, let that night be solitary, let no joyful voice come therein.

let them curse-lighten it that curse-lighten 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 onupping of the black:

because it shut not up the doors of my mother's womb, nor hid labour from mine eyes.

why died i not from the womb? why did i not give up the breathwind 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 between-build sword-parched places for themselves;

or with prince-immerseds 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.

namethere the big-shots cease from troubling; and namethere the weary be at rest.

namethere the prisoners rest together; they hear not the voice of the impelor.

the small and great are namethere and the worker is free from his base-lord.

wherefore is light given to him that is in labour, and self to the bitter in self;

which long for death, but it cometh not; and dig for it more than for hid treasures;

which be glad exceedingly, and are rejoicing, when they can find the grave?

why is light given to a hero whose pathway is hid, and whom these-to 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 to me.

i was not for sure, neither had i rest, neither was i quiet; yet trouble came.

then gold-my-to-alipac the south-temanite answered and said,

if we assay to commune with thee, wilt thou be grieved? but who can withhold himself from beewording?

behold, thou hast instructed many, and thou hast strengthened the weak hands.

thy beewords have upholden him that was falling, and thou hast encouragede the squat knees.

aHri kn pth aiob at piho oiql at iomo

oien aiob oiamr

iabd iom aold bo ohlilh amr hrh gbr

hiom hhoa ihi HSk al idrSho aloh
mmel oal tope elio nhrh

igalho HSk ozlmot tSkN elio ennh
ibetho kmriri iom

hlilh hhoa iqHho apl al iHd bimi Snh
bmspr irHim al iba

hnh hlilh hhoa ihi glmod al tba rnnh
bo

iqbho arri iom hetidim err loitn

iHSko kokbi nSpo iqo laor oain oal
irah bepepi SHr

ki la sgr dlti bTni oistr eml meini

lmh la mrHm amot mbTn izati oogoe

mdoe qdmoni brkim omh Sdim ki
ainq

ki eth Skbti oaSqoT iSnti ac inoH li

em mlkim oiezi arz hbnim Hrbot lmo

ao em Srim chb lhm hmlaim btihm
ksp

ao knpl Tmon la ahih kellim la rao aor

Sm rSeim Hdlo rgc oSm inoHo igiei
kH

iHd asirim Sanno la Smeo qol ngS

qTn ogdol Sm hoa oebd HpSi madnio

lmh itn leml aor oHiim lmri npS

hmHkim lmot oainno oiHprho mmT-
monim

hSmHim ali gil iSiSo ki imzao qbr

lgbr aSr drko nstrh oisk aloh bedo

ki lPni lHmi anHti tba oitko kmim
Sagti

ki pHd pHdti oiatini oaSr igrti iba li

la Sloti ola SqTti ola nHti oiba rgc

oien alipc htimni oiamr

hnsh dbr alik tlah oezr bmlin mi iokl

hnh isrt rbim oidim rpt tHcq

koSl iqimon mlik obrkim kreot tamz

but now it is come upon thee, and thou faintest; it toucheth thee, and thou art alarm-hastend.
 is not this thy respect, thy confidence, thy hope, and the uprightness of thy pathways?
 remember, i pray thee, who ever lost, being innocent? or where were the turgor-immersed nkhdcut off?
 even as i have seen, they that plow power, and sow labour, reap the same.
 by the breathing of these-to they get lost, and by the breath-wind of his nostrils are they consumed.
 the roaring of the gather-lion, and the voice of the thread-lion, and the teeth of the pit-out-of-lions, are broken.
 the lash-lion get losteth for lack of tear, and the to-bring-lion's whelps are scattered abroad.
 now a beeword 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 readcall me, and trembling, which made all my bones to shake.
 then a breathwind 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 picture was before mine eyes, namethere was silence, and i heard a voice, saying,
 will mortal hero be more right than these-to? will a hero be more top-bright than his doer?
 behold, he namethere 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 lost from morning to evening: they get lost forever without any regarding it.
 doth not their surplus-remainder which is in them go away? they die, even without wisdom.
 call now, if namethere be any that will answer thee; and to which of the dedicated wilt thou turn?
 for wrath killeth the foolish man, and envy killeth the silly one.
 i have seen the foolish taking root: but suddenly i curse-lightend his habitation.
 his betweeninters are far from safety, and they are crushed in the gate, neither is namethere any to make safe them.
 whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their stratagem.
 although power cometh not forth of the dust, neither doth labour spring out of the earth;
 yet earthing is born to labour, as the sparks fly tall-upward.
 i would seek to these-to, and to these-to would i commit my beeword:
 which doeth great things and unsearchable; marvellous things without count:
 who giveth rain upon the land, and sendeth waters upon the fields:
 to namethere up on high those that be low-tide that those which mourn may be highed to safety.
 he disappointeth the devices of the skin-awake, so that their hands cannot perform their enterprise.
 he captureth 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.

ki eth tboa alik otlā tge edik otbhl
 hla iratk ksltk tqotk otm drkik
 ckr na mi hoa nqi abd oaiph iSrim
 nkHdo
 kaSr raiti HrSi aon ocrei eml iqzrho
 mnSmt aloh iabdo omroH apo iklo
 Sagt arih oqol SHI oSni kpirim nteo
 liS abd mbli Trp obni lbia itprdo
 oali dbr ignb otqH acni Smz mnho
 bSepim mHcinot lilh bnpl trdmh el
 anSim
 pHd qrani oredh orb ezmoti hpHid
 oroH el pni iHlp tsmr Sert bSri
 iemd ola akir mraho tmonh lngd eini
 dmmh oqol aSme
 hanoS maloh izdq am meSho iThr gbr
 hn bebdio la iamin obmlakio iSim thlh
 ap Skni bti Hmr aSr bepr isodm id-
 kaom lpni eS
 mbqr lerb ikto mbli mSim lnzH iabdo
 hla nse itrm bm imoto ola bHkmh
 qra na hiS eonk oal mi mqdSim tpnh
 ki laoil ihrg keS opth tmit qnah
 ani raiti aoil mSriS oaqob noho ptam
 irHqo bnio miSe oidkao bSer oain
 mzil
 aSr qziro reb iakl oal mznim iqHho
 oSap zmim Hilm
 ki la iza mepr aon omadmh la izmH
 eml
 ki adm leml iold obni rSp igbiho eop
 aolm ani adrS al al oal alhim aSim dbrti
 eSh gdlot oain Hqr nplaot ed ain msprr
 hntn mTr el pni arz oSIH mim el pni
 Hozot
 ISom Splim lmrom oqdrim Sgbo iSe
 mpr mHSbot eromim ola teSinh idihm
 toSih
 lkd Hkmim bermm oezt nptlim
 nmhrh
 iomm ipgSo HSk oklilh imSSo bzhrim

but he safeth the poor from the sword, from their mouth,
and from the hand of the mighty.
so the poor hath hope, and iniquity stoppeth her mouth.
behold, happy is the man whom these-to reproveeth: there-
fore despise not thou the chastening of the breast-field:
for he maketh sore, and bindeth up: he woundeth, and his
hands make whole.
he will deliver thee in six develop-narrowss: yea, in seven
namethere will no look touch thee.
in famine he will retrieve thee from death: and in war from
the power of the sword.
thou will be hid from the scourge of the language-tongue:
neither will thou be afraid of plunder when it cometh.
at plunder and famine thou will laugh: neither will thou be
afraid of the animals of the land.
for thou will be in league with the stones of the field: and
the animals of the field will be at complete with thee.
and thou will know that thy tent will be in complete; and
thou will visit thy habitation, and will not miss
thou will know also that thy seed will be great, and thine
offspring as the grass of the land.
thou will 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-aiob 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: there-
fore my beewords are swallowed up.
for the arrow-halvers of the breast-field are within me, the
poison whereof drinketh up my breathwind: the terrors of
these-to 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
namethere 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 these-to would
grant me the thing that i long for!
even that it would please these-to 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-stratagem: let him not spare; for i have not con-
cealed the sayings of the dedicated one.
what is my energy, that i should hope? and what is mine
end, that i should prolong my self?
is my energy the energy 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 in-
sight; but he forsaketh the respect of the breast-field.
my brethren have dealt deceitfully as a brook, and as the
stream of brooks they cross away;
which are dark-mourningish 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 pathway are turned aside; they go to noth-
ing, and get lost.
the troops of right-tema looked, the companies of coming-
saba waited for them.

oiSe mHrb mpihm omid Hcq abion
othi ldl tqoh oelth qpzh pih
hnh aSri anoS iokHno aloh omosr Sdi
al tmas
ki hoa ikaib oiHbS imHz oido oidio tr-
pinh
bSS zrot izilk obSbe la ige bk re
breb pdk mmot obmIHmh midi Hrb
bSoT lSon tHba ola tira mSd ki iboa
lSd olkpn tSHq omHit harz al tira
ki em abni hSdh britk oHit hSdh
hSlmh lk
oidet ki Slom ahlk opqdt nok ola tHTa
oidet ki rb crek ozazaik keSb harz
tboa bklH ali qbr kelot gdiS beto
hnh cat Hqrnoh kn hia Smenh oath de
lk
oien aiob oiamr
lo Sqol iSql keSi ohiti ohoti bmacnim
iSao iHd
ki eth mHol imim ikbd el kn dbri leo
ki Hzi Sdi emdi aSr Hmtm Sth roHi
beoti aloh ierkoni
hinhq pra eli dSa am igeH Sor el blilo
hiakl tpl mbli mIH am iS Tem brir
Hlmtot
manh lngoe npSi hmh kdai IHmi
mi itn tboa Salti otqoti itn aloh
oial aloh oidkani itr ido oibzeni
othi eod nHmti oasldh bHilh la iHmol
ki la kHdti amri qdoS
mh kHi ki aiHl omh qzi ki aarik npSi
am kH abnim kHi am bSri nHoS
ham ain ecrti bi otSih ndHh mmni
lms mreho Hsd oirat Sdi iecob
aHi bgdo kmo nHI kapiq nHlim iebro
hqdrim mni qrH elimo itelm Slg
bet icrbo nzmto bHmo ndeko
mmqomm
ilpto arHot drkm ielo btho oiabdo
hbiTo arHot tma hlikt Sba qoo lmo

they were confounded because they were sure; they came
 thither, and were ashamed.
 for now ye are nothing; ye see my being shredded, and are
 afraid.
 did i say, bring to me? or, give a reward for me of your sub-
 stance?
 or, deliver me from develop-narrower's hand? or, retrieve
 me from the hand of the mighty?
 teach me, and i will hold my tongue: and cause me to be-
 tween-understand wherein i have erred.
 how forcible are turgor-immersed sayings! but what doth
 your arguing reprove?
 do ye imagine to reprove sayings, and the speeches of one
 that is desperate, which are as breathwind?
 yea, ye overwhelm the fatherless, and ye dig a pit for your
 in-sight.
 now therefore be content, look upon me; for it is evident to
 you if i lie.
 return, i pray you, let it not be injustice; yea, return again,
 my being right is in it.
 is namethere injustice in my language-tongue? cannot my
 taste discern noisome things?
 is namethere 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 achievement of his achievement:
 so am i made to possess months of vanity, and laborious
 nights are appointed to me.
 when i lie down, i say, when will i stand up, and the night
 be gone? and i am full-seven of tossings to and fro to the
 onupping of the black.
 my flesh-immersed is clothed with worms and clods of dust;
 my skin is broken, and become loathsome.
 my days are swift-lighter than a weaver's shuttle, and are
 spent without hope.
 o remember that my life is breathwind: 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 asking 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 beeword in the
 anguish of my breathwind; i will bush-talk in the bitterness
 of my self.
 am i a sea, or a crocodile, that thou nametheretest a watch
 over me?
 when i say, my bed will comfort me, my couch will ease my
 bush-talks;
 then thou scarest me with dreams, and terrifiest me through
 visions:
 so that my self chooseth strangling, and death rather than
 my self.
 i loathe it; i would not live alway: let me alone; for my days
 are vanity-fade.
 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 let down from me, nor let me alone
 till i swallow down my spittle?

bSo ki bTH bao edih oiHpro
 ki eth hiitm la lo trao Htt otirao
 hki amrti hbo li omkHkm SHdo bedi
 omIToni mid zr omid erizim tpdoni
 horoni oani aHriS omh Sgiti hbino li
 mh nmrzo amri iSr omh iokiH hokH
 mkm
 hlhokH mlim tHsBo olroH amri naS
 ap el itom tpilo otkro el riekrm
 oeth hoailo pno bi oel pnikm am akcb
 Sbo na al thi eolh oSbi oSobo eod zdqi
 bh
 hiS blSoni eolh am Hki la ibin hoot
 hla zba lanoS el eli arz okimi Skir imio
 kebd iSap zl okSkir iqoh pelo
 kn hnHlti li irHi Soa olilot eml mno li
 am Skbti oamrti mti aqom omdd erb
 oSbeti nddim edi nSp
 lbS bSri rmh ogiS ogoS epr eori rge
 oimas
 imi qlo mni arg oiklo baps tqoh
 ckr ki roH Hii la tSob eini Iraot Tob
 la tSorni ein rai einik bi oainni
 klh enn oilk kn iord Saol la ielh
 la iSob eod lbito ola ikirno eod mqmo
 gm ani la aHsk pi adbrh bzz roHi
 aSiHh bmr npSi
 him ani am tnin ki tSim eli mSmr
 ki amrti tnHmni erSi iSa bSiHi mSkbi
 oHttni bHlmt omHcinot tбетni
 otbHr mHnq npSi mot mezmoti
 masti la lelm aHih HdI mmni ki hbl imi
 mh anoS ki tgdln oki tSit alio lbk
 otpqdno lbqrim lrgeim tbHnno
 kmh la tSeh mmni la trpni ed blei rqi

i have missed; what will i achieve to thee, o thou preserver of men? why hast thou namethere me as a mark against thee, so that i am a burden to myself?

and why dost thou not pardon my go-beyond, and take away my season-answer? for now will i sleep in the dust; and thou will seek me in the black, 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 sayings of thy mouth be like a strong breathwind?

doth these-to pervert criterion or doth the breast-field pervert being right?

if thy betweeninters have missed against him, and he have cast them away for their go-beyond;

if thou wouldst seek to these-to betimes, and make thy supplication to the breast-field;

if thou wert win-pure and turgor-immersed; surely now he would awake for thee, and make the habitation of thy being right complete.

though thy heading 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 beewords 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 dries before any other herb.

so are the paths of all that forget these-to; and the hypocrite's hope will get lost:

whose sure will be cut off, and whose be sure 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 qmendure.

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 pathway, and out of the earth will others grow.

behold, these-to will not cast away a dedicated man, neither will he help the look 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-aiob answered and said,

i know it is so of a truth: but how should man be right with these-to?

if he will contend with him, he cannot answer him one of a thousand.

he is wise in heart, and courageous in energy: who hath hardened himself against him, and hath completeded?

which removeth the mountains, and they know not: which overturneth them in his nose-anger.

which shaketh the land out of her place, and the standstays thereof tremble.

Htati mh apel lk nZR hadm lmh Smtni
 lmpge lk oahih eli lmSa

omh la tSa pSei otebir at eoni ki eth
 lepr aSkb oSHrtni oainni

oien bldd hSoHi oiamr

ed an tml alh oroH kbir amri pik

hal ieot mSpT oam Sdi ieot zdq

am bnik HTao lo oiSIHm bid pSem

am ath tSHr al al oal Sdi ttHnn

am ck oiSr ath ki eth ieir elik oSlm not
 zdqk

ohih raSitk mzer oaHritk iSgh mad

ki Sal na ldr riSon okonn IHqr abotm

ki tmoL anHno ola nde ki zL imino eli
 arz

hla hm iorok iamro lk omLbm iozao
 mlim

higah gma bla bzh iSgh aHo bli mim

edno babo la iqTp olpni kl Hzir iibS

kn arHot kl SkHi al otqot Hnp tabd

aSr iqoT kslo obit ekbiS mbTHo

iSen el bito ola iemdi iHciq bo ola iqom

rTb hoa lpni SmS oel gnto inqto tza

el gl SrSio isbko bit abnim iHch

am ibleno mmqomo okHS bo la raitik

hn hoa mSoS drko omepr aHr izmHo

hn al la imas tm ola iHciq bid mreim

ed imlh SHoq pik oSptik troeh

Snaik ilbSo bSt oahl rSeim ainno

oien aiob oiamr

amnm ideti ki kn omh izdq anoS em al

am iHPz lrib emo la ienno aHt mni alp

Hkm lbb oamiz kH mi hqSh alio oiSlm

hmetiq hrim ola ideo aSr hpkm bapo

hmrgic arz mmqomh oemodih itplzon

which saith the sun, and it riseth not; and sealet up the stars.
 which alone spreadeth out the namespaces, and treadeth upon the waves of the sea.
 which doth arcturus, orion, and pleiades, and the chambers of the south.
 which doeth great things past finding out; yea, and wonders without count.
 lo, he goeth by me, and i see him not: he crosseth on also, but i perceive him not.
 behold, he taketh away, who can hinder him? who will say to him, what doest thou?
 if these-to will not withdraw his nose-anger, the proud helpers do stoop under him.
 how much less will i answer him, and choose out my beewords to beeword with him?
 whom, though i were right, yet would i not answer, but i would make supplication to my criterion.
 if i had called, and he had answered me; yet would i not amino that he had hearkened to my voice.
 for he breaketh me with a tempest, and multiplieth my wounds without cause.
 he will not suffer me to take my breathwind, but fill-seveneth me with bitterness.
 if i speak of energy, lo, he is strong: and if of criterion who will set me a time to prove-plead?
 if i rightify myself, mine own mouth will condemn me: if i say, i am dedicated, it will also prove me adamant.
 though i were dedicated, yet would i not know my self: i would despise my self.
 this is one thing, therefore i said it, he destroyeth the dedicated 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 criterionizers thereof; if not, where, and who is he?
 now my days are swift-lighter 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 bush-talk, i will leave off my heaviness, and comfort myself:
 i am afraid of all my sorrows, i know that thou wilt not hold me clean.
 if i be big-shot, why then labour i in vain?
 if i wash myself with snow water, and make my hands never so corn-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 criterion
 neither is namethere any daysman betwixt us, that might lay his hand upon us both.
 let him take his pen away from me, and let not his fear terrify me:
 then would i beeword, and not respect him; but it is not so with me.
 my self is weary of my self; i will leave my bush-talk upon myself; i will beeword in the bitterness of my self.
 i will say to these-to, do not condemn me; shew me wherefore thou contendest with me.

hamr lHrs ola icrH obed kokbim iHtm
 nTh Smim lbdod odork el bmti im
 eSh eS ksil okimh oHdri tmn
 eSh gdlot ed ain Hqr onplaoit ed ain mspir
 hn iebri eli ola arah oiHlp ola abin lo
 hn iHpt mi iSibno mi iamr alio mh teSh
 aloh la iSib apo tHto tHtio SHHo ecrrhb
 ap ki anki aenno abHrh dbri emo
 aSr am zdqti la aenh lmSpTi atHnn
 am qrati oienni la aamin ki iacin qoli
 aSr bSerh iSopni ohrbh pzei Hnm
 la itnni hSb roHi ki iSbeni mmrrim
 am lKh amiz hnh oam lmSpT mi ioieidni
 am azdq pi irSieni tm ani oieqSni
 tm ani la ade npSi amas Hii
 aHt hia el kn amrti tm orSe hoa mklh
 am SoT imit ptam lmst nqim ileg
 arz ntnh bid rSe pni SpTih iksh am la apoa mi hoa
 oimi qlo mni rz brHo la rao Tobh
 Hlpo em aniot abh knSr iToS eli akd
 am amri aSkHh SiHi aecbh pni oablig
 igrti kl ezbti ideti ki la tnqni
 anki arSe lmh ch hbl aige
 am htrHzti bmo bmi Slg ohckoti bbrkpi
 ac bSHt tTbni oteboni Slmoti
 ki la aiS kmni aenno nboa iHdo bmspT
 la iS binino mokiH iSt ido el Snino
 isr meli SbTo oamto al tбетni
 adbrh ola airano ki la kn anki emdi
 nqTh npSi bHii aecbh eli SiHi adbrh bmr npSi
 amr al aloh al trSieni hodiени el mh tribni

is it good to thee that thou shouldest exploit, 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 hero's days,
 that thou enquirest after mine season-answer, and searchest
 after my miss
 thou knowest that i am not big-shot; and namethere is none
 that can make safe 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 done with me life and kindness, and thy visitation
 hath preserved my breathwind.
 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 clean me
 from mine season-answer.
 if i be big-shot, woe to me; and if i be right, yet will i not
 lift up my head. i am full-seven of confusion; therefore see
 thou mine shame;
 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 with 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 breathwind, 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 dark-
 ness 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-neematite, and
 said,
 should not the multitude of beewords be answered? and
 should a man full of beeword be rightfied?
 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 win-pure, and i am
 corn-clean in thine eyes.
 but oh that these-to would beeword, 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 these-to
 exacteth of thee less than thine season-answer deserveth.
 canst thou by searching find out these-to? canst thou find
 out the breast-field to dedicatedion?
 it is as tall as namespaces; what canst thou achieve? deeper
 than asking; 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?

hTob lk ki teSq ki tmas igie kpik oel ezt
 rSeim hopeit
 heini bSr lk am kraot anoS trah
 hkimi anoS imik am Snotik kimi gbr
 ki tbqS leoni olHTati tdroS
 el detk ki la arSe oain midk mzil
 idik ezboni oieSoni iHd sbib otbleni
 ckr na ki kHmr eSitni oal epr tSibni
 hla kHlb ttikni okgbnh tqpiani
 eor obSr tlbisni obezmot ogidim
 tskkni
 Hiim oHsd eSit emdi opqdtk Smrh
 roHi
 oalh zpnt blbbk ideti ki cat emk
 am HTati oSmrtini omeoni la tnqni
 am rSeti alli li ozdqti la aSa raSi Sbe
 qlon orah enii
 oigah kSHl tzodni otSb ttpla bi
 tHdS edik ngdi otrb keSk emdi Hlipot
 ozba emi
 olmh mrHm hzatni agoe oein la trani
 kaSr la hiiti ahii mbTn lqbr aobl
 hla meT imi iHdl oHdl iSit oSit mmni
 oabligh meT
 bTrm alk ola aSob al arz HSk ozlmot
 arz eipth kmo apl zlmot ola sdrim otpre
 kmo apl
 oien zpr hnemti oiamr
 hrb dbrim la ienh oam aiS Sptim izdq
 bdik mtim iHriSo otleq oain mklm
 otamr ck lqHi obr hiiti beinik
 oaolm mi itn aloh dbr oipth Sptio emk
 oigd lk telmot Hkmh ki kplim ltoSih
 ode ki iSh lk aloh meonk
 hHqr aloh tmza am ed tkilit Sdi tmza
 gbhi Smim mh tpel emqh mSaol mh
 tde
 arkh marz mdh orHbh mni im
 am iHlp oisgir oiqlhil omi iSibno

for he knoweth vain men: he seeth power also; will he not then consider it?
 for vain men would be wise, though earthling be born like a wild ass's colt.
 if thou prepare thine heart, and stretch out thine hands toward him;
 if power be in thine hand, put it far away, and let not power dwell in thy tents.
 for then will thou lift up thy face-turnings sound; yea, thou will be stedfast, and will not respect:
 because thou will forget thy labour, and remember it as waters that cross away:
 and thine age will be clearer than the noonday: thou will shine forth, thou will be as the morning.
 and thou will be sure, because namethere is sure; yea, thou will dig about thee, and thou will take thy rest for sure.
 also thou will lie down, and none will make thee afraid; yea, many will make suit to 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-wind.
 and father-enemy-aioab answered and said,
 no doubt but ye are the with, and wisdom will die with you. but i have heart as well as you; i am not inferior to you: yea, who knoweth not such things as these?
 i am as one play-grinded of his in-sight, who calleth upon these-to, and he answereth him: the right sound man is laughed to play-grind.
 he that is fixed to slip with his feet is as a lamp despised in the thought of him that is at ease.
 the tents of robbers prosper, and they that provoke these-to are sure; into whose hand these-to bringeth abundantly.
 but ask now the in-them animals, and they will teach thee; and the birds of the air, and they will tell thee:
 or bush-talk to the land, and it will teach thee: and the fishes of the sea will recount to thee.
 who knoweth not in all these that the hand of vowelconsonants-ihoh-yeah hath wrought this?
 in whose hand is the self of every living thing, and the breathwind of all flesh.
 doth not the ear try beewords? and the mouth taste his meat?
 with the ancient is wisdom; and in length of days between-understanding.
 with him is wisdom and strength, he hath counsel and between-understanding.
 behold, he breaketh down, and it cannot be between-built again: he shutteth up a man, and namethere 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 goatness and wisdom: the deceived and the deceiver are his.
 he leadeth counsellors away spoiled, and maketh the criterionizers 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 taste of the aged.
 he poureth contempt upon generous, and weakeneth the strength of the mighty.

ki hoa ide mti Soa oira aon ola itbonn
 oaiS nbob ilbb oeir pra adm iold
 am ath hkinot lbk oprSt alio kpk
 am aon bidk hrHiqho oal tSkn bahlik
 eolh
 ki ac tSa pnik mmom ohiit mzq ola tira
 ki ath eml tSKh kmim ebro tckr
 omzhrim iqom Hld teph kbqr thih
 obTHt ki iS tqoh oHprt lbTH tSKb
 orbzt oain mHRid oHlo pnik rbim
 oeini rSeim tklinh omnos abd mnhm
 otqotm mpH npS
 oien aioab oiamr
 amnm ki atm em oemkm tmot Hkmh
 gm li lbb kmokm la npl anki mkm oat
 mi ain kmo alh
 SHq lreho ahih qra laloh oienho SHoq
 zdiq tmim
 lpid boc leStot Sann nkon lmoedi rgl
 iSlIo ahlim lSddim obTHot lmrnici al
 laSr hbia aloh bido
 oaoIm Sal na bhmot otrk oeop hSmim
 oigd lk
 ao SiH larz otrk oispro lk dgi him
 mi la ide bkl alh ki id ihoh eStH cat
 aSr bido npS kl Hi oroH kl bSr aiS
 hla acn mlin tBHn oHk akl iTem lo
 biSiSim Hkmh oark imim tbonh
 emo Hkmh ogborh lo ezh otbonh
 hn ihros ola ibnh isgr el aiS ola ipTH
 hn iezr bmim oibSo oiSIHm oiHPko
 arz
 emo ec otoSih lo Sgg omSgh
 molik ioezim Soll oSpTim iholl
 mosr mlkim pTH oiasr acor bmtnihm
 molik khnim Soll oatnim islp
 msir Sph lnamnim oTem cqnim iqH
 Sopk boc el ndibim omciH apiqim rph

he discovereth deep things out of darkness, and bringeth
 out to light the shadow of death.
 he increaseth the nations, and make losteth them: he en-
 largeth the nations, and straiteneth them again.
 he taketh away the heart of the chief of the with of the
 land, and causeth them to wander in a place-of-word-desert
 where namethere is no pathway.
 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 un-
 derstood it.
 what ye know, the same do i know also: i am not inferior to
 you.
 surely i would beeword to the breast-field, and i desire to
 prove-reason with these-to.
 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 prove-reasoning, and hearken to the prove-
 pleadings of my lips.
 will ye beeword wickedly for these-to? and beeword high-
 deceitfully for him?
 will ye accept his person? will ye contend for these-to?
 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 hiddenly accept persons.
 will not his bearing make you afraid? and his fear fall upon
 you?
 your remembrances are like to ashes, your bodies to bodies
 of clay.
 hold your peace, let me alone, that i may beeword, and let
 come on me what will.
 nametherefore do i take my flesh-immersed in my teeth,
 and namethere my self in mine hand?
 though he slay me, yet will i trust in him: but i will maintain
 mine own pathways before him.
 he also will be my sticky-safety: for an hypocrite will not
 come before him.
 hear diligently my speech, and my declaration with your
 ears.
 behold now, i have criterioned my criterion; 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 breathwind.
 only do not two things with 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 beeword, and
 answer thou me.
 how many are mine season-answers and misses? make me
 to know my go-beyond 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 pur-
 sue the dry stubble?
 for thou writest bitter things against me, and makest me to
 inherit the season-answers of my youth.
 thou nametheretest my feet also in the stocks, and lookest
 narrowly to all my paths; thou nametheretest a print upon
 the heels of my feet.
 and he, as a rotten thing, eatth, as a garment that is moth
 eaten.

mglh emqot mni HSk oiza laor zlmot

 mSgia lgoim oiabdm STH lgoim
 oinHm
 msir lb raSi em harz oitem btho la drk

 imSSo HSk ola aor oitem kSkor

 hn kl rath eini Smeh acni otbn lh

 kdetkm ideti gm ani la npl anki mkm

 aolm ani al Sdi adbr ohokH al al aHpz

 oalml atm Tpli Sqr rpai all kklm
 mi itn hHrS tHriSon othi lkm lHkkmh

 Smeo na tokHti orbot Spti hqSibo

 hlal tdbro eolh olo tdbro rmih

 hpnio tSaon am lal tribon
 hTob ki iHqr atkm am khtl banoS thtlo
 bo
 hokH iokiH atkm am bstr pnim tSaon
 hla Sato tbet atkm opHdo ipl elikm

 ckrnikm mSli apr lgbi Hmr gbikm

 hHriSo mmni oadbrh ani oiebr eli mh

 el mh aSa bSri bSni onpSi aSim bkpi

 hn iqTlni la lo aiHl ak drki al pnio
 aokiH
 gm hoa li liSoeh ki la lpnio Hnp iboa

 Smeo Smoe mlti oaHoti bacnikm

 hnh na erkti mSpT ideti ki ani azdq

 mi hoa irib emdi ki eth aHriS oagoe

 ak Stim al teS emdi ac mpnik la astr

 kpk meli hrHq oamtk al tbetni

 oqra oanki aenh ao adbr ohSibni

 kmh li eonot oHTaot pSei oHTati hdi-
 eni
 lmh pnik tstir otHSbni laoiB lk

 helh ndp teroz oat qS ibS trdp

 ki tktb eli mrrot otoriSni eonot neori

 otSm bsd rgli otSmor kl arHoti el SrSi
 rgli ttHqh

 ohoa krqb iblh kbgd aklo eS

earthling that is born of a woman is of few days and full-
 seven of develop-narrows.
 he cometh forth like a flower, and is cut down: he fleeth also
 as a shadow, and standstayth not.
 and doth thou open thine eyes upon such an one, and
 bringest me into criterion with thee?
 who can bring a top-bright thing out of an lowdown? not
 one.
 seeing his days are determined, the count of his months are
 with thee, thou hast appointed his bounds that he cannot
 cross;
 notice-turn from him, that he may rest, till he will accom-
 plish, as an hireling, his day.
 for namethere 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 land;
 yet through the scent of water it will bud, and bring forth
 boughs like a plant.
 but earthling dieth, and wasteth away: yea, earthling giveth
 up the breathwind, and where is he?
 as the waters fail from the sea, and the river sword-parches
 and drieth up:
 so man lieth down, and standth 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 asking, that thou
 wouldest keep me hidden, until thy nose-anger be past, that
 thou wouldest statute me a set time, and remember me!
 if a hero 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 go-beyond is sealed up in a bag, and thou sewest up mine
 season-answer.
 and surely the mountains falling cometh to nought, and the
 rock is removed out of his place.
 the waters grind the stones: thou washest away the things
 which grow out of the dust of the land; and thou make
 lostest the hope of man.
 thou prevailest forever against him, and he passeth: thou
 changest his face-turnings, and sendest him away.
 his betweeninters come to heavy, 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 gold-my-to-alipac the south-temanite, and
 said,
 should a wise man utter vain knowledge, and fill his belly
 with the east breathwind?
 should he prove-reason with unprofitable beeword? or
 with speeches wherewith he can do no good?
 yea, thou castest off respect, and restrainest bush-talk be-
 fore these-to.
 for thy mouth uttereth thine season-answer, and thou
 choosest the language-tongue of the skin-awake.
 thine own mouth condemneth thee, and not i: yea, thine
 own lips testify against thee.
 art thou the first earthling that was born? or wast thou
 brought forth before the hills?

adm ilod aSh qzr imim oSbe rgc
 kziz iza oiml oibrH kzl ola iemod
 ap el ch pqHt eink oati tbia bmSpT
 emk
 mi itn Thor mTma la aHd
 am Hrozim imio mspr HdSio atk Hqo
 Hqio eSit ola iebor
 Seh melio oiHdl ed irzh kSkir iomo
 ki iS lez tqoh am ikrt oeod iHlip oinqto
 la tHdl
 am icqin barz SrSo obepr imot gceo
 mriH mim iprH oeSh qzir kmo nTe
 ogbr imot oiHLS oigoe adm oaio
 aclo mim mni im onhr iHrb oibS
 oaiS Skb ola iqom ed blti Smim la iqizo
 ola iero mSntm
 mi itn bSaol tzipni tstirni ed Sob apk
 tSit li Hq otckrni
 am imot gbr hiHih kl imi zbai aiHl ed
 boa Hlipti
 tqra oanki aenk lmeSh idik tksp
 ki eth zedi tspor la tSmor el HTati
 Htm bzzor pSei otTPl el eoni
 oaolm hr nopl ibol ozor ietq mmqmo
 abnim SHqo mim tSTp spiHih epr arz
 otqot anoS habdt
 ttqpho lnzH oiHlk mSnh pnio otSIHho
 ikbdo bnio ola ide oizero ola ibin lmo
 ak bSro elio ikab onpSo elio tabl
 oien alipe htimni oiamr
 hHkm ienh det roH oimla qdim bTno
 hokH bdbR la iskon omlim la ioeil bm
 ap ath tpr irah otgre SiHh lPni al
 ki ialp eonk pik otbHr lSon eromim
 irSiek pik ola ani oSpTik ieno bk
 hraiSon adm told olpni gbeot Hollt

hast thou heard the secret of these-to? and dost thou re-
 strain wisdom to thyself?
 what knowest thou, that we know not? what between-un-
 derstandest 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 these-to small with thee? is
 namethere any secret beeword with thee?
 why doth thine heart carry thee away? and what do thy eyes
 wink at,
 that thou turnest thy breathwind against these-to, and
 lettest such beewords go out of thy mouth?
 what is man, that he should be win-pure? and he which is
 born of a woman, that he should be right?
 behold, he namethereteth no trust in his dedicated; yea, the
 namespaces are not win-pure in his eyes.
 how much more abominable and filthy is man, which drin-
 keth injustice like water?
 i will recount thee, hear me; and that which i have seen i will
 recount;
 which wise men have told from their fathers, and have not
 hid it:
 to whom alone the land was given, and no stranger crossed
 among them.
 the big-shot man brings forth with pain all his days, and the
 count of years is hidden to the despot.
 a fearful sound is in his ears: in completeness the destroyer
 will come upon him.
 he aminoth 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 fixed at his hand.
 develop-narrows 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 these-to, and heroes
 himself against the breast-field.
 he runneth upon him, even on his neck, upon the thick
 bosses of his shields:
 because he covereth his face-turnings with his fatness, and
 doth collops of fat on his flanks.
 and he dwelleth in extinct cities, and in houses which no
 man inhabiteth, which are ready to become heaps.
 he will not be rich, neither will his stratagem stand up, nei-
 ther will he prolong the dedicatedion thereof upon the land.
 he will not depart out of darkness; the flame will dry up his
 branches, and by the breathwind of his mouth will he go
 away.
 let not him that is deceived trust in vanity: for vanity will be
 his recompence.
 it will be accomplished before his time, and his branch will
 not be green.
 he will damage-shake off his unripe grape as the vine, and
 will cast off his flower as the olive.
 for the meeting of hypocrites will be solitary, and fire will
 eat the tents of bribery.
 they conceive labour, and bring forth power, and their belly
 prepareth high-deceit.
 then father-enemy-aiob answered and said,
 i have heard many such things: laborious comforters are ye
 all.
 will vain beewords have an end? or what emboldeneth thee
 that thou answerest?

hbsod aloh tSme otgre alik Hkmh
 mh idet ola nde tbin ola emno hoa
 gm Sb gm iSiS bno kbir mabik imim
 hmeT mmk tnHmot al odbr laT emk
 mh iQHk lbk omh ircmon einik
 ki tSiB al al roHk ohzat mpik mlin
 mh anoS ki ickh oki izdq ilod aSh
 hn bqdBso bqDSio la iamin oSmim la
 cko beinio
 ap ki nteb onalH aiS Sth kmim eolh
 aHok Sme li och Hciti oasprh
 aSr Hkmim igido ola kHdo mabotm
 lhm lbdm ntnh harz ola ebr cr btokm
 kl imi rSe hoa mtHoll omspr Snim
 nzpno leriz
 qol pHdim bacnio bSlom Sodd iboano
 la iamin Sob mni HSk ozpo ozpoi hoa
 ali Hrb
 ndd hoa lIHm aih ide ki nkon bido iom
 HSk
 ibetho zr omzoqh ttqpho kmlk etid
 lkidor
 ki nTH al al ido oal Sdi itgbr
 iroz alio bzoar bebi gbi mgnio
 ki ksh pnio bHlbo oieS pimh eli ksl
 oiSkon erim nkHdot btim la iSbo lmo
 aSr htetdo lglim
 la ieSr ola iqom Hilo ola iTl larz mnlm
 la isor mni HSk inqto tibS SHbht oisor
 broH pio
 al iamn bSo bSio nteh ki Soa thih
 tmorto
 bla iomo tmla okpto la rennh
 iHms kgpn bsro oiSlk kcit nzto
 ki edt Hnp glmod oaS aklh ahli SHd
 hrh eml oild aon obTnm tkin mrmh
 oien aiob oiamr
 Smeti kalh rbort mnHmi eml klkm
 hqz ldbri roH ao mh imrizk ki tenh

i also could beeword as ye do: if your self were in my self's
stead, i could heap up beewords 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 beeword, my grief is not asswaged: and though i
forbear, what am i eased?
but now he did me weary: thou hast made name-desolate
all my company.
and thou hast filled me with wrinkles, which is a witness
against me: and my leanness standing up in me beareth
witness to my face-turnings.
he teareth me in his nose-anger, who hateth me: he
gnasheth upon me with his teeth; mine develop-narrower
sharpeneth his eyes upon me.
they have gaped upon me with their mouth; they have smit-
ten me upon the cheek reproachfully; they have gathered
themselves together against me.
these-to hath make safed 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
held 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 land.
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 damage in mine hands: also my spilling is win-
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 in-sights scorn me: but mine eye poureth out tears to
these-to.
o that one heroness prove-plead for a earthling with these-
to, as a betweeninter of man prove-pleadeth for his in-sight!
when a count-few years are come, then i will go the way
whence i will not return.
my breathwind is corrupt, my days are extinct, the graves
are ready for me.
are namethere not mockers with me? and doth not mine eye
standstay in their provocation?
namethere down now, namethere me in a surety with thee;
who is he that will strike hands with me?
for thou hast hid their heart from from-skill: therefore will
thou not high them.
he that speaketh smooth-flattery to his in-sights, even the
eyes of his betweeninters will fail.
he did me also a proverb-rule of the withs; and aforetime i
was as a tabret.
mine eye also is dim by reason of sorrow, and all my de-
velop-members are as a shadow.
turgor-immersed men will be namethere at this, and the in-
nocent will stir up himself against the hypocrite.
the right also will hold on his pathway, and he that hath top-
bright hands will be stronger and stronger.

gm anki kkm adbrh lo iS npSkM
tHt npSi aHbirh elikm bmlim oanieh
elikm bmo raSi
aamzkm bmo pi onid Spti iHSk

am adbrh la iHSk kabi oaHdlh mh mni
ihlk
ak eth hlani hSmot kl editi

otqmTni led hih oiqm bi kHSi bpni
ienh

apo Trp oiSTmni HrQ eli bSnio zri il-
ToS einio li

pero eli bpihm bHrph hko IHii iHD eli
itmlaon

isgirmi al al eoil oel idi rSeim irTni

Slo hiiti oioprprni oaHc berpi oipzpzni
oiqimni lo lmTrh

isbo eli rbio iplH klioti ola iHmol iSpk
larz mrtrti

iprzni prz el pni prz irz eli kgbor

Sq tprti eli gldi oellti bepr qrni

pni Hmrmrh Hmrmro mni bki oel
epepi zlmot
el la Hms bkpi otplti ckh

arz al tksi dmi oal ihi mqom lceqti

gm eth hnh bSmim edi oSHdi bm-
romim
mlizi rei al aloh dlph eini

oiokH lgbre em aloh obn adm lreho

ki Snot mspr iatio oarH la aSob ahlk

roHi Hblh imi nceko qbrim li

am la htlim emdi obhmrotm tln eini

Simh na erbni emk mi hoa lidi itqe

ki lbm zpnt mSk el kn la trmm

IHlq igid reim oeini bnio tklnh

ohzgni lmSl emim otpt lpnim ahih

otkh mkeS eini oizri kzl klm

iSmo iSrim el cat onqi el Hnp iterr

oiaHc zdiq drko oThr idim isip amz

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 namethere the night into day: the light is short on beeword of darkness.
if i wait, the asking is mine house: i have made my bed in the darkness.
i have readcall to swamion, 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 beewords? mark, and afterwards we will beeword.
wherefore are we counted as in-them animals, and reputed vile in your eyes?
he teareth himself in his nose-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 power will be develop-straitened, and his own counsel will cast him down.
for he is cast into a net by his own feet, 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 land, and a trap for him in the way.
fadeterrors will make him afraid on every side, and will drive him to his feet.
his strength will be hungerbitten, and destruction will be fixed at his side.
it will devour the strength of his skin: even the firstborn of death will devour his strength.
his being sure will be rooted out of his tent, and it will bring him to the king of fadeterrors.
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 on will his branch be cut off.
his remembrance will get lost from the land, and he will have no namethere 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, nor any remaining in his dwellings.
they that come after him will be astonished at his day, as they that went before were imagining.
surely such are the dwellings of the wicked, and this is the place of him that knoweth not these-to.
then father-enemy-aioab answered and said,
how long will ye vex my self, and break me in pieces with beewords?
these ten times have ye reproached me: ye are not ashamed that ye do yourselves strange-substantial to me.
and be it indeed that i have erred, mine error remaineth with myself.

oaolm klm tSBo obao na ola amza bkm
Hkm
imi ebroy cmti ntqo morSi lbbi

lilh liom iSimo aor qrob mpni HSK

am aqoh Saol biti bHsk rpditi izoei

lSHt qrati abi ath ami oaHti lrmh

oaih apo tqoti otqoti mi iSornh
bdi Sal trdnh am iHd el epr nHt

oien blld hSHi oiamr

ed anh tSimon qzni lmlin tbino oaHr
ndbr
mdoe nHSbno kbhnh nTmino
beinikm
Trp npSo bapo hlmenk tecb arz oietq
zor mmqmo

gm aor rSeim idek ola igh Sbib aSo

aor HSk bahlo onro elio idek

izro zedi aono otSlikho ezto

ki SIH brSt brglio oel Sbkh ithlk

iaHc beqb pH iHcq elio zmim

Tmon barz Hblo omlkdo eli ntib

sbib betho blhot ohpizho lrglio

ihi reb ano oaid nkon Izleo

iakl bdi eoro iakl bdio bkor mot

intq mahlo mbTHo otzedho lmlk bl-
hot
tSkon bahlo mbli lo icrh el noho gpri

mtHt SrSio ibSo ommel iml qziri

ckro abd mni arz ola Sm lo el pni Hoz

ihdphe maor al HSk omtbl indho

la nin lo ola nkd bemo oain Srid bmg-
gorio
el iomo nSmo aHrnm oqdmnim aHco
Ser
ak alh mSknot eol och mqom la ide al

oien aiob oiamr
ed anh togion npSi otdekaonni bmlim

ch eSr pemim tklimoni la tbSo thkro li

oap amnm Sgiti ati tlin mSogti

if indeed ye will magnify yourselves against me, and prove-
 plead against me my reprove:
 know now that these-to hath overthrown me, and hath
 compassed me with his net.
 behold, i cry out of damage, but i am not heard: i cry aloud,
 but namethere is no criterion
 he hath fenced up my way that i cannot cross, and he hath
 namethere darkness in my paths.
 he hath stripped me of my heavy, 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 nose-anger against me, and he
 counteth me to him as one of his enemies.
 his troops come together, and raise up their pathway against
 me, and encamp round about my tent.
 he hath put my brethren far from me, and mine acquaint-
 tance are verily estranged from me.
 my kinsfolk have failed, and my familiar friends have for-
 gotten me.
 they that dwell in mine house, and my maids, count me for
 a stranger: i am an alien in their eyes.
 i called my worker, and he gave me no answer; i intreated
 him with my mouth.
 my breathwind is strange-substantial to my woman, though
 i intreated for betweeninters's sake of mine own body.
 yea, young children despised me; i arose, and they bee-
 worded against me.
 all my secret-close 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 in-sights;
 for the hand of these-to hath touched me.
 why do ye persecute me as these-to, and are not satisfy-sev-
 ened with my flesh-immersed
 oh that my beewords were now written! oh that they were
 printed in a recount-scroll!
 that they were graven with an iron pen and lead in the rock
 to until!
 for i know that my redeemer liveth, and that he will stand
 up at the latter day upon the earth:
 and though after my skin worms destroy this flesh, yet in
 my flesh-immersed will i hold these-to:
 whom i will hold 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 beeword is found in me?
 be ye afraid of the sword: for wrath bringeth the season-an-
 swers of the sword, that ye may know namethere is a judg-
 ment.
 then answered honk-zophar the delight-neematite, 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 breathwind of
 my between-understanding causeth me to answer.
 knowest thou not this of old, since earthling was
 namethere upon land,
 that the joying of the big-shots is short, and the gladness of
 the hypocrite but for a moment?
 though his zenith mount up to the namespaces, and his head
 reach to the thick-clouds;

am amnm eli tgdilo otokiHo eli Hrpti
 deo apo ki aloh eotni omzodo eli hqip
 hn azeq Hms ola aenh aSoe oain mSpT
 arHi gdr ola aebor oel ntiboti HSk
 iSim
 kbodi meli hpSiT oisr eTrt raSi
 itzni sbib oalk oise kez tqoti
 oiHr eli apo oiHSbni lo kzrio
 iHd ibao gdodio oislo eli drkm oiHno
 sbib lahli
 aHi meli hrHiq oidei ak cro mmni
 Hdlo grobi omidei SkHoni
 gri biti oamhti lcr tHSbni nkri hiiti
 beinihm
 lebdi qrati ola ienh bmo pi atHnn lo
 roHi crh laSti oHnti lbni bTni
 gm eoilim maso bi aqomh oidbro bi
 teboni kl mti sodi och ahbti nhpko bi
 beori obbSri dbqh ezmi oatmlTh beor
 Sni
 Hnni Hnni atm rei ki id aloh ngeh bi
 lmh trdpni kmo al ombSri la tSbeo
 mi itn apo oiktbon mli mi itn bspr oi-
 Hqo
 beT brcl oeprt led bzor iHzbom
 oani ideti gali Hi oaHron el epr iqom
 oaHr eori nqpo cat ombSri aHch aloh
 aSr ani aHch li oeini rao ola cr klo kliti
 bHqi
 ki tamro mh nrdp lo oSrS dbr nmza bi
 goro lkm mpni Hrb ki Hmh eonot Hrb
 lmen tdeon Sdin Sdon
 oien zpr hnemti oiamr
 lkn Sepi iSiboni obebor HoSi bi
 mosr klmti aSme oroH mbinti ienni
 heat idet mni ed mni Sim adm eli arz
 ki rnnt rSeim mqrob oSmHt Hnp edi
 rge
 am ielh lSmim Siao oraSo leb igie

yet he will get lost 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 betweeninters will seek to please the poor, and his hands
 will restore their power.
 his bones are full of the sin of his youth, which will lie down
 with him in the dust.
 though look be sweet in his mouth, though he hide it under
 his language-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 in
 near-inwards him.
 he hath swallowed down stratagem, and he will vomit them
 up again: these-to will cast them out of his belly.
 he will suck the poison of asps: the viper's language-tongue
 will kill him.
 he will not see the brooks, the rivers, the brooks of honey
 and butter.
 that which he laboured for will he restore, and will not swal-
 low it down: according to his stratagem will the restitution
 be, and he will not rejoice therein.
 because he hath shattered and hath forsaken the poor; be-
 cause he hath robbed an house which he between-built
 not;
 surely he will not feel quietness in his belly, he will not safe
 of that which he desired.
 namethere will none of his meat be left; therefore will no
 man look for his stratagem.
 in the fulness of his sufficiency he will be in develop-straits:
 every hand of the laborious will come upon him.
 when he is about to fill his belly, these-to will cast the fury
 of his nose-anger 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 eat him; it will go ill with him that is left in his tent.
 the namespaces will reveal his season-answer; and the land
 will stand up against him.
 the increase of his house will depart, and his goods will flow
 away in the day of his nose-anger.
 this is the portion of a big-shot earthling from these-to, and
 the heritage appointed to him by these-to.
 but father-enemy-aiob answered and said,
 hear diligently my speech, and let this be your consolations.
 suffer me that i may beeword; and after that i have bee-
 worded, mock on.
 as for me, is my bush-talk to earthling? and if it were so,
 why should not my breathwind be develop-narrowsd?
 mark me, and be astonished, and namethere 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 hero
 in stratagem?
 their seed is fixed in their eyes with them, and their off-
 spring before their eyes.

kgllo lnzH iabd raio iamro aio
 kHlom ieop ola imzaoho oidd kHcion
 lilh
 ein Scpto ola tosip ola eod tSorno
 mqomo
 bnio irzo dlim oidio tSbnh aono
 ezmotio mlao elomo elomio oemo el
 epr tSKb
 am tmtiq bpio reh ikHidnh tHt ISono
 iHml elih ola iecbnh oimnenh btok
 Hko
 lHmo bmeio nhpk mrort ptnim bqrbo
 Hil ble oiqano mbTno iorSno al
 raS ptnim iinq thrgho ISon apeh
 al ira bplgot nhri nHli dbS oHmah
 mSib ige ola ible kHil tmorto ola iels
 ki rzz ecb dlim bit gcl ola ibnho
 ki la ide Slo bbTno bHmodo la imlT
 ain Srid laklo el kn la iHil Tobo
 bmlaot Spqo izr lo kl id eml tboano
 ihi lmla bTno iSiH bo Hron apo oimTr
 elimo bIHomo
 ibrH mnSq brcl tHlpho qSt nHoSh
 Slp oiza mgoh obrq mmrrto ihlk elio
 amim
 kl HSk Tmon lzponio taklho aS la nPH
 ire Srid bahl
 iglo Smim eono oarz mtqommh lo
 igl ibol bito ngrot biom apo
 ch Hlq adm rSe malhim onHlt amro
 mal
 oien aiob oiamr
 Smoe Smoe mlti othi cat tnHmतिकम
 Saoni oanki adbr oaHr dbri tleig
 hanki ladm SiHi oam mdoe la tqzr
 roHi
 pno ali ohSmo oSimo id el ph
 oam ckrti onbhlti oaHc bSri plzot
 mdoe rSeim iHio etqo gm gbro Hil
 crem nkon lpnihm emm ozazaihm
 leinihm

their houses are safe-complete from fear, neither is the pen
 of these-to upon them.
 their bull gendereth, and faileth not; their cow calveth, and
 casteth not her calf.
 they send forth their little ones like a sheep, and their chil-
 dren dance.
 they take the timbrel and harp, and be glad at the sound of
 the organ.
 they spend their days in wealth, and in a moment go down
 to the asking.
 therefore they say to these-to, depart from us; for we desire
 not the knowledge of thy pathways.
 what is the breast-field, that we should work for him? and
 what profit should we have, if we pray to 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! these-to part-dis-
 tributeth sorrows in his nose-anger.
 they are as stubble before the breathwind, and as chaff that
 the storm carrieth away.
 these-to layeth up his power for his betweeninters: he com-
 pleteeth him, and he will know it.
 his eyes will see his plunder, and he will drink of the wrath
 of the breast-field.
 for what pleasure hath he in his house after him, when the
 count of his months is cut off in the half?
 will any teach these-to knowledge? seeing he criterioniz-
 erth those that are high.
 one dieth in his end-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
 damaged imagine against me.
 for ye say, where is the house of the generous? and where
 are the dwelling places of the big-shots?
 have ye not asked them that go by the pathway? and do ye
 not know their tokens,
 that the look is reserved to the day of destruction? they will
 be crossed forth to the day of crossing-over.
 who will declare his pathway 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 to him, and every earth-
 ling will draw after him, as namethere are without count
 before him.
 how then comfort ye me in vain, seeing in your answers
 namethere remaineth falsehood?
 then gold-my-to-alipac the south-temanite answered and
 said,
 can a hero be profitable to these-to, as he that is wise may
 be profitable to himself?
 is it any pleasure to the breast-field, that thou art right? or
 is it gain to him, that thou makest thy pathways dedicated?
 will he reprove thee for respect of thee? will he enter with
 thee into criterion
 is not thy look great? and thine season-answers infinite?

btiHm Slom mpHd ola SbT aloH elihm
 Soro ebr ola igel tPlT prto ola tSkI
 iSIHo kzan eoiliHm oildihm irqdon
 iSao ktp oknor oiSmHo lqol eogb
 iblo iklo bTob imihm obrge Saol iHto
 oiamro lal sor mmno odet drkik la
 HpznO
 mh Sdi ki nebdno omh noeil ki npge
 bo
 hn la bidm Tobm ezt rSeim rHqh mni
 kmh nr rSeim idek oiba elimo aidm
 Hblim iHlq bapo
 ihio ktbN lPni roH okmz gnbto soph
 aloH izpN lbnio aono iSlm alio oide
 irao eino einio kido omHmt Sdi iStH
 ki mh Hpzo bbito aHrio omspr HdSio
 Hzzo
 hlal ilmd det ohoa rmim iSpOT
 ch imot bezm tmo klo Slann oSlIo
 eTinio mlao HlB omH ezmotio iSqh
 och imot bnpS mrh ola akl bTobh
 iHD el epr iSKbo ormh tksh elihm
 hn ideti mHSbotikm omcmot eli
 tHmso
 ki tamro aih bit ndib oaih ahl mSknot
 rSeim
 hla Saltm eobri drk oattm la tnkro
 ki liom aid iHSk re liom ebrot ioblo
 mi igid el pnio drko ohoa eSh mi iSlm
 lo
 ohoa lqbrot iobl oel gdiS iSqod
 mtqo lo rgbi nHl oaHrio kl adm imSok
 olpnio ain mspr
 oaik tnHmoni hbl otSobtikm nSar mel
 oien alipc htmni oiamr
 hlal iskn gbr ki iskn elimo mSkil
 hHpz lSdi ki tzdq oam bze ki ttm drkik
 hmirat ikiHk iboa emk bmSpT
 hla retk rbh oain qz leontik

for thou hast taken a pledge from thy brother for nought,
 and stripped the skin-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 man of arm, he had the land; and the hon-
 ourable man dwelt in it.
 thou hast sent widows away empty, and the arms of the fa-
 therless have been broken.
 therefore snares are round about thee, and sudden fear
 alarm-hastenth thee;
 or darkness, that thou canst not see; and abundance of wa-
 ters cover thee.
 is not these-to in the tallness of namespaces? and behold the
 tallness of the stars, how tall they are!
 and thou sayest, how doth these-to know? can he criterion-
 izer through the dark cloud?
 thick-thick-clouds are a hiding to him, that he seeth not; and
 he walketh in the circuit of namespaces.
 hast thou marked the old pathway which powerful men
 have trodden?
 which were cut down out of time, whose foundation was
 overflown with a river:
 which said to these-to, depart from us: and what can the
 breast-field achieve 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 extinct, but the remnant of
 them the fire eatth.
 acquaint now thyself with him, and be at complete: thereby
 good will come to thee.
 receive, i pray thee, the drops-of-teaching-torah from his
 mouth, and namethere up his sayings in thine heart.
 if thou return to the breast-field, thou will be between-built
 up, thou will put away injustice 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 breast-field will be thy defence, and thou will have
 plenty of silver.
 for then will thou have thy delight in the breast-field, and
 will lift up thy face-turnings to these-to.
 thou will make thy prayer to him, and he will hear thee, and
 thou will complete thy vows.
 thou will also cut a saying, and it will be established to thee:
 and the light will shine upon thy pathways.
 when men are cast down, then thou will say, namethere is
 lifting up; and he will safe the humble person.
 he will deliver the island of the innocent: and it is delivered
 by the corn-cleanness of thine hands.
 then father-enemy-aiob 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 criterion my criterion before him, and fill my mouth
 with arguments.
 i would know the beewords which he would answer me, and
 between-understand what he would say to me.
 will he prove-plead against me with his great energy? no;
 but he would namethere energy in me.
 namethere the turgor-immersed might dispute with him; so
 should i be delivered forever from my criterion.

ki tHbl aHik Hnm obgdi eromim tp-
 SiT
 la mim eip tSqh omreb tmne lHm
 oaiS croe lo harz onSoa pnim iSb bh
 almnot SIHt riqm ocreot itmim idka
 el kn sbibotik pHim oibhIk pHd ptam
 ao HSk la trah oSpet mim tksk
 hla aloh gbh Smim orah raS kokbim ki
 rmo
 oamrt mh ide al hbed erpl iSpOT
 ebim str lo ola irah oHog Smim ithlk
 harH eolm tSmr aSr drko mti aon
 aSr qmTo ola et nhr iozq isodm
 hamrim lal sor mmno omh ipel Sdi
 lmo
 ohoa mla btiHm Tob oezt rSeim rHQh
 mni
 irao zdiqim oiSmHo onqi ileg lmo
 am la nkHd qimno oitrm akh laS
 hskn na emo oSlm bhm tboatk Tobh
 qH na mpio torh oSim amrio blbbk
 am tSob ed Sdi tbnh trHiq eolh mahlk
 oSit el epr bzz obzor nHlim aopir
 ohih Sdi bzrik oksp toepot lk
 ki ac el Sdi tteng otSa al aloh pnik
 tetir alio oiSmek ondrik tSlm
 otgcr aomr oiqm lk oel drkik ngh aor
 ki hSpilo otamr goh oSH einim ioSe
 imlT ai nqi onmlT bbr kpik
 oien aiob oiamr
 gm hiom mri SHi idi kbdh el anHTi
 mi itn ideti oamzaho aboa ed tkonto
 aerkh lPnio mSpT opi amla tokHot
 adeh mlim ienni oabinh mh iamr li
 hbrb kH irib emdi la ak hoa iSm bi
 Sm iSr nokH emo oap!Th lnzH mSpTi

behold, i go forward, but he is not namethere and backward,
 but i cannot perceive him:
 on the left hand, namethere he doth work, but i cannot be-
 hold him: he hideth himself on the right hand, that i cannot
 hold him:
 but he knoweth the pathway that i take: when he hath tried
 me, i will come forth as gold.
 my foot hath held his steps, his pathway have i kept, and not
 declined.
 neither have i gone back from the directive of his lips; i have
 esteemed the sayings of his mouth more than my necessary
 food.
 but he is in one self, and who can turn him? and what his
 self selfth, even that he doeth.
 for he completes the thing that is appointed for me: and
 many such things are with him.
 therefore am i alarm-hastend at his presence: when i con-
 sider, i am afraid of him.
 for these-to maketh my heart soft, and the breast-field
 alarm-hastenth 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 breast-field, do
 they that know him not see his days?
 some remove the landmarks; they rob 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 pathway: the poor of the land
 hide themselves together.
 behold, as wild asses in the place-of-word-desert, go they
 forth to their achievement; rising betimes for a tear: 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 skin-naked to lodge without clothing, that
 they have no covering in the cold.
 they are wet with the showers of the mountains, and em-
 brace the rock for want of a shelter.
 they rob the fatherless from the breast, and take a pledge of
 the poor.
 they cause him to go skin-naked without clothing, and they
 take away the sheaf from the hungry;
 which make oil-develop within their walls, and tread their
 winepresses, and suffer thirst.
 men groan from out of the city, and the self of the slayed
 crieth out: yet these-to namethereeth not folly to them.
 they are of those that rebel against the light; they know not
 the pathways thereof, nor abide in the paths thereof.
 the murderer standing up 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 hides 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 fadeterrors of the shadow
 of death.
 he is swift as the waters; their portion is curse-lightend in
 the land: he beholdeth not the pathway of the vineyards.
 drought and heat rob the snow waters: so doth the asking
 those which have missed.

hn qdm ahlk oainno oaHor ola abin lo
 Smaol beSto ola aHc ieTp imin ola
 arah
 ki ide drk emdi bHnni kchb aza
 baSro aHch rgli drko Smrti ola aT
 mzot Sptio ola amiS mHqi zpnti amri
 pio
 ohoa baHd omi iSibno onpSo aoth
 oieS
 ki iSlim Hqi oknhn rbot emo
 el kn mpnio abhl atbonn oapHd mmno
 oal hrk lbi oSdi bhhilni
 ki la nzmti mpni HSk ompni ksh apl
 mdoe mSdi la nzpno etim oideo oideo
 la Hco imio
 gblot iSigoedr gclo oireo
 Hmor itomim inhgo iHBlo Sor almnh
 iTto abionim mdrk iHd HBao enii arz
 hn praim bmdbr izao bpelm mSHri
 ITrp erbh lo lHm lnerim
 bSdh blilo iqziro iqzoro okrm rSe
 ilqSo
 erom ilino mbli lboS oain ksot bqrh
 mcrm hrim irTbo ombli mHsh HBqo
 zor
 igclo mSd itom oel eni iHBlo
 erom hlko bli lboS orebim nSao emr
 bin Sortm izhiro iqbm drko oizmao
 meir mtim inaqo onpS Hllim tSoe
 oaloh la iSim tplh
 hmh hio bmrdr aor la hkrio drkio ola
 iSbo bntibtio
 laor iqom rozH iqTl eni oabion oblilh
 ihi kgnb
 oein nap Smrh nSp lamr la tSorni ein
 ostr pnim iSim
 ltr bHsk btim iomm Htmo lmo la
 ideo aor
 ki iHdo bqr lmo zlmot ki ikir blhot zl-
 mot
 ql hoa el pni mim tqll Hlqtm barz la
 ipnh drk krmim
 zih gm Hm igclo mimi Slg Saol HTao

the womb will forget him; the worm will feed sweetly on him; he will be no more remembered; and injustice will be broken as a tree.

he look entreateth the barren that beareth not: and doeth not good to the widow.

he draweth also the mighty with his energy: he standth up, and no man is sure of life.

though it be given him to be for sure, whereon he resteth; yet his eyes are upon their pathways.

they are highed 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 namethed my speech nothing worth?

then answered fun-friend-bildad the swimmer-shuhite, and said,

proverb-rule and fear are with him, he doth complete in his in-whats.

is namethere any count of his armies? and upon whom doth not his light stand up?

how then can man be rightified with these-to? or how can he be win-pure that is born of a woman?

behold even to the moon, and it shineth not; yea, the stars are not win-pure in his eyes.

how much less earthling, that is a worm? and betweeninter of earthling, which is a worm?

but father-enemy-aiob answered and said,

how hast thou make safeed him that is without energy? how safest thou the arm that hath no energy?

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 beewords? and whose breath-wind came from thee?

dead things are slay-brought-forth from under the waters, and the inhabitants thereof.

asking is skin-naked before him, and loss 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 thick-clouds; and the thick-cloud is not hatched under them.

he holdeth back the face-turnings of his throne, and spread-eth his cloud upon it.

he hath statuted the waters with bounds, until the day and night come to an end.

the standstays of namespaces tremble and are astonished at his reproof.

he halveth the sea with his energy, and by his between-understanding he smiteth through the proud.

by his breathwind he hath garnished the namespaces; his hand hath slay-brought-forth the fleeing serpent.

lo, these are parts of his pathways: but how little a beeword is heard of him? but the thunder of his power who can between-understand?

moreover father-enemy-aiob carried on with his proverb-rule, and said,

as these-to liveth, who hath taken away my criterion and the breast-field, who hath vexed my self;

all the while my breathwind is in me, and breathwind of these-to is in my nostrils;

my lips will not beeword injustice, nor my language-tongue murmur high-deceit.

these-to slay that i should rightify you: till i die i will not remove mine integrity from me.

iSkHho rHm mtqo rmh eod la ickr
otSbr kez eolh

reh eqrh la tld oalmnh la iiTib

omSk abirim bkHo iqom ola iamin
bHiin

itn lo lbTH oiSen oeihiho el drkihm

romo meT oainno ohmko kkl iqpzon
okraS Sblt imlo

oam la apo mi ikcibni oiSm lal mlti

oien bldd hSHi oiamr

hmSl opHd emo eSh Slom bmromio

hiS mspr lgdodio oel mi la iqom aorho

omh izdq anoS em al omh ickh ilod
aSh

hn ed irH ola iahil okokbim la cko
beinio

ap ki anoS rmh obn adm toleh

oien aiob oiamr

mh ecrt lla kH hoSet croe la ec

mh iezt lla Hkmh otoSih lrb hodet

at mi hgdT mlin onSmt mi izah mmk

hrpaim iHollo mtHt mim oSknihm

erom Saol ngdo oain ksot labdon
nTh zpon el tho tlh arz el bli mh

zrr mim bebio ola nbqe enn tHtm

maHc pni ksh prSc elio enno

Hq Hg el pni mim ed tklit aor em HSk

emodi Smim iroppo oitmho mgerto

bkHo rge him obtobnto obtbonto
mHz rhb

broHo Smim Sprh Hllh ido nHS briH

hn alh qzot drko drkio omh Smz dbr
nSme bo orem gborto gborotio mi it-

bonn

oisp aiob Sat mSlo oiamr

Hi al hsr mSpTi oSdi hmr npSi

ki kl eod nSmti bi oroH aloh bapi

am tdbnrh Spti eolh olSoni am ihgh
rmih

Hlih li am azdiq atkm ed agoe la asir
tmmti mmni

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 standth up
 against me as the unrighteous.
 for what is the hope of the hypocrite, though he hath gained,
 when these-to taketh away his self?
 will these-to hear his cry when develop-narrows cometh
 upon him?
 will he delight himself in the breast-field? will he always call
 upon these-to?
 i will teach you by the hand of these-to: that which is with
 the breast-field 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 earthling with these-to, and
 the heritage of despots, which they will part-receive of the
 breast-field.
 if his betweeninters be multiplied, it is for the sword: and
 his offspring will not be satisfy-sevened 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 inno-
 cent will part the silver.
 he between-buildeth 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.
 fadetererrors 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 these-to 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 namethere 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 namethereteth an end to darkness, and searcheth out all
 dedicatedion: the stones of darkness, and the shadow of
 death.
 the flood breaketh out from the inhabitant; even the waters
 forgotten of the foot: 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.
 namethere is a path which no fowl knoweth, and which the
 vulture's eye hath not seen:
 the arrow-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 hatches out rivers among the rocks; and his eye seeth
 every precious thing.
 he bindeth the rivers 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
 between-understanding?

bzdqti hHcqi ola arph la iHrp lbbi
 mimi
 ihi krSe aibi omtqommi keol
 ki mh tqot Hnp ki ibze ki iSl aloh npSo
 hzeqto iSme al ki tboa elio zrh
 am el Sdi iteng iqra aloh bkl et
 aorh atkm bid al aSr em Sdi la aKHd
 hn atm klkm Hcitm olmh ch hbl thblo
 ch Hlq adm rSe em al onHlt erizim
 mSdi qHJo
 am irbo bnio lmo Hrb ozazaio la iSbeo
 lHm
 Srido Sridio bmot iqbro oalmntio la
 tbkinh
 am izbr kepr ksp okHmr ikin mlboS
 ikin ozdiq ilbS oksp nqi iHlq
 bnh keS bito okskh eSh nzh
 eSir iSkb ola iasp einio pqH oainno
 tSigho kmim blhot lilh gnbto soph
 iSaHo qdim oilk oiSerho mmqmo
 oiSlk elio ola iHml mido broH ibrH
 iSpq elimo kpimo oiSrQ elio mmqmo
 ki iS lksp moza omqom lchb icqo
 brcl mepr iQH oabn izoq nHoSh
 qz Sm lHsk olkl tklit hoa Hoqr abn apl
 ozlmtot
 przh nHl mem gr hnSkHim mni rgl dlo
 manoS neo
 arz mmnh iza lHm otHtih nhpk kmo
 aS
 mqom spir abnih oeprt chb lo
 ntib la ideo eiT ola Scto ein aih
 la hdrikho bni SHz la edh elio SHl
 bHlmiS SIH ido hpk mSrS hrin
 bzorot iarim bqo okl iqr rath einio
 mbki nhrot HbS otelmh iza aor
 ohHkmh main tmza oai ch mqom binh

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 torn the tear 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 lodged
 all night upon my branch.
 my heavy was fresh with me, and my bow was renewed in
 my hand.
 to me men gave ear, and waited, and kept silence at my
 counsel.
 after my beewords they beeworded 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 aminoed it not; and the light of
 my face-turnings they cast not down.
 i chose out their pathway, 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 play-grind,
 whose fathers i would have disdained to have set with the
 dogs of my sheep.
 yea, whereto might the energy of their hands profit me, in
 whom old age was lost?
 for lack and famine they were solitary; fleeing into the
 place-of-word-desert in former time solitary 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 betweeninters of fools, yea, betweeninters 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 bridle before me.
 upon my right hand stand the youth; they push away my
 feet, and they raise up against me the ways of their destruc-
 tion.
 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
 disaster they rolled themselves upon me.
 fadeterrors are turned upon me: they pursue my soul as the
 breathwind: and my welfare crosseth away as a thick-cloud.
 and now my self is poured out upon me; the days of afflic-
 tion have held hold upon me.
 my bones are pierced in me in the night season: and my
 sinews take no rest.
 by the great khfforce 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 to 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 op-
 posedst thyself against me.

ab anki labionim orb la ideti aHqrho
 oaSbrh mtleot eol omSnio aSlik Trp
 oamr em qni agoe okHol arbh imim
 SrSi ptoH ali mim oTl ilin bqziri
 kbodi HdS emdi oqSti bidi tHlip
 li Smeo oiHlo oidmo lmo ezti
 aHri dbri la iSno oelimo tTp mlti
 oiHlo kmTr li opihm pero lmlqoS
 aSHq alhm la iamino oaoR pni la ipilon
 abHr drkm oaSB raS oaSkon kmlk bg-
 dod kaSr ablim inHm
 oeth SHqo eli zeirim mmni limim aSr
 masti abotm ISit em klbi zani
 gm kH idiHm lmh li elimo abd kH
 bHsr obkpn glmod herqim zih amS
 Soah omSah
 hqTpim mloH eli SiH oSrS rtmim
 lHmm
 mn go igrSo irieo elimo kgnb
 beroz nHlim lSkn Hri epr okpim
 bin SiHim inhqo tHt Hrol ispHo
 bni nbl gm bni bli Sm nkao mn harz
 oeth ngintm hiiti oahi lhm lmlh
 teboni rHqo mni ompni la HSKo rq
 ki itro itri pTH oienni orsn mpni SIHo
 el imin prHH iqomo rgli SIHo oislo eli
 arHot aidm
 ntso ntihti lhoti ieilo la ecr lmo
 kprz rHb iatio tHt Sah htglgo
 hhpk eli blhot trdp kroH ndbti okeb
 ebrh iSeti
 oeth eli tStpk npSi iaHconi imi eni
 lilh ezmi nqr meli oerqi la iSkbon
 brb kH itHpS lboSi kpi ktnti iacrni
 hrni lHmr oatmSl keptR oapr
 aSoe alik ola tenni emdti ottbnn bi
 thpk lakcr li bezm idk tSTmni

thou liftest me up to the breathwind; 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 look came to me: and when i
 waited for light, namethere came darkness.
 my bowels boiled, and rested not: the days of affliction pre-
 vented me.
 i went mourning without the sun: i stood up, and i cried in
 the assembly.
 i am a brother to dragons, and a companion to owls.
 my skin is black upon me, and my bones are burned with
 parch-heat.
 my harp also is turned to mourning, and my organ into the
 voice of them that weep.
 i made a alignment with mine eyes; why then should i think
 upon a maid?
 for what portion of these-to is namethere from on? and
 what inheritance of the breast-field from on high?
 is not destruction to the wicked? and a strange-substantial
 punishment to the power achievers?
 doth not he see my pathways, and count all my steps?
 if i have walked with vanity, or if my foot hath hasted to
 high-deceit;
 let me be weighed in an even balance that these-to may
 know mine integrity.
 if my step hath turned out of the pathway, and mine heart
 walked after mine eyes, and if any blot 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 in-sight's opening;
 then let my woman grind to another, and let others bow
 down upon her.
 for this is an heinous crime; yea, it is an season-answer
 spillings.
 for it is a fire that eatth to loss, and would root out all mine
 increase.
 if i did despise the criterion of my worker or of my true-
 mum-maid, when they criterionizeed with me;
 what then will i do when these-to standth 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 get lost for want of clothing, or any poor
 without covering;
 if his loins have not first-pooled me, and if he were not
 warmed with the fleece of my lambs;
 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.

tSani al roH trkibni otmgnni tSoh
 toSih
 ki ideti mot tSibni obit moed lkl Hi
 ak la bei iSIH id am bpido lhn Soe
 am la bkiti lqSh iom egmh npSi labion
 ki Tob goiti oiba re oaiHlh laor oiba
 apl
 mei rtho ola dmo qdmni imi eni
 qdr hlkti bla Hmh qmti bqhl aSoe
 aH hiiti ltnim ore lbnot ienH
 eori SHr meli oezmi Hrh mni Hrb
 oihi labl knri oegbi lqol bkim
 brit krti leini omh atbonn el btolh
 omh Hlq aloh mmel onHlt Sdi mmr-
 mim
 hla aid leol onkr lpeli aon
 hla hoa irah drki okl zedi ispor
 am hlkti em Soa othS el mrmh rgli
 iSqlni bmacni zdq oide aloh tmti
 am tTh aSri mni hdrk oaHr eini hlk lbi
 obkpi dbq maom
 acreh oaHr iakl ozazai iSrSo
 am npth lbi el aSh oel pth rei arbt
 tTHn laHr aSti oelih ikreon aHrin
 ki hoa hia cmh ohia ohoa eon plilim
 ki aS hia ed abdon takl obkl tboati tSrS
 am amas mSpT ebd
 i oamti brbm emdi
 omh aeSh ki iqom al oki ipqd mh
 aSiBno
 hla bbTn eSni eSho oiknno brHm aHd
 am amne mHpz dlim oeini almnH aklh
 oakl pti lbd
 ola akl itom mmnH
 ki mneori gdl
 ni kab ombTn ami
 anHnh
 am arah aobd mbli lboS oain ksot
 labion
 am la brkoni Hlzo Hlzio omgc kbSi
 itHmm
 am hnipoti el itom idi ki arah bSer
 ecti
 ktpi mSkmh tpol oacrei mqnh tSbr

for destruction from these-to was a fear to me, and by reason of his highness i could not endure.
 if i have made gold my sure, or have said to the fine gold, thou art my being sure;
 if i be glad because my stratagem 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 hiddenly enticed, or my mouth hath kissed my hand:
 this also were an season-answer spillings: for i should have denied the these-to that is on.
 if i be glad at the destruction of him that hated me, or lifted up myself when look found him:
 neither have i suffered my mouth to miss by wishing a curse-lighten to his self.
 if the men of my tent said not, oh that we had of his flesh-immersed we cannot be satisfy-sevened.
 the stranger did not lodge in the street: but i opened my openings to the traveller.
 if i covered my go-beyonds as earth-blood-man-adam by hiding mine season-answer 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 breast-field would answer me, and that mine adversary had written a recount-scroll.
 surely i would take it upon my shoulder, and bind it as a crown to me.
 i would recount to him the count of my steps; as a prince would i go near to him.
 if my land cry against me, or that the furrows likewise thereof complain;
 if i have eaten the energy-fruits thereof without money, or have caused the owners thereof to lose their self:
 let thistles grow instead of wheat, and cockle instead of barley. the beewords of father-enemy-aiob are ended.
 so these three men ceased to answer father-enemy-aiob, because he was right in his own eyes.
 then was kindled the nose-anger of vowel-yeah-to-aliho betweeninter of barachel the scorn-bucite, of the kindred of high-ram against father-enemy-aiob was his nose-anger kindled, because he rightified himself rather than these-to. also against his three in-sights was his nose-anger kindled, because they had found no answer, and yet had condemned father-enemy-aiob.
 now vowel-yeah-to-aliho had waited till father-enemy-aiob had beeworded, on beeword they were elder than he.
 when vowel-yeah-to-aliho saw that namethere was no answer in the mouth of these three men, then his nose-anger was kindled.
 and vowel-yeah-to-aliho betweeninter of barachel the scorn-bucite answered and said, i am young, and ye are very old; nametherefore i was afraid, and durst not shew you mine opinion.
 i said, days should beeword, and multitude of years should teach wisdom.
 but namethere is a breathwind in man: and the breathing of the breast-field giveth them between-understanding.
 great men are not always wise: neither do the aged between-understand criterion

ki pHd ali aid al omSato la aokl
 am Smti chb ksli olktm amrti mbTHi
 am aSmH ki rb Hili oki kbir mzah idi
 am arah aor ki ihl oirH iqr hlk
 oipt bstr lbi otSq idi lpi
 gm hoa eon plili ki kHSti lal mmel
 am aSmH bpid mSnai ohterrti ki mzaore
 ola ntti IHTa Hki lSal balh npSo
 am la amro mti ahli mi itn mbSro la nSbe
 bHoz la ilin gr dlti larH aptH
 am ksiti kadm pSei lTmon bHbi eoni
 ki aerow hmon rbh oboc mSpHot iHtni oadm la aza ptH
 mi itn li Sme li hn toi Sdi ienni ospr ktb aiS ribi
 am la el Skmi aSano aendno eTrot li
 mspr zedi agidno kmo ngid aqrbno
 am eli admtd tceq oiHd tlmih ibkion
 am kHh aklti bli ksp onpS belih hpHti
 tHt HTH iza HoH otHt Serh baSh tmo dbri aiob
 oiSbto SlSt hanSim halh menot at aiob
 ki hoa zdiq beinio
 oiHr ap alihoa bn brkal hboci mm-SpHt rm baiob Hrh apo el zdqo npSo malhim
 obSlSt reio Hrh apo el aSr la mzaomenh oirSieo at aiob
 oaliho Hkh at aiob bdbrim ki cqnim hmh mmno limim
 oira alihoa ki ain menh bpi SlSt han-Sim oiHr apo
 oien alihoa bn brkal hboci oiamr zeir ani limim oatm iSiSim el kn cHlti oaira mHoi dei atkm
 amrti imim idbro orb Snim idieo Hkmh
 akn roH hia banoS onSmt Sdi tbinm
 la rbim iHkmo ocqnim ibino mSpT

therefore i said, hearken to me; i also will shew mine opinion.
 behold, i waited for your beewords; i gave ear to your beewords, whilst ye searched out what to say.
 yea, i attended to you, and, behold, namethere was none of you that convinced father-enemy-aiob, or that answered his sayings:
 lest ye should say, we have found out wisdom: these-to thrusteth him down, not man.
 now he hath not directed his sayings 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 beeworded 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, breathwind within me constraineth me.
 behold, my belly is as hatche which hath no vent; it is ready to hatch like new bottles.
 i will beeword, that i may be refreshed: i will open my lips and answer.
 let me not, i pray you, accept any earthling's person, neither let me give flattering titles to earthling.
 for i know not to give flattering titles; in so doing my doer would soon take me away.
 nametherefore, father-enemy-aiob, i pray thee, hear my speeches, and hearken to all my beewords.
 behold, now i have opened my mouth, my language-tongue hath beeworded in my mouth.
 my sayings will be of the turgor-immersedness of my heart: and my lips will utter knowledge clearly.
 breathwind of these-to did me, and the breathwind of the breast-field hath given me life.
 if thou canst answer me, set thy beewords in order before me, stand up.
 behold, i am according to thy wish in these-to'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 beewords, saying,
 i am win-pure without go-beyond, i am innocent; neither is namethere season-answer in me.
 behold, he findeth occasions against me, he counteth me for his enemy,
 he namethereteth my feet in the stocks, he marketh all my paths.
 behold, in this thou art not right: i will answer thee, that these-to is greater than man.
 why dost thou strive against him? for he giveth not account of any of his beewords.
 for these-to beewordeth 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 earthling from his purpose, and hide pride from earthling.
 he keepeth back his self from the pit, and his self from perishing by the sword.

lkn amrti Smeh li aHoh dei ap ani
 hn hoHlti ldbrikm acin ed tbontikm ed tHqron mlin
 oedikm atbonn ohnh ain laioh mokiH eonh amrio mkm
 pn tamro mzano Hkmh al idpno la aiS
 ola erk ali mlin obamrikm la aSibno
 Hto la eno eod hetiqo mhm mlim
 ohoHlti ki la idbro ki emdo la eno eod
 aenh ap ani Hlqi aHoh dei ap ani
 ki mlti mlin hziqtni roH bTni
 hnh bTni kiin la iptH kabot HdSim ibqe
 adbrh oiroyH li apth Spti oaenh
 al na aSa pni aiS oal adm la aknh
 ki la ideti aknh kmeT iSani eSni
 oaolm Sme na aiob mli okl dbri hacinh
 hnh na ptHti pi dbrh lSoni bHki
 iSr lbi amri odet Spti bror mllo
 roH al eSni onSmt Sdi tHini
 am tokl hSibni erkx lpmi htizbh
 hn ani kpik lal mHmr qrzti gm ani
 hnh amti la tbtok oakpi elik la ikbd
 ak amrt bacni oqol mlin aSme
 ck ani bli pSe Hp anki ola eon li
 hn tnoaot eli imza iHSbni laoiob lo
 iSm bsd rgli iSmr kl arHti
 hn cat la zdqt aenk ki irbh aloh manoS
 mdoe alio ribot ki kl dbrio la ienh
 ki baHt idbr al obStim la iSornh
 bHlom Hcion lilh bnpl trdmh el anSim btnomot eli mSkb
 ac iglh acn anSim obmsrm iHtm
 lhsir adm meSh ogoh mgbr iksh
 iHsk npSo mni SHt oHito mebr bSIH

he is reproved also with pain upon his bed, and the multitude of his bones with strong pain:
 so that his self 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 to the grave, and his self to the destroyers.
 if namethere be a messenger with him, an interpreter, one among a thousand, to shew to earthling his turgor-immersedness:
 then he is gracious to him, and saith, deliver him from going down to the pit: i have found a retrieve.
 his flesh-immersed will be fresher than a child's: he will return to the days of his youth:
 he will pray to these-to, and he will be favourable to him: and he will see his face-turnings with joy: for he will render to man his being right.
 he looketh upon men, and if any say, i have missed, and perverted that which was turgor-immersed, and it profited me not;
 he will deliver his self from going into the pit, and his self will see the light.
 lo, all these things achievementeth these-to oftentimes with hero,
 to bring back his self from the pit, to be enlightened with the light of the living.
 mark well, o father-enemy-aioab, hearken to me: hold thy peace, and i will beeword.
 if thou hast anyword to say, answer me: beeword, for i desire to rightify thee.
 if not, hearken to me: hold thy peace, and i will teach thee wisdom.
 furthermore vowel-yeah-to-aliho answered and said,
 hear my beewords, o ye wise men; and give ear to me, ye that have knowledge.
 for the ear trieth beewords, as the mouth tasteth meat.
 let us choose to us criterion let us know among ourselves what is good.
 for father-enemy-aioab hath said, i am right: and these-to hath taken away my criterion
 should i lie against my criterion? my wound is incurable without go-beyond.
 what hero is like father-enemy-aioab, who drinketh up scorning like water?
 which goeth in company with the power achievers, and walketh with big-shot men.
 for he hath said, it profiteth a hero nothing that he should delight himself with these-to.
 therefore hearken to me ye men of heart: slay-far be it from these-to, that he should do big-shotness; and from the breast-field, that he should commit injustice.
 for the achievement of a earthling will he complete to him, and cause every earthling to find according to his ways.
 yea, surely these-to will not do big-shotly, neither will the breast-field pervert criterion
 who hath given him a charge over the land? or who hath namethere the whole world?
 if he namethere his heart upon man, if he gather to himself his breathwind and his breathwind;
 all flesh-immersed will perish together, and earthling will turn again to dust.
 if now thou hast between-understanding, hear this: hearken to the voice of my beewords.

ohokH bmkaob el mSkbo orib orob
 ezmio atn
 ochmto Hito IHm onpSo maki taoh
 ikl bSro mrai oSpi oSpo ezmotio la rao
 otqrB lSHt npSo oHito lmmtim
 am iS elio mlak mliz aHd mni alp lhgid
 ladm iSro
 oiHnno oiamr pdeho mrdt SHt mzati
 kpr
 rTpS bSro mnner iSob limi elomio
 ietr al aloh oirzho oira pnio btroeh
 oiSb lanoS zdqto
 iSr el anSim oiamr HTati oiSr heoiti
 ola Soh li
 pdh npSi npSo mebr bSHt oHiti oHito
 baor trah
 hn kl alh ipel al pemim SloS em gbr
 lhSib npSo mni SHt laor baor hHiim
 hqSb aiob Sme li hHrS oanki adbr
 am iS mlin hSibni dbr ki Hpzti zdqk
 am ain ath Sme li hHrS oalpk Hkmh
 oien alihoa oiamr
 Smeo Hkmim mli oiodeim hacino li
 ki acn mlin tbHn oHk iTem laki
 mSpT nbHrH lno ndeh binino mh Tob
 ki amr aiob zdqti oal hsir mSpTi
 el mSpTi akcb anoS Hzi bli pSe
 mi gbr kaiob iSth leg kmim
 oarH lHbrh em peli aon ollkt em anSi
 rSe
 ki amr la iskn gbr brzto em alhim
 lkn anSi lbb Smeo li Hllh lal mrSe oSdi
 meol
 ki pel adm iSlm lo okarH aiS imzano
 ap amnm al la irSie oSdi la ieot mSpT
 mi pqd elio arzh omi Sm tbl klh
 am iSim alio lbo roHo onSmtio alio
 iasp
 igoe kl bSr iHd oadm el epr iSob
 oam binh SmeH cat hacinh lqol mli

will even he that hateth criterion govern? and wilt thou condemn him that is most right?
 is it fit to say to a king, thou art big-shot? and to generous, ye are big-shot?
 how much less to him that accepteth not the persons of prince-immerseds, 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 will be troubled at night-half, and cross away: and the mighty will be taken away without hand.
 for his eyes are upon the pathways of man, and he seeth all his goings.
 namethere is no darkness, nor shadow of death, namethere the power achievers may hide themselves.
 for he will not namethere upon man more than criterion; that he should enter into criterion with these-to.
 he will break in pieces heros without number, and standstay 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 pathways:
 so that they cause the cry of the poor to come to 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 earthling only:
 that the hypocrite king not, lest the with be ensnared.
 surely it is meet to be said to these-to, i have borne chastisement, i will not offend any more:
 that which i hold not teach thou me: if i have achieveve injustice, i will achieve no more.
 should it be according to thy mind? he will complete it, whether thou refuse, or whether thou choose; and not i: therefore beeword what thou knowest.
 let heroes of heart tell me, and let a wise hero hearken to me.
 father-enemy-aiob hath beeworded without knowledge, and his beewords were without skill.
 my desire is that father-enemy-aiob may be tried for ever on beeword of his answers for powerful men.
 for he addeth go-beyond to his miss he clappeth his hands among us, and multiplieth his sayings against these-to.
 vowel-yeah-to-aliho spake moreover, and said,
 thinkest thou this to be criterion, that thou saidst, my being right is more than these-to's?
 for thou saidst, what advantage will it be to thee? and, what profit will i have, if i be miss-cleansed from my miss i will answer thee, and thy companions with thee.
 look to the namespaces, and see; and behold the grind-skies which are stand-up-higher than thou.
 if thou sinnest, what achievest thou against him? or if thy go-beyonds be multiplied, what achieveest thou to him?
 if thou be right, what givest thou him? or what receiveth he of thine hand?
 thy big-shottedness may hurt a earthling as thou art; and thy being right may profit betweeninter of earthling.
 by reason of the multitude of exploitions they do the exploited to cry: they cry out by reason of the arm of the mighty.

hap Sona mSpT iHboS oam zdiq kbir
 trSie
 hamr lmlk bliel rSe al ndibim

 aSr la nSa pni Srim ola nkr Soe lpni dl
 ki meSh idio klm

 rge imto oHzot lilh igeSo em oiebro
 oisiro abir la bid

 ki einio el drki aiS okl zedio irah

 ain HSK oain zlmot lhstr Sm peli aon

 ki la el aiS iSim eod lhlk al al bmSpT

 ire kbirim la Hqr oiemd aHrim tHtm

 lkn ikir mebdihm ohpk lilh oidkao

 tHt rSeim spqm bmqom raim
 aSr el kn sro maHrio okl drkio la
 hSkilo
 lhbialio zeqt dl ozeqt eniim iSme

 ohoa iSqT omi irSe oistr pnim omi
 iSorno oel goi oel adm iHd

 mmlk adm Hnp mmqSi em
 ki al al hamr nSati la aHbl

 bledi aHch ath hrni am eol pelti la asip

 hmemk iSlmnh ki mast ki ath tbHr ola
 ani omh idet dbr

 anSi lbb iamro li ogbr Hkm Sme li

 aiob la bdet idbr odbrio la bhSkil

 abi ibHn aiob ed nzH el tSBt banSi aon

 ki isip el HTato pSe binino ispoq oirb
 amrio la
 oien aliho oiamr
 heat HSbt lImSpT amrt zdqi mal

 ki tamr mh iskn lk mh aeil mHTati

 ani aSibk mlin oat reik emk
 hbT Smim orah oSor SHqim gbho
 mmk
 am HTat mh tpel bo orbo pSeik mh
 teSh lo
 am zdqT mh ttn lo ao mh midk iqH

 laiS kmok rSek olbn adm zdqtk

 mrb eSoqim iceiqo iSoeo mcroe rbim

but none saith, where is these-to my doer, who giveth songs in the night;
 who teacheth us more than the in-them animals of the land, and maketh us wiser than the birds of namespaces?
 namethere they cry, but none giveth answer, on beeword of the pride of look men.
 surely these-to will not hear vanity, neither will the breast-field regard it.
 although thou sayest no see him, yet judgment is before him; therefore bring forth thou in him.
 but now, because it is not so, he hath visited in his nose-anger; yet he knoweth it not in great extremity:
 therefore doth father-enemy-aioab open his mouth in vain; he multiplieth beewords without knowledge.
 vowel-yeah-to-aliho also proceeded, and said,
 suffer me a little, and i will shew thee that i have yet to speak on these-to's behalf.
 i will fetch my knowledge from afar, and will ascribe being right to my achiever.
 for truly my beewords will not be false: he that is sound in knowledge is with thee.
 behold, these-to is mighty, and despiseth not any: he is mighty in energy and heart.
 he preserveth not the life of the big-shot: but giveth criterion 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 tallied.
 and if they be bound in fetters, and be captured in cords of affliction;
 then he sheweth them their achievement, and their go-beyonds that they have hero-exceeded.
 he openeth also their ear to discipline, and saith that they return from power.
 if they hear and work for him, they will spend their days in prosperity, and their years in pleasures.
 but if they hear not, they will perish by the sword, and they will die without knowledge.
 but the hypocrites in heart nametherethere nose-anger: they cry not when he bindeth them.
 they die in youth, and their self is among the unclean.
 he delivereth the poor in his pressure, and openeth their ears in pressure.
 even so would he have removed thee out of the strait into a broad place, where namethere is no straitness; and that which should be set on thy send-table should be full of fatness.
 but thou hast fulfilled the criterion of the big-shot: criterion and being right take hold on thee.
 because namethere is wrath, beware lest he take thee away with his stroke: then a great out-of-town cannot deliver thee.
 will he esteem thy riches? no, not gold, nor all the forces of energy.
 desire not the night, when withs are cut off in their place.
 take heed, regard not power: for this hast thou chosen rather than power.
 behold, these-to exalteth by his energy: who teacheth like him?
 who hath enjoined him his pathway? or who can say, thou hast achieved injustice?
 remember that thou magnify his achievement, which men behold.

ola amr aih aloh eSi ntn cmrot blilh
 mlpno mbhmot arz omeop hSmim
 iHkmno
 Sm izeqo ola ienh mpni gaon reim
 ak Soa la iSme al oSdi la iSornh
 ap ki tamr la tSorno din lpnio otHoll
 lo
 oeth ki ain pqd apo ola ide bpS mad
 oaiob hbl ipzh piho bbli det mlin ikbr
 oisp alihoa oiamr
 ktr li ceir oaHok ki eod laloh mlim
 aSa dei lmrHoq olupeli atn zdq
 ki amnm la Sqr mli tmim deot emk
 hn al kbir ola imas kbir kH lb
 la iHih rSe omSpT eniim itm
 la igre mzdqi einio oat mlkim lkSa oiS-
 ibm lnZh oighbo
 oam asorim bcqim ilkdon bHBli eni
 oigd lhm pelm opSeihm ki itgbro
 oigl acnm lmosr oiamr ki iSbon maon
 am iSmeo oiebdok iklo imihm bTob oS-
 nihm bneimim
 oam la iSmeo bSIH iebro oigoeo kbli
 det
 oHNpi lb iSimo ap la iSoeo ki asrm
 tmt bner npSm oHitm bqdsim
 iHlz eni benio oigl bHlz acnm
 oap hsitk mpi zr rHb la mozq tHtih
 onHt SIHnk mla dSn
 odin rSe mlat din omSpT itmko
 ki Hmh pn isitk bspq orb kpr al iTk
 hierk Soek la bzt okl mamzi kH
 al tSap hlilh lelot emim tHtm
 hSmr al tpn al aon ki el ch bHrt meni
 hn al iSgib bkHo mi kmho morh
 mi pqd elio drko omi amr pelt eolh
 ckr ki tSgia pelo aSr Srro anSim

every earthling may see it; earthling may behold it afar off.
 behold, these-to is great, and we know him not, neither can
 the count 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 grind-skiess do drop and distil upon earthling
 abundantly.
 also can any between-understand the spreadings of the
 thick-clouds, or the noise of his booth?
 behold, he spreadeth his light upon it, and covereth the bot-
 tom of the sea.
 for by them judgeth he the withs; he giveth meat in abun-
 dance.
 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 livestock 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 namespaces, and his light-
 ning for evers of the land.
 after it a voice roareth: he thundereth with the voice of his
 pride-swellings; and he will not stay them when his voice is
 heard.
 these-to 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 goatness.
 he sealeth up the hand of every earthling; that all men may
 know his doing.
 then the animals go into dens, and remain in their places.
 out of the south cometh the whirlwind: and cold out of the
 north.
 by the breathing of these-to frost is given: and the breadth
 of the waters is develop-straitened.
 also by watering he wearie the thick thick-cloud: he scat-
 tereth his bright thick-cloud:
 and it is turned round about by his counsels: that they may
 achieve whatsoever he directeth them upon the face-turn-
 ings of the world in the land.
 he causeth it to come, whether for correction, or for his
 land, or for kindness.
 hearken to this, o father-enemy-aio: stand still, and be-
 tween-consider the wondrous works of these-to.
 dost thou know when these-to disposed them, and caused
 the light of his cloud to shine?
 dost thou know the splash-balancings of the thick-clouds,
 the wondrous works of him which is sound in knowledge?
 how thy garments are warm, when he quieteth the land by
 the south wind?
 hast thou with him spread out the grind-skies, which is
 strong, and as a molten looking glass?
 teach us what we will say to him; for we cannot order our
 speech by reason of darkness.
 will it be recounted him that i beeword? if a man beeword,
 surely he will be swallowed up.
 and now men see not the bright light which is in the thick-
 clouds: but the breathwind crosseth, and top-brightenth
 them.
 fair weather cometh out of the north: with these-to is terri-
 ble majesty.

kl adm Hco bo anoS ibiT mrHoq
 hn al Sgia ola nde mspr Snio ola Hqr

 ki igre nTpi mim icqo mTr lado

 aSr iclo SHqim irepo eli adm rb

 ap am ibin mprSi eb tSaot skto

 hn prS elio aoro oSrSi him ksh

 ki bm idin emim itn akl lmkbr

 el kpm ksh aor oizo elih bmpgie

 igid elio reo mqnh ap el eolh

 ap lcat iHrd lbi oitr mmqomo

 Smeo Smoe brgc qlo ohgh mpio iza

 tHt kl hSmim iSrho oaoro el knpot
 harz
 aHrio iSag qol irem bqol gaono ola
 ieqbmi iSme qolo

 irem al bqolo nplaat eSh gdlot ola nde

 ki lSlg iamr hoa arz ogSm mTr ogSm
 mTrot eco
 bid kl adm iHtom ldet kl anSi meSho

 otba Hih bmo arb obmeontih tSkn
 mn hHDr tboa soph ommcrim qrh

 mnSmt al itn qrH orHb mim bmozq

 ap bri iTriH eb ipiz enn aoro

 ohoa msbot mthpk bTHbolto bTH-
 boltio lpeim kl aSr izom el pni tbl arzh

 am lSBt am larzo am lHsd imzaho

 hacinh cat aio: emd ohtbonn nplaat al

 htde bSom aloh elihm ohopie aor enno

 htde el mplSi eb mplaot tmim deim

 aSr bgdik Hmim bhSqT arz mdrom

 trqie emo lSHqim Hcqm kraim mozq

 hodieno mh namr lo la nerkm pni HSK

 hispr lo ki adbr am amr aiS ki ible

 oeth la rao aor bhir hoa bSHqim oroH
 ebrh otThrm

 mzpon chb iath el aloh nora hod

touching the breast-field, we cannot find him out: he is excellent in energy, and in criterion and in plenty of being right: he will not afflict.
 men do therefore respect him: he feareth not any that are wise of heart.
 then vowelconsonants-ihoh-yeah answered father-enemy-aiob out of the storm, and said,
 who is this that darkeneth counsel by beewords without knowledge?
 gird up now thy loins like a hero; 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 between-understanding.
 who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
 whereupon are the bases thereof fastened? or who laid the corner stone thereof;
 when the morning stars sang together, and all the between-inters of these-to shouted for joy?
 or who shut up the sea with doors, 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 imitate-statuted place, and namethere bars and doors,
 and said, hitherto will thou come, but no further: and here will thy proud sieves be stayed?
 hast thou directed the morning-black since thy days; and caused the black 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 to thee? or hast thou seen the gates of the shadow of death?
 hast thou perceived the breadth of the land? declare if thou knowest it all.
 where is the pathway 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 count 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 develop-narrows, against the day of war and war?
 by what pathway is the light parted, which scattereth the east wind upon the land?
 who hath sectiond a watercourse for the overflowing of waters, or a pathway for the lightning of thunder;
 to beeword it to rain on the land, where no earthing is; on the place-of-word-desert, wherein namethere is no earthing;
 to satisfy-seven the disastered 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?

Sdi la mzanho Sgia kH omSpT orb
 zdqh la ienh
 lkn iraoho anSim la irah kl Hkmi lb
 oien ihoh at aiob mn hserh mn hserh
 oiamr
 mi ch mHSik ezh bmlin bli det
 acr na kgbr Hlzik oaSalk ohodieni
 aiph hiit bisdi arz hgd am idet binh
 mi Sm mmdih ki tde ao mi nTh elih qo
 el mh adnih hTbeo ao mi irh abn pnth
 brn iHD kokbi bqr oirioe kl bni alhim
 oisk bdltim im bgiHo mrHm iza
 bSomi enn lbSo oerpl Htlto
 oaSbr elio Hqi oaSim briH odltim
 oamr ed ph toba ola tsip opa iSit bgaon
 glik
 hmimik zoit bqr ideth SHr ideth hSHr
 mqmo
 laHc bknpot harz oinero rSeim mmnh
 tthpk kHmr Hotm oitizbo kmo lboS
 oimne mrSeim aorm ocroe rmh tSbr
 hbat ed nbki im obHqr thom hthlkt
 hnglo lk Seri mot oSeri zlmot trah
 htbnt ed rHbi arz hgd am idet klh
 ai ch hdrk iSkN aor oHSk ai ch mqmo
 ki tqHno al gbolo oki tbin ntibot bito
 idet ki ac told omspr imik rbim
 hbat al azrot Slg oazrot brd trah
 aSr HSkTi let zr liom qrb omLHmh
 ai ch hdrk iHLq aor ipz qdim eli arz
 mi plg ISTp telh odr LHcic qlot
 lhmTir el arz la aiS mdbr la adm bo
 lhSbie Sah omSah olhzmiH mza dSa
 hiS lmTr ab ao mi holid agli TI
 mbTn mi iza hqrH okpr Smim mi ildo

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 betweeninters?
 knowest thou the ordinances of namespaces? canst thou
 namethere the dominion thereof in the land?
 canst thou lift up thy voice to the thick-clouds, that abun-
 dance of waters may cover thee?
 canst thou send lightnings, that they may go and say to thee,
 here we are?
 who hath put wisdom in the inward parts? or who hath
 given between-understanding to the heart?
 who can number the grind-skiess 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 tear for the to-bring-lion? or fill the ap-
 petite of the pit-out-of-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 to these-to, 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 to 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 play-grinds 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 lodge by thy
 crib?
 canst thou bind the unicorn with his band in the furrow? or
 will he harrow the valleys after thee?
 wilt thou be sure him, because his energy is great? or wilt
 thou leave thy labour to him?
 wilt thou amino him, that he will bring home thy seed, and
 gather it into thy barn?
 gavest thou the goodly wings to the peacocks? or wings and
 feathers to the ostrich?
 which leaveth her eggs in the land, and warmeth them in
 dust,
 and forgetteth that the foot may crush them, or that the an-
 imal of the field may break them.
 she is hardened against her young ones, as though they were
 not her's: her labour is in empty without fear;
 because these-to hath deprived her of wisdom, neither hath
 he imparted to her between-understanding.
 what time she lifteth up herself on high, she play-grinds the
 horse and his rider.
 hast thou given the horse strength? hast thou clothed his
 neck with thunder?

kabn mim iTHbao opni thom itlkd
 htqSr mednot kimh ao mSkot ksil
 tptH
 htzia mcrot beto oeiS el bnih tNHm
 hidet Hqot Smim am tSim mSTro barz
 htrim leb qolk oSpet mim tksk
 htSIH brqim oilko oiamro lk hnno
 mi St bTHot Hkmh ao mi ntn lSkoi
 binh
 mi ispr SHqim bHKmh onbli Smim mi
 iSkib
 bzqt epr lmoqz orgbim idbqo
 htzod llbia Trp oHit kpirim tmla
 ki iSHo bmeonot iSbo bskh lmo arb
 mi ikin lerb zido ki ildo ildio al al iSoeo
 iteo lbli akl
 hidet et ldt ieli sle Hll ailot tSmr
 tspr irHim tmlanh oidet et ldtmh
 tkrenh ildihn tPlHnh Hblihm tSIHnh
 iHlmo bnihm irbo bbr izao ola Sbo
 lmo
 mi SIH pra HpSi omsrot erod mi pTH
 aSr Smti erbh bito omSknotio mHHh
 iSHq lhmon qrih tSaot nogS la iSme
 itor hrim mreho oaHr kl iroq idroS
 hiabh rim ebdk am ilin el abosk
 htqSr rim btIm ebto am iSdd emqim
 aHrik
 htbTH bo ki rb kHo otecB alio igiek
 htamin bo ki iSob iSib crek ogrnk iasp
 knp rnnim nelsh am abrh HSidh onzh
 ki tecb larz bzih oel epr tHImm
 otSkH ki rgl tcorh oHit hSdh tdoSh
 hqSiH bnih lla lh lriq igieh bli pHd
 ki hSh aloh Hkmh ola Hlq lh bbinh
 ket bmrom tmria tSHq lso olrkbo
 httn lsoS gborh htliBi zoaro remh

canst thou do him afraid as a grasshopper? the glory of his nostrils is terrible.
 he paweth in the valley, and rejoiceth in his energy: he goeth on to meet the armed men.
 he play-grind 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 land with fierceness and rage: neither aminoth he that it is the sound of the mouthpiece-horn he saith among the trumpets, ha, ha; and he smelleth the war afar off, the thunder of the captains, and the shouting.
 doth the hawk fly by thy between-understanding, and stretch her wings toward the south?
 doth the eagle mount up at thy mouth, and make her nest on tall?
 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 namethere the slay are, namethere is she.
 moreover vowelconsonants-ihoh-yeah answered father-enemy-aiob, and said,
 will he that contendeth with the breast-field instruct him? he that reproveth these-to, let him answer it.
 then father-enemy-aiob answered vowelconsonants-ihoh-yeah, and said,
 behold, i am vile; what will i answer thee? i will namethere mine hand upon my mouth.
 once have i beeworded; but i will not answer: yea, twice; but i will proceed no further.
 then answered vowelconsonants-ihoh-yeah to father-enemy-aiob out of the storm, and said,
 gird up thy loins now like a hero: i will demand of thee, and declare thou to me.
 wilt thou also disannul my criterion wilt thou condemn me, that thou mayest be right?
 hast thou an arm like these-to? or canst thou thunder with a voice like him?
 deck thyself now with pride-swelling and excellency; and array thyself with glory and hdrbeauty.
 cast abroad the rage of thy nose-anger: and behold every one that is proud, and low-tide him.
 look on every one that is proud, and surrender 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 to thee that thine own right hand can save thee.
 behold now behemoth, which i did with thee; he eateth grass as an ox.
 lo now, his energy is in his loins, and his power is in the immerse-pussy 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 pathways of these-to: he that did him can do his sword to approach to him.
 surely the mountains bring him forth food, namethere all the animals of the field play.

htreiSno karbh hod nHro aimh
 iHpro bemq oiSiS bkH iza lqrat nSq
 iSHq lpHd ola iHt ola iSob mpni Hrb
 elio trnh aSph lhb Hnit okidon
 breS orgc igma arz ola iamin ki qol
 Sopr
 bdi Spr iamr haH omrHoq iriH
 mlHmh rem Srim otroeh
 hmbintk iabr nz iprS knpo knpio
 ltimm
 am el pik igbih nSr oki irim qno
 sle iSkn oitlnn el Sn sle omzodh
 mSm Hpr akl lmrHoq einio ibiTo
 oaprHo oaprHio ieleo dm oBaSr Hllim
 Sm hoa
 oien ihoh at aiob oiamr
 hrb em Sdi isor mokiH aloh iennh
 oien aiob at ihoh oiamr
 hn qlti mh aSibk idi Smti lmo pi
 aHt dbrti ola aenh oStim ola aosip
 oien ihoh at aiob mn serh mn serh
 oiamr
 acr na kgbr Hlzik aSalk ohodieni
 hap tpr mSpTi trSieni lmen tzdq
 oam croe kal lk obqol kmho trem
 edh na gaon ogbh ohod ohdr tlbS
 hpz ebrot apk orah kl gah ohSpilho
 rah kl gah hknieho ohdk rSeim tHtm
 Tmnm bepr iHd pnihm HbS bTmon
 ogm ani aodk ki toSe lk imink
 hnh na bhmot aSr eSiti emk Hzir kbqr
 iakl
 hnh na kHo bmtnio oano bSriri bTno
 iHpz cnbo kmo arc gidi pHdo pHdio
 iSrgo
 ezmio apiqi nHoSh grmio kmTil brcl
 hoa raSit drki al heSo igS Hrbo
 ki bol hrim iSao lo okl Hit hSdh iSHqo
 Sm

he lieth under the shady trees, in the hidden 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 be
 sureeth 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 whale with an hook? or his tongue with
 a cord which thou lettest down?
 canst thou namethere an hook into his nose? or bore his jaw
 through with a thorn?
 will he make many supplications to thee? will he beeword
 soft beewords to thee?
 will he make a alignment 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 half
 him among the buy-guys?
 canst thou fill his skin with barbed irons? or his head with
 fish spears?
 namethere thine hand upon him, remember the war, 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? whatso-
 ever is under the complete namespaces is mine.
 i will not conceal his parts, nor his hero beeword, 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 separated.
 by his neesings a light doth shine, and his eyes are like the
 eyelids of the black.
 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 self kindleth coals, and a flame goeth out of his mouth.
 in his neck lodgeth goatness, 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.

tHt zalim iSkb bstr qnh obzh
 iskho zalim zllo isboho erbi nHI
 hn ieSq nhr la iHpoc ibTH ki igiH irdn
 al piho
 beinio iQHno bmoqSim inqb ap
 tmSk loitn bHkh obHbl tSqie lSno
 htSim agmon bapo obHoH tqob lHio
 hirbh alik tHnonim am idbr alik rkot
 hikrt brit emk tqHno lebd eolm
 htSHq bo kzpor otqSrno lnerotik
 ikro elio Hbrim iHzoho bin knenim
 htmla bSkot eoro obzblz dgim raSo
 Sim elio kpk ckr mlHmh al tosp
 hn tHlto nkcbb hgm al mraio iTI
 la akcr ki ieorno omi hoa lpni itizb
 mi hqdimni oaSlm tHt kl hSmim li hoa
 la lo aHriS bdio odbr gborot oHin erko
 mi glh pni lBoSo bkpl rsno mi iboa
 dlti pnio mi ptH sbibot Snio aimh
 gaoh apiqi mgnim sgor Hotm zr
 aHd baHd igSo oroH la iboa binihm
 aiS baHiho idbqo itlkdola itprdo
 eTiStio thl aor oeinio kepepi SHr
 mpio lpidim ihlko kidodi aS itmlTo
 mnHirio iza eSn kdod npoH oagmn
 npSo gHlim tlhT olhb mpio iza
 bzoaro ilin ec olpnio tdoz dabh
 mpli bSro dbqo izoq elio bl imoT
 lbo izoq kmo abn oizoq kplH tHtit
 mSto igoro alim mSbrim itHTao
 mSigho Hrb bli tqom Hnit mse oSrih
 iHSb ltbm brcl lez rqbon nHoSh
 la ibriHno bn qSt lqS nhpko lo abni qle
 kqS nHSbo totH oiSHq lreS kidon

sharp stones are under him: he spreadeth sharp pointed things upon the mire.
 he maketh the deep to boil like a pot: he namethedeth the sea like a pot of spice.
 he maketh a path to shine after him; one would think the deep to be hoary.
 upon earth namethere is not his like, who is did without fear.
 he beholdeth all tall things: he is a king over all betweenin-
 ters of pride.
 then father-enemy-aiob answered vowelconsonants-ihoh-
 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 beeword: i will demand of
 thee, and declare thou to 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 vowelconsonants-ihoh-yeah had
 beeworded these beewords to father-enemy-aiob, vowel-
 consonants-ihoh-yeah said to gold-my-to-alipac the south-
 temanite, my nose-anger is kindled against thee, and against
 thy two in-sights: for ye have not beeworded of me the bee-
 word that is fixed, as my worker father-enemy-aiob hath.
 therefore take to you now seven bulls and seven rams, and
 go to my worker father-enemy-aiob, and onup for your-
 selves a onup; and my worker father-enemy-aiob will spill
 for you: for him will i accept: lest i do with you after your
 folly, in that ye have not beeworded of me the beeword
 which is right, like my worker father-enemy-aiob.
 so gold-my-to-alipac the south-temanite and fun-friend-
 bildad the swimmer-shuhite and honk-zophar the delight-
 neematite went, and did according as vowelconsonants-
 ihoh-yeah beeworded them: vowelconsonants-ihoh-yeah
 also accepted father-enemy-aiob.
 and vowelconsonants-ihoh-yeah turned the sit-captivity of
 father-enemy-aiob, when he spilled for his in-sights: also
 vowelconsonants-ihoh-yeah gave father-enemy-aiob twice
 as much as he had before.
 then came namethere to him all his brethren, and all his sis-
 ters, 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 look that vowelcon-
 sonants-ihoh-yeah had brought upon him: every man also
 gave him a piece of money, and every one an earring of gold.
 so vowelconsonants-ihoh-yeah first-pooled the latter end
 of father-enemy-aiob more than his heading: for he had
 fourteen thousand sheep, and six thousand camels, and a
 thousand yoke of cattle, and a thousand she asses.
 he had also seven betweeninters and three betweenintera.
 and he called the namethere of the first, jemima; and the
 namethere of the second, kezia; and the namethere of the
 third, kerenhappuch.
 and in all the land were no women found so fair as the
 betweenintera of father-enemy-aiob: and their father gave
 them inheritance among their brethren.
 after this lived father-enemy-aiob an hundred and forty
 years, and saw his betweeninters, and his betweeninters' be-
 tweeninters, even four generations.

tHtio Hdodi HrS irpd Hroz eli TiT
 irtiH ksir mzolh im iSim kmrqHh
 aHrio iair ntib iHSb thom ISibh
 ain el epr mSlo heSo lbli Ht
 at kl gbh irah hoa mlk el kl bni SHz
 oien aiob at ihoh oiamr
 idet ideti ki kl tokl ola ibzr mmk
 mcmh
 mi ch melim ezh bli det lkn hgdti ola
 abin nplao mmni ola ade
 Sme na oanki adbr aSalk ohodieni
 lSme acn Smetik oeth eini ratk
 el kn amas onHmti el epr oapr
 oihi aHr dbr ihoh at hdbrim halh al
 aiob oiamr ihoh al alipc htimni Hrh
 api bk obSni reik ki la dbrtm ali nkonh
 kebdi aiob
 oeth qHo lkm Sbeh prim oSbeh ailim
 olko al ebd i aiob ohelitm eolh bedkm
 oaiob ebd itpll elikm ki am pnio aSa
 lblti eSot emkm nblh ki la dbrtm ali
 nkonh kebdi aiob
 oilko alipc htimni oblidd hSoHi zpr
 hnemti oieSo kaSr dbr alihm ihoh oiSa
 ihoh at pni aiob
 oihoh Sb at Sbit Sbot aiob bhtpllo bed
 reho oisp ihoh at kl aSr laiab lmSnh
 oibao alio kl aHio okl aHtio aHiotio
 okl ideio lpinim oiaklo emo lHm bbto
 oindo lo oinHmo ato el kl hreh aSr
 hbia ihoh elio ointo lo aiS qSiTh aHt
 oaiS ncm chb aHd
 oihoh brk at aHrit aiob mraSto oihi lo
 arbeh eSr alp zan oSSt alpin gmlim
 oalp zmd bqr oalp atonot
 oihi lo Sbenh bnim oSloS bnot
 oiqra Sm haHt imimh oSm hSnit qzieh
 oSm hSlisit qrn hpok
 ola nmza nSim ipot kbnot aiob bkl
 harz oitn lhm abihm nHlh btok aHihm
 oiHi aiob aHri cat mah oarbeim Snh
 oira oirah at bnio oat bni bnio arbeh
 drot

so father-enemy-aiob died, being old and full-seven of days. oimt aiob cqn oSbe imim

the song-immersed of songs, which is complete-sulayman's.

let him kiss me with the kisses of his mouth: for thy love is good from wine.

on beeword of the savour of thy good oils thy namethere is as oil 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 be glad in thee, we will remember thy love more than wine: the turgor-immersed love thee.

i am black, but comely, o ye betweenintera of cast-complete-jerusalem, as the tents of dark-mourning-qedar, as the curtains of complete-sulayman.

look not upon me, because i am black, because the sun hath looked upon me: my mother's betweeninters 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 completeness 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 footsteps of the sheep, and feed thy kids beside the watchers' tents.

i have compared thee, o my look-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 to me; he will lodge all night betwixt my breasts.

my beloved is to me as a cluster of camphire in the vineyards of eye-of-my-luck-ein-gedi.

behold, thou art fair, my relove; 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 stood of sing-watch-sharon, and the lily of the valleys.

as the lily among thorns, so is my look-love among the betweenintera.

as the apple tree among the trees of the wood, so is my beloved among the betweeninters. 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-seven you, o ye betweenintera of cast-complete-jerusalem, by the roes, 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 mountains.

Sir hSirim aSr ISlMh

iSqni mnSiqot piho ki Tobim ddik miin

IriH Smnik Tobim Smn torq Smk el kn elmot ahbok

mSkni aHrik nroz hbiani hmlk Hdrio ngilh onSmHh bk nckirh ddik miin miSrim ahbok

SHorh ani onaoh bnot iroSlm kahli qdr kirieot Slmh

al traoni Sani SHrHrt SSceptni hSmS bni ami nHro bi Smni nTrh at hkrmim krmi Sli la nTrti

hgidh li Sahbh npSi aikh treh aikh tribiz bzhrim Slmh ahilh keTih el edri Hbrik

am la tdei lk hiph bnSim zak li beqbi hzan orei at gditik el mSknnot hreim

lssti brkbi preh dmitik reiti

naoo IHiik btrm zoark bHrociin

tori chb neSh lk em nqdot hksp ed Shmlk bmsbo nrdr ntn riHo

zror hmr dodi li bin Sdi ilin

aSkI hkpr dodi li bkrmi ein gdi

hnk iph reiti hnk iph einik ionim

hnk iph dodi ap neim ap erSno rennh

qrot btino arcim rHiTho rhiTho brotim

ani Hbzlt hSron SoSnt hemqim

kSoSnh bin hHoHim kn reiti bin hbnnot

ktpoH bezi hier kn dodi bin hbnim bzlo Hmdti oiSbti oprio mtoq IHki

hbiani al bit hiin odglo eli ahbh

smkoni baSiSot rpdoni btpoHim ki Holt ahbh ani

Smalo tHt IraSi oimino tHbqni

hSbeti atkm bnot iroSlm bzbaot ao bailot hSdh am teiro oam teorro at hahbh ed StHpz qol dodi hnh ch ba mdlg el hhrim mqpz el hgbeot

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 to me, stand up, my look-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 prune-crooning 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. stand up, my look-love, my fair one, and come away.

o my dove, that art in the clefts of the rock, in the hidden 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 stand 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 crossed from them, but i found him whom my self loveth: i held him, and would not let him go, until i had crossed him into my mother's house, and into the chamber of her that bright-conceived me.

i charge-seven you, o ye betweenintera of cast-complete-jerusalem, by the roes, 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, smokingd with myrrh and white-frankincense, with all powders of the merchant?

behold his bed, which is complete-sulayman's; sixty heroes are about it, of the hero of israel.

they all hold swords, being expert in war: every man hath his sword upon his thigh on beeword of fear in the night.

king complete-sulayman did himself a chariot of the wood of build-white-lebanon.

he did the standstays thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the betweenintera of cast-complete-jerusalem.

go forth, o ye betweenintera of mark-zion, and behold king complete-sulayman with the crown nametherewith 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 look-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-gil'ed.

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 beeword is comely: thy temples are like a piece of a high-pomegranate within thy locks.

domh dodi lzbi ao lepr hailim hnh ch eomd aHr ktlno mSgiH mn hHlnot mziz mn hHrkim

enh dodi oamr li qomi lk reiti ipti olki lk

ki hnh hsto hstio ebr hgSm Hlp hlk lo hznzim nrao barz et hcmir hgie oqol hntor nSme barzno

htanh HnTh pgih ohgpnim smdr ntno riH qomi lki lk reiti ipti olki lk

ionti bHgoi hsle bstr hmdrgh hraini at mraik hSmieini at qolk ki qolk erb omraik naoh

aHco lno Soelim Soelim qTnim mH-blm krmim okrmimo smdr dodi li oani lo hreh bSoSnim ed SipoH hiom onso hzllim sb dmh lk dodi lzbi ao lepr hailim el hri btr

el mSKbi blilot bqSti at Sahbh npSi bqStio ola mzatio

aqomh na oasobbh beir bSoqim obrHbot abqSh at Sahbh npSi bqStio ola mzatio

mzaoni hSmrim hsbim beir at Sahbh npSi raitm

kmeT Sebrti mhm ed Smzati at Sahbh npSi aHcHo ola arpno ed Shbiatio al bit ami oal Hdr horti

hSBeti atkm bnot iroSlm bzbaot ao bailot hSDh am teiro oam teorro at hahbh ed StHpz

mi cat elh mn hmdbr ktimrot eSn mqTrt mor olbonh mkl abqt rql

hnh mTto SISlmh SSim gbrim sbib lh mgbri iSral

kIm aHci Hrb mlmdi mlHmh aiS Hrbo el irko mPHd blilot

apriion eSh lo hmkl Slmh mezi hlbnon

emodio eSh ksp rpido chb mrkbo argmn toko rzop abbh mbnnot iroSlm

zainh orainh bnot zion bmlk Slmh be-Trh SeTrh lo amo biom Htnto obiom SmHt lbo

hnk iph reiti hnk iph einik ionim mbed lzmtk Serk kedr hecim SgISO mhr gled

Snik kedr hqzobot Selo mn hrHzh Sklm mtaimot oSkIh ain bhm

kHoT hSni Spttik omdbrik naoh kplH hrmon rqtq mbed lzmtk

thy neck is like the tower of dude-dawud between-built
for an armoury, whereon namethere hang a thousand
shields, all shields of heros.

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 mountain of white-
frankincense.

thou art all fair, my look-love; namethere 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 agree-
ment-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 oils than all
scents!

thy lips, o my spouse, drop as the honeycomb: honey and
milk are under thy language-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 high-pomegranates, with pleas-
ant 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 gath-
ered my myrrh with my scent; i have eaten my honeycomb
with my honey; i have drunk my wine with my milk: eat, o
in-sights; 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 relove, 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; how will i cease them?

my beloved put in his hand by the hole of the door, and my
bowels were moved for him.

i stood 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 beeworded:
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-seven you, o betweenintera 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 an-
other beloved, that thou dost so charge-seven us?

kmgdl doid zoark bnoi ltIpiot alp
hmgn tloi elio kl SITi hgborim

Sni Sdik kSni eprim taomi zbih
hroeim bSoSnim
ed SipoH hiom onso hzllim alk li al hr
hmor oal gbet lbhlonh

klk iph reiti omom ain bk
ati mlbnon klh ati mlbnon tboai
tSori mraS amnh mraS Sbir oHrmon
mmenot ariot mhrri nmrim

lbbtni aHti klh lbbtini baHd baHt
meinik baHd enq mzornik

mh ipo ddik aHti klh mh Tbo ddik
miin oriH Smnik mkl bSmim

npt tTpnH Sptotik klh dBs oHlb tHt
lSonk oriH Slmtik kriH lbnon

gn neol aHti klh gl neol mein Htom

SIHik prds rmonim em pri mgdim
kprim em nrdim
nrd okrk m qnh oqnmon em kl ezi
lbonh mr oahlot em kl raSi bSmim

mein gnim bar mim Hiim onclim mn
lbnon
eori zpon oboai timn hpiHi gni iclo
bSmio iba dodi Igno oiakl pri mgdio

bati lgni aHti klh ariti mori em bSmi
aklti ieri em dBSi Stiti iini em Hlbi aklo
reim Sto oSkro dodim

ani iSnh olbi er qol dodi dopq pTHi li
aHti reiti ionti tmti SraSi nmla TI qo-
zoti rsisi lilh

pSTti at ktnti aikkh albSnh rHzti at
rgli aikkh aTnmp
dodi SIH ido mn hHr omei hmo elio

qmti ani lptH ldodi oidi nTpo mor
oazbeti mor ebr el kpot hmneol

ptHti ani ldodi ododi Hmq ebr npSi
izah bdbro bqStiHo ola mzatiho qratio
ola enni

mzani hSmrim hsbim beir hkoni
pzeoni nSao at rdidi meli Smri hHmot

hSbeti atkm bnot iroSlm am tmzao at
dodi mh tgido lo SHolt abbh ani

mh dodk mdod hipb bnSim mh dodk
mdod Skkh hSbetno

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 beryl: his belly is as bright ivory overlaid with sapphires.

his legs are as standstays of silkmarble, set upon bases 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 in-sight, o betweenintera of cast-complete-jerusalem.

there is thy beloved gone, o thou fairest among women? there 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 relove, 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-gil'ed.

thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and namethere is not one barren among them.

as a piece of a high-pomegranate are thy temples within thy locks.

namethere are sixty queens, and fourscore concubines, and virgins without count.

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 betweenintera saw her, and blessed her; yea, the queens and the concubines, and they cheered her.

who is she that looketh forth as the black, 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 high-pomegranates budded.

or ever i was aware, my self made me like the chariots of my-with-generous-emi-nadib.

return, return, o garment-complete-shulamite; return, return, that we may look upon thee. what will ye see in the garment-complete-shulamite? as it were the company of two armies.

how beautiful are thy feet with shoes, o generous's daughter-housa the joints of thy thighs are like jewels, the doing of the hands of a cunning doingman.

thy immerse-pussy is like a round den-goblet, which lacketh 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 bathrabbim: thy nose is as the tower of build-white-lebanon which looketh toward quiet-bag-damasqus.

dodi zH oadom dgol mrbbh

raSo ktm pc qozotio titlim SHrot ke-orb

einio kionim el apiqi mim rHzot bHlb iSbot el mlai

lHio kerogt hbSm mgdlot mrqHim Sp-totio SoSnim nTpot mor ebr

idio gliib chb mmlaim btrSiS meio eSt Sn melpit spirim

Soqio emodi SS misdim el adni pc mraho klbnon bHor karcim

Hko mmtqim oklo mHmdim ch dodi och rei bnot iroSIm

anh hlk dodk hipb bnSim anh pnH dodk onbqSno emk

dodi ird Igno lerogot hbSm lreot bg-nim ollqT SoSnim

ani ldodi ododi li hreh bSoSnim

iph at reiti ktrzh naoh kiroSIm aimH kndglot

hsbi einik mngdi Shm hrhibni Serk kedr hecim SglSo mn hgled

Snik kedr hrHlim Selo mn hrHzh Sklm mtaimot oSkH ain bhm

kplH hrmon rqtK mbed lzmtk

SSim hmh mlkot oSmnim pilgSim oel-mot ain mspr

aHt hia ionti tmnti aHt hia lamh brh hia lioldth raoh bnot oiaSroh mlkot opil-gSim oiHlloh

mi cat hnSqph kmo SHr iph klbnh brh kHmh aimH kndglot

al gnt agoc irdti lraot babi hnHl lraot hprHh hgpn hnzo hrnmim

la ideti npSi Smtni mrkbot emi ndib

Sobi Sobi hSolmit Sobi Sobi onHch bk mh tHco bSolmit kmHlt hmHnim

mh ipo pemik bnelim bt ndib Hmoqi irkik kmo Hlaim meSh idi amn

Srrk agn hshr al iHsr hmecg bTnk ermt HTim sogh bSoSnim

Sni Sdik kSni eprim tami zbih zoark kmgdl hSn einik brkot bHSbon el Ser bt rbim apk kmgdl hlbnon zoph pni dmSq

thine head upon thee is like damp-unripe-grain-karmel,
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 stand-up-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 out-of-town-villages.

let us get up early to the vineyards; let us see if the vine
flourish, whether the tender grape appear, and the high-
pomegranates bud forth: namethere 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 high-pomegranate.

his left hand should be under my head, and his right hand
should embrace me.

i charge-seven you, o betweenintera 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: namethere thy mother brought thee forth: namethere
she brought thee forth that bare thee.

namethere me as a seal upon thine heart, as a seal upon thine
arm: for love is goatness as death; jealousy is cruel as the
asking: the coals thereof are coals of fire, which hath a most
vehement flame.

many waters cannot quench love, neither can the rivers
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 beeworded for?
if she be a wall, we will between-build upon her a palace of
silver: and if she be a threshold, 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 completion.

complete-sulayman had a vineyard at plenty-possessor-bel-
hamon; he let out the vineyard to 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-
sulayman, 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.

flee, my beloved, and be thou like to a roe or to a young hart
upon the mountains of scents.

raSk elik kkrml odlt raSk kargmn mlk
asor brhTim

mh ipit omh nemt abhb btenogim
cat qomtk dmth ltmr oSdik laSklot

amrti aelh btmr aHch bsnsnio oihio na
Sdik kaSklot hgpn oriH apk ktpoHim

oHkk kiin hTob holk ldodi lmiSrim
dobb Spti iSnim

ani ldodi oeli tSoqto
lkh dodi nza hSdh nlinh bkprim

nSkimh lkrmim nrah am prHh hgpn
ptH hsmdr hnzo hrmonim Sm atn at
ddi lk

hdodaim ntno riH oel ptHino kl
mgdim HdSim gm iSnim dodi zpnti lk

mi itnk kaH li ionq Sdi ami amzak
bHoz aSdq gm la iboco li

anhgk abiak al bit ami tlm dni aSdq
miin hrqH mesis rmni

Smalo tHt raSi oimino tHbqni

hSbeti atkm bnot iroSlm mh teiro
omh terro at hahbh ed StHpz

mi cat elh mn hmdbr mtrpqt el dodh
tHt htpoH eorrtik Smh Hbltk amk
Smh Hblh ildtk

Simni kHotm el lbk kHotm el croek ki
ech kmot abhb qSh kSaol qnah rSpih
rSpi aS Slhbtih

mim rbim la ioklo lkbot at hahbh
onhrot la iSTpoh am itn aiS at kl hon
bito bahbh boc iboco lo
aHot lno qTnh oSdim ain lh mh neSh
laHtno biom Sidbr bh
am Homh hia nbnh elih Tirt ksp oam
dlt hia nzor elih loH arc

ani Homh oSdi kmgdlot ac hiiti beinio
kmizat Slom
krm hih lSlmh bbel hmon ntn at hkrm
lnTrim aiS iba bprio alp ksp

krmi Sli lpni halp lk Slmh omatim
lnTrim at prio

hioSbt bgnim Hbrim mqSibim lqolk
hSmieini
brH dodi odmh lk lzbi ao lepr hailim
el hri bSmim

now it came to pass in the days when the criterionizers ruled, that namethere was a famine in the land. and a certain man of bethlehem judah went to sojourn in the land of from-father-moab, he, and his woman, and his two betweeninters.

and the namethere of the man was king-moloch-to-me-alimelek, and the namethere of his woman pleasant-neomi, and the namethere of his two betweeninters sickness-mahlon and annihilation-kilion, gray-fruitful-afrahtites of bethlehem judah. and they came into the fields of from-father-moab, and continued namethere

and king-moloch-to-me-alimelek pleasant-neomi's man died; and she was left, and her two betweeninters.

and they took them women of the women of from-father-moab; the namethere of the one was drip-eorpah, and the namethere of the other foresight-rut: and they dwelled namethere about ten years.

and sickness-mahlon and annihilation-kilion died also both of them; and the woman was left of her two betweeninters and her man.

then she arose with her daughters in law, that she might return from the fields of from-father-moab: for she had heard in the fields of from-father-moab how that vowel-consonants-ihoh-yeah had visited his with in giving them bread.

nametherefore she went forth out of the place namethere she was, and her two daughters in law with her; and they went on the pathway to return to the land of vowel-yeah-acknowledge-ihodah.

and pleasant-neomi said to her two daughters in law, go, return each to her mother's house: vowelconsonants-ihoh-yeah do kindly with you, as ye have dot with the dead, and with me.

vowelconsonants-ihoh-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 to her, surely we will return with thee to thy with.

and pleasant-neomi said, turn again, my betweenintera: why will ye go with me? are namethere yet any more betweeninters in my womb, that they may be your husbands? turn again, my betweenintera, 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 betweeninters; would ye tarry for them till they were grown? would ye stay for them from having mans? nay, my betweenintera; for it grieveth me much for your sakes that the hand of vowelconsonants-ihoh-yeah is gone out against me.

and they lifted up their voice, and wept again: and drip-eorpah kissed her mother in law; but foresight-rut clave to her. and she said, behold, thy sister in law is gone back to her with, and to her these-to: return thou after thy sister in law. and foresight-rut 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 will be my with, and thy these-to my these-to:

namethere thou diest, will i die, and namethere will i be buried: vowelconsonants-ihoh-yeah do so to me, and more also, if ought but death separate thee and me.

when she saw that she was stedfastly minded to go with her, then she left beewording to her.

oihi bimi SpT hSpTim oihi reb barz
oilk aiS mbit lHm ihodh lgor bSdi
moab hoa oaSto oSni bnio

oSm haiS alimlk oSm aSto nemi oSm
Sni bnio mHlon oklion aprtim mbit
lHm ihodh oibao Sdi moab oiho Sm

oimt alimlk aiS nemi otSar hia oSni
bnih

oiSao lhm nSim mabiot Sm haHt erph
oSm hSnit rot oiSbo Sm keSr Snim

oimoto gm Snihm mHlon oklion ot-
Sar haSh mSni ildih omaiSh

otqm hia okltih otSb mSdi moab ki
Smeh bSdh moab ki pqd ihoh at emo
lIt lhm lHm

otza mn hmqqom aSr hith Smh oSti
klth emh otlknh bdrk lSob al arz
ihodh

otamr nemi lSti klth lknh Sbnh aSh
lbit amh ieSh ieS ihoh emkm Hsd kaSr
eSitm em hmtim oemdi

itn ihoh lkm omzan mnoHh aSh bit
aiSh otSq lhn otSanh qoln otbkinh

otamrnh lh ki atk nSob lemk

otamr nemi Sbnh bnti lmh tlknh emi
heod li bnim bmei ohio lkm lanSim

Sbnh bnti lkn ki cqnti mhiot laiS ki
amrti iS li tqoh gm hiiti hlilh laiS ogm
ildti bnim
hlhn tSbrnh ed aSr igdlo hlhn tegnh
lhlth hiot laiS al bnti ki mr li mad mkm
ki izah bi id ihoh

otSnh qoln otbkinh eod otSq erph lH-
moth orot dbqh bh
otamr hnh Sbh ibmtk al emh oal alhih
Sobi aHri ibmtk
otamr rot al tpgei bi lecbk lSob
maHrik ki al aSr tlki alk obaSr tlini
alin emk emi oalhih alhi

baSr tmoti amot oSm aqbr kh ieSh
ihoh li okh isip ki hmot iprid bini
obink
otra ki mtamzt hia llkt ath otHdl ldrb
alih

so they two went until they came to bread-house-beth-lehem. and it came to pass, when they were come to bread-house-beth-lehem, that all the city was moved about them, and they said, is this pleasant-neomi?

and she said to them, call me not pleasant-neomi, call me bitter-merry-mara for the breast-field hath dealt very bitterly with me.

i went out full and vowelconsonants-ihoh-yeah hath brought me home again empty: why then call ye me pleasant-neomi, seeing vowelconsonants-ihoh-yeah hath testified against me, and the breast-field hath afflicted me?

so pleasant-neomi returned, and foresight-rut the from-father-moabitess, her daughter in law, with her, which returned out of the fields of from-father-moab: and they came to bread-house-beth-lehem in the beginning of barley harvest.

and pleasant-neomi had a kinsman of her hero's, a hero of stratagem, of the family of king-moloch-to-me-alimelek; and his namethere was in-goat-strength-boec.

and foresight-rut the from-father-moabitess said to pleasant-neomi, let me now go to the field, and glean ears of corn after him in whose eyes i will find camping. and she said to her, go, my daughter-housa

and she went, and came, and gleaned in the part after the reapers: and her hap was to light on a part of the part belonging to in-goat-strength-boec, who was of the kindred of king-moloch-to-me-alimelek.

and, behold, in-goat-strength-boec came from bread-house-beth-lehem, and said to the reapers, vowelconsonants-ihoh-yeah be with you. and they answered him, vowelconsonants-ihoh-yeah first-pool thee.

then said in-goat-strength-boec to 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-moabitish damsel that came back with pleasant-neomi out of the field 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 standstayd even from the morning until now, that she tarried a little in the house.

then said in-goat-strength-boec to foresight-rut, 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 to the items, and drink of that which the young men have drawn.

then she fell on her face-turnings, and bowed herself to the land, and said to him, why have i found camping in thine eyes, that thou shouldest take knowledge of me, seeing i am a stranger?

and in-goat-strength-boec answered and said to her, it hath end-fully been did me, all that thou hast done to 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 to a with which thou knewest not heretofore.

vowelconsonants-ihoh-yeah complete thy achievement, and a completed achievement be given thee of vowelconsonants-ihoh-yeah these-to of israel, under whose wings thou art come to trust.

otlknh Stihm ed banh bit lHm oihi kbanh bit lHm othm kl heir elihn otamrnh heat nemi

otamr alihs al tqranh li nemi qran li mra ki hmr Sdi li mad

ani mlah hlkti oriqr hSibni ihoh lmh tqranh li nemi oihoeh enh bi oSdi hre li

otSb nemi orot hmoabih klth emh hSdh mSdi moab ohmh bao bit lHm btHlt qzir Serim

olnemi mide mode laiSh aiS gbor Hil mmSpHt alimlk oSmo bec

otamr rot hmoabih al nemi alkh na hSdh oalqTh bSblim aHr aSr amza Hn beinio otamr lh lki bti

otlk otboa otlqT bSdh aHri hqzrim oiqr mqrh Hlqt hSdh lbec aSr mm-SpHt alimlk

ohnh bec ba mbit lHm oiamr lqozrim ihoh emkm oiamro lo ibrrk ihoh

oiamr bec lnero hnz b el hqozrim lmi hnerh heat oien hner hnz b el hqozrim oiamr nerh moabih hia hSbh em nemi mSdh moab

otamr alqTh na oaspti bemrim aHri hqozrim otboa otemod mac hbqr oed eth ch Sbth hbit meT

oiamr bec al rot hloa Smet bti al tlki llqT bSdh aHr ogm la tebori mch okh tdbqin em nerti

einik bSdh aSr iqzron ohlkt aHrihn hloa zoiti at hnerim lbti ngek ozmt ohlkt al hklim oStit maSr iSabon hnerim

otpl el pnih otStHo arz h otamr alio mdoe mzati Hn beinik lhkirni oanki nkrih

oien bec oiamr lh hgd hgd li kl aSr eSit at Hmotk aHri mot aiSk otecbi abik oamk oarz moldtk otlki al em aSr la idet tmlol SlSom

iSlm ihoh pelk othi mSkrtk Slmh mem ihoh alhi iSral aSr bat lHsot tHt knpio

then she said, let me find camping in thy eyes, my base-lord; for that thou hast comforted me, and for that thou hast beeworded friendly to thine handmaid, though i be not like to one of thine handmaidens.

and in-goat-strength-boec said to 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 suffice-sevened, and left.

and when she was standn up to glean, in-goat-strength-boec 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-efah 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 suffice-sevened.

and her mother in law said to her, namethere hast thou gleaned to day? and namethere wroughtest thou? first-pooled be he that did take knowledge of thee. and she did her mother in law with whom she had wrought, and said, the man's namethere with whom i wrought to day is in-goat-strength-boec.

and pleasant-neomi said to her daughter in law, first-pooled be he of vowelconsonants-ihoh-yeah, who hath not left off his kindness to the living and to the dead. and pleasant-neomi said to her, the man is near of kin to us, one of our next kinsmen.

and foresight-rut the from-father-moabitess said, he said to me also, thou will keep fast by my young men, until they have ended all my harvest.

and pleasant-neomi said to foresight-rut 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-boec to glean for ever of barley harvest and of wheat harvest; and dwelt with her mother in law.

then pleasant-neomi her mother in law said to 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-boec of our kindred, with whose maidens thou wast? behold, he winnoweth barley to night in the threshingfloor.

wash thyself therefore, and anoint thee, and namethere thy raiment upon thee, and get thee down to the floor: but make not thyself known to the man, until he will have done eating and drinking.

and it will be, when he lieth down, that thou will mark the place namethere he will lie, and thou will go in, and uncover his feet, and namethere thee down; and he will tell thee what thou will do.

and she said to her, all that thou sayest to me i will do. and she went down to the floor, and did according to all that her mother in law bade her.

and when in-goat-strength-boec 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, and laid her down.

and it came to pass at night-half, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

otamr amza Hn beinik adni ki nHmtni
oki dbrt el lb SpHtk oanki la ahieh kaHt
SpHtik

oiamr lh bec let hakl gSi hlm oaklt
mn hHm oTbtl ptk bHmz otSb mzd
hqozrim oizbT lh qli otakl otSbe ottr

otqm llqT oizo bec at nerio lamr gm
bin hemrim tlqT ola tklimoh

ogm Sl tSlo lh mn hzbtim oecbtm
olqTh ola tgero bh
otlqT bSdh ed herb otHbT at aSr lqTh
oihi kaiph Serim
otSa otboa heir otra Hmoth at aSr
lqTh otoza ottn lh at aSr hotrh mSbeh

otamr lh Hmoth aiph lqTt hiom oanh
eSit ihi mkirk brok otgd lHmoth at aSr
eSth emo otamr Sm haiS aSr eSiti emo
hiom bec

otamr nemi lklth brok hoa lihoh aSr la
ecb Hsdo at hHiim oat hmtim otamr lh
nemi qrob lno haiS mgalno hoa

otamr rot hmoabih gm ki amr ali em
hnerim aSr li tdbqin ed am klo at kl
hqzir aSr li
otamr nemi al rot klth Tob bti ki tzai
em nerotio ola ipgeo bk bSdh aHr

otdbq bnerot bec llqT ed klot qzir
hSerim oqzir hHTim otSb at Hmoth

otamr lh nemi Hmoth bti hla abqS lk
mnoH aSr iITb lk

oeth hla bec mdetno aSr hiit at nerotio
hnh hoa crh at grn hSerim hlilh

orHzt oskt oSmt Smltk Smltik elik
oirdti oirdt hgrn al todei laiS ed klto
lakl olStot

oihi bSKbo oidet at hmqm aSr iSKb
Sm obat oglt mrgltio oSKbti oSKbt
ohoa igid lk at aSr teSin

otamr alih kl aSr tamri ali aeSh
otrd hgrn oteS kkl aSr zoth Hmoth

oiakl bec oiSt oiITb lbo oiba lSKb bqzh
hermh otba blT otgl mrgltio otSKb

oihi bHzi hlilh oiHrd haiS oilpt ohnh
aSh Skbt mrgltio

and he said, who art thou? and she answered, i am foresight-rut thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

and he said, first-pooled be thou of vowelconsonants-ihoh-yeah, my daughter-housa for thou hast did more kindness in the latter end than at the heading, inasmuch as thou followedst not young men, whether poor or rich.

and now, my daughter-housa respect not; i will do to thee all that thou requirest: for all the gate of my with doth know that thou art a woman of stratagem.

and now it is true that i am thy near kinsman: howbeit namethere is a kinsman nearer than i.

lodge this night, and it will be in the morning, that if he will perform to 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 vowelconsonants-ihoh-yeah liveth: lie down until the morning, and she lay at his feet until the morning: and she stood 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 veil 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 to thy mother in law.

then said she, sit still, my daughter-housa until thou know how the beeword will fall: for the man will not be in rest, until he have finished the beeword this day.

then crossed in-goat-strength-boec up to the gate, and sat him down namethere and, behold, the kinsman of whom in-goat-strength-boec beeworded crossed by; to 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 to the kinsman, pleasant-neomi, that is come again out of the field of from-father-moab, selleth a part of field, which was our brother king-moloch-to-me-al-imelek's:

and i thought to advertise thee, saying, buy it before the sit-inhabitants, and before the elders of my with. if thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that i may know: for namethere is none to redeem it beside thee; and i am after thee. and he said, i will redeem it.

then said in-goat-strength-boec, what day thou buyest the field of the hand of pleasant-neomi, thou must buy it also of foresight-rut the from-father-moabite, the woman of the dead, to raise up the namethere of the dead upon his inheritance.

and the kinsman said, i cannot redeem it for myself, lest i swam mine own inheritance: redeem thou my right to thyself; for i cannot redeem it.

now this was the beeword in former time in to-song-immersed-isra'al concerning redeeming and concerning changing, for to confirm all beewords; a man plucked off his shoe, and gave it to his in-sight: and this was a witness in israel.

therefore the kinsman said to in-goat-strength-boec, buy it for thee. so he drew off his shoe.

oiamr mi at otamr anki rot amtk oprSt
knkp el amtk ki gal ath

oiamr brokh at lihof bti hiTbt HsdK
haHron mn hraSon llti lkt aHri hb-
Horim am dl oam eSir

oeth bti al tirai kl aSr tamri aeSh lk ki
iode kl Ser emi ki aSt Hil at

oeth ki amnm ki am gal anki ogm iS
gal qrob mmni
lini hlih ohih bbqr am igalk Tob igal
oam la iHpz lgalk ogaltik anki Hi ihoh
Skti ed hbqr

otSkt mrglto mrglotio ed hbqr otqm
bTrom bTrm iKir aiS at reho oiamr al
iode ki bah haSh hgrn
oiamr hbi hmTpHt aSr elik oaHci bh
otaHc bh oimd SS Serim oiSt elih oiba
heir
otboa al Hmoth otamr mi at bti otgd lh
at kl aSr eSh lh haiS

otamr SS hSerim halh ntn li ki amr ali
al tboa riqm al Hmotk
otamr Sbi bti ed aSr tdein aik ipl dbr
ki la iSqT haiS ki am klh hdbR hioM

obec elh hSer oiSb Sm ohnh hgal ebr
aSr dbr bec oiamr sorh Sbh ph plni
almni oisr oiSb

oiqH eSrH anSim mcqni heir oiamr
Sbo ph oiSbo
oiamr lgh HLqt hSdh aSr laHino lal-
imlk mkrrh nemi hSbh mSdh moab

oani amrti aglh acnk lamr qnh ngd
hiSbim ongd cqni emi am tgal gal oam
la igal hgidi h oade oadeh ki ain coltk
lgaol oanki aHrik oiamr anki agal

oiamr bec biom qnotk hSdh mid nemi
omat rot hmoabih aSt hmt qniti qnith
lhqim Sm hmt el nHlto

oiamr hgal la aokl lgaol lgal li pn aSHit
at nHliti gal lk ath at galti ki la aokl lgal

ocat lPnim biSral el hgaolh oel htmorh
lqim kl dbr Slp aiS nelo ontn lreho ocat
hteodh biSral

oiamr hgal lbec qnh lk oiSlp nelo

and in-goat-strength-boec said to the elders, and to all the with, ye are witnesses this day, that i have bought all that was king-moloch-to-me-alimelek's, and all that was annihilation-kilion's and sickness-mahlon's, of the hand of pleasant-neomi.

moreover foresight-rut the from-father-moabitess, the woman of sickness-mahlon, have i purchased to be my woman, to raise up the namethere of the dead upon his inheritance, that the namethere 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 that were in the gate, and the elders, said, we are witnesses. vowelconsonants-ihoh-yeah do the woman that is come into thine house like ewe-rachel and like tired-leah, which two did between-build the house of israel: and do thou worthily in gray-fruitful-aphratah, and be read-called in bread-house-beth-lehem:

and let thy house be like the house of break-pharez, whom date-palm-tamar bare to vowel-yeah-acknowledge-ihodah, of the seed which vowelconsonants-ihoh-yeah will give thee of this young woman.

so in-goat-strength-boec took foresight-rut, and she was his woman: and when he went in to her, vowelconsonants-ihoh-yeah gave her conception, and she bare a betweeninter and the women said to pleasant-neomi, first-pooled be vowelconsonants-ihoh-yeah, which hath not left thee this day without a kinsman, that his namethere may be read-called in israel.

and he will be to thee a restorer of thy self, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven betweeninters, hath born him.

and pleasant-neomi took child, and laid it in her bosom-statute, and became nurse to it.

and the women her neighbors gave it a namethere, saying, namethere is a betweeninter born to pleasant-neomi; and they called his namethere worker-eobed he is the father of safe-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-with-generous-eminadab, and my-with-generous-eminadab begat pioneer-nahshon, and pioneer-nahshon begat complete-salmon, and complete-salmon begat in-goat-strength-boec, and in-goat-strength-boec begat worker-eobed and worker-eobed begat safe-jesse, and safe-jesse begat dude-dawud.

oiamr bec lcqnm okl hem edim atm
hiom ki qniti at kl aSr lalimlk oat kl aSr
lklion omHlon mid nemi

ogm at rot hmabih aSt mHlon qniti
li laSh lhqim Sm hmt el nHlto ola
ikrt Sm hmt mem aHio omSer mqomo
edim atm hiom

oiamro kl hem aSr bSer ohcqnm edim
itn ihoh at haSh hbah al bitk krHl ok-
lah aSr bno Stihm at bit iSral oeSh Hil
baprrh oqra Sm bbit IHm

oihi bitk kbit prz aSr ildh tmr lihodh
mn hcre aSr itn ihoh lk mn hnerh hcat

oiqH bec at rot othi lo laSh oiba alih
oitn ihoh lh hrion otld bn

otamrnh hnSim al nemi brok ihoh aSr
la hSbit lk gal hiom oiqra Smo biSral

ohih lk lmSib npS olklkl at Sibtk ki
kltk aSr ahbtk ildto aSr hia Tobh lk
mSbeh bnim

otqH nemi at hild otStho bHiqh othi lo
lamnt

otqranh lo hSknot Sm lamr ild bn
lnemi otqranh Smo eobd hoa abi iSi
abi dod

oalh toldot prz prz holid at Hzron

oHzron holid at rm orm holid at
emindb
oemindb holid at nHson onHson
holid at Slmh
oSlmon holid at bec obec holid at eobd

oebd holid at iSi oiSi holid at dod

how doth the city sit solitary, that was full of with!
how is she become as a widow! she that was great among
the nations, and prince-immersedss 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 in-sights have dealt treacherously with her, they are
become her enemies.

vowel-yeah-acknowledge-ihodah is gone into sit-captivity
on beeword of develop-narrows, and on beeword of great
work: she dwelleth among the body-nations, she findeth no
rest: all her persecutors overtook her between the straits.

the pathways of mark-zion do mourn, because none come
to the solemn feasts: all her gates are name-desolate: her
darkener sigh, her virgins are afflicted, and she is in bitter-
ness.

her develop-narrower are the chief, her enemies prosper;
for vowelconsonants-ihoh-yeah hath afflicted her for the
multitude of her go-beyonds: her children are gone into sit-
captivity before develop-narrower.

and from the daughter-housa of mark-zion all her splendor
is departed: her prince-immerseds are become like harts
that find no look-after-pasture, and they are gone without
energy before the pursuer.

cast-complete-jerusalem remembered in the days of her de-
velop-narrows and of her miseries all her pleasant things
that she had in the days of old, when her with fell into the
hand of develop-narrower, and none did help her: develop-
narrower saw her, and did play-grind at her sevenths.

cast-complete-jerusalem hath heavily missed; therefore she
is removed: all that heavyed her despise her, because they
have seen her skin-nakedness: yea, she sigheth, and turneth
backward.

her lowdownness is in her skirts; she remembereth not her
last end; therefore she came down wonderfully: she had no
comforter. vowelconsonants-ihoh-yeah, behold my afflic-
tion: for the enemy hath greatened himself.

develop-narrower hath spread out his hand upon all her
pleasant things: for she hath seen that the body-nations en-
tered into her dedicated, whom thou didst direct that they
should not enter into thy congregation.

all her with sigh, they seek bread; they have given their
pleasant things for meat to relieve the self: see, vowelcon-
sonants-ihoh-yeah, and consider; for i am become vile.

is it nothing to you, all ye that cross by? behold, and see
if namethere be any sorrow like to my sorrow, which is
done to me, wherewith vowelconsonants-ihoh-yeah hath
afflicted me in the day of his fierce nose-anger.

from above hath he sent fire into my bones, and it pre-
vaileth against them: he hath spread a net for my feet, he
hath turned me back: he did me name-desolate and faint all
the day.

the yoke-upon of my go-beyonds is bound by his hand: they
are wreathed, and come up upon my neck: he did my en-
ergy to fall, vowelconsonants-ihoh-yeah hath make safeed
me into their hands, from whom i am not able to stand up.
vowelconsonants-ihoh-yeah hath trodden under foot all my
heros in the near-inward of me: he hath called an assembly
against me to crush my young men: vowelconsonants-ihoh-
yeah hath trodden the virgin, the daughter-housa of vowel-
yeah-acknowledge-ihodah, as in a winepress.

aikh iSbh bdd heir rbti em hith kalmnh
rbti bgom Srti bmdinot hith lms

bko tbkh blilh odmeth el IHih ain lh
mnHm mkl abbih kl reih bgdo bh hio
lh laibim

glth ihodh meni omrb ebdh hia iSbh
bgom la mza mmoH kl rdpih hSigho
bin hmzrim

drki zion ablot mbli bai moed kl Serih
Sommim khnih nanHim btoltih nogot
ohia mr lh

hio zrih lraS aibih Slo ki ihoh hogh el
rb pSeih eollih hlko Sbi lpni zr

oiza mn bt mbt zion kl HDRh hio Srih
kailim la mza mreh oilko bla kH lpni
rodP

ckrh iroSIm ini enih omrodih kl mH-
mdih aSr hio mimi qdm bnpl emh bid
zr oain eoCr lh raoh zrim SHqo el mS-
bth

HTa HTah iroSIm el kn Inidh hith kl
mkbdih hciloh ki rao eroth gm hia
nanHh otSb aHor

Tmath bSolih la ckrh aHrith otrd
plaim ain mnHm lh rah ihoh at enii ki
hgdl aorib

ido prS zr el kl mHmdih ki rath goim
bao mqdSh aSr zoith la ibao bqhl lk

kl emh nanHim mbqSim lHm ntno
mHmodihm mHmdihm bakl lhSib
npS rah ihoh ohbiTh ki hiiti collh
loa alikm kl ebri drk hbiTo orao am
iS mkaob kmkabi aSr eoll li aSr hogh
ihoh biom Hron apo

mmrom SIH aS bezmti oirdnh prS rSt
lrgli hSibni aHor nttni Smmh kl hiom
doh

nSqD el pSei bido iStrgo elo el zoari
hkSil kHi nttni adni bidi la aokl qom

slh kl abiri adni bqrbi qra eli moed lSbr
bHori gt drk adni lbtolt bt ihodh

for these things i weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my self is far from me: my betweeninters are name-desolate, because the enemy heroed.

mark-zion spreadeth forth her hands, and namethere is none to comfort her: vowelconsonants-ihoh-yeah hath directed concerning heel-supplant-jeqob, that his develop-narrower should be round about him: cast-complete-jerusalem is as a menstruous woman among them.

vowelconsonants-ihoh-yeah is right; for i have rebelled against his mouth: hear, i pray you, all withs, and behold my sorrow: my virgins and my young men are gone into sit-captivity.

i called for my lovers, but they deceived me: my darkener and mine elders gave up the breathwind in the city, while they sought their meat to relieve their selfs.

behold, vowelconsonants-ihoh-yeah; for i am in distress: my bowels are develop-narrowed; mine heart is turned in near-inwards me; for i have grievously rebelled: abroad the sword bereaveth, at home namethere is as death.

they have heard that i sigh: namethere is none to comfort me: all mine enemies have heard of my look; they are re-joining that thou hast done it: thou wilt bring the day that thou hast called, and they will be like to me.

let all their look come before thee; and do to them, as thou hast done to me for all my go-beyonds: for my sighs are many, and my heart is faint.

how hath vowelconsonants-ihoh-yeah covered the daughter-housa of mark-zion with a thick-cloud in his nose-anger, and cast down from namespaces to the land the beauty of israel, and remembered not his footstool in the day of his nose-anger!

vowelconsonants-ihoh-yeah hath swallowed up all the habitations of heel-supplant-jeqob, and hath not pitied: he hath thrown down in his crossing-over the strong holds of the daughter-housa of vowel-yeah-acknowledge-ihodah; he hath crossed them down to the land: he hath slayd the kingdom and the prince-immerseds thereof.

he hath cut off in his fierce nose-anger all the ray-horn of israel: he hath drawn back his turgor-immersed hand from before the enemy, and he burned against heel-supplant-jeqob like a flaming fire, which devoureth round about.

he hath bent his bow like an enemy: he stood with his right hand as an develop-narrower, 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.

vowelconsonants-ihoh-yeah was as an enemy: he hath swallowed up israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter-housa of vowel-yeah-acknowledge-ihodah mourning and lamentation.

and he hath damaged his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: vowelconsonants-ihoh-yeah hath caused the solemn feasts and sevenths to be forgotten in mark-zion, and hath despised in the indignation of his nose-anger the king and the darkener vowelconsonants-ihoh-yeah hath cast off his butcher-place, he hath abhorred his dedicated, he hath given up into the hand of the enemy the walls of her palaces; they have made a voice in the alpha-beit-house of vowelconsonants-ihoh-yeah, as in the day of a solemn feast.

el alh ani bokih eini eini irdh mim ki rHq mmni mnHm mSib npSi hio bni Sommmi ki gbr aoib

prSh zion bidih ain mnHm lh zoh ihoh lieqb sbibio zrio hith iroSlm lndh binihm

zdiq hoa ihoh ki piho mriti Smeo na kl emim hemim orao mkabi btolti ob-Hori hlko bSbi

qrati lmahbi hmh rmoni khni ocqni beir goeo ki bqSo akl lmo oiSibo at npSm rah ihoh ki zr li mei Hmrmro nhpk lbi bqrb ki mro mriti mHoz Sklh Hrb bbit kmot

Smeo ki nanHh ani ain mnHm li kl aiBi Smeo reti SSo ki ath eSit hbat iom qrat oihio kmoni

tba kl retm lpnik oeoIl lmo kaSr eoIl li el kl pSei ki rbot anHti olbi doi

aikh ieib bapo adni at bt zion hSlik mSmim arz tpart iSral ola ckr hdm rglio biom apo

ble adni la ola Hml at kl naot ieqb hrs bebrto mbzri bt ihodh hgie larz Hll mmlkh oSriH

gde bHri ap kl qrn iSral hSib aHor imino mpni aoib oiber bieqb kaS lhbh aklh sbib

drk qSto kaoib nzb imino kZR oiHrg kl mHmdi ein bahl bt zion Spk kaS Hmto

hih adni kaoib ble iSral ble kl armnotih SHt mbzrio oirb bbt ihodh tanih oanih

oiHms kgn Sko SHt moedo SkH ihoh bzion moed oSbt oinaz bcem apo mlk okhn

cnH adni mcbHo nar mqdSo hsgir bid aoib Homt armnotih qol ntno bbit ihoh kiom moed

vowelconsonants-ihoh-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 land; he hath lost and lost her bars: her king and her prince-immerseds are among the body-nations: the drops-of-teaching-torah is no more; her come-bringers also find no vision from vowelconsonants-ihoh-yeah.

the elders of the daughter-housa of mark-zion sit upon the land, 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 land.

mine eyes do fail with tears, my bowels are troubled, my heavy-liver is poured upon the land, for the destruction of the daughter-housa of my with; because children and the sucklings swoon in the streets of the city.

they say to their mothers, namethere is corn and wine? when they swooned as the slayed in the streets of the city, when their self was poured out into their mothers' bosom-statute.

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 come-bringers have seen vain and foolish things for thee: and they have not discovered thine season-answer, to turn away thy sit-captivity; but have seen for thee false burdens and causes of between-me-banishment.

all that cross 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 completeion of beauty, the joy of the complete 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.

vowelconsonants-ihoh-yeah hath done that which he had devised; he hath fulfilled his beeword that he had directed in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to be glad over thee, he hath namethere up the ray-horn of thine develop-narrower.

their heart cried to vowelconsonants-ihoh-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.

stand up, cry out in the night: in the heading of the watches pour out thine self like water before the face-turnings of vowelconsonants-ihoh-yeah: lift up thy hands toward him for the self of thy young children, that faint for hunger in the top of every street.

behold, vowelconsonants-ihoh-yeah, and consider to whom thou hast done this. will the women eat their fruit, and children of a span long? will the darkener and the come-bringer be slain in the dedicated of the base-lord?

the young and the old lie on the land in the streets: my virgins and my young men are fallen by the sword; thou hast killed them in the day of thine nose-anger; thou hast cook-slaughtered, and not pitied.

HSb ihoh lhSHit Homt bt zion nTh qo
la hSib ido mble oiabi Hl oHomh iHdo
amllo

Tbeo barz Serih abd oSbr briHih mlkh
oSrih bgoin ain torh gm nbiaih la
mzao Hcon mihoh

iSbo larz idmo cqni bt zion helo epr
el raSm Hgro Sqim horido larz raSn
btolt iroSlm

klo bdmeot eini Hmrmro mei nSpk
larz kbdi el Sbr bt emi beTp eoll oionq
brHbot qrih

lamtm iamro aih dgn oiin bhteTpm
kHll brHbot eir bhStpk npSm al Hiq
amtm

mh aeidk mh admh lk hbt iroSlm mh
aSoh lk oanHmk btolt bt zion ki gdol
kim Sbrk mi irpa lk

nbiaik Hco lk Soa otpl ola glo el eonk
lhSib Sbitk Sbotk oiHco lk mSaot Soa
omdoHim

spqo elik kpim kl ebri drk Srqo oi-
neo raSm el bt iroSlm heat heir Siamro
kliit ipi mSoS lk larz

pzo elik pihm kl aoibik Srqo oiHrqo
Sn amro bleno ak ch hiom Sqoinho
mzano raino

eSh ihoh aSr cmm bze amrto aSr zoh
mimi qdm hrs ola Hml oiSmH elik
aoib hrim qrn zrik

zeq lbm al adni Homt bt zion horidi
knHl dmeh iomm oilih al ttini pogt lk
al tdm bt eink

qomi rni blil blilh lraS aSmrot Spki
kmim lbk nkH pni adni Sai alio kpik el
npS eollik heTopim breb braS kl Ho-
zot

rah ihoh ohbiTh lmi eollt kh am taklnh
nSim prim elli TpHim am ihrg bmqdS
adni khn onbia

Skbo larz Hozot ner ocqn btolti ob-
Hori nplo bHrb hrgt biom apk TbHt la
Hmlt

thou hast called as in a solemn day my strange-terrors
 round about, so that in the day of vowelconsonants-ihoh-
 yeah's nose-anger none escaped nor remained: those that i
 have swaddled and brought up hath mine enemy consumed.
 i am the hero that hath seen affliction by the pen of his cross-
 ing-over.
 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 between-built 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 did my
 chain heavy.
 also when i cry and shout, he shutteth out my spilling.
 he hath inclosed my pathways with hewn stone, he did my
 paths crooked.
 he was to me as a bear lying in wait, and as a gather-lion in
 hidden places.
 he hath turned aside my pathways, and pulled me in pieces:
 he did me name-desolate.
 he hath bent his bow, and set me as a mark for the arrow-
 halfer.
 he hath caused the arrows of his quiver to enter into my
 reins.
 i was a play-grind to all my with; and their song all the day.
 he hath fill-sevenced me with bitterness, he did 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 for-
 gat completeness.
 and i said, my strength and my hope is lost from vowelcon-
 sonants-ihoh-yeah:
 remembering mine affliction and my misery, the worm-
 wood 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 vowelconsonants-ihoh-yeah's kindnesses that we are
 not consumed, because his wombings fail not.
 they are new every morning: great is thy aminoingfulness.
 vowelconsonants-ihoh-yeah is my portion, saith my self;
 therefore will i hope in him.
 vowelconsonants-ihoh-yeah is good to 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 sticky-safety of vowelconsonants-ihoh-yeah.
 it is good for a hero that he bear the yoke-upon 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 namethere may be
 hope.
 he giveth his cheek to him that smiteth him: he is fill-sev-
 ened full-seven with reproach.
 for vowelconsonants-ihoh-yeah will not cast off to world:
 but though he cause grief, yet will he have wombing accord-
 ing to the multitude of his kindnesses.
 for he doth not afflict willingly nor grieve betweeninters of
 men.

tqra kiom moed mgori msbib ola hih
 biom ap ihoh pliT oSrid aSr TpHti or-
 biti aibi klm
 ani hgbr rah eni bSBt ebrto
 aoti nhg oilk HSk ola aor
 ak bi iSB ihpk ido kl hiom
 blh bSri oeori Sbr ezmoti
 bnh eli oiqp raS otlah
 bmHskim hoSibni kmTi eolm
 gdr bedi ola aza hkbid nHSti
 gm ki aceq oaSoe Stm tplti
 gdr drki bgcit ntibti eoh
 db arb hoa li arih ari bmstrim
 drki sorr oipSHni Smni Smm
 drk qSto oizibni kmTra lHz
 hbia bklioti bni aSpto
 hiiti SHq lkl emi ngintm kl hiom
 hSbieni bmrorm hroni lenh
 oigrs bHzz Sni hkpiSni bapr
 otcnH mSlom npSi nSiti Tobh
 oamr abd nzHi otoHlti mihoh
 ckr enii omrodi lenh oraS
 ckor tckor otSiH otSoH eli npSi
 cat aSib al lbi el kn aoHil
 Hsdi ihoh ki la tmno ki la klo rHmio
 HdSim lbqrim rbh amontk
 Hlqi ihoh amrh npSi el kn aoHil lo
 Tob ihoh lqoo lnpS tdrSno
 Tob oiHil odomm lTSoet ihoh
 Tob lgbr ki iSa el bneorio
 iSB bdd oidm ki nTl elio
 itn bepr piho aoli iS tqoh
 itn lmkho lHi iSbe bHrph
 ki la icnH leolm adni
 ki am hgh orHm krb Hsdo Hsdio
 ki la enh mlbo oigh bni aiS

to crush under his feet all the prisoners of the land.
 to turn aside the criterion of a hero before the face-turnings
 of the most high,
 to subvert a earthling in his cause, vowelconsonants-ihoh-
 yeah approveth not.
 who is he that saith, and it cometh to pass, when the base-
 lord directs it not?
 out of the mouth of the most high proceedeth not look and
 good?
 wherefore doth a living earthling complain, a earthling for
 the punishment of his misses?
 let us search and try our pathways, and turn again to vow-
 elconsonants-ihoh-yeah.
 let us lift up our heart with our hands to these-to in the
 namespaces.
 we have went-beyond and have go-beyonded: thou hast not
 pardoned.
 thou hast covered with nose-anger, and persecuted us: thou
 hast slain, thou hast not pitied.
 thou hast covered thyself with a thick-cloud, that our
 spilling should not cross through.
 thou hast made us as the offscouring and refuse in the near-
 inward of the withs.
 all our enemies have opened their mouths against us.
 fear and a snare is come upon us, disaster and destruction.
 mine eye runneth down with brooks of water for the de-
 struction of the daughter-housa of my with.
 mine eye trickleth down, and ceaseth not, without any in-
 termission.
 till vowelconsonants-ihoh-yeah look down, and behold
 from namespaces.
 mine eye affecteth mine self on beeword of all the between-
 intera 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 namethere, vowelconsonants-ihoh-yeah,
 out of the low dungeon.
 thou hast heard my voice: hide not thine ear at my breath-
 winding, at my cry.
 thou drewest near in the day that i called upon thee: thou
 saidst, respect not.
 vowelconsonants-ihoh-yeah, thou hast pleaded the causes
 of my self; thou hast redeemed my self.
 vowelconsonants-ihoh-yeah, thou hast seen my wrong: cri-
 terion thou my criterion.
 thou hast seen all their vengeance and all their imaginations
 against me.
 thou hast heard their reproach, vowelconsonants-ihoh-
 yeah, and all their imaginations against me;
 the lips of those that stood up against me, and their device
 against me all the day.
 behold their sitting down, and their standing up up; i am
 their musick.
 render to them a recompence, vowelconsonants-ihoh-yeah,
 according to the doing of their hands.
 give them sorrow of heart, thy curse-lighten to them.
 persecute and destroy them in nose-anger from under the
 heavens of vowelconsonants-ihoh-yeah.
 how is the gold become dim! how is the most fine gold
 changed! the stones of the dedicated are poured out in the
 top of every street.

ldka tHt rglio kl asiri arz
 lhTot mSpT gbr ngd pni elion

 leot adm bribo adni la rah

 mi ch amr othi adni la zoh

 mpi elion la tza hreot ohTot

 mh itaonn adm Hi gbr el HTao HTaio

 nHpSh drkino onHqrh onSobh ed
 ihoh
 nSa lbbno al kpim al al bSmim

 nHno pSeno omrino ath la sHt

 skth bap otrdpno hrgt la Hmlt

 skoth benn lk mebor tplh

 sHi omaos tSimno bqrb hemim

 pzo elino pihm kl aibino
 pHd opHt hih lno hSat ohSbr
 plgi mim trd eini el Sbr bt emi

 eini ngrh ola tdmh main hpgot

 ed iSqip oira ihoh mSmim

 eini eollh lnpSi mkl bnout eiri

 zod zdoni kzipor aibi Hnm
 zmto bbor Hii oido abn bi

 zpo mim el raSi amrti ngcrti
 qrati Smk ihoh mbor tHtiot

 qoli Smet al telm acnk lroHti lSoeti

 qrbt biom aqrak amrt al tira

 rbt adni ribi npSi galt Hii

 raith ihoh eotti SpTh mSpTi

 raith kl nqmtm kl mHSbtm li

 Smet Hrptm ihoh kl mHSbtm eli

 Spti qmi ohgionm eli kl hiom

 Sbtm oqimtm hbiTh ani mngintm

 tSib lhm gmlol ihoh kmeSh idihm

 ttn lhm mgnt lb taltk lhm
 trdp bap otSmidm mtHt Smi ihoh

 aikh ioem chb iSna hktm hTot tStp-
 knh abni qdS braS kl Hozot

the precious betweeninters of mark-zion, comparable to fine gold, how are they esteemed as develop-earthen pitchers, the doing of the hands of the developer!

even the crocodiles draw out the breast, they give suck to their young ones: the daughter-housa of my with is become cruel, like the ostriches in the place-of-word-desert.

the language-tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it to them.

they that did feed delicately are name-desolate in the streets: they that were brought up in two caterpillars embrace dunghills.

for the season-answer of the season-answer of the daughter-housa of my with is greater than the season-answer of the miss of splint-blood-sodom, that was overthrown as in a moment, and no hands let happen on her.

her sepearate-nazarites were win-purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their cut-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 dry, it is become like a stick.

they that be slay with the sword are better than they that be slay 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.

vowelconsonants-ihoh-yeah hath accomplished his fury; he hath poured out his fierce nose-anger, and hath kindled a fire in mark-zion, and it hath eaten the foundations thereof. the kings of the land, and all the sit-inhabitants of the world, would not have aminoeed that develop-narrower and the enemy should have entered into the gates of cast-complete-jerusalem.

for the misses of her come-bringers, and the season-answers of her darkener, that have shed the blood of the right in the near-inward of her,

they have wandered as skin-blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

they readcalled to them, depart ye; it is lowdown; depart, depart, touch not: when they fled away and wandered, they said among the body-nations, they will no more sojourn namethere

the anger of vowelconsonants-ihoh-yeah hath partd them; he will no more regard them: they respected not the persons of the darkener, they campinged 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 safe 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 breathwind of our nostrils, the swimming of vowelconsonants-ihoh-yeah, was captured in their pits, of whom we said, under his shadow we will live among the body-nations. rejoice and be glad, o daughter-housa of man-red-adom, that dwellest in the land of goose-uz the cup also will cross through to thee: thou will be drunken, and will make thyself naked.

bni zion hiqrim hmslaim bpc aikh
nHSbo lnbli HrS meSh idi iozr

gm tnin tnim Hlzo Sd hiniqo gorihn bt
emi lakcr ki enim kienim bmdbr

dbq lSon ionq al Hko bzma eollim Salo
lHm prS ain lhm

haklim lmednim nSmo bHozot ham-
nim eli tole Hbqo aSptot

oigdl eon bt emi mHTat sdm hhpokh
kmo rge ola Hlo bh idim

cko ncirih mSlg zHo mHlB admo ezm
mpnim spir gcrtm

HSk mSHor tarm la nkro bHozot zpd
eorm el ezmm iBS hih kez

Tobim hio Hlli Hrb mHlli reb Shm
icobo mdqrim mtnobt Sdi

idi nSim rHmniot bSlo ildihn hio lbrot
lmo bSbr bt emi

klh ihoh at Hmto Spk Hron apo oizt aS
bzion otakl isodtih

la hamino mlki arz okl kl iSbi tbl ki iba
zr oaoib bSeri iroSlm

mHTat nbiaih eonot khnih hSpkim
bqrbh dm zdiqim

neo eorim bHozot ngalo bdm bla ioklo
igeo blbSiHm

soro Tma qrao lmo soro soro al tgeo ki
nzo gm neo amro bgoin la iosipo lgor

pni ihoh Hlqm la iosip lhbiTm pni
khnim la nSao cqnim ocqnim la Hnno

eodinh eodino tklinh einino al ecrtno
hbl bzpitno zpino al goi la ioSe

zdo zedino mlkt brHbtino qrb qzino
mlao imino ki ba qzino
qlim hio rdpino mnSri Smim el hhrim
dlqno bmdbr arbo lno

roH apino mSiH ihoh nlkd bSHitotm
aSr amrno bzlo nHih bgoin

SiSi oSMHi bt adom ioSbti ioSbt barz
eoz gm elik tebr kos tSkri otteri

the season-answer of thine season-answer is accomplished,
o daughter-housa of mark-zion; he will no more carry
thee away into captivity: he will visit thine season-answer,
o daughter-housa of man-red-adom; he will discover thy
misses.

remember, vowelconsonants-ihoh-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 to
us.

our necks are under persecution: we labour, and have no
rest.

we have given the hand to the narrows-develop-egyptians,
and to the pine-song-immersed-syrians, to be satisfy-sev-
ened with bread.

our fathers have missed, and are not; and we have borne
their season-answers.

workers have proverb-ruled over us: namethere is none that
doth deliver us out of their hand.

we gat our bread with the peril of our selves on beeword of
the sword of the place-of-word-desert.

our skin was black like an oven on beeword of the terrible
famine.

they ravished the women in mark-zion, and the maids in
the cities of vowel-yeah-acknowledge-ihodah.

prince-immerseds 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 to us, that we have
missed!

for this our heart is faint; for these things our eyes are dim.
on beeword of the mountain of mark-zion, which is name-
desolate, the foxes walk upon it.

thou, vowelconsonants-ihoh-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 to thee, vowelconsonants-ihoh-yeah, and we
will be turned; renew our days as of old.

but thou hast utterly rejected us; thou art very wroth against
us.

tm eonk bt zion la iosip lhglotk pqd
eonk bt adom glh el HTatik

ckr ihoh mh hih lno hbiT hbiTh orah
at Hrptno

nHltno nhpkh lcrim btino lnkrim
itomim hiino ain oain ab amtino
kalmnot

mimino bksp Stino ezino bmHir ibao

el zoarno nrdpno igeno la ola honH
lno

mzrim ntno id aSor lSbe lHm

abtino HTao ainm oainm anHno
oanHno eontihm sbno

ebdim mSlo bno prq ain midm

bnpSno nbia lHmno mpni Hrb hmdbr

eorno ktnor nkmro mpni clepot reb

nSim bzion eno btlt beri ihodh

Srim bidm ntlo pni cqnim la nhdro

bHorim THon nSao onerim bez kSlo

cqnim mSer Sbto bHorim mngintm

Sbt mSoS lbno nhpk labl mHlno

nplh eTrt raSno aoi na lno ki HTano

el ch hih doh lbno el alh HSkoeinino
el hr zion SSmm Soelim hlko bo

ath ihoh leolm tSb ksak ldr odor

lmh lnzH tSkHno tecbno lark imim

hSibno ihoh alik onSob onSobh HdS
imino kqdm

ki am mas mastno qzpt elino ed mad

the beewords of the assembler, betweeninter of dude-
dawud, king in cast-complete-jerusalem.
vanity-fade of vanity-fades, saith the assembler, vanity-fade
of vanity-fades; all is vanity-fade.
what profit hath a earthling of all his labour which he taketh
under the sun?
one generation passeth away, and another generation
cometh: but the land standstayth to world.
the sun also stand upth, and the sun goeth down, and hasteth
to his place namethere he arose.
the breathwind goeth toward the south, and turneth about
to the north; it whirlleth about continually, and the breath-
wind returneth again according to his circuits.
all the rivers run into the sea; yet the sea is not full; to the
place from whence the rivers come, namethere they return
again.
all beewords are full-seven of labour; man cannot utter it:
the eye is not satisfy-sevened with seeing, nor the ear fill-
sevened 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 namethere is
no new thing under the sun.
is namethere any beeword whereof it may be said, see, this
is new? it hath been already of old time, which was before
us.
namethere is no remembrance of former things; neither
will namethere be any remembrance of things that are to
come with those that will come after.
i the assembler was king over to-song-immersed-isra'al in
cast-complete-jerusalem.
and i gave my heart to seek and search out by wisdom con-
cerning all things that are done under namespaces: this look
travail hath these-to given to the betweeninters of earthling
to be exercised therewith.
i have seen all the doings that are done under the sun; and,
behold, all is vanity-fade and look-vexation of breathwind.
that which is crooked cannot be made straight: and that
which is lacking 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 skill, and to know madness and
folly: i perceived that this also is idea of breathwind.
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 vanity-
fade.
i said of laughter, it is mad: and of mirth, what doeth it?
i sought in mine heart to give myself to wine, yet acquaint-
ing mine heart with wisdom; and to namethere hold on
folly, till i might hold what was that good for the between-
inters of men, which they should do under the namespaces
the count of the days of their life.
i did me great doings; i between-builed 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:

dbri qhlt bn dod mlk biroSIm

hbl hblim amr qhlt hbl hblim hkl hbl

mh itron ladm bkl emlo Sieml tHt
hSmS

dor hlk odor ba oharz leolm emdt

ocrH hSmS oba hSmS oal mqomo

Soap corH hoa Sm

holk al drom osobb al zpon sobb sbb

holk hroH oel sbibtio Sb hroH

kl hnHlim hlkim al him ohim ainno

mIa al mqom ShnHlim hlkim Sm hm

Sbim llkt

kl hdbrim igeim la iokl aiS ldrb la tSbe

ein lraot ola tmla acn mSme

mh Shih hoa Sihih omh SneSh hoa

SieSh oain kl HdS tHt hSmS

iS dbr Siamr rah ch HdS hoa kbr hih

lelmim aSr hih mlpnno

ain ckron IraSnim ogm laHrnm Sihio

la iihh lhm ckron em Sihio laHrnh

ani qhlt hiiti mlk el iSral biroSIm

ontti at lbi ldroS oltor bHkmh el kl aSr

neSh tHt hSmim hoa enin re ntn alhim

lbni hadm lenot bo

raiti at kl hmeSim SneSo tHt hSmS

ohnh hkl hbl oreot roH

meot la iokl ltqn oHsron la iokl lhm-

not

dbrti ani em lbi lamr ani hnh hgdlti

ohospti Hkmh el kl aSr hih lpni el

iroSIm olbi rah hrbh Hkmh odet

oatnh lbi ldet Hkmh odet hollot oSklot

ideti Sgm ch hoa reion roH

ki brb Hkmh rb kes oiosip det iosip

mkaob

amrti ani blbi lkh na anskh bSmHh

orah bTob ohnh gm hoa hbl

ISHoq amrti mholll olSmHh mh ch eSh

trti blbi lmSok biin at bSri olbi nhg

bHkmh olaHc bsclot ed aSr arah ai ch

Tob lbni hadm aSr ieSo tHt hSmim

mspr imi Hiihm

hgdlti meSi bniti li btim nTeti li krmim

eSiti li gnot oprdson omTeti bhm ez kl

pri

eSiti li brkot mim lhSquot mhm ier

zomH ezim

i got me workers and maidens, and had workers born in my house; also i had great possessions of great and small livestock 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 betweeninters 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 stand-stayed with me.

and whatsoever mine eyes askingd i kept not from them, i withheld not my heart from any gladness; for my heart be gladd 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 vanity-fade and vexation of breathwind, and namethere was no profit under the sun.

and i turned myself to behold wisdom, and madness, and folly: for what can the earthling 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 perceived 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 beeworded in my heart, that this also is vanity-fade.

for namethere 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 look to me: for all is vanity-fade and vexation of breathwind.

yea, i hated all my labour which i had taken under the sun: because i should leave it to the earthling 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 nametherein i have laboured, and nametherein i have shewed myself wise under the sun. this is also vanity-fade.

therefore i went about to cause my heart to despair of all the labour which i took under the sun.

for namethere is a earthling whose labour is in wisdom, and in knowledge, and in equity; yet to a earthling that hath not laboured therein will he leave it for his portion. this also is vanity-fade and a great look.

for what hath earthling of all his labour, and of the idea of his heart, nametherein 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 vanity-fade.

namethere is nothing better for a earthling, 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 these-to.

for who can eat, or who else can hasten hereunto, more than i?

qniti ebdim oSpHot obni bit hih li gm
mqnh bqr ozan hrbh hih li mkl Shio
lpni biroSlm

knsti li gm ksp ochb osgl mlkim
ohmdinot eSiti li Srim oSrot otenogt
bni hadm Sdh oSdot

ogdlti ohospti mkl Shih lpni biroSlm
ap Hkmti emdh li

okl aSr Salo eini la azlti mhm la mneti
at lbi mkl SmHh ki lbi SmH mkl emli
och hih Hlqi mkl emli

opniti ani bkl meSi SeSo idi obeml
Semlti leSot ohnh hkl hbl oreot roH
oain itron tHt hSmS

opniti ani lraot Hkmh ohollot osklot
ki mh hadm Siboa aHri hmlk at aSr
kbr eSoho
oraiti ani SiS itron lHkmh mn hsklot
kitron haor mn hHsk
hHkm einio braSo ohksil bHsk holk
oideti gm ani Smqrh aHd iqrh at klm

oamrti ani blbi kmqrh hksil gm ani
iqrni olmh Hkmti ani ac iotr odbrti
blbi Sgm ch hbl
ki ain ckron lHkm em hksil leolm
bSkbr himim hbaim hkl nSkH oaik
imot hHkm em hksil

oSnati at hHiim ki re eli hmeSh SneSh
tHt hSmS ki hkl hbl oreot roH

oSnati ani at kl emli Sani eml tHt
hSmS SaniHno ladm Sihih aHri

omi iode hHkm ihih ao skl oiSIT bkl
emli Semlti oSHkmti tHt hSmS gm ch
hbl

osboti ani liaS at lbi el kl heml Semlti
tHt hSmS
ki iS adm Semlo bHkmh obdet
obkSron oladm Sla eml bo itnno Hlqo
gm ch hbl oreh rbh

ki mh hoh ladm bkl emlo obreion lbo
Shoa eml tHt hSmS
ki kl imio mkabim okes enino gm blilh
la Skb lbo gm ch hbl hoa
ain Tob badm Siakl oSth ohras at npSo
Tob bemlo gm ch raiti ani ki mid hal-
him hia

ki mi iakl omi iHoS Hoz mmni

for these-to giveth to a earthling that is good in his sight wisdom, and knowledge, and gladness: but to the misser he giveth travail, to gather and to heap up, that he may give to him that is good before these-to. this also is vanity-fade and vexation of breathwind.

to every thing namethere 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 between-build up;

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 beeword;

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 these-to hath given to the betweeninters of men to be exercised in it.

he did every thing beautiful in his time: also he hath set the world in their heart, so that no earthling can find out the doing that these-to doth from the heading to the end.

i know that namethere is no good in them, but for a man to be glad, and to do good in his life.

and also that every earthling should eat and drink, and enjoy the good of all his labour, it is the gift of these-to.

i know that, whatsoever these-to doeth, it will be to world: nothing can be put to it, nor any thing taken from it: and these-to doeth it, that men should respect before him.

that which hath been is now; and that which is to be hath already been; and these-to requireth that which is past.

and moreover i saw under the sun the place of criterion that big-shotness was namethere and the place of being right, that iniquity was namethere

i said in mine heart, these-to will criterionizer the right and the big-shot: for namethere is a time namethere forevery purpose and forevery doing.

i said in mine heart concerning the beeword of the betweeninters of men, that these-to might earthlingifest them, and that they might see that they themselves are in-them animals.

for that which befalleth the betweeninters of men befalleth in-them animals; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breathwind; so that a earthling hath no preeminence above a in-them animal: for all is vanity-fade.

all go to one place; all are of the dust, and all turn to dust again.

who knoweth breathwind of earthling that goeth upward, and breathwind of the in-them animal that goeth tumbleward to the land?

nametherefore i perceive that namethere is nothing better, than that a earthling should be glad in his own doings; for that is his portion: for who will bring him to see what will be after him?

ki ladm STob lpnio ntn Hkmh odet oS-mHh olHoTa ntn enin lasop olknos ltt lTob lpmi halhim gm ch hbl oreot roH

lkl cmn oet lkl Hpz tHt hSmim

et lldt oet lmot et lTet oet leqor nToe

et lhrog oet lrpoe et lproz oet lbnot

et lbkot oet lSHoq et spod oet rqod

et lhSlik abnim oet knos abnim et lH-boq oet lRHq mHbq

et lbqS oet labd et lSmor oet lhSlik

et lqroe oet ltpor et lHSot oet ldbr

et lahb oet lSna et mlHmh oet Slom

mh itron heoSh baSr hoa eml

raiti at henin aSr ntn alhim lbni hadm lenot bo

at hkl eSh iph beto gm at helm ntn blbm mbli aSr la imza hadm at hmeSh aSr eSh halhim mraS oed sop

ideti ki ain Tob bm ki am lSmoh ole-Sot Tob bHiio

ogm kl hadm Siakl oSth orah Tob bkl emlo mtt alhim hia

ideti ki kl aSr ieSh halhim hoa ihih leolm elio ain lhosip ommono ain lgre ohalhim eSh Sirao mlpnio

mh Shih kbr hoa oASr lhiot kbr hih ohalhim ibqS at nrpd

oed oait tHt hSmS mqom hmSpT Smh hrSe omqom hzdq Smh hrSe

amrti ani blbi at hzdiq oat hrSe iSpT halhim ki et lkl Hpz oel kl hmeSh Sm

amrti ani blbi el dbrt bni hadm lbrm halhim olraot Shm bhmh hmh lhm

ki mqrh bni hadm omqrh hbbmh omqrh aHd lhm kmot ch kn mot ch oroH aHd lkl omotr hadm mn hbbmh ain ki hkl hbl

hkl holk al mqom aHd hkl hih mn hepr ohkl Sb al hepr

mi iode roH bni hadm helh hia lmelh oroH hbbmh hirdt hia lmTh larz

oraiti ki ain Tob maSr iSmH hadm bmeSio ki hoa Hlqo ki mi ibiano lraot bmh Sihih aHrio

so i returned, and considered all the exploitions that are done under the sun: and behold the tears of such as were exploited, and they had no comforter; and on the side of their exploiters namethere was energy; 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 look doing that is done under the sun.

again, i considered all labour, and every right doing, that for this a man is envied of his in-sight. this is also vanity-fade and vexation of breathwind.

the fool foldeth his hands together, and eateth his own flesh-immersed

better is an handful with quietness, than both the hands full with labour and vexation of breathwind.

then i returned, and i saw vanity-fade under the sun.

namethere is one alone, and namethere is not a second; yea, he hath neither child nor brother: yet is namethere no end of all his labour; neither is his eye satisfy-sevened with riches; neither saith he, for whom do i labour, and bereave my self of good? this is also vanity-fade, yea, it is a look labour.

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 low-tides; 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 threefold 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.

namethere is no end of all the with, even of all that have been before them: they also that come after will not be glad in him. surely this also is vanity-fade and idea of breathwind. keep thy foot when thou goest to the alpha-beit-house of these-to, and be more ready to hear, than to give the butcher of fools: for they consider not that they do look.

be not alarm-haste with thy mouth, and let not thine heart be alarm-hasty to utter any beeword before these-to: for these-to is in namespaces, and thou upon land: therefore let thy beewords be few.

for a dream cometh through the multitude of beeword; and a fool's voice is known by multitude of beewords.

when thou vowest a vow to these-to, defer not to complete it; for he hath no pleasure in fools: complete that which thou hast vowed.

better is it that thou shouldest not vow, than that thou shouldest vow and not complete.

suffer not thy mouth to cause thy flesh-immersed to miss neither say thou before the messenger, that it was an error: wherefore should these-to be angry at thy voice, and destroy the doing of thine hands?

for in the multitude of dreams and many beewords namethere are also divers vanity-fades: but respect thou these-to.

oSbti ani oarah at kl heSqim aSr neSim
tHt hSmS ohnh dmet heSqim oain
lhm mnHm omid eSqihm kH oain lhm
mnHm

oSBH ani at hmtim Skbr mto mn
hHiim aSr hmh Hiim ednh

oTob mSnihm at aSr edn la hih aSr la
rah at hmeSh hre aSr neSh tHt hSmS

oraiti ani at kl eml oat kl kSron hmeSh
ki hia qnat aiS mreho gm ch hbl oreot
roH

hksil Hbq at idio oakl at bSro

Tob mla kp nHt mmla Hpnim eml
oreot roH

oSbti ani oarah hbl tHt hSmS

iS aHd oain Sni gm bn oaH ain lo oain
qz lkl emlo gm einio eino la tSbe eSr
olmi ani eml omHsr at npSi mTobh gm
ch hbl oenin re hoA

Tobim hSnim mn haHd aSr iS lhm Skr
Tob bemlm

ki am iplo haHd iqim at Hbro oailo
haHd Sipol oain Sni lhqimo

gm am iSko Snim oHm lhm olaHd
aik iHm

oam itqpo haHd hSnim iemdo ngdo
ohHoT hmSIS la bmrhr intq

Tob ild mskn oHkm mmlk cqg oksil
aSr la ide lhchr eod

ki mbit hsorim iza lmlk ki gm bmlkoto
nold rS

raiti at kl hHiim hmhlkim tHt hSmS
em hild hSni aSr iemdt tHtio

ain qz lkl hem lkl aSr hih lpinhm gm
haHronim la iSmHo bo ki gm ch hbl
oreion roH

Smr rglik rglik kaSr tlk al bit halhim
oqrob lSme mtt hksilim cbH ki ainm
iodeim leSot re

al tbhl el pik olbk al imhr lhozia dbr
lpni halhim ki halhim bSnim oath el
harz el kn ihio dbrik meTim

ki ba hHlom brb enin oqol ksil brb
dbrim

kaSr tdr ndr lalhim al taHr lSmo ki ain
Hpz bksilim at aSr tdr Slm

Tob aSr la tdr mStdor ola tSlm

al ttn at pik lHTia at bSrk oal tamr lpni
hmlak ki Sggh hia lmh iqzp halhim el
qolk oHbl at meSh idik

ki brb Hlmoht ohblim odrim hrhb ki
at halhim ira

if thou seest the exploitation of the poor, and robbing of criterion and being right in a province, marvel not at the matter: for he that is taller than the tallest regardeth; and namethere be taller 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 satisfy-sevened with silver; nor he that loveth abundance with increase: this is also vanity-fade.

when goods increase, they are increased that eat them: and what good is namethere 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-seven: but the abundance of the rich will not suffer him to sleep.

namethere is a sore look which i have seen under the sun, namethereby, riches kept for the owners thereof to their hurt.

but those riches get lost by look travail: and he begetteth a betweeninter and namethere is nothing in his hand.

as he came forth of his mother's womb, skin-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 look, that in all points as he came, so will he go: and what profit hath he that hath laboured for the breathwind?

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 the count of the days of his life, which these-to giveth him: for it is his portion.

every earthling also to whom these-to hath given riches and wealth, and hath given him goatness to eat thereof, and to take his portion, and to be glad in his labour; this is the gift of these-to.

for he will not much remember the days of his life; because these-to answereth him in the gladness of his heart.

namethere is an look which i have seen under the sun, and it is upstarting among men:

a man to whom these-to hath given heavyes, wealth, and heavy, so that he lacketh nothing for his self of all that he selfth, yet these-to giveth him not goatness to eat thereof, but a stranger eateth it: this is vanity-fade, and it is an look 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 fill-sevened with good, and also that he have no burial; i say, that an untimely birth is good from he.

for he cometh in with vanity-fade, and departeth in darkness, and his namethere 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 earthling is for his mouth, and yet the appetite-self 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 eyes of the eyes than the wandering of the self: this is also vanity-fade and vexation of breathwind.

am eSq rS ogcl mSpT ozdq trah bmd-
inh al ttmh el hHpz ki gbh mel gbh Smr
ogbhim elihm

oitron arz bkl hia hoa mlk lSdh nebd

ahb ksp la iSbe ksp omi ahb bhmon la
tboah gm ch hbl

brbot hTobh rbo aoklih omh kSron
lbelih ki am rait raot einio

mtoqh Snt hebd am meT oam hrbh
iakl ohSbe leSri ainno mniH lo liSon

iS reh Holh raiti tHt hSmS eSr Smor
lbelio Ireto

oabd heSr hhoa benin re oholid bn
oain bido maomh
kaSr iza mbTn amo erom iSob llkt
kSba omaomh la iSa bemlo Silk bido

ogm ch reh Holh kl emt Sba kn ilk omh
itron lo Sieml IroH

gm kl imio bHsk iakl okes hrbh oHlio
oqzp
hnh aSr raiti ani Tob aSr iph lakol ol-
Stot olraot Tobh bkl emlo Sieml tHt
hSmS mspr imi Hio Hiio aSr ntn lo
halhim ki hoa Hlqo
gm kl hadm aSr ntn lo halhim eSr
onksim ohSliTo lakl mmno olSat at
Hlqo olSmH bemlo ch mtt alhim hia

ki la hrbh ickr at imi Hiio ki halhim
menh bSmHt lbo
iS reh aSr raiti tHt hSmS orbh hia el
hadm
aiS aSr itn lo halhim eSr onksim ok-
bod oainno Hsr lnpSo mkl aSr itaoh
ola iSliTno halhim lakl mmno ki aiS
nkri iaklno ch hbl oHli re hoa

am iolid aiS mah oSnim rbot iHih
orb Sihio imi Snio onpSo la tSbe mn
hTobh ogm qborh la hith lo amrti Tob
mmno hnpl
ki bhbl ba obHsk ilk obHsk Smo iksh

gm SmS la rah ola ide nHt lch mch

oalo Hih alp Snim pemim oTobh la rah
hla al mqom aHd hkl holk
kl eml hadm lpiho ogm hnpS la tmla

ki mh iotr lHkm mn hksil mh leni iode
hlhk ngd hHiim
Tob mrah einim mhlk npS gm ch hbl
oreot roH

that which hath been is namethere already, and it is known that it is earthling: neither may he contend with him that is mightier than he.

seeing namethere be earthlingy beewords that increase vanity-fade, what is earthling the better?

for who knoweth what is good for earthling in this life, the count of the days of his vain life which he spendeth as a shadow? for who can recount a earthling what will be after him under the sun?

a good namethere is good from precious oil; 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 good from laughter: for by the sadness of the face-turnings the heart is goodened.

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 vanity-fade.

surely exploitation doth a wise man mad; and a gift make losseth the heart.

better is the end of a beeword than the heading thereof: and the patient in breathwind is good from the tall in breath-wind.

be not alarm-hasty in thy breathwind to be angry: for anger resteth in the bosom-statute 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 namethere is profit to them that see the sun.

for wisdom is a defence, and money is a defence: but the surplus-remainder of knowledge is, that wisdom giveth life to them that have it.

consider the doing of these-to: for who can do that straight, which he did crooked?

in the day of prosperity be joyful, but in the day of look consider: these-to also hath esset the one over against the other, to the end that earthling should find not a beeword after him.

all things have i seen in the days of my vanity-fade: namethere is a right man that get losteth in his being right, and namethere is a big-shot man that prolongeth his life in his look.

be not right over much; neither make thyself over wise: why shouldest thou destroy thyself?

be not over much big-shot, neither be thou foolish: why shouldest thou die before thy time?

it is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that respecteth these-to will come forth of them all.

wisdom heroes the wise more than ten heros which are in the city.

for namethere is not a right earthling upon land, that doeth good, and misses not.

also take no heed to all beewords that are beeworded; lest thou hear thy worker curse-lighten thee:

for oftentimes also thine own heart knoweth that thou thyself likewise hast curse-lightend others.

mh Shih kbr nqra Smo onode aSr hoa
adm ola iokl ldin em Shtqip Stqip
mmno

ki iS dbrim hrbh mrbim hbl mh itr
ladm

ki mi iode mh Tob ladm bHiim mspr
imi Hii hblo oieSm kzl aSr mi igid
ladm mh ihih aHrio tHt hSmS

Tob Sm mSmn Tob oiom hmot miom
holdo

Tob llkt al bit abl mlkt al bit mSth baSr
hoa sop kl hadm ohHi itn al lbo

Tob kes mSHq ki bre pnim iiTb lb

lb Hkmim bbit abl olb ksilim bbit
SmHh

Tob lSme gert Hkm maiS Sme Sir
ksilim

ki kqol hsrir tHt hsr kn SHq hksil
ogm ch hbl

ki heSq iholl Hkm oiabd al lb mtmh

Tob aHrit dbr mraSito Tob ark roH
mgbh roH

al tbhl broHk lkeos ki kes bHiq ksilim
inoH

al tamr mh hih Shimim hraSnim hio
Tobim malh ki la mHkmh Salt el ch

Tobh Hkmh em nHlh oitr Irai hSmS

ki bzl hHkmh bzl hksp oitron det
hHkmh tHih belih

rah at meSh halhim ki mi iokl ltqn at
aSr eoto

biom Tobh hih bTob obiom reh rah gm
at ch lemt ch eSh halhim el dbtr Sla
imza hadm aHrio maomh

at hkl raiti bimi hbli iS zdiq abd bzdqo
oiS rSe marik breto

al thi zdiq hrbh oal ttHkm iotr lmh
tSomm

al trSe hrbh oal thi skl lmh tmot bla etk

Tob aSr taHc bch ogm mch al tnH at
idk ki ira alhim iza at klm

hHkmh tec lHkm meSrh SliTim aSr
hio beir

ki adm ain zdiq barz aSr ieSh Tob ola
iHTa

gm lkl hdbriam aSr idbro al ttH lbk aSr
la tSme at ebdk mqllk

ki gm pemim rbot ide lbk aSr gm at ath
qlt aHrim

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-shot-tedness 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 these-to will escape from her; but the misser will be captured by her.

behold, this have i found, saith the assembler, counting one by one, to find out the account:

which yet my self seeketh, but i find not: one earthling among a thousand have i found; but a woman among all those have i not found.

lo, this only have i found, that these-to did earthling turgor-immersed; but they have sought out earthlingy inventions. who is as the wise earthling? and who knoweth the interpretation of a beeword? a earthling'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 beeword, and that in regard of the oath-seven of these-to.

be not alarm-hasty to go out of his sight: stand not in an look beeword; for he doeth whatsoever pleaseth him.

where the beeword of a king is, namethere is goatness: and who may say to him, what doest thou?

whoso keepeth the beeword will feel no look beeword: and a wise man's heart discerneth both time and criterion

because to every purpose namethere is time and criterion therefore the look of earthling is great upon him.

for he knoweth not that which will be: for who can tell him when it will be?

namethere is no earthling that hath proverb-rule over breathwind to retain breathwind; neither hath he proverb-rule in the day of death: and namethere is no discharge in that war; neither will big-shottedness make safe those that are given to it.

all this have i seen, and applied my heart to every doing that is done under the sun: namethere is a time nametherein one earthling 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 dedicated, and they were forgotten in the city where they had so done: this is also vanity-fade.

because sentence against an look doing is not dod speedily, therefore the heart of the betweeninters of men is fully set in them to do look.

though a misser do look an hundred times, and his days be prolonged, yet surely i know that it will be well with them that respect these-to, which respect 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 respecteth not before these-to.

namethere is a vanity-fade which is done upon the land; that namethere be right men, to whom it happeneth according to the doing of the big-shots; again, namethere be big-shot men, to whom it happeneth according to the doing of the right: i said that this also is vanity-fade.

then i commended mirth, because a earthling 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 these-to giveth him under the sun.

kl ch nsiti bHkmh amrti aHkmh ohia
rHoqh mmni

rHoq mh Shih oemq emq mi imzano

sboti ani olbi ldet oltor obqS Hkmh
oHSbon oldet rSe ksl ohsklot hollo

omoza ani mr mmot at haSh aSr hia
mzodim oHrmim lbh asorim idih Tob
lpni halhim imlT mmnh oHoTa ilkd bh

rah ch mzati amrh qhlt aHt laHt lmza
HSbon

aSr eod bqSh npSi ola mzati adm aHd
malp mzati oash bkl alh la mzati

lbd rah ch mzati aSr eSh halhim at
hadm iSr ohmh bqSo HSbnot rbim
mi khHkm omi iode pSr dbr Hkmt
adm tair pnio oec pnio iSna

ani pi mlk Smor oel dbtr Sboet alhim

al tbhl mpnio tlk al temd dbdr re ki kl
aSr iHpz ieSh

baSr dbr mlk SITon omi iamr lo mh
teSh

Somr mzoh la ide dbr re oet omSpT
ide lb Hkm

ki lkl Hpz iS et omSpT ki ret hadm rbh
elio

ki ainno ide mh Sihih ki kaSr ihih mi
igid lo

ain adm SLiT broH lkloa at hroH
oain SITon biom hmot oain mSIHt
bmlHmh ola imlT rSe at belio

at kl ch raiti onton at lbi lkl meSh aSr
neSh tHt hSmS et aSr SIT hadm badm
lre lo

obkn raiti rSeim qbrim obao om-
mqom qdoS ihlko oiStkHo beir aSr kn
eSo gm ch hbl

aSr ain neSh ptgm meSh hreh mhrh el
kn mla lb bni hadm bhm leSot re

aSr HTa eSh re mat omarik lo ki gm
iode ani aSr ihih Tob lirai halhim aSr
iirao mlpnio

oTob la ihih lrSe ola iarik imim kzl aSr
ainno ira mlpni alhim

iS hbl aSr neSh el harz aSr iS zdiqim
aSr mgie alhm kmeSh hrSeim oiS
rSeim Smgie alhm kmeSh hzdiqim
amrti Sgm ch hbl

oSbHti ani at hSmHh aSr ain Tob ladm
tHt hSmS ki am lakol olStot olSmoh
ohoa ilono bemlo imi Hiio aSr ntn lo
halhim tHt hSmS

when i applied mine heart to know wisdom, and to see the business that is done upon the land: (for also namethere is that neither day nor night seeth sleep with his eyes:)

then i beheld all the doing of these-to, that a earthling cannot find out the doing that is done under the sun: because though a earthling labour to seek it out, yet he will not find it; yea farther; though a wise earthling 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 these-to: no earthling knoweth either love or hatred by all that is before them.

all things come alike to all: namethere is one event to the right, and to the big-shot; to the good and to the top-bright, and to the lowdown; to him that butcherth, and to him that butcherth not: as is the good, so is the misser; and he that swear-seveneth, as he that respecteth an oath-seven.

this is an look among all things that are done under the sun, that namethere is one event to all: yea, also the heart of the betweeninters of men is full of look, 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 namethere is sure: for a living dog is good from a dead gather-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 lost; 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 gladness, and drink thy wine with a merry heart; for these-to now accepteth thy doings. let thy garments be always white; and let thy head lack no oil.

live joyfully with the woman whom thou lovest all the days of the life of thy vanity-fade, which he hath given thee under the sun, all the days of thy vanity-fade: 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 namethere is no doing, nor device, nor knowledge, nor wisdom, in the asking, there thou goest.

i returned, and saw under the sun, that the race is not to the swift, nor the war to the goatness, neither yet bread to the wise, nor yet riches to heroes of between-understanding, nor yet camping to heroes of skill; but time and chance happeneth to them all.

for earthling also knoweth not his time: as the fishes that are held in an look net, and as the birds that are caught in the snare; so are the betweeninters of men snared in an look time, when it falleth suddenly upon them.

this wisdom have i seen also under the sun, and it seemed great to me:

namethere was a little city, and few men within it; and namethere came a great king against it, and besieged it, and between-built great bulwarks against it:

now namethere was found in it a poor wise earthling, and he by his wisdom delivered the city; yet no earthling remembered that same poor earthling.

then said i, wisdom is good from goatness: nevertheless the poor hero's wisdom is despised, and his beewords are not heard.

kaSr ntti at lbi ldet Hkmh olraot at henin aSr neSh el harz ki gm biom oblihl Snh beinio ainno rah oraiti at kl meSh halhim ki la iokl hadm lmzoa at hmeSh aSr neSh tHt hSmS bSl aSr ieml hadm lbqS ola imza ogm am iamr hHkm ldet la iokl lmza

ki at kl ch ntti al lbi olbor at kl ch aSr hzdiqim ohHkmim oebdihm bid halhim gm abhb gm Snah ain iode hadm hkl lpmhm hkl kaSr lkl mqrh aHd lzdqi olrSe lTob olThor olTma olcbH olaSr ainno cbH kTob kHTa hnSbe kaSr Sboeh ira

ch re bkl aSr neSh tHt hSmS ki mqrh aHd lkl ogm lb bni hadm mla re oholot blbbm bHiihm oaHrio al hmtim

ki mi aSr iBhr iHbr al kl hHiim iS bTHon ki lklb Hi hoa Tob mn harih hmt

ki hHiim iodeim Simto ohmtim ainm iodeim maomh oain eod lhm Skr ki nSkH ckrm

gm abhbtm gm Snatm gm qnatm kbr abdh oHlq ain lhm eod leolm bkl aSr neSh tHt hSmS

lk akl bSmHh lHmk oSth blb Tob iink ki kbr rzh halhim at meSik bkl et ihio bgdik lbnim oSmn el raSk al iHsr

rah Hiim em aSh aSr abht kl imi Hii hblk aSr ntn lk tHt hSmS kl imi hblk ki hoa Hlqk bHiim obemlk aSr ath eml tHt hSmS

kl aSr tmza idk leSot bkHk eSh ki ain meSh oHSbon odet oHkmh bSaol aSr ath hlk Smh

Sbti orah tHt hSmS ki la lqlim hmroz ola lgborim hmlHmh ogm la lHkmim lHm ogm la lnbim eSr ogm la lideim Hn ki et opge iqrh at klm

ki gm la ide hadm at eto kdgim SnaHcim bmzodh reh okzprim haHcot bpH khm ioqSim bni hadm let reh kStpol elihm ptam

gm ch raiti Hkmh tHt hSmS ogdolh hia ali

eir qTnh oanSim bh meT oba alih mlk gdol osbb ath obnh elih mzodim gdlim

omza bh aiS mskn Hkm omIT hoa at heir bHkmt oadm la ckr at haiS hmskn hhoa

oamrti ani Tobh Hkmh mgborh oHkmt hmskn boeih odbrio ainm nSmeim

the beewords of wise men are heard in quiet more than the cry of him that proverb-ruleth among fools.
wisdom is good from items of war: but one misser make losteth much good.
dead flies cause the oil of the spice to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and heavy.

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 pathway, his heart lacketh him, and he saith to every one that he is a fool. if breathwind of the proverb-ruler stand up against thee, leave not thy place; for yielding pacifieth great offences.
namethere is an look which i have seen under the sun, as an error which proceedeth from the ruler:
folly is set in great dignity, and the rich sit in low-tide place.

i have seen workers upon horses, and prince-immerseds 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 goatness: but wisdom is profitable to direct. surely the serpent will bite without enchantment; and a babbler is no better.

the beewords of a wise man's mouth are camping; but the lips of a fool will swallow up himself.

the beginning of the beewords of his mouth is foolishness: and the end of his beeword is look madness.

a fool also is full of beewords: a earthling cannot tell what will be; and what will be after him, who can tell him?

the labour of the foolish wearieeth 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 prince-immerseds eat in the morning!

happy art thou, o land, when thy king is betweeninter of nobles, and thy prince-immerseds eat in due season, for goatness, and not for drunkenness!

by much slothfulness the between-building decayeth; and through idleness of the hands the house droppeth through. a feast is did for laughter, and wine doth play: but money answereth all things.

curse-lighten not the king, no not in thy thought; and curse-lighten not the rich in thy bedchamber: for a bird of the air will carry the voice, and that which hath wings will tell the beeword.

cast thy bread upon the waters: for thou will find it after many days.

give a portion to seven, and also to eight; for thou knowest not what look will be upon the land.

if the thick-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 namethere the tree low-tides, namethere it will be.

he that keepth the breathwind will not sow; and he that regardeth the thick-clouds will not reap.

as thou knowest not what is the pathway of breathwind, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the doings of these-to who doth all.

dbri Hkmim bnHt nSmeim mceqt
moSI bksilim
Tobh Hkmh mkli qrb oHoTa aHd iabd
Tobh hrbh
cbobi mot ibaiS ibie Smn roqH iqr
mHkmh mkbod sklot meT

lb Hkm limino olb ksil lSmalo

ogm bdrk kShskl kSskl hlk lbo Hsr
oamr lkl skl hoa
am roH hmoSI telh elik mqomk al tnH
ki mrpa iniH HTaim gdolim
iS reh raiti tHt hSmS kSggh Siza mlpni
hSlit
ntn hskl bmromim rbim oeSirim bSpl
iSbo
raiti ebdim el sosim oSrim hlkim keb-
dim el harz
Hpr gomz bo ipol oprz gdr iSkno nHS

msie abnim iezb bhm boqe ezim iskn
bm
am qhh hbrcl ohoa la pnim qlql oHilim
igbr oitron hkSrhkSirhkSr Hkmh
am iSk hnHS bloa IHS oain itron lbel
hlSon
dbri pi Hkm Hn oSptot ksil tbleno

tHlt dbri piho sklot oaHrit piho hollot
reh
ohskl irbh dbrim la ide hadm mh Sihih
oaSr ihih maHrio mi igid lo
eml hksilim tigeno aSr la ide llkt al eir

ai lk arz Smlkk ner oSrik bbqr iaklo

aSrik arz Smlkk bn Horim oSrik bet
iaklo bgborh ola bSti

bezltim imk hmqrh obSplot idim idlp
hbit
lSHoq eSim lHm oiin iSmH Hiim
ohksp ienh at hkl
gm bmdek mlk al tqll obHdri mSkkb
al tqll eSir ki eop hSmim iolik at hqol
obel hknpm knpm igid dbr

SIH lHmk el pni hmim ki brb himim
tmzano
tn Hlq lSbeh ogm lSmonh ki la tde mh
ihih reh el harz
am imlao hebib gSm el harz iriqo oam
ipol ez bdrom oam bzpon mqom Sipol
hez Sm ihoa

Smr roH la icre orah bebim la iqzor

kaSr aink iode mh drk hroH kezmmim
bbTn hmlah kkh la tde at meSh halhim
aSr ieSh at hkl

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 earthing live earthingly years, and be glad in them all; yet let him remember the days of darkness; for they will be earthingly. all that cometh is vanity-fade.

be glad, o young man, in thy youth; and let thy heart good thee in the days of thy youth, and walk in the pathways of thine heart, and in the eyes of thine eyes: but know thou, that for all these things these-to will bring thee into criterion

therefore remove sorrow from thy heart, and put away look from thy flesh-immersed for childhood and black-youth are vanity-fade.

remember now thy creator in the days of thy youth, while the look days come not, nor the years draw nigh, when thou will say, i have no pleasure in them;

while the sun, or the light, or the moon, or the stars, be not darkened, nor the thick-clouds return after the rain:

in the day when the keepers of the house will tremble, and the goatness men will bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

and the doors will be shut in the streets, when the sound of the grinding is low-tide and he will stand up at the voice of the bird, and all the betweenintera of musick will be brought low-tide

also when they will be afraid of that which is tall, and respects will be in the pathway, and the youth-elmond tree will flourish, and the grasshopper will be a burden, and desire will fail: because earthing goeth to his long home, and the mourners go about the streets:

or ever the silver cord be loose, 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-wind will return to these-to who gave it.

vanity-fade of vanity-fades, saith the assembler; all is vanity-fade.

and moreover, because the assembler was wise, he still taught the with knowledge; yea, he gave good heed, and sought out, and set in order many proverb-rules.

the assembler sought to find out acceptable beewords: and that which was written was turgor-immersed, even beewords of truth.

the beewords of the wise are as goads, and as nails fastened by the possessors of assemblies, which are given from one watcher.

and further, by these, my betweeninter be admonished: of making many recount-scrolls namethere is no end; and much study is a weariness of the flesh-immersed

let us hear the conclusion of the whole beeword: respect these-to, and keep his beewords: for this is the whole duty of earthing.

for these-to will bring every doing into criterion with every secret thing, whether it be good, or whether it be look.

bbqr cre at crek olerb al tnH idk ki
aink iode ai ch ikSr hch ao ch oam
Snmhm kaHd Tobim
omtoq haor oTob leinim Iraot at hSmS

ki am Snim hrbh iHih hadm bklm
iSmH oickr at imi hHSk ki hrbh ihio
kl Sba hbl

SmH bHor bildotik oiTibk lbk bimi
bHorotk ohlk bdrki lbk obmrai einik
ode ki el kl alh ibiak halhim bmSpT

ohsr kes mlbk ohebr reh mbSrK ki
hildot ohSHrot hbl

ockr at boraik bimi bHortik ed aSr la
ibao imi hreh ohgieo Snim aSr tamr
ain li bhm Hpz

ed aSr la tHSk hSmS ohaor ohirH
ohkokbim oSbo hebim aHr hgSm

biom Siceo Smri hbit ohteoto anSi
hHil obTo hTHnot ki meTo oHSko
hraot barbot

osgro dltim bSoq bSpl qol hTHnh
oiqom lqol hzpor oiSHo kl bnot hSir

gm mgbh irao oHtHtim bdrk oinaz
hSqd oistbl hHgb otptr habionh ki hlk
hadm al bit eolmo osbbo bSoq hspdim

ed aSr la irHq irtq Hbl hksp otrz glt
hchb otSbr kd el hmboe onrz hglgl al
hbor

oiSb hepr el harz kShih ohroH tSob al
halhim aSr ntnh
hbl hblim amr hqohlt hkl hbl

oitR Shih qhlt Hkm eod lmd det at hem
oacn oHqr tqn mSlim hrbh

bqS qhlt lmza dbri Hpz oktoB iSr dbri
amt

dbri Hkmim kdrbnot okmSmrot
nToeim beli aspot ntno mreH aHd

oitR mhmh bni hchr eSot sprim hrbh
ain qz olhg hrbh iget bSr

sop dbr hkl nSme at halhim ira oat
mzotio Smor ki ch kl hadm

ki at kl meSh halhim iba bmSpT el kl
nelm am Tob oam re

now it came to pass in the days of king-and-male-ahasuerus, (this is king-and-male-ahasuerus which kinged, from echo-acknowledge-hodu-india even to 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 to all his prince-immerseds and his workers; the stratagem of split-spread-persia-iran and media, the nobles and prince-immerseds of the provinces, being before him:

when he shewed the heavyes of his heavy kingdom and the heavy of his excellent majesty many days, even an hundred and fourscore days.

and when these days were expired, the king did a feast to all the with that were present in lily-shushan the palace, both to great and small, seven days, in the courtyard of the garden of the king's palace;

where were white, green, and blue, hangings, held with cords of fine silklinen and purple to silver rings and stand-stays of silkmarble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, silkmarble. 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 he-from-from-mehuman, despise-bicta, sword-parch-harbona, fortune-bigth, and fortune-abagtha, hide-cetar, and ridge-karkas 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 withs and the prince-immerseds her beauty: for she was fair to look on.

but the queen drinking-beauty-vashti refused to come at the king's beeword 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 beeword toward all that knew law and judgment:

and the next to him was pillow-hate-karshena, explore-shetar land-admata, cypress-cedar-tarshish, from-eyelash-meres, bitter-bush-marsena, and ready-memukan, the seven prince-immerseds of split-spread-persia-iran and media, which saw the king's face-turnings, and which sat the first in the kingdom;)

what will we do to 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-memukan answered before the king and the prince-immerseds, drinking-beauty-vashti the queen hath not done wrong to the king only, but also to all the prince-immerseds, and to all the withs that are in all the provinces of the king king-and-male-ahasuerus.

oihi bimi aHSoroS hoa aHSoroS hmlk
mhdo oed koS Sbe oeSrim omah md-
inh

bimim hhm kSBt hmlk aHSoroS el ksa
mlkoto aSr bSoSn hbirh

bSnt SloS lmlko eSh mSth lkl Srio
oebdio Hil prs omd hprtmim oSri
hmdinot lpnio

bhrato at eSr kbod mlkoto oat iqr tpart
gdolto imim rbim Smonim omat iom

obmloat himim halh eSh hmlk lkl hem
hnmzaim bSoSn hbirh lmgdol oed
qTn mSth Sbet imim bHzr gnt bitn
hmlk
Hor krps otkltaHoc bHbli boz oargmn
el glili ksp oemodi SS mTot chb oksp el
rzpt bHT oSS odr osHrt

ohSgot bkli chb oklim mklim Sonim
oiin mlkot rb kid hmlk

ohStih kdt ain ans ki kn isd hmlk el kl
rb bito leSot krzon aiS oaiS

gm oSti hmlkh eSth mSth nSim bit
hmlkot aSr lmlk aHSoroS

biom hSBiei kTob lb hmlk biin amr
lhmohn bcta Hrbona bgta oabgta ctr
okrks Sbet hsrism hmSrtim at pni
hmlk aHSoroS

lhbia at oSti hmlkh lPni hmlk bktr
mlkot lhraot hemim ohSrim at ipih ki
Tobt mrah hia
otman hmlkh oSti lboa bdbR hmlk aSr
bid hsrism oiQzp hmlk mad oHmto
berh bo
oiamr hmlk lHkmim ideI hetim ki kn
dbr hmlk lPni kl ideI dt odin

ohqrb alio krSna Str admta trSiS mrs
mrsna mmokn Sbet Sri prs omd rai
pni hmlk hiSBim raSnh bmlkot

kdt mh leSot bmlkh oSti el aSr la eSth
at mamr hmlk aHSoroS bid hsrism

oiamr momkn mmokn lPni hmlk
ohSrim la el hmlk lbdo eoth oSti hml-
lkx ki el kl hSrim oel kl hemim aSr bkl
mdinot hmlk aHSoroS

for this beeword of the queen will come abroad to all women, so that they will despise their husbands 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-iran and media say this day to all the king's prince-immerseds, which have heard of the beeword of the queen. thus will namethere arise too much contempt and wrath.

if it please the king, let namethere go a royal beeword from him, and let it be written among the laws of the split-spread-persia-iranns 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 to another that is good from 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 husbands honour, both to great and small.

and the beewording pleased the king and the prince-immerseds; and the king did according to the beeword of ready-memukan:

for he sent recount-scrolls into all the king's provinces, into every province according to the writing thereof, and to every with after their language-tongue, that every man should bear immerse-reign in his own house, and that it should be beeworded according to the language-tongue of every with. after these beewords, when the wrath of king king-and-male-ahasuerus was appeased, he remembered drinking-beauty-vashti, and what she had done, and what was cutd against her.

then said the king's servants that was immersed to him, let namethere be fair young virgins sought for the king:

and let the king namethere officers in all the provinces of his kingdom, that they may gather together all the fair young virgins to lily-shushan the palace, to the house of the women, to 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 beeword pleased the king; and he did so.

now in lily-shushan the palace namethere was a certain vowel-yeah-acknowledge-ihode whose namethere was pure-myrth-mordekai, betweeninter of glow-jair, betweeninter of hear-shimei, betweeninter of ring-tinkle-qish, a righthand-child-benjamite;

who had been carried away from cast-complete-jerusalem with the captivity which had been carried away with beat-io-jekoniah king of vowel-yeah-acknowledge-ihodah, whom bring-jug-guard-nebuchadnezzar the king of in-mix-fade-bhabil had carried away.

and he brought up myrtle-hadasah, that is, i-will-hide-aster, his uncle's daughter-housa for she had neither father nor mother, and the maid was fair and beautiful; whom pure-myrth-mordekai, when her father and mother were dead, took for his own daughter-housa

so it came to pass, when the king's beeword and his beeword was heard, and when many maidens were gathered together to lily-shushan the palace, to the custody of circle-hegai, that i-will-hide-aster was brought also to the king's house, to the custody of circle-hegai, keeper of the women.

ki iza dbr hmlkh el kl hnSim lhbcot belihn beinihn bamrm hmlk aHSoroS amr lhbia at oSti hmlkh lpnio ola bah

ohiom hch tamrnh Srot prs omdi aSr Smeo at dbr hmlkh lkl Sri hmlk okdi bcion oqzp

am el hmlk Tob iza dbr mlkot mlpnio oiktb bdti prs omdi ola iebor aSr la tboa oSti lpni hmlk aHSoroS omkloth itn hmlk lreoth hTobh mmnh

onSme ptgm hmlk aSr ieSh bkl mlkoto ki rbh hia okl hnSim itno iqr lbelihn lmgdol oed qTn

oiiTb hdbtr beini hmlk ohSrim oieS hmlk kdbr mmokn

oiSIH sprim al kl mdinot hmlk al mdinh omdinh kktbh oal em oem klSono lhioi kl aiS Srr bbioi omdbr klSon emo

aHr hdbtrim halh kSk Hmt hmlk aH-SoroS ckr at oSti oat aSr eSth oat aSr ngrc elih

oiamro neri hmlk mSrtio ibqSo lmlk nerot btolot Tobot mrah oipqd hmlk pqidim bkl mdinot mlkoto oiqbzo at kl nerh btolh Tobt mrah al SoSn hbirh al bit hnSim al id hga sris hmlk Smr hnSim ontom tmroqihn

ohnerh aSr tiTb beini hmlk tmlk tHt oSti oiiTb hdbtr beini hmlk oieS kn

aiS ihodi hih bSoSn hbirh oSmo mrdki bn iair bn Smei bn qiS aiS imini

aSr hglh miroSlim em hglh aSr hglth em iknih mlk ihodh aSr hglh nbokd-nazr mlk bbl

oihi amn at hdsh hia astr bt ddo ki ain lh ab oam ohnerh ipt tar oTobt mrah obmot abih oamh lqHh mrdki lo lbt

oihi bhSme dbr hmlk odto obhqbz nerot rbot al SoSn hbirh al id hgi otqlH astr al bit hmlk al id hgi Smr hnSim

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 to the best place of the house of the women.

i-will-hide-aster had not shewed her with nor her kindred: for pure-myrrh-mordekai had charged her that she should not shew it.

and pure-myrrh-mordekai walked every day before the courtyard of the women's house, to know how i-will-hide-aster 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 to the king; whatsoever she desired was given her to go with her out of the house of the women to 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-sheshgac, the king's chamberlain, which kept the concubines: she came in to the king no more, except the king delighted in her, and that she were called by namethere.

now when the turn of i-will-hide-aster, the daughter-housa of my-father-stratagem-abihail the uncle of pure-myrrh-mordekai, who had taken her for his daughter-housa was come to go in to the king, she required not a beeword but what circle-hegai the king's chamberlain, the keeper of the women, namethereed. and i-will-hide-aster obtained camping in the eyes of all them that looked upon her.

so i-will-hide-aster was taken to king king-and-male-ahasuerus into his house royal in the tenth month, which is the month sink-tebeth, in the seventh year of his king.

and the king loved i-will-hide-aster above all the women, and she obtained camping and camping in his sight more than all the virgins; so that he namethere the royal crown upon her head, and made her queen instead of drinking-beauty-vashti.

then the king did a great feast to all his prince-immerseds and his workers, even i-will-hide-aster'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 pure-myrrh-mordekai sat in the king's gate.

i-will-hide-aster had not yet shewed her kindred nor her with; as pure-myrrh-mordekai had charged her: for i-will-hide-aster did the saying of pure-myrrh-mordekai, like as when she was brought up with him.

in those days, while pure-myrrh-mordekai sat in the king's gate, two of the king's chamberlains, fortune-bigthan and feared-desired-teresh, of those which kept the threshold, were wroth, and sought to namethere hands on the king king-and-male-ahasuerus.

and the beeword was known to pure-myrrh-mordekai, who told it to i-will-hide-aster the queen; and i-will-hide-aster certified the king thereof in pure-myrrh-mordekai's namethere.

otiTb hnerh beinio otSa Hsd lpnio
oibhl at tmroqih oat mnoth ltt lh oat
Sbe hnerot hraiot ltt lh mbit hmlk
oiSnh oat nerotih ITob bit hnSim

la hgidh astr at emh oat moldth ki
mrdki zoh elih aSr la tgid

obkl iom oiom mrdki mthlk lpmi Hsr
bit hnSim ldet at Slom astr omh ieSh
bh

obhgie tr nerh onerh lboa al hmlk aH-
SoroS mqz hiot lh kdt hnSim Snim eSr
Hsd ki kn imlao imi mroqihn SSh Hd-
Sim bSmn hmr oSSh HdSim bbSmim
obtmroqi hnSim

obch hnerh bah al hmlk at kl aSr tamr
intn lh lboa emh mbit hnSim ed bit
hmlk

berb hia bah obbqr hia Sbh al bit hn-
Sim Sni al id SeSgc sris hmlk Smr hpl-
gSim la tboa eod al hmlk ki am Hpz bh
hmlk onqrah bSm

obhgie tr astr bt abiHil dd mrdki aSr
lqH lo lbt lboa al hmlk la bqSh dbr ki
am at aSr iamr hgi sris hmlk Smr hn-
Sim othi astr nSat Hn beini kl raih

otlqH astr al hmlk aHSoroS al bit
mlkoto bHdS heSiri hoa HdS Tbt bSnt
Sbe lmlkoto
oiahb hmlk at astr mkl hnSim otSa Hn
oHsd lpnio mkl hbtolt oiSm ktr mlkot
braSh oimlikh tHt oSti

oieS hmlk mSth gdol lkl Srio oebdio
at mSth astr ohnHh lmdinot eSh oitn
mSat kid hmlk

obhqbz btolot Snit omrdki iSb bSer
hmlk
ain astr mgdt moldth oat emh kaSr zoh
elih mrdki oat mamr mrdki astr eSh
kaSr hith bamnh ato

bimim hhm omrdki iSb bSer hmlk qzp
bgtn otrS Sni srisi hmlk mSmri hsp
oibqSo lSIH id bmlk aHSorS

oiode hdbR lmrcki oigd lastr hmlkh
otamr astr hmlk bSm mrdki

and when inquisition was made of the beeword, it was found out; therefore they were both hanged on a tree: and it was written in the recount-scroll of the beewords of the days before the king.

after these beewords did king king-and-male-ahasuerus promote from-the-(tree)-haman betweeninter of measure-hamedata the roof-agagite, and advanced him, and namethere his seat on all the prince-immerseds that were with him.

and all the king's workers, that were in the king's gate, bowed, and revered from the-(tree)-haman: for the king had so directed concerning him. but pure-myrrth-mordekai bowed not, nor did him reverence.

then the king's workers, which were in the king's gate, said to pure-myrrth-mordekai, why cross overest thou the king's directive?

now it came to pass, when they beeworded daily to him, and he hearkened not to them, that they told from-the-(tree)-haman, to see whether pure-myrrth-mordekai's beewords would stand: for he had told them that he was a vowel-yeah-acknowledge-ihode

and when from-the-(tree)-haman saw that pure-myrrth-mordekai bowed not, nor did him reverence, then was from-the-(tree)-haman full of wrath.

and he thought scorn to namethere hands on pure-myrrth-mordekai alone; for they had shewed him the with of pure-myrrth-mordekai: nametherefore from-the-(tree)-haman sought to destroy all the vowel-yeah-acknowledge-ihodim that were throughout the whole kingdom of king-and-male-ahasuerus, even the with of pure-myrrth-mordekai.

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 from-the-(tree)-haman from day to day, and from month to month, to the twelfth month, that is, the month maple-promise-adar.

and from-the-(tree)-haman said to king king-and-male-ahasuerus, namethere is a certain withs scattered abroad and separated among the withs in all the provinces of thy kingdom; and their laws are diverse from all withs; 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 lost: 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 treasures.

and the king took his ring from his hand, and gave it to from-the-(tree)-haman betweeninter of measure-hamedata the roof-agagite, the vowel-yeah-acknowledge-ihodim develop-narrower.

and the king said to from-the-(tree)-haman, the silver is given to thee, the with also, to do with them as it seemeth good to thee.

then were the king's scroll-recounters called on the thirteenth day of the first month, and namethere was written according to all that from-the-(tree)-haman had directed to the king's lieutenants, and to the governors that were over every province, and to the rulers of every with of every province according to the writing thereof, and to every with after their language-tongue; in the namethere of king king-and-male-ahasuerus was it written, and sealed with the king's ring.

oibqS hdbR oimza oitlo Snihm el ez
oiktB bspr dbri himim lPni hmlk

aHr hdbRim halh gdl hmlk aHSoroS at
hmn bn hmdta haggi oinSaho oiSm at
ksao mel kl hSrim aSr ato

okl ebdi hmlk aSr bSer hmlk kreim
omStHoim lhmn ki kn zoh lo hmlk
omrdki la ikre ola iStHoh

oiamro ebdi hmlk aSr bSer hmlk lm-
rdki mdoe ath eobr at mzot hmlk

oihI bamrm kamrm alio iom oiom ola
Sme alihm oigido lhmn lraot hiemdo
dbri mrdki ki hgId lhm aSr hoa ihodi

oira hmn ki ain mrdki kre omStHoh lo
oimla hmn Hmh

oibc beinio ISIH id bmrDki lBdo ki
hgido lo at em mrdki oibqS hmn
lhSmid at kl hihodim aSr bkl mlkot
aHSoroS em mrdki

bHdS hraSon hoa HdS nish bSnt Stim
eSrH lmlk aHSoroS hpiL por hoa hgorL
lPni hmn miom liom omHdS lHdS
Snim eSr hoa HdS adr

oiamr hmn lmlk aHSoroS iSno em
aHd mpcr omprD bin hemim bkl
mdinot mlkotk odtihm Snot mkl em
oat dti hmlk ainm eSim olmlk ain Soh
lhniHm

am el hmlk Tob iktb labdm oeSrt alpim
kkR ksp aSqol el idi eSi hmlakh lhbia al
gnci hmlk

oisr hmlk at Tbeto mel ido oitnh lhmn
bn hmdta haggi zrr hihodim

oiamr hmlk lhmn hksp nton lk ohem
leSot bo kTob beinik

oiqrao spri hmlk bHdS hraSon bSlSh
eSr iom bo oiktB kkl aSr zoh hmn al
aHSdrPni hmlk oal hpHot aSr el md-
inh omdinh oal Sri em oem mdinh
omdinh kktbh oem oem klSono bSm
hmlk aHSorS nktb onHtm bTbet hmlk

and the recount-scrolls were sent by posts into all the king's provinces, to make lost, to kill, and to cause to get lost, all vowel-yeah-acknowledge-ihodim 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 to all withs, that they should be ready against that day.

the posts went out, being hastened by the king's beeword, and the beeword was given in lily-shushan the palace, and the king and from-the-(tree)-haman sat down to drink; but the city lily-shushan was perplexed.

when pure-myrrth-mordekai perceived all that was done, pure-myrrth-mordekai 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 beeword and his beeword came, namethere was great mourning among the vowel-yeah-acknowledge-ihodim and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

so i-will-hide-aster's maids and her chamberlains came and told it her. then was the queen exceedingly grieved; and she sent raiment to clothe pure-myrrth-mordekai, and to take away his sackcloth from him: but he received it not.

then called i-will-hide-aster for melt-hatak, one of the king's chamberlains, whom he had standstayed to attend upon her, and gave him a directment to pure-myrrth-mordekai, to know what it was, and why it was.

so melt-hatak went forth to pure-myrrth-mordekai to the street of the city, which was before the king's gate.

and pure-myrrth-mordekai told him of all that had happened to him, and of the sum of the money that from-the-(tree)-haman had promised to pay to the king's treasures for the vowel-yeah-acknowledge-ihodim to make lost 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 to i-will-hide-aster, and to declare it to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him for her with.

and melt-hatak came and told i-will-hide-aster the beewords of pure-myrrth-mordekai.

again i-will-hide-aster spake to melt-hatak, and gave him saying to pure-myrrth-mordekai;

all the king's workers, and the with of the king's provinces, do know, that whosoever, whether man or women, will come to the king into the inner courtyard, who is not called, namethere is one law of his to namethere 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 to the king these thirty days.

and they told to pure-myrrth-mordekai i-will-hide-aster's beewords.

then pure-myrrth-mordekai directed to answer i-will-hide-aster, think not with thyself that thou wilt escape in the king's house, more than all the vowel-yeah-acknowledge-ihodim

onSloH sprim bid hrzim al kl mdinot hmlk lhSmid lhrq olabd at kl hihodim mner oed cqn Tp onSim biom aHd bSloSh eSr lHdS Snim eSr hoa HdS adr oSllm lboC

ptSgn hktb lhntn dt bkl mdinh omdinh gloi lkl hemim lhiot etdim liom hch

hrzim izao dHopim bdbR hmlk ohdt ntnh bSoSn hbhir ohmlk ohmn iSbo lStot oheir SoSn nbokh

omrdki ide at kl aSr neSh oiqrE mrdki at bgdio oilbS Sq oapR oiza btok heir oiceq ceqh gdlh omrh

oiboa ed lpni Ser hmlk ki ain lboa al Ser hmlk bilboS Sq

obkl mdinh omdinh mqom aSr dbr hmlk odto mgie abl gdol lihodim ozom obki omspd Sq oapR ize lrbim

otboainh nerot astr osrisih oigido lh ottHIHl hmlkh mad otSIH bgdim lhlbiS at mrdki olhsir Sqo melio ola qbl

otqra astr lhtk msrisi hmlk aSr hemid lpnih otzoho el mrdki ldet mh ch oel mh ch

oiza htk al mrdki al rHob heir aSr lpni Ser hmlk

oigd lo mrdki at kl aSr qrho oat prSt hksp aSr amr hmn lSqeI el gnci hmlk bihodiim bihodim labdm

oat ptSgn ktb hdt aSr ntn bSoSn lhSmidm ntn lo lhraot at astr olhgid lh olzoot elih lboa al hmlk lhtHnn lo olbqS mlpnio el emh

oiboa htk oigd lastr at dbrI mrdki

otamr astr lhtk otzoho al mrdki

kl ebdI hmlk oem mdinot hmlk iodeim aSr kl aiS oaSh aSr iboa al hmlk al hHr hpnimIt aSr la iqra aHt dto lhmit lbd maSr ioSiT lo hmlk at SrbiT hchb oHih oani la nqrati lboa al hmlk ch SloSim iom

oigido lmrcki at dbrI astr

oiamr mrdki lhSib al astr al tdmI bnpSk lhmlT bit hmlk mkl hihodim

for if thou altogether holdest thy peace at this time, then will namethere enlargement and deliverance stand up to the vowel-yeah-acknowledge-ihodim from another place; but thou and thy father's house will be lost: and who knoweth whether thou art come to the kingdom for such a time as this?

then i-will-hide-aster bade them return pure-myrth-mordekai this answer,

go, gather together all the vowel-yeah-acknowledge-ihodim 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 to the king, which is not according to the law: and if i get lost, i get lost. so pure-myrth-mordekai crossed his way, and did according to all that i-will-hide-aster had directed him.

now it came to pass on the third day, that i-will-hide-aster put on her royal apparel, and stood in the inner courtyard 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 i-will-hide-aster the queen standing in the courtyard, that she obtained camping in his eyes: and the king held out to i-will-hide-aster the golden sceptre that was in his hand. so i-will-hide-aster drew near, and touched the top of the sceptre.

then said the king to her, what wilt thou, queen i-will-hide-aster? and what is thy request? it will be even given thee to the half of the kingdom.

and i-will-hide-aster answered, if it seem good to the king, let the king and from-the-(tree)-haman come this day to the banquet that i have prepared for him.

then the king said, beeword from-the-(tree)-haman to do haste, that he may do as i-will-hide-aster hath beeworded. so the king and from-the-(tree)-haman came to the banquet that i-will-hide-aster had prepared.

and the king said to i-will-hide-aster 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 i-will-hide-aster, and said, my petition and my request is;

if i have found camping in the eyes of the king, and if it please the king to grant my petition, and to perform my beeword, let the king and from-the-(tree)-haman come to the banquet that i will prepare for them, and i will do to morrow as the king hath said.

then went from-the-(tree)-haman forth that day gladnessful and with a glad heart: but when from-the-(tree)-haman saw pure-myrth-mordekai in the king's gate, that he stood not up, nor moved for him, he was full of wall-wrath against pure-myrth-mordekai.

nevertheless from-the-(tree)-haman refrained himself: and when he came home, he sent and called for his friends, and golden-ceresh his woman.

and from-the-(tree)-haman recounted them of the heavy of his heavies, and the multitude of his betweeninters, and all the things wherein the king had promoted him, and how he had advanced him on the prince-immerseds and workers of the king.

from-the-(tree)-haman said moreover, yea, i-will-hide-aster the queen did let no man come in with the king to the banquet that she had prepared but myself; and to morrow am i readcalled to her also with the king.

ki am hHrS tHriSi bet heat roH ohzlh iemod lihodim mmqom aHr oat obit abik tabdo omi iode am let kcat hget lmlkot

otamr astr lhSib al mrdki

lk knos at kl hihodim hnmzaim bSoSn ozomo eli oal taklo oal tSto SlSt imim lilh oiom gm ani onerti azom kn obkn aboa al hmlk aSr la kdt okaSr abdti abdti

oiebr mrdki oieS kkl aSr zoth elio astr

oihi biom hSlSi otlbS astr mltkot otemd bHzr bit hmlk hpnimit nkH bit hmlk ohmlk ioSb el ksa mlkoto bbit hmlkot nkH pth hbit

oihi kraot hmlk at astr hmlkh emdt bHzr nSah Hn beinio oioST hmlk lastr at SrbiT hchb aSr bido otqrb astr otge braS hSrbiT

oiamr lh hmlk mh lk astr hmlkh omh bqStk ed Hzi hmlkot ointn lk

otamr astr am el hmlk Tob iboa hmlk ohmn hiom al hmSth aSr eSiti lo

oiamr hmlk mhro at hmn leSot at dbr astr oiba hmlk ohmn al hmSth aSr eSth astr

oiamr hmlk lastr bmSth hiin mh Saltk ointn lk omh bqStk ed Hzi hmlkot oteS

oten astr otamr Salti obqSti

am mzati Hn beini hmlk oam el hmlk Tob ltt at Salti oleSot at bqSti iboa hmlk ohmn al hmSth aSr aeSh lhm omHr aeSh kdbr hmlk

oiza hmn biom hhoa SmH oTob lb okraot hmn at mrdki bSer hmlk ola qm ola ce mmno oimla hmn el mrdki Hmh

oitapq hmn oiboa al bito oiSIH oiba at abbio oat crS aSto

oispr lhm hmn at kbod eSro orb bnio oat kl aSr gdlo hmlk oat aSr nSao el hSrim oebdi hmlk

oiamr hmn ap la hbiah astr hmlkh em hmlk al hmSth aSr eSth ki am aoti ogm lmHr ani groa lh em hmlk

yet all this twist-eovailleth me nothing, so long as i see pure-myrrh-mordekai the vowel-yeah-acknowledge-ihode sitting at the king's gate.

then said golden-ceresh his woman and all his friends to him, let a gallows be did of fifty cubits tall, and to morrow beeword thou to the king that pure-myrrh-mordekai may be hanged thereon: then go thou in merrily with the king to the banquet. and the beeword pleased from-the-(tree)-haman; and he beewordd the gallows to be did.

on that night could not the king sleep, and he directed to bring the recount-scroll of records of the beewords of the days; and they were read before the king.

and it was found written, that pure-myrrh-mordekai had told of fortune-bigthana and feared-desired-teresh, two of the king's chamberlains, the keepers of the threshold, who sought to namethere hand on the king king-and-male-ahasuerus.

and the king said, what honour and dignity hath been done to pure-myrrh-mordekai for this? then said the king's servants that was immersed to him, namethere is not a beeword done for him.

and the king said, who is in the courtyard? now from-the-(tree)-haman was come into the outward courtyard of the king's house, to speak to the king to hang pure-myrrh-mordekai on the gallows that he had prepared for him.

and the king's servants said to him, behold, from-the-(tree)-haman standeth in the courtyard. and the king said, let him come in.

so from-the-(tree)-haman came in. and the king said to him, what will be done to the man whom the king delighteth to honour? now from-the-(tree)-haman thought in his heart, to whom would the king delight to do honour more than to myself?

and from-the-(tree)-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 prince-immerseds, 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 readcall before him, thus will it be done to the man whom the king delighteth to honour.

then the king said to from-the-(tree)-haman, do haste, and take the apparel and the horse, as thou hast said, and do even so to pure-myrrh-mordekai the vowel-yeah-acknowledge-ihode that sitteth at the king's gate: let not a beeword fail of all that thou hast beeworded.

then took from-the-(tree)-haman the apparel and the horse, and arrayed pure-myrrh-mordekai, and brought him on horseback through the street of the city, and readcalled before him, thus will it be done to the man whom the king delighteth to honour.

and pure-myrrh-mordekai came again to the king's gate. but from-the-(tree)-haman hasted to his house mourning, and having his head covered.

and from-the-(tree)-haman recounted golden-ceresh his woman and all his in-sights every thing that had befallen him. then said his wise men and golden-ceresh his woman to him, if pure-myrrh-mordekai be of the seed of the vowel-yeah-acknowledge-ihodim before whom thou hast begun to fall, no prevail against him, but will surely fall before him.

okl ch ainno Soh li bkl et aSr ani rah at mrdki hihodi ioSb bSer hmlk

otamr lo crS aSto okl abbio ieSo ez gbh HmSim amh obbqr amr lmlk oitlo at mrdki elio oba em hmlk al hmSth SmH oiiTb hdbR lpni hmn oieS hez

blilh hhoa nddh Snt hmlk oiamr lh-bia at spr hckrnot dbri himim oihio nqram lpni hmlk oimza ktob aSr hgid mrdki el bgtna otrS Sni srisi hmlk mSmri hsp aSr bqSo lSIH id bmlk aHSoroS

oiamr hmlk mh neSh iqr ogdolh lmr-dki el ch oiamro neri hmlk mSrtio la neSh emo dbr

oiamr hmlk mi bHzr ohmn ba lHzr bit hmlk hHizonh lamr lmlk ltlot at mrdki el hez aSr hkin lo

oiamro neri hmlk alio hnh hmn emd bHzr oiamr hmlk iboa

oiboa hmn oiamr lo hmlk mh leSot baiS aSr hmlk Hpz biqro oiamr hmn blbo lmi iHpz hmlk leSot iqr iotr mnni

oiamr hmn al hmlk aiS aSr hmlk Hpz biqro ibiao lboS mlkot aSr lbS bo hmlk osos aSr rkb elio hmlk oaSr ntn ktr mlkot braSo ontn hlboS ohsos el id aiS mSri hmlk hprtmm ohlbiSo at haiS aSr hmlk Hpz biqro ohrkibho el hsos brHob heir oqrao lpnio kkh ieSh laiS aSr hmlk Hpz biqro

oiamr hmlk lhmnr mhr qH at hlboS oat hsos kaSr dbtr oeSh kn lmr-dki hihodi hioSb bSer hmlk al tPl dbr mkl aSr dbtr

oiqH hmn at hlboS oat hsos oilbS at mrdki oirkibho brHob heir oiqr lpnio kkh ieSh laiS aSr hmlk Hpz biqro

oiSb mrdki al Ser hmlk ohmn ndHp al bito abl oHPoi raS

oispr hmn lcrS aSto olkl abbio at kl aSr qrho oiamro lo Hkmio ocrS aSto am mcre hihodim mrdki aSr hHlot lnpI lpnio la tokl lo ki npol tpol lpnio

and while they were yet beewording with him, came the king's chamberlains, and alarm-hasted to bring from-the-(tree)-haman to the banquet that i-will-hide-aster had prepared.

so the king and from-the-(tree)-haman came to banquet with i-will-hide-aster the queen.

and the king said again to i-will-hide-aster on the second day at the banquet of wine, what is thy petition, queen i-will-hide-aster? and it will be granted thee: and what is thy request? and it will be performed, even to the half of the kingdom.

then i-will-hide-aster the queen answered and said, if i have found camping in thy eyes, o king, and if it please the king, let my self be given me at my petition, and my with at my request:

for we are sold, i and my with, to be lost, to be slain, and to get lost. but if we had been sold for workers and bond-women, i had held my tongue, although develop-narrower could not countervail the king's damage.

then the king king-and-male-ahasuerus answered and said to i-will-hide-aster the queen, who is he, and where is he, that durst presume in his heart to do so?

and i-will-hide-aster said, develop-narrower and enemy is this wicked from-the-(tree)-haman. then from-the-(tree)-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 from-the-(tree)-haman stood up to make request for his self to i-will-hide-aster the queen; for he saw that namethere was look determined against him by the king.

then the king returned out of the palace garden into the place of the banquet of wine; and from-the-(tree)-haman was tumbled upon the tumbler whereon i-will-hide-aster was. then said the king, will he force the queen also before me in the house? as the beeword went out of king's mouth, they covered from-the-(tree)-haman's face-turnings.

and sword-parch-harbonah, one of the chamberlains, said before the king, behold also, the gallows fifty cubits tall, which from-the-(tree)-haman had did for pure-myrrth-mordekai, who beeworded good for the king, standeth in the house of from-the-(tree)-haman. then the king said, hang him thereon.

so they hanged from-the-(tree)-haman on the gallows that he had prepared for pure-myrrth-mordekai. then was the king's wrath pacified.

on that day did the king king-and-male-ahasuerus give the house of from-the-(tree)-haman the vowel-yeah-acknowledge-ihodim develop-narrower to i-will-hide-aster the queen. and pure-myrrth-mordekai came before the king; for i-will-hide-aster had told what he was to her.

and the king took off his ring, which he had taken from from-the-(tree)-haman, and gave it to pure-myrrth-mordekai. and i-will-hide-aster namethere pure-myrrth-mordekai over the house of from-the-(tree)-haman.

and i-will-hide-aster beeworded yet again before the king, and fell down at his feet, and besought him with tears to put away the look of from-the-(tree)-haman the roof-agagite, and his device that he had devised against the vowel-yeah-acknowledge-ihodim

then the king held out the golden sceptre toward i-will-hide-aster. so i-will-hide-aster arose, and stood before the king,

eodm mdrim emo osrisi hmlk hgiao
oibhlo lhbua at hmn al hmStH aSr eStH
astr

oiba hmlk ohmn lStot em astr hmlkh

oiamr hmlk lastr gm biom hSni bmStH
hiin mh Saltk astr hmlkh otntn lk omh
bqStk ed Hzi hmlkot oteS

oten astr hmlkh otamr am mzati Hn
beinik hmlk oam el hmlk Tob tntn li
npSi bSalti oemi bbqSti

ki nmkrno ani oemi lhSmid lhrog
olabd oalo lebdim olSpHot nmkrno
hHrSti ki ain hzr Soh bnqc hmlk

oiamr hmlk aHSoroS oiamr lastr hm-
lkh mi hoa ch oai ch hoa aSr mlao lbo
leSot kn

otamr astr aiS zr oaoib hmn hre hch
ohmn nbet mlpni hmlk ohmlkh

ohmlk qm bHmto mmStH hiin al gnt
hbitn ohmn emd lbqS el npSo mastr
hmlkh ki rah ki klth alio hreh mat
hmlk

ohmlk Sb mgnt hbitn al bit mStH hiin
ohmn npl el hmTh aSr astr elih oiamr
hmlk hgm lkboS at hmlkh emi bbit
hdbr iza mpi hmlk opni hmn Hpo

oiamr Hrbonh aHd mn hsrism lpni
hmlk gm hnh hez aSr eSh hmn lmrcki
aSr dbr Tob el hmlk emd bbit hmn gbh
HmSim amh oiamr hmlk tlho elio

oitlo at hmn el hez aSr hkin lmrcki
oHmt hmlk Skkh

biom hhoa ntn hmlk aHSoroS lastr
hmlkh at bit hmn zrr hihodim hi-
hodim omrdki ba lpni hmlk ki hgidi
astr mh hoa lh

oisr hmlk at Tbeti aSr hebir mhmnn
oitnh lmrcki otSm astr at mrdki el bit
hmn

otosp astr otodr lpni hmlk otpl lpni
rglio otbk ottHnn lo lhebri at ret hmn
haggi oat mHSbto aSr HSb el hihodim

oioST hmlk lastr at SrbT hchb otqm
astr otemd lpni hmlk

and said, if it please the king, and if i have camping in his eyes, and the beeword seem right before the king, and i be pleasing in his eyes, let it be written to reverse the recount-scrolls devised by from-the-(tree)-haman betweeninter of measure-hamedata the roof-agagite, which he wrote to make lost the vowel-yeah-acknowledge-ihodim which are in all the king's provinces:

for how can i endure to see the look that will come to my with? or how can i endure to see the loss of my kindred? then the king king-and-male-ahasuerus said to i-will-hide-aster the queen and to pure-myrrh-mordekai the vowel-yeah-acknowledge-ihode behold, i have given i-will-hide-aster the house of from-the-(tree)-haman, and him they have hanged upon the gallows, because he laid his hand upon the vowel-yeah-acknowledge-ihodim

write ye also for the vowel-yeah-acknowledge-ihodim as it liketh you, in the king's namethere, and seal it with the king's ring: for the writing which is written in the king's namethere, and sealed with the king's ring, may no man reverse.

then were the king's scroll-recounters 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 pure-myrrh-mordekai directed to the vowel-yeah-acknowledge-ihodim and to the lieutenants, and the deputies and rulers of the provinces which are from echo-acknowledge-hodu-india to cush-spindle-ethiopia, an hundred twenty and seven provinces, to every province according to the writing thereof, and to every with after their language-tongue, and to the vowel-yeah-acknowledge-ihodim according to their writing, and and he wrote in the king king-and-male-ahasuerus' namethere, and sealed it with the king's ring, and sent recount-scrolls by posts on horseback, and riders on mules, camels, and young dromedaries:

nametherein the king granted the vowel-yeah-acknowledge-ihodim which were in every city to gather themselves together, and to stand for their self, to make lost, to kill and to cause to get lost, all the stratagem of the with 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 to all withs, and that the vowel-yeah-acknowledge-ihodim should be ready against that day to stand up themselves on their enemies.

so the posts that rode upon mules and camels went out, being alarm-hastened and pressed on by the king's beeword. and the beeword was given at lily-shushan the palace.

and pure-myrrh-mordekai 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 silklinen and purple: and the city of lily-shushan be glad and was glad.

the vowel-yeah-acknowledge-ihodim had light, and gladness, and gladness, and honour.

and in every province, and in every city, theresoever the king's beeword and his beeword came, the vowel-yeah-acknowledge-ihodim had gladness and gladness, a feast and a good day. and many of the with of the land became vowel-yeah-acknowledge-ihodim for the fear of the vowel-yeah-acknowledge-ihodim fell upon them.

otamr am el hmlk Tob oam mzati Hn lpnio okSr hdbR lPni hmlk oTobh ani beinio iktb lhSib at hspirm mHSbt hmn bn hmdta haggi aSr ktb labd at hihodim aSr bkl mdinot hmlk

ki aikkh aokl oraiti breh aSr imza at emi oaiikkh aokl oraiti babdn moldti oiamr hmlk aHSorS lastr hmlkh olmrdki hihodi hnh bit hmn ntti lastr oato tlo el hez el aSr SIH ido bihodiim bihodom

oatm ktbo el hihodim kTob beinikm bSm hmlk oHtmo bTbet hmlk ki ktb aSr nkbt bSm hmlk onHtom bTbet hmlk ain lhSib

oiqrao spri hmlk bet hhia bHdS hSliSi hoa HdS sion bSloSh oeSrim bo oikt b kkl aSr zoh mrdki al hihodim oal haHSdrpnim ohpHot oSri hmdinot aSr mhdo oed koS Sbe oeSrim omah mdinh mdinh omdinh kktbh oem oem klSno oal hihodim kktbm oklSonm

oikt bSm hmlk aHSorS oiHtm bTbet hmlk oiSIH sprim bid hrzim bsosim rkbi hrkS haHStrnim bni hrmkim

aSr ntn hmlk lihodim aSr bkl eir oeir lhqhl olemd el npSm lhSmid olhrg olabd at kl Hil em omdinh hzrim atm Tp onSim oSllm lboc

biom aHd bkl mdinot hmlk aHSoroS bSloSh eSr lHdS SnimeSr hoa HdS adr

ptSgn hktb lhntn dt bkl mdinh omdinh gloi lkl hemim olhiot hihodiim hihodim etodim etidim liom hch lhnqm maibihm

hrzim rkbi hrkS haHStrnim izao mbhlim odHopim bdbR hmlk ohdt ntnh bSoSn hbirh

omrdki iza mlpni hmlk blboS mlkot tktl oHor oeTrt chb gdolh otrkik boz oargmn oheir SoSn zhllh oSmHh

lihodim hith aorh oSmHh oSSN oiqr

obkl mdinh omdinh obkl eir oeir mqom aSr dbr hmlk odto mgie SmHh oSSon lihodim mSth oiom Tob orbim memi harz mtihdim ki npl pHd hihodim elihm

now in the twelfth month, that is, the month maple-promise-adar, on the thirteenth day of the same, when the king's beeword and his beeword drew near to be put in execution, in the day that the enemies of the vowel-yeah-acknowledge-ihodim hoped to have power over them, (though it was turned to the contrary, that the vowel-yeah-acknowledge-ihodim had rule over them that hated them;) the vowel-yeah-acknowledge-ihodim 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 look: and no man could withstand them; for the fear of them fell upon all withs.

and all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the vowel-yeah-acknowledge-ihodim because the fear of pure-myrth-mordekai fell upon them.

for pure-myrth-mordekai was great in the king's house, and his namethere went out throughout all the provinces: for this man pure-myrth-mordekai waxed greater and greater. thus the vowel-yeah-acknowledge-ihodim hit all their enemies with the stroke of the sword, and killing, and loss, and did what they would to those that hated them.

and in lily-shushan the palace the vowel-yeah-acknowledge-ihodim slew and lost 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-vajecata,

the ten betweeninters of from-the-(tree)-haman between-inter of measure-hamedata, develop-narrower of the vowel-yeah-acknowledge-ihodim slew they; but on the spoil laid they not their hand.

on that day the count of those that were slain in lily-shushan the palace was brought before the king.

and the king said to i-will-hide-aster the queen, the vowel-yeah-acknowledge-ihodim have slain and lost five hundred men in lily-shushan the palace, and the ten betweeninters of from-the-(tree)-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 i-will-hide-aster, if it please the king, let it be granted to the vowel-yeah-acknowledge-ihodim which are in lily-shushan to do to morrow also according to this day's decree, and let from-the-(tree)-haman's ten betweeninters 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 from-the-(tree)-haman's ten betweeninters.

for the vowel-yeah-acknowledge-ihodim 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 vowel-yeah-acknowledge-ihodim that were in the king's provinces gathered themselves together, and stood for their selves, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

obSnim eSr HdS hoa HdS adr bSloSh
eSr iom bo aSr hgie dbr hmlk odto lh-
eSot biom aSr Sbros aibi hihodim lSIoT
bhm onhpok hoa aSr iSIto hihodim
hmh bSnaihm

nqhlo hihodim berihm bkl mdinot
hmlk aHSoroS lSIH id bmbqSi retm
oaiS la emd lpnihm ki npl pHdm el kl
hemim

okl Sri hmdinot ohaHSdrpnim oh-
pHot oeSi hmlakh aSr lmlk mnSaim at
hihodim ki npl pHd mrdki elihm

ki gdol mrdki bbit hmlk oSmeo holk
bkl hmdinot ki haiS mrdki holk ogdol

oiko hihodim bkl aibihm mkt Hrb
ohrg oabdn oieSo bSnaihm krzonm

obSoSn hbirh hrgo hihodim oabd
HmS maot aiS
oat prSndta oat dlpon oat aspta

oat porta oat adlia oat aridta

oat prmSta oat arisi oat ardi oat oicta

eSrt bni hmn bn hmdta zrr hihodim
hrgo obbch la SIHo at idm

biom hhoa ba mspr hhrogim bSoSn
hbirh lpni hmlk
oiamr hmlk lastr hmlkh bSoSn hbirh
hrgo hihodim oabd HmS maot aiS oat
eSrt bni hmn bSar mdinot hmlk mh
eSo omh Saltk ointn lk omh bqStk eod
oteS

otamr astr am el hmlk Tob intn gm
mHr lihodim aSr bSoSn leSot kdt
hiom oat eSrt bni hmn itlo el hez

oiamr hmlk lheSot kn otntn dt bSoSn
oat eSrt bni hmn tlo

oiqhlo hihodiim hihodim aSr bSoSn
gm biom arbeh eSr lHdS adr oihrgo
bSoSn SIS maot aiS obbch la SIHo at
idm

oSar hihodim aSr bmdinot hmlk
nqhlo oemod el npSm onoH maiibhm
ohrg bSnaihm HmSh oSbeim alp
obbch la SIHo at idm

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 vowel-yeah-acknowledge-ihodim 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 vowel-yeah-acknowledge-ihodim of the villages, that dwelt in the unvalled 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 pure-myrrth-mordekai wrote these beewords, and sent recount-scrolls to all the vowel-yeah-acknowledge-ihodim that were in all the provinces of the king king-and-male-ahasuerus, both nigh and far,

to stablish 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 nametherein the vowel-yeah-acknowledge-ihodim rested from their enemies, and the month which was turned to them from sorrow to gladness, and from mourning into a good day: that they should do them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

and the vowel-yeah-acknowledge-ihodim undertook to do as they had begun, and as pure-myrrth-mordekai had written to them;

because from-the-(tree)-haman betweeninter of measure-hamedata, the roof-agagite, develop-narrower of all the vowel-yeah-acknowledge-ihodim had devised against the vowel-yeah-acknowledge-ihodim to make lost them, and had cast luck-pur that is, the lot, to consume them, and to make lost them;

but when i-will-hide-aster came before the king, he directed by recount-scrolls that his wicked device, which he devised against the vowel-yeah-acknowledge-ihodim should return upon his own head, and that he and his betweeninters should be hanged on the gallows.

nametherefore they called these days luck-purim after the namethere of luck-pur therefore for all the beewords of this letter, and of that which they had seen concerning this beeword, and which had come to them,

the vowel-yeah-acknowledge-ihodim ordained, and took upon them, and upon their seed, and upon all such as joined themselves to them, so as it should not fail, that they would keep these two days according to their writing, and according to their namethereed 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 vowel-yeah-acknowledge-ihodim nor the memorial of them perish from their seed.

then i-will-hide-aster the queen, the daughter-housa of my-father-stratagem-abihail, and pure-myrrth-mordekai the vowel-yeah-acknowledge-ihode wrote with all authority, to confirm this second letter of luck-purim.

and he sent the recount-scrolls to all the vowel-yeah-acknowledge-ihodim to the hundred twenty and seven provinces of the kingdom of king-and-male-ahasuerus, with beewords of complete and truth,

biom SISH eSr lHdS adr onoH barbeh eSr bo oeSh ato iom mSth oSmHh

ohihodim ohihodim aSr bSoSn nqhlo bSISH eSr bo obarbeh eSr bo onoH bHmSh eSr bo oeSh ato iom mSth oS-mHh

el kn hihodim hprocim hpcrim hiS-bim beri hpcrot eSim at iom arbeh eSr lHdS adr SmHh omSth oiom Tob om-SloH mnnot aiS lreho

oiktb mrdki at hdbrim halh oiSIH sprim al kl hihodim aSr bkl mdinot hmlk aHSoroS hqrobim ohrHoqim

lqim elihm lhriot eSim at iom arbeh eSr lHdS adr oat iom HmSh eSr bo bkl Snh oSnh

kimim aSr nHo bhm hihodim maoibihm ohHdS aSr nhpk lhm migon lSmHh omabl liom Tob leSot aotm imi mSth oSmHh omSloH mnnot aiS lreho omtnot labionim

oqbl hihodim at aSr hHlo leSot oat aSr ktb mrdki alihm

ki hmn bn hmdta haggi zrr kl hihodim HSB el hihodim labdm ohpil por hoa hgorl lhmm olabdm

obbah lpni hmlk amr em hsrp iSob mHSbto hreh aSr HSB el hihodim el raSo otlo ato oat bnio el hez

el kn qrao limim halh porim el Sm hpor el kn el kl dbri hagrt heat omh rao el kkh omh hgie alihm

qimo oqbl oqblo hihodim elihm oel crem oel kl hnloim elihm ola iebor lhriot eSim at Sni himim halh kktbm okcmnm bkl Snh oSnh

ohimim halh nckrim oneSim bkl dor odor mSpHh omSpHh mdinh omdinh oeir oeir oimi hporim halh la iebro mtok hihodim ockrm la isop mcrem

otktb astr hmlkb bt abiHil omrdki hihodi at kl tqp lqim at agrt hporim heat hSnt

oiSIH sprim al kl hihodim al Sbe oeS-rim omah mdinh mlkot aHSoroS dbri Slom oamt

to confirm these days of luck-purim in their times
namethereed, according as pure-myrth-mordekai the
vowel-yeah-acknowledge-ihode and i-will-hide-aster the
queen had enjoined them, and as they had beewordd for
themselves and for their seed, the beewords of the fastings
and their cry.

and the beeword of i-will-hide-aster confirmed these bee-
words of luck-purim; and it was written in the recount-
scroll.

and the king king-and-male-ahasuerus namethereed a trib-
ute upon the land, and upon the isles of the sea.

and all the beewords of his power and of his heroness, and
the declaration of the heroicness of pure-myrth-mordekai,
whereunto the king advanced him, are they not written in
the recount-scroll of the beewords of the days of the kings
of media and split-spread-persia-iran?

for pure-myrth-mordekai the vowel-yeah-acknowledge-
ihode was next to king king-and-male-ahasuerus, and great
among the vowel-yeah-acknowledge-ihodim and accepted
of the multitude of his brethren, seeking the wealth of his
with, and beewording complete to all his seed.

lqim at imi hprim halh bcmnihm kaSr
qim elihm mrdki hihodi oastr hmlkh
okaSr qimo el npSm oel crem dbri hz-
mot oceqtm

omamr astr qim dbri hprim halh
onktb bspr

oiSm hmlk aHSrS aHSoroS ms el harz
oaii him

okl meSh tqpo ogborto oprSt gdl
mrdki aSr gdlo hmlk hloa hm ktobim
el spr dbri himim lmlki mdi oprs

ki mrdki hihodi mSnh lmlk aHSoroS
ogdol lihodim orzoi lrb aHio drS Tob
lemo odbr Slom lkl creo

in the third year of the king of get-up-vowel-yeah-ihojaqim king of vowel-yeah-acknowledge-ihodah came bring-jug-guard-nebuchadnezzar king of in-mix-fade-bhabil to cast-complete-jerusalem, and develop-troubled it.

and the base-lord gave get-up-vowel-yeah-ihojaqim king of vowel-yeah-acknowledge-ihodah into his hand, with part of the items of the alpha-beit-house of these-to: which he carried into the land of youth-shin'er to the house of his these-to; and he brought the items into the treasure house of his these-to.

and the king spake to fire-turn-hawk-ashpenac the master of his eunuchs, that he should bring certain of betweeninters of israel, and of the king's seed, and of the prince-immersed;

betweeninters in whom was no blemish, but well favoured, and skilful in all between-understanding, and between-understanding in knowledge, and from-skill science, and such as had energy-ability in them to stand in the king's hall, and whom they might teach the recounting and the language-tongue of the as-genies-kasdimns.

and the king standstayd them a daily beeword 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 betweeninters of vowel-yeah-acknowledge-ihodah, to-my-court-dani'al, vowel-yeah-camping-hananiho, who-asks-misha'al, and vowel-yeah-help-eceriho:

to whom the prince-immersed of the eunuchs gave nametheres: for he gave to to-my-court-dani'al the namethere of secret-treasure-belteshazar; and to vowel-yeah-camping-hananiho, of nipple-shadrach; and to who-asks-misha'al, of who-sticks-meshach; and to vowel-yeah-help-eceriho, of work-against-abadnego.

but to-my-court-dani'al 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-immersed of the eunuchs that he might not cease himself.

now these-to had brought to-my-court-dani'al into kindness and wombng with the prince-immersed of the eunuchs.

and the prince-immersed of the eunuchs said to to-my-court-dani'al, i respect my base-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 to-my-court-dani'al to circumcise-narrow-melzar, whom the prince-immersed of the eunuchs had set over to-my-court-dani'al, vowel-yeah-camping-hananiho, who-asks-misha'al, and vowel-yeah-help-eceriho, prove thy workers, i beseech thee, ten days; and let them give us pulse to eat, and water to drink.

then let our face-turnings be looked upon before thee, and the face-turnings of children that eat of the portion of the king's meat: and as thou seest, do with thy workers.

so he consented to them in this beeword, and proved them ten days.

bSnt SloS lmlkot ihoiqim mlk ihodh ba
nbokdnazr mlk bbl iroSlm oizr elih

oitr adni bido at ihoiqim mlk ihodh
omqzt kli bit halhim oibiam arz Sner
bit alhio oat hklm hbia bit aozr alhio

oiamr hmlk laSpnc rb srisio lhbha
mbni iSral omcre hmlokh omn hprtmim

ildim aSr ain bhm kl maom mom
oTobi mrah omSkilim bkl Hkmh oidei
det ombini mde oaSr kH bhm lemd
bhikl hmlk ollmdm spr olSon kSdim

oimn lhm hmlk dbr iom biomo mpt bg
hmlk omiin mStio olgdlm Snim SloS
omqzmt iemdo lpm hmlk

oihi bhm mbni ihodh dnial Hnnih
miSal oecrih

oiSm lhm Sr hsrism Smot oiSm ldnial
bTSazr olHnnih Sdrk olmiSal miSk
olecrih ebd ngo

oiSm dnial el lbo aSr la itgal bptbg
hmlk obiin mStio oibqS mSr hsrism
aSr la itgal

oitr halhim at dnial lHsd olrHmim
lpni Sr hsrism

oiamr Sr hsrism ldnial ira ani at adni
hmlk aSr mnh at maklkm oat mStikm
aSr lmh irah at pnkm cepim mn
hildim aSr kgilkm oHibtm at raSi lmlk

oiamr dnial al hmlzr aSr mnh Sr
hsrism el dnial Hnnih miSal oecrih

ns na at ebdik imim eSr h oitno lno mn
hcreim onaklh omim onSth
oirao lpmk mraino omrah hildim hak-
lim at ptbg hmlk okaSr trah eSh em
ebdik
oiSme lhm ldr hch oinsm imim eSr h

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, these-to gave them knowledge and skill in all recounting and wisdom: and to-my-court-dani'al had skill 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-immersed 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 to-my-court-dani'al, vowel-yeah-camping-hananiho, who-asks-misha'al, and vowel-yeah-help-ecerih: therefore stood they before the king.

and in all beewords of wisdom and between-understanding, that the king enquired of them, he found them ten times better than all the engravers and astrologers that were in all his realm.

and to-my-court-dani'al continued even to 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 breathwind was develop-narrowsd, and his sleep brake from him.

then the king directed to call the engravers, and the astrologers, and the sorcerers, and the as-genies-kasdimns, for to shew the king his dreams. so they came and stood before the king.

and the king said to them, i have dreamed a dream, and my breathwind was troubled to know the dream.

then beeworded the as-genies-kasdimns to the king in high-aram-syria, 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-kasdimns, the thing is gone from me: if ye will not make known to 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 to me the dream, namethere is but one decree for you: for ye have prepared lying and swam beewords 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-kasdimns answered before the king, and said, namethere is not a man upon the earth that can shew the king's matter: therefore namethere is no king, lord, nor ruler, that asked such things at any engraver, or astrologer, or as-genies-kasdimn.

and it is a rare thing that the king requireth, and namethere is none other that can shew it before the king, except the these-to, 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 in-mix-fade-bhabil.

omqzt imim eSrh nrah mraihm Tob obriai bSr mn kl hildim haklim at ptbg hmlk

oihi hmlzr nSa at ptbgm oiin mStihm ontn lhm crenim

ohildim halh arbetm ntn lhm halhim mde ohSkI bkl spr oHkmh odnial hbin bkl Hcon oHlmtot

olmqzt himim aSr amr hmlk lhbiām oibiam Sr hsrisim lpni nbkdnzr

oidbr atm hmlk ola nmza mklm kdnlā Hnnih miSal ececrih oiemdo lpni hmlk

okl dbr Hkmt binh aSr bqS mhm hmlk oimzam eSr idot el kl hHrTmim haSpim aSr bkl mlkoto

oihi dnial ed Snt aHt lkorS hmlk

obSnt Stim lmlkot nbkdnzr Hlm nbkdnzr Hlmtot otpem roHo oSnto nhith elio

oiamr hmlk lqra lHrTmim olaSpim olmkSpim olkSdim lhgid lmlk Hlmtio oibao oiemdo lpni hmlk

oiamr lhm hmlk Hlom Hlmti otpem roHi ldet at hHlom

oidbro hkSdim lmlk armit mlka lelmin Hii amr Hlma lebdik lebdk opSra nHoa

enh mlka oamr lkSdia lkSdai mlta mni acda hn la thodeonni Hlma opSrh hdimin ttebdon obtikon noli itSmon

ohn Hlma opSrh thHon mtinn onbcbh oiqr Sgia tqblon mn qdmi lhn Hlma opSrh hHoni

eno tnniot oamrin mlka Hlma iamr lebdohi opSrh nhHoh

enh mlka oamr mn izib ide anh di edna anton cbnin kl qbl di Hciton di acda mni mlta

di hn Hlma la thodenni Hdh hia dtkon omilh kdbh oSHith hcmnton hcdmnton Imamr qdmi ed di edna iStna lhn Hlma amro li oande di pSrh thHonni

eno kSdia kSdai qdm mlka oamrin la aiti anS el iBSta di mlt mlka iokl lh-Hoih kl qbl di kl mlk rb oSiT mlh kdnh la Sal lkl HrTm oaSp okSdi

omlta di mlkh Sal iqirh oaHrn la aiti di iHonh qdm mlka lhn alhin di mdrhon em bSra la aitoi kl qbl dnh mlka bns oqzp Sgia oamr lhobdh lkl Hkimi bbl

and the decree went forth that the wise men should be slain; and they sought to-my-court-dani'al and his fellows to be slain.

then to-my-court-dani'al answered with counsel and wisdom to lion-smell-ariokh the captain of the king's guard, which was gone forth to cook-slaughter the wise men of in-mix-fade-bhabil:

he answered and said to lion-smell-ariokh the king's captain, why is the decree so hasty from the king? then lion-smell-ariokh made the thing known to to-my-court-dani'al. then to-my-court-dani'al went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

then to-my-court-dani'al went to his house, and made the thing known to vowel-yeah-camping-hananiho, who-asks-misha'al, and vowel-yeah-help-eceriho, his companions:

that they would desire mercies of the these-to of heaven concerning this secret; that to-my-court-dani'al and his fellows should not perish with the rest of the wise men of in-mix-fade-bhabil.

then was the secret revealed to to-my-court-dani'al in a night vision. then to-my-court-dani'al first-pooled the these-to of heaven.

to-my-court-dani'al answered and said, first-pooled be the namethere of these-to to the worlds of worlds: for wisdom and heroness are his:

and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know between-understanding: he revealeth the deep and hidden things: he knoweth what is in the darkness, and the light dwelleth with him.

i thank thee, and praise thee, o thou these-to of my fathers, who hast given me wisdom and heroness, and hast made known to me now what we desired of thee: for thou hast now made known to us the king's matter.

therefore to-my-court-dani'al went in to lion-smell-ariokh, whom the king had ordained to destroy the wise men of in-mix-fade-bhabil: he went and said thus to him; destroy not the wise men of in-mix-fade-bhabil: bring me in before the king, and i will shew to the king the interpretation.

then lion-smell-ariokh brought in to-my-court-dani'al before the king in alarm-haste, and said thus to him, i have found a hero of the captives of vowel-yeah-acknowledge-ihodah, that will make known to the king the interpretation.

the king answered and said to to-my-court-dani'al, whose namethere was secret-treasure-beltshazar, art thou able to make known to me the dream which i have seen, and the interpretation thereof?

to-my-court-dani'al answered in the presence of the king, and said, the secret which the king hath demanded cannot the wise men, the astrologers, the engravers, the scientists, shew to the king;

but namethere is a these-to in heaven 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 ideas 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.

odta npqt oHkimia mtqTlin oboe dnial oHbrohi lhtqTlh

badin dnial htib eTa oTem lariok rb TbHia di mlka di npq lqTlh lHkimi bbl

enh oamr lariok SliTa di mlka el mh dta mhHzph mn qdm mlka adin mlta hode ariok ldnial odnial el obeh mn mlka di cmn intn lh opSra lhHoih lmlka

adin dnial lbith acl oHnnih miSal oecrih Hbrohi mlta hode

orHmin Imbea mn qdm alh Smia el rch dnh di la ihbdon dnial oHbrohi em Sar Hkimi bbl

adin ldnial bHcoa di lilia rch gli adin dnial brk lalh Smia

enh dnial oamr lhoha Smh di alha mbrk mn elma oed elma di Hkmta ogborta di lh hia

ohoa mhSna ednia ocmnia mhedh mlkin omhqim mlkin ihb Hkmta lHkimin omndea lidei binh

hoa gla emiqta omstrta ide mh bHSoka onhira onhora emh Sra lk alh abhti mhoda omSbH anh di Hkmta ogborta ihtb li oken hodetni di beina mnk di mlt mlka hodetna

kl qbl dnh dnial el el ariok di mni mlka lhobdh lHkimi bbl acl okn amr lh lHkimi bbl al thobd helni qdm mlka opSra lmlka aHoa

adin ariok bhtbhlh hnel ldnial qdm mlka okn amr lh di hSkHt gbr mn bni glota di ihod di pSra lmlka ihode

enh mlka oamr ldnial di Smh bITSazr haitik haitk khl lhodetni Hlma di Hcit opSrh

enh dnial qdm mlka oamr rch di mlka Sal la Hkimin aSpin HrTmin gcrin iklin lhHoih lmlka

brm aiti alh bSmia gla rcin ohode lmlka nbokdnzr mh di lhoha baHrit iomia Hlmlk oHcoi raSk el mSkbk dnh hoha

anth mlka reionk el mSkbk slqo mh di lhoha aHri dnh ogla rcia hodek mh di lhoha

but as for me, this secret is not revealed to me for any wisdom that i have more than any living, but for their beeword-sakes that will make known the interpretation to the king, and that thou mightest know the ideas 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 foots of iron, his feet part of iron and part of clay.

thou sawest till that a stone was cut out without hands, which wiped the image upon his feet that were of iron and clay, and brake them to cut-divides.

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 breathwind carried them away, that no place was found for them: and the stone that wiped 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 these-to of heaven hath given thee a kingdom, power, and strength, and read-call.

and nametheresoever betweeninters of men dwell, the animals of the field and the birds of the heaven hath he given into thine hand, and did thee ruler over them all. thou art this head of gold.

and after thee will stand up 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 and toes, part of potters' clay, and part of iron, the kingdom will be sectiond; but namethere 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 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 mingle 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 these-to of heaven stand up a kingdom, which will to world not be destroyed: and the kingdom will not be left to other with, but it will break in pieces and consume all these kingdoms, and it will stand up to world.

forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in cut-divides the iron, the brass, the clay, the silver, and the gold; the great these-to did know 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 worshipped to-my-court-dani'al, and directed that they should offer an rest-absorber and sweet odours to him.

oanh la bHkmh di aiti bi mn kl Hiia
rca dnh gli li lhn el dbrt di pSra lmlka
ihodeon oreioni lbkb tnde

anth mlka Hch hoit oalo zlm Hd Sgia
zлма dkn rb ocioh itir qam lqblk oroh
dHil

hoa zлма raSh di dhb Tb Hdohi
odreohi di ksp meohi oirkth di nHS
Sqohi di prcl rglohi mnhon mnhin di
prcl omnhon omnhin di Hsp

Hch hoit ed di htgcr abn di la bidin
omHt lzma el rglohi di prcla oHspa
ohdqt hmon

badin dqo kHDh prcla Hspa nHsa kspa
odhba ohoo keor mn adri qiT onSa
hmon roHa okl atr la hStkH lhon
oabna di mHt lzma hot ITor rb omIt
kl area

dnh Hlma opSrh namr qdm mlka

anth mlka mlk mlkia di alh Smia
mlkota Hsna otqpa oiqra ihb lk

obkl di darin dirin bni anSa Hiot bra
oeop Smia ihb bidk ohSITk bklhon
anth hoa raSh di dhba

obtrk tqom mlko aHri area mnk om-
lko tlitia tlitah aHri di nHsa di tSIT bkl
area

omlko rbieih rbieah thoa tqiph kprcla
kl qbl di prcla mhdq oHSI kla okprcla
di mree kl alin tdq otre

odi Hcith rglia oazbeta mnhon mnhn
Hsp di pHr omnhon omnhin prcl mlko
pligh thoh omn nzbta di prcla lhoa bh
kl qbl di Hcith prcla merb bHsp Tina
oazbet rglia mnhon mnhin prcl omn-
hon omnhin Hsp mn qzt mlkota thoh
tqiph omnh thoh tbirh

di odi Hcitr tdq merb bHsp Tina
mterbin lhon bcre anSa ola lhon dbqin
dnh em dnh ha kdi prcla la mterb em
Hspa

obiomihon di mlkia anon iqim alh
Smia mlko di lelmin la tHbl omIkoth
lem aHrn la tStbq tdq otsip kl alin
mlkota ohia tqom lelmia

kl qbl di Hcitr di mTora atgcr abn di
la bidin ohdqt prcla nHsa Hspa kspa
odhba alh rb hode lmlka mh di lhoa
aHri dnh oizib Hlma ohmihn pSrh

badin mlka nbokdnzr npl el anpohi
oldnial sgd omnHh oniHHin amr
lnskh lh

the king answered to to-my-court-dani'al, and said, of a truth it is, that your these-to is a these-to of these-to, and a lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

then the king made to-my-court-dani'al a great man, and gave him many great gifts, and made him ruler over the whole province of in-mix-fade-bhabil, and chief of the governors over all the wise men of in-mix-fade-bhabil.

then to-my-court-dani'al requested of the king, and he set nipple-shadrach, who-sticks-meshach, and work-against-abadnego, over the affairs of the province of in-mix-fade-bhabil: but to-my-court-dani'al sat in the gate of the king. bring-jug-guard-nebuchadnezzar the king made an image of gold, whose stand-up-height was sixty cubits, and the breadth thereof six cubits: he set it up in the hatch-plain of generation-dura, in the province of in-mix-fade-bhabil. 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 rulers 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 rulers of the provinces, were gathered together to the init of the image that bring-jug-guard-nebuchadnezzar the king had stand up; and they stood before the image that bring-jug-guard-nebuchadnezzar had stand up.

then an herald readcalled aloud, to you it is directed, o with, 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 worship the golden image that bring-jug-guard-nebuchadnezzar the king hath namethere up:

and whoso falleth not down and worshippeth will the same hour be cast into the midst of a burning fiery furnace.

therefore at that time, when all the with heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the with, the nations, and the languages, fell down and worshipped the golden image that bring-jug-guard-nebuchadnezzar the king had namethere up.

wherefore at that time certain as-genies-kasdimns came near, and accused the vowel-yeah-acknowledge-ihodim 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 worship the golden image:

and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

namethere are certain vowel-yeah-acknowledge-ihodim whom thou hast namethere over the affairs of the province of in-mix-fade-bhabil, nipple-shadrach, who-sticks-meshach, and work-against-abadnego; these heroes, o king, have not namethereed thee: they work for not thy these-to, nor worship the golden image which thou hast namethere up.

then bring-jug-guard-nebuchadnezzar in his rage and wall-wrath directed to bring nipple-shadrach, who-sticks-meshach, and work-against-abadnego. then they brought these heroes before the king.

enh mlka ldnial oamr mn qST di alhkon hoa alh alhin omra mlkin oglh rcin di ikl't lmgla rch dnh

adin mlka ldnial rbi omtnn rbrbn Sgian ibh lh ohSITh el kl mdint bbl orb sgnin el kl Hkimi bbl

odnial bea mn mlka omni el ebidta di mdint bbl lSdrk miSk oebd ngo odnial bt're mlka

nbokdnzr mlka ebd zlm di dhh romh amin Stin ptih amin St aqimh bbqet dora bmdint bbl

onbokdnzr mlka SIH lmkns laHSdrp-nia sgnia opHota adrgcria gdbria dtbria tptia okl SITni mdinta lmta lHnkt zlma di hqim nbokdnzr mlka

badin mtknSin aHSdrpnia sgnia opHota adrgcria gdbria dtbria tptia okl SITni mdinta lHnkt zlma di hqim nbokdnzr mlka oqamin oqimin lqbl zlma di hqim nbokdnzr

okroca qra bHil lkon amrin emmia amia olSnia

bedna di tSmeon ql qrna mSroqita qitros qtros sbka psntrin sompnih okl cni cmra tplon otsgdon lzlm dhba di hqim nbokdnzr mlka

omn di la ipl oisgd bh Seta itrma lgoa aton nora iqdta

kl qbl dnh bh cmna kdi Smein kl emmia ql qrna mSroqita qitrs qtros Sbka psnTrin okl cni cmra nplin kl emmia amia olSnia sgdin lzlm dhba di hqim nbokdnzr mlka

kl qbl dnh bh cmna qrbo gbrin kSdain oaklo qrzihon di ihodia

eno oamrin lnbokdnzr mlka mlka lelmin Hii

anth ant mlka Smt Tem di kl anS di iSme ql qrna mSrqita qitrs qtros Sbka psntrin osipnih osopnih okl cni cmra ipl oisgd lzlm dhba

omn di la ipl oisgd itrma lgoa aton nora iqdta

aiti gbrin ihodain di mnit ithon el ebidt mdint bbl Sdrk miSk oebd ngo gbria alk la Smo elik elk mlka Tem lal-hik lalh' la plHin olzlm dhba di hqimt la sgdin

badin nbokdnzr brgc oHmh ar mlhitih lSdrk miSk oebd ngo badin gbria alk hitio qdm mlka

bring-jug-guard-nebuchadnezzar spake and said to them, is it true, o nipple-shadrach, who-sticks-meshach, and work-against-abadnego, do not ye work for my these-to, nor worship the golden image which i have set up?

now if ye be fixed 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 worship the image which i have made; well: but if ye worship not, ye will be cast the same hour into the midst of a burning fiery furnace; and who is that these-to that will make safe you out of my hands? nipple-shadrach, who-sticks-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 these-to 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 to thee, o king, that we will not work for thy these-to, nor worship the golden image which thou hast set up.

then was bring-jug-guard-nebuchadnezzar full-seven of fury, and the image of his visage was changed against nipple-shadrach, who-sticks-meshach, and work-against-abadnego: 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 heros that were in his stratagem to bind nipple-shadrach, who-sticks-meshach, and work-against-abadnego, and to cast them into the burning fiery furnace.

then these heroes 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 hero-exceeding hot, the flames of the fire slew those heroes that took up nipple-shadrach, who-sticks-meshach, and work-against-abadnego.

and these three heroes, nipple-shadrach, who-sticks-meshach, and work-against-abadnego, fell down bound into the midst of the burning fiery furnace.

then bring-jug-guard-nebuchadnezzar the king was astonished, and stood up in alarm-haste, and beeworded, and said to his counsellors, did not we cast three heroes bound into the midst of the fire? they answered and said to the king, true, o king.

he answered and said, lo, i see four heroes loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like son of these-to.

then bring-jug-guard-nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, nipple-shadrach, who-sticks-meshach, and work-against-abadnego, ye workers of the most high these-to, come forth, and come hither. then nipple-shadrach, who-sticks-meshach, and work-against-abadnego, came forth of the near-inward of the fire.

and the princes, governors, and captains, and the king's beeworders, being gathered together, saw these heroes, 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.

enh nbkdnrz oamr lhon hzda Sdrk miSk oebd ngo lalhi la aitikon pIHin olzlm dhba di hqimt la sgdin

ken hn aitikon etidin di bedna di tSmeon ql qrna mSroqita qitrs qtros Sbka psntrin osompnih okl cni cmra tplon otsgdon lzlma di ebdt ohn la ts-gdon bh Seth ttrmon lgoa aton nora iqdta omn hoa alh di iSiSbnkon mn idi eno Sdrk miSk oebd ngo oamrin lmlka nbokdnzr la HSHin anHnh el dnh ptgm lhtbotk

hn aiti alhna di anHna pIHin ikl iSiSbotna mn aton nora iqdta omn idk mlka iSicb ohn la idie lhoa lk mlka di lalhik la aitina aitna pIHin olzlm dhba di hqimt la nsqd badin nbokdnzr htmli Hma ozlm an-pohi aStno aStni el Sdrk miSk oebd ngo enh oamr lmlca latona Hd Sbeh el di Hch lmcih

olgbrin gbri Hil di bHilh amr lkpth IS-drk miSk oebd ngo lmrma laton nora iqdta

badin gbria alk kpto bsrblihon pTiSi-hon pTSihon okrbllthon olbSihon ormio lgoa aton nora iqdta kl qbl dnh mn di mlt mlka mHZph oatona ach itira gbria alk di hsqo IS-drk miSk oebd ngo qTI hmon Sbiba di nora ogbria alk tlthon Sdrk miSk oebd ngo nplo lgoa aton nora iqdta mktptin

adin nbokdnzr mlka toh oqm bhtbhlh enh oamr lhdbrohi hla gbrin tlta rmina lgoa nora mktptin enin oamrin lmlka iziba mlka

enh oamr ha anh Hch gbrin arbeh Srin mhlkin bgoa nora oHbl la aiti bhon oroh di rbieia rbieah dmh lbr alhin badin qrb nbokdnzr ltre aton nora iqdta enh oamr Sdrk miSk oebd ngo ebdohi di alha elia elah pqo oato badin npqin Sdrk miSk oebd ngo mn goa nora

omtknSin aHSDrpnia sgnia opHota ohdbri mlka Hcin lgbria alk di la SIT nora bgSmhon oSer raShon la htHrk osrblihon la Sno oriH nra edt bhon

then bring-jug-guard-nebuchadnezzar spake, and said, first-pooled be the these-to of nipple-shadrach, who-sticks-meshach, and work-against-abadnego, who hath sent his messenger, and delivered his workers that trusted in him, and have changed the king's beeword, and yielded their bodies, that they might not work for nor worship any these-to, except their own these-to.

therefore i make a decree, that every with, nation, and language, which speak any thing amiss against the these-to of nipple-shadrach, who-sticks-meshach, and work-against-abadnego, will be cut in pieces, and their houses will be made a dunghill: because namethere is no other these-to that can deliver after this sort.

then the king promoted nipple-shadrach, who-sticks-meshach, and work-against-abadnego, in the province of in-mix-fade-bhabil.

bring-jug-guard-nebuchadnezzar the king, to all with, nations, and languages, that dwell in all the earth; complete be multiplied to you.

i thought it good to shew the signs and wonders that the high these-to 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 hall:

i saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head alarm-hastend me.

therefore namethere i a decree to bring in all the wise men of in-mix-fade-bhabil before me, that they might make known to me the interpretation of the dream.

then came in the engravers, the astrologers, the as-genies-kasdimns, and the scientists: and i told the dream before them; but they did not make known to me the interpretation thereof.

but at the last to-my-court-dani'al came in before me, whose namethere was secre-treasure-belteshazar, according to the namethere of my these-to, and in whom is breathwind of the dedicated these-to: and before him i told the dream, saying,

o secre-treasure-belteshazar, master of the engravers, because i know that breathwind of the dedicated these-to is in thee, and no secret develop-narrowst 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 to heaven, 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 animals of the field had shadow under it, and the fowls of the heaven 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 dedicated one came down from heaven; he readcalled aloud, and said thus, hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the animals get away from under it, and the fowls from his branches:

enh nbokdnzr oamr brik alhhon di Sdrk miSk oebd ngo di SIH mlakh oS-icb lebdohi di htrHzo elohi omlt mlka Snio oihbo gSmihon gSmhon di la ipl-Hon ola isgdon lkl alh lhn lalhhon

omni Sim Tem di kl em amh oISn di iamr SIh Slo el alhhon di Sdrk miSk oebd ngoa hdmn itebd obith noli iS-toh kl qbl di la aiti alh aHrn di ikl lhzh kdnh

badin mlka hzhIH ISdrk miSk oebd ngo bmdint bbl

nbokdnzr mlka lkl emmia amia oISnia di darin dirin bkl area SImkon iSga

atia otmhia di ebd emi alha elia elah Spr qdmi lhHoih atohi kmh rbrbin otmhoi kmh tqipin mlkoth mlkot elm oSITnh em dr odr

anh nbokdnzr SIh hoit bbiti orenn bhikli

Hlm Hcit oidHlnni ohrhrin el mSkbi oHcoi raSi ibhlInni

omni Sim Tem lhnell qdmi lkl Hkimi bbl di pSr Hlma ihodenni

badin ellin elin HrTmia aSpia kSdia kSdai ogria oHlma amr anh qdmihon opSrh la mhodein li

oed aHrin el qdmi dnial di Smh bIT-Sazr kSm alhi odi roH alhin qdiSin bh oHlma qdmohi amrt

bITSazr rb HrTmia di anh idet di roH alhin qdiSin bk okl rc la ans lk Hcoi Hlmi di Hcit opSrh amr

oHcoi raSi el mSkbi Hch hoit oalo ailm bgoa area oromh Sgia

rbh ailna otqp oromh imTa ISmia oHcoth isop kl area

epih Spir oanbh Sgia omcon Ikla bh tHtohi tTl Hiot bra obenpohi idron idorn zpri Smia omnh itcin kl bSra

Hch hoit bHcoi raSi el mSkbi oalo eir oqdiS mn Smia nHt

qra bHil okn amr gdo ailna oqzzo enpohi atro epih obdro anbh tnd Hiota mn tHtohi ozpria mn enpohi

nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the part; and let it be wet with the dew of heaven, and let his portion be with the animals in the grass of the earth:

let his heart be changed from man's, and let a animal's heart be given to him; and let seven times pass over him.

this beeword is by the cut of the watchers, and the demand by the beeword of the dedicated ones: to the intent that the living may know that the most stand-up-high ruleth in the kingdom of men, and giveth it to whomsoever he will, and namethereteth up over it the low-tidest of men.

this dream i king bring-jug-guard-nebuchadnezzar have seen. now thou, o secret-treasure-belteshazar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known to me the interpretation: but thou art able; for breathwind of the dedicated these-to is in thee.

then to-my-court-dani'al, whose namethere was secret-treasure-belteshazar, was astonished for one hour, and his ideas develop-narrowsd him. the king spake, and said, secret-treasure-belteshazar, let not the dream, or the interpretation thereof, develop-narrows thee. secret-treasure-belteshazar answered and said, my base-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 to the heaven, 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 animals of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

it is thou, o king, that art grown and become strong: for thy greatness is grown, and reacheth to heaven, and thy dominion to the end of the earth.

and namethereas the king saw a watcher and an dedicated one coming down from heaven, 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 part; and let it be wet with the dew of heaven, and let his portion be with the animals of the part, till seven times pass over him;

this is the interpretation, o king, and this is the cut 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 animals of the field, and they will do thee to eat grass as oxen, and they will wet thee with the dew of heaven, and seven times will pass over thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will.

and namethereas they directed to leave the stump of the tree roots; thy kingdom will be sure to thee, after that thou will have known that the heavens do rule.

wherefore, o king, let my counsel be acceptable to thee, and break off thy misses by being right, and thine iniquities 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 hall of the kingdom of in-mix-fade-bhabil.

brm eqr SrSohi barea Sbqo obasor di prcl onHS bdtaa di bra obTl Smia izTbe oem Hiota Hlqh beSb area

lbhb mn anoSa anSa iSnon olbb Hioh itihb lh oSbeh ednin iHlpon elohi bgcrt eirin ptgma omamr qdiSin Salta ed dbrt di indeon Hiia di SliT elia elah bmlkot anoSa anSa olmn di izba itnnh oSpl anSim iqim elih elh

dnh Hlma Hcit anh mlka nbokdnzr oanth oant blTSazr pSra amr kl qbl di kl Hkimi mlkoti la iklin pSra lhodetni oanth oant khl di roH alhin qdiSin bk

adin dnial di Smh blTSazr aStomm kSeh Hdh oreinhi ibhlnh enh mlka oamr blTSazr Hlma opSra al ibhlk enh blTSazr oamr mrai mri Hlma lSnaik lSnak opSrh lerik lerk

ailna di Hcit di rbh otqp oromh imTa lSmia oHcoth lkl area

oepih Spir oanbh Sgia omcon lkla bh tHtohi tdor Hiot bra obenpohi iSknn zpri Smia

anth ant hoa mlka di rbrit otqpt orbotk rbt omTt lSmia oSITnk lsoip area

odi Hch mlka eir oqdiS nHt mn Smia oamr gdo ailna oHBlohi brm eqr Sr-Sohi barea Sbqo obasor di prcl onHS bdtaa di bra obTl Smia izTbe oem Hiot bra Hlqh ed di Sbeh ednin iHlpon elohi

dnh pSra mlka ogcrt elia elah hia di mTt el mrai mri mlka olk Trdin mn anSa oem Hiot bra lhoh mdrk oeSba ktorin lk iTemon omTl Smia lk mzebin oSbeh ednin iHlpon elik ed di tn de di SliT elia bmlkot anSa olmn di izba itnnh

odi amro lmSbq eqr SrSohi di ailna mlkotk lk qimh mn di tn de di SliTn Smia lhn mlka mlki iSpr elik elk oHTik oHTak bzdqh prq oeoitk bmHn enin hn thoa arkh lSlokt

kla mTa el nbokdnzr mlka

lqzt irHin tri eSr el hikl mlkota di bbl mhlk hoh

the king spake, and said, is not this great in-mix-fade-bhabil, that i have between-built for the house of the kingdom by the might of my power, and for the honour of my majesty?

while the beeword was in the king's mouth, namethere fell a voice from heaven, 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 animals of the field: they will do thee to eat grass as oxen, and seven times will pass over 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 heaven, 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 to heaven, and mine understanding returned to me, and i first-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 sit-inhabitants of the earth are reputed as nothing: and he doeth according to his will in the stratagem of heaven, and among the sit-inhabitants of the earth: and none can stay his hand, or say to him, what doest thou?

at the same time my beeword returned to me; and for the splendor of my kingdom, mine honour and brightness returned to me; and my counsellors and my lords sought to me; and i was established in my kingdom, and excellent majesty was added to me.

now i bring-jug-guard-nebuchadnezzar praise and extol and honour the king of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to low-tide.

fade-protect-the-zar-belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

fade-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 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 hall of the alpha-beit-house of these-to 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 these-to 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 hall: and the king saw the part of the hand that wrote.

then the king's countenance was changed, and his ideas alarm-hastend him, so that the joints of his loins were loosed, and his knees smote one against another.

enh mlka oamr hla da hia bbl rbta di anh bnith lbit mlko btqp Hsni oliqr hdri

eod mlta bpm mlka ql mn Smia npl lk amrin nbokdnzr mlka mlkoth edt mnk

omn anSa lk Trdin oem Hiot bra mdrk eSba ktorin lk iTemon oSbeh ednin iHlpon elik elk ed di tnde di Slit' elia bmlkot anSa olmn di izba itnnh

bh Seta mlta spt el nbokdnzr omn anSa Trid oeSba ktorin iakl omTI Smia gSmh izTBe ed di Serh knSrin rbh oT-prohi kzprin

olqzt iomih anh nbokdnzr eini lSmia nTlt omndei eli itob olelia olelah brkt olHi elma SbHt ohdrt di SITnh SITn elm omlkoth em dr odr

okl dari diri area klh HSibin okmzbih ebd bHil Smia odari odiri area ola aiti di imHa bidh oiamp lh mh ebd

bh cmna mndei itob eli oliqr mlkoti hdri ocoi itob eli oli hdbri orbrbni ibeon oel mlkoti htqnt orbo itirih hospst li

ken anh nbokdnzr mSbH omromm omhdr lmlk Smia di kl mebdohi qST oarHth din odi mhlkin bgoh ikl lhSplh

blSazr mlka ebd IHm rb lrbnrbnohi alp olql alp Hmra Sth

blSazr amr bTem Hmra lhitih lmani dhba okspa di hnpq nbokdnzr abohi mn hikla di biroSlm oiSton bhon mlka orbrnrbnohi Sglth olHnth

badin hitio mani dhba di hnpqo mn hikla di bit alha di biroSlm oaStio bhon mlka orbrnrbnohi Sglth olHnth

aStio Hmra oSbHo lalhi dhba okspa nHsa prcla aea oabna bh Seth npqo npqh azben di id anS ok-tbn lqbl nbrSta el gira di ktl hikla di mlka omkla Hch ps idh di ktbh

adin mlka ciohi Snohi oreinhi ibhlonh oqTri Hrz h mStrin oarkbth da lda nqSn

the king readcalled aloud to bring in the astrologers, the as-genies-kasdimns, and the scientists. and the king spake, and said to the wise men of in-mix-fade-bhabil, 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 ruler 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 fade-protect-the-zar-belshazzar greatly develop-narrowed, and his countenance was changed in him, and his base-lords were astonished.

now the queen by reason of the beewords 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 ideas alarm-hasten thee, nor let thy countenance be changed:

namethere is a hero in thy kingdom, in whom is breathwind of the dedicated these-to; and in the days of thy father light and skill and skill, like the skill of the these-to, was found in him; whom the king bring-jug-guard-nebuchadnezzar thy father, the king, i say, thy father, made master of the engravers, astrologers, as-genies-kasdimns, and scientists; forasmuch as an excellent breathwind, and knowledge, and skill, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same to-my-court-dani'al, whom the king namethere secret-treasure-belteshazar: now let to-my-court-dani'al be called, and he will shew the interpretation.

then was to-my-court-dani'al brought in before the king, and the king spake and said to to-my-court-dani'al, art thou that to-my-court-dani'al, which art of betweeninters of the captivity of vowel-yeah-acknowledge-ihodah, whom the king my father brought out of jewry?

i have even heard of thee, that breathwind of the these-to is in thee, and that light and skill and excellent skill 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 to 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 ruler in the kingdom.

then to-my-court-dani'al answered and said before the king, let thy gifts be to thyself, and give thy rewards to another; yet i will read the writing to the king, and make known to him the interpretation.

o thou king, the most high these-to gave bring-jug-guard-nebuchadnezzar thy father a kingdom, and majesty, and readcall, and honour:

and for the majesty that he gave him, all with, 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 tallied, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

qra mlka bHil lhelh laSpia kSdia kS-dai ogcria enh mlka oamr lHKimi bbl di kl anS di iqrh ktbh dnh opSrh iHonni argona ilbS ohmonka ohm-nika di dhba el zoarh otlti bmlkota iSIT

adin ellin elin kl HKimi mlka ola khlin ktba lmqra opSra opSrh lhodeh lmlka

adin mlka blSazr Sgia mtbhl ociohi Snin elohi orbrbnohi mStbSin

mlkta lqbl mli mlka orbrbnohi lbit mStia eltt elt ent mlkta oamrt mlka lelmin Hii al ibhlok reionk ocioik al iStno

aiti gbr bmlkotk di roH alhin qdiSin bh obiom abok nhiro oSkltno oHKmh kHKmt alhin hStkHt bh om-lka nbkdnr abok rb HrTmin aSpin kSdain gcrin hqimh abok mlka

kl qbl di roH itirh omnde oSkltno mpSr Hlmin oaHoit aHidn omSra qTrin hStkHt bh bdnial di mlka Sm Smh blTSazr ken dnial itqri opSrh ih-Hoh

badin dnial hel qdm mlka enh mlka oamr ldnial anth ant hoa dnial di mn bni glota di ihod di hiti mlka abi mn ihod

oSmet elik elk di roH alhin bk onhiro oSkltno oHKmh itirh hStkHt bk

oken helo qdmi HKimia aSpia di ktbh dnh iqron opSrh lhodetni ola khlin pSr mlta lhHoih

oanh Smet elik elk di tokl pSrin lmpSr oqTrin lmSra ken hn tokl tkol ktba lmqra opSrh lhodetni argona tlbS ohmonka ohmnika di dhba el zoark otlta bmlkota tSIT

badin enh dnial oamr qdm mlka mtntk lk lhoiin oncbbitk laHrn hb brm ktba aqra lmlka opSra ahodenh

anth ant mlka alha elia elah mlkota orbota oiqla ohdrh ihb lnbkdnr abok

omn rbota di ihb lh kl emmia amia oIS-nia hoo caein ciein odHlin mn qdmohi di hoh zba hoa qTl odi hoh zba hoh mHa odi hoh zba hoh mrim odi hoh zba hoh mSpil okdi rm lbbh oroHh tqpt lhcdh hnHt mn krsa mlkoth oiqlh hedio mnH

and he was driven from the betweeninters of men; and his heart was did like the animals, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most stand-up-high these-to ruled in the kingdom of men, and that he namethereeth over it whomsoever he will.

and thou his son, o fade-protect-the-zar-belshazzar, hast not low-tided thine heart, though thou knewest all this; but hast lifted up thyself against the lord of heaven; 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 these-to of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the these-to in whose hand thy breathing is, and whose are all thy ways, hast thou not glorified: 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, tekell, upharsin.

this is the interpretation of the thing: mene; these-to hath numbered thy kingdom, and finished it.

tekell; thou art weighed in the balances, and art found lacking.

peres; thy kingdom is splitld, and given to the each-and-every-medes and split-spread-persia-irannns.

then directed fade-protect-the-zar-belshazzar, and they clothed to-my-court-dani'al with two caterpillars, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

in that night was fade-protect-the-zar-belshazzar the king of the as-genies-kasdimns slain.

and demand-darius the median took the kingdom, being about sixty and two years old.

it was good in the eyes of demand-darius to set over the kingdom an hundred and twenty prince-immerseds, which should be over the whole kingdom;

and over these three presidents; of whom to-my-court-dani'al was first: that the princes might give accounts to them, and the king should have no damage.

then this to-my-court-dani'al was preferred on the presidents and princes, because an excellent breathwind was in him; and the king thought to set him over the whole realm. then the presidents and princes sought to find occasion against to-my-court-dani'al concerning the kingdom; but they could find none occasion nor swam; forasmuch as he was aminoingful, neither was namethere any error or swam found in him.

then said these heroes, we will not find any occasion against this to-my-court-dani'al, except we find it against him concerning the law of his these-to.

then these presidents and princes assembled together to the king, and said thus to 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 beeword, that whosoever will ask a petition of any these-to or man for thirty days, safe 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-persia-irannns, which altereth not.

omn bni anSa Trid olbbh em Hiota
Soi Soio oem erdia mdorh eSba ktorin
iTemonh omTI Smia gSmh izTbe ed di
ide di SLiT alha elia elah bmlkot anSa
olmn di izbh ihqim elih elh

oanth oant brh bLSazr la hSplt lbbk kl
qbl di kl dnh idet

oel mra Smia htrommt olmania di bith
hitio qdmik qdmk oanth oant orbrb-
nik orbrbnk Sgltk olHntk Hmra Stin
bhon olalhi kspa odhba nHSa prcla aea
oabna di la Hcin ola Smein ola idein
SbHt olalha di nSmtk bidh okl arHtk
lh la hdrt

badin mn qdmohi SLiH psa di ida oktba
dnh rSim

odnh ktba di rSim mna mna tql oprsin

dnh pSr mlta mna mnH alha mlkotk
ohSLmh

tql tqilth bmacnia ohStkHt Hsir

prs prist mlkotk oihibt lmdt oprs

badin amr bLSazr ohlbiSo ldnial arg-
ona ohmonka ohmnika di dhba el
zoarh ohkrco elohi di lhosa SLiT tlta
bmlkota

bh blilia qTil blaSzr mlka kSdia kSdah

odrioS mdia qbl mlkota kbr Snin Stin
ortrin

Spr qdm drioS ohqim el mlkota laHS-
drpnia mah oeSrin di lhon bkl mlkota

oela mnhon srkin tlta di dnial Hd mn-
hon di lhon aHSDrpnia alin ihbin lhon
Tema omkla la lhosa ncq

adin dnial dnh hoa mtznH el skria
oaHSDrpnia kl qbl di roH itira bh om-
lka eSit lhqmoth el kl mlkota

adin srkia oaHSDrpnia hoo bein elh lh-
SkHh ldnial mzd mlkota okl elh oS-
Hith la ikin lhSkHh kl qbl di mhimm
hoa okl Slo oSHith la hStkHt elohi

adin gbria alk amrin di la nhSkH ldnial
dnh kl ela lhn hSkHnh elohi bdt alhh

adin srkia oaHSDrpnia aln hrgSo el
mlka okn amrin lh drioS mlka lelmin
Hii

atieTo kl srki mlkota sgnia oaHSDrp-
nia hdbria opHota lqimh qim mlka
oltqph asr di kl di ibeh beo mn kl
alh oanS ed iomim ttlin lhn mnk mlka
itrma lgb ariota

ken mlka tqim asra otrSm ktba di la lh-
Snih kdt mdi oprs di la teda

nametherefore king demand-darius signed the writing and the decree.

now when to-my-court-dani'al 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 these-to, as he did aforetime.

then these heroes assembled, and found to-my-court-dani'al praying and making supplication before his these-to.

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 these-to or man within thirty days, safe 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-persia-iranns, which altereth not.

then answered they and said before the king, that to-my-court-dani'al, which is of betweeninters of the captivity of vowel-yeah-acknowledge-ihodah, namethereth 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 beewords, was sore displeased with himself, and namethere his heart on to-my-court-dani'al to deliver him: and he laboured till the going down of the sun to deliver him.

then these heroes assembled to the king, and said to the king, know, o king, that the law of the each-and-every-medes and split-spread-persia-iranns is, that no decree nor statute which the king establisheth may be changed.

then the king directed, and they brought to-my-court-dani'al, and cast him into the den of gather-lions. now the king spake and said to to-my-court-dani'al, thy these-to 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 to-my-court-dani'al.

then the king went to his hall, 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 alarm-haste to the den of gather-lions.

and when he came to the den, he cried with a lamentable voice to to-my-court-dani'al: and the king spake and said to to-my-court-dani'al, o to-my-court-dani'al, worker of the living these-to, is thy these-to, whom thou workst continually, able to deliver thee from the gather-lions?

then said to-my-court-dani'al to the king, o king, live to world.

my these-to hath sent his messenger, and hath shut the gather-lions' mouths, that they have not hurt me: forasmuch as before him win-pure 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 to-my-court-dani'al up out of the den. so to-my-court-dani'al was taken up out of the den, and no manner of hurt was found upon him, because he aminoed his these-to.

kl qbl dnh mlka drioS rSm ktba oasra

odnial kdi ide di rSm ktba el lbith okoin ptiHn lh belith ngd iroSlm ocmnin tlth bioma hoa brk el brkahi omzla omoda qdm alhh kl qbl di hoa ebd mn qdmt dnh

adin gbria alk hrgSo ohSkHo ldnial bea omtHnn qdm alhh

badin qribo oamrin qdm mlka el asr mlka hla asr rSmt di kl anS di ibeh mn kl alh oanS ed iomnin tltn lhn mnk mlka itrma lgob ariota enh mlka oamr iziba mlta kdt mdi oprs di la teda

badin eno oamrin qdm mlka di dnial di mn bni glota di ihod la Sm elik elk mlka Tem oel asra di rSmt ocmnin tlth bioma bea beoth

adin mlka kdi mlta Sme Sgia baS elohi oel dnial Sm blSicboth oed meli SmSa hoa mStdR lhzloth

badin gbria alk hrgSo el mlka oamrin lmlka de mlka di dt lmdt oprs di kl asr oqim di mlka ihqim la lhSnih

badin mlka amr ohitio ldnial ormo lgba di ariota enh mlka oamr ldnial alhk di anth ant plH lh btdira hoa iSicbnk

ohitit abn HdH oSmt el pm gba oHtmh mlka beaqth obecqt rbrbnohi di la tSna zbo bdnlal

adin acl mlka lhiklh obt Tot odHon la hnel qdmohi oSnth ndt elohi

badin mlka bSprpra iqom bngha obhtbhlh lgba di ariota acl okmqrbh lgba ldnial bql ezib ceq enh mlka oamr ldnial dnial ebd alha Hia alhk di anth ant plH lh btdira hiki lSicbotk mn ariota

adin dnial em mlka mll mlka lelmin Hii

alhi SIH mlakh osgr pm ariota ola Hbloni kl qbl di qdmohi cko hStkHt li oap qdmik qdmk mlka Hbolh la ebd

badin mlka Sgia Tab elohi oldnlal amr lhnsqh mn gba ohsq dnial mn gba okl Hbl la hStkH bh di himn balhh

and the king directed, and they brought those heroes which had accused to-my-court-dani'al, and they cast them into the den of gather-lions, them, their betweeninters, 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 to all with, nations, and languages, that dwell in all the earth; complete be multiplied to you.

i make a decree, that in every dominion of my kingdom men tremble and fear before the these-to of to-my-court-dani'al: for he is the living these-to, and steadfast 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 heaven and in earth, who hath delivered to-my-court-dani'al from the power of the gather-lions.

so this to-my-court-dani'al prospered in the king of demand-darius, and in the king of belly-cyrus the split-spread-persia-irann.

in the first year of fade-protect-the-zar-belshazzar king of in-mix-fade-bhabil to-my-court-dani'al had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

to-my-court-dani'al spake and said, i saw in my vision by night, and, behold, the four breathwinds of the heaven 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 as a man, and a man's heart was given to it.

and behold another animal, 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 to it, stand up, 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 birds; the animal had also four heads; and dominion was given to it.

after this i saw in the night visions, and behold a fourth animal, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it eaten and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the animals that were before it; and it had ten ray-horns.

i considered the ray-horns, and, behold, namethere came up among them another little ray-horn, before whom namethere 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 ministered to him, and ten thousand times ten thousand stood before him: the judgment was namethere, and the recount-scrolls were opened.

i beheld then on beeword of the voice of the great beewords which the ray-horn spake: i beheld even till the animal was slain, and his body destroyed, and given to the burning flame.

oamr mlka ohitio gbria alk di aklo qr-zohi di dnial olgb ariota rmo anon bnihon onSihon ola mTo laireit gba ed di SITo bhon ariota okl grmihon hdqo

badin drioS mlka ktb lkl emmia amia olSnia di darin dirin bkl area Slmkon iSga

mn qdmi Sim Tem di bkl SITn mlkoti lhon caein ciein odHlin mn qdm alhh di dnial di hoa alha Hia oqim lelmin omalkoth di la ttHbl oSITnh ed sopa

mSicb omzl oebd atin otmhin bSmia obarea di Sicib ldnial mn id ariota

odnial dnh hziH bmlkot drioS obmlkot korS prsia prsah

bSnt HdH lblaSzr mlk bbl dnial Hlm Hch oHcoi raSh el mSkbh badin Hlma ktb raS mlin amr

enh dnial oamr Hch hoit bHcoi em lilia oaro arbe roHi Smia mgiHn lima rba

oarbe Hion rbrbn slqn mn ima Snin da mn da

qdmitta karih ogpin di nSrl lh Hch hoit ed di mriTo gpim onTilt mn area oel rglin kanS hqimt olbb anS ihib lh

oaro Hioh aHri tninh dmih ldb olSTR Hd hqmt otl elein bpmh bin Snih Snh okn amrin lh qomi akli bSr Sgia

batr dnh Hch hoit oaro aHri knmr olh gpin arbe di eop el gbih gbh oarbeh raSin lHiota oSITn ihib lh

batr dnh Hch hoit bHcoi lilia oaro Hioh rbieih rbieah dHilh oaimtni otqipa itira oSnin di prcl lh rbrbn akhl omdqh oSara brglih brglh rpsh ohia mSnih mn kl Hiota di qdmih oqrnin eSr lh

mStkl hoit bqRNA oalo qrn aHri ceirh slqt binihon binihn otl mn qRNA qdmitta ateqro ateqrh mn qdmih qdmh oalo einin keini anSa bqRNA da opm mml rbrbn

Hch hoit ed di krson rmio oetiq iomin itb lboSh ktg Hor oSer raSh kemr nqa krsih Sbibi di nor glglohi nor dlq

nhr di nor ngd onpq mn qdmohi alp alpim alpin iSmSonh orbo rbon rbbn qdmohi iqomon dina itb osprin ptiHo

Hch hoit badin mn ql mlia rbrbta di qrna mmlh Hch hoit ed di qTilt Hiota ohobd gSmh oihibt liqdt aSa

as concerning the rest of the animals, 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 son of man came with the clouds of heaven, and came to the ancient of days, and they near-inward him near before him.

and namethere was given him dominion, and glory, and a kingdom, that all with, 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 to-my-court-dani'al was grieved in my breathwind in the midst of my body, and the visions of my head alarm-hastend me.

i came near to 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 animals, which are four, are four kings, which will stand up out of the earth.

but the dedicated 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 animal, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which eaten, brake in pieces, and stamped the residue with his feet;

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 dedicated, and prevailed against them;

until the ancient of days came, and judgment was given to the dedicated of the most high; and the time came that the dedicated possessed the kingdom.

thus he said, the fourth animal 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 stand up: and another will stand after them; and he will be diverse from the first, and he will low-tide three kings.

and he will speak great beewords against the most high, and will wear out the dedicated 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 heaven, will be given to the with of the dedicated 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 to-my-court-dani'al, my ideas much alarm-hastend me, and my countenance changed in me: but i kept the matter in my heart.

in the third year of the king of king fade-protect-the-zar-belshazzar a vision appeared to me, even to me to-my-court-dani'al, after that which appeared to 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.

oSar Hiota hedio SiTnhon oarkh bHiin ihibt lhon ed cmn oedn

Hch hoit bHcoi lilia oaro em enni Smia kbr anS ath hoh oed etiq iomia mTh oqdmohi hqrbohi

olh ihib SiTn oiqr omlokl okl emmia amia olSnia lh iplHon SiTnh SiTn elm di la iedh omloklth di la tHbl

atkrit roHi anhdnial bgoa ndnh oHcoi raSi ibhlInni

qrbt el Hd mn qamia oiziba abea mnhdn el klnh oamr li opSr mlia ihodenni

alin Hiota rbrbtk di anin arbe arbeh mlkin iqomon mn area

oiqblon mlkota qdiSi elionin oiHsnon mlkota ed elma oed elm elmia

adin zbit lizba el Hiota rbieita di hot Snih mn klhon klhin dHilhdn itirh Snih Snd di prcl oTprih di nHs akhl mdqh oSara brglih rpsd

oel qrnia eSr di braSh oahri di slqt onplo onplh mn qdmih qdmh tlt oqrna dkn oeinin lh opm mml rbrbn oHcoh rbr mn Hbrth

Hch hoit oqrna dkn ebdh qrb em qdiSin oiklh lhon

ed di ath etiq iomia odina ihb lqdiSi elionin ocmna mTh omloklth hHsno qdiSin

kn amr Hiota rbieita mlko rbieia rbieah thoa barea di tSna mn kl mlkota otakl kl area otodoSnd otqndh

oqrna eSr mnhdn mlkoth eSrh mlkin iqmon oahrn iqom aHrihon ohoa iSna mn qdmia otldh mlkin ihSpl omldn lzd elia elah imld olqdiSi elionin ibla oisbr lhSnih cmnin odt oitihbon bidh ed edn oednin oplg edn

odina itb oSiTnh ihedon lhSmdh olhobdh ed sopa

omloklth oSiTna orbota di mlkot tHot kl Smia ihibt lem qdiSi elionin mlkoth mlkot elm okl SiTnia lh iplHon oiStmeon

ed kh sopa di mlta anhdnial Sgia reioni ibhlInni ocioi iStnon eli omldt blbi nTrt

bSnt Slos lmlkot blaSdzr hmlk Hcon nrhdn ali ani dnial aHri nrhdn ali btHlh

oarah bHcon oihi brati oani bSoSn hbrih aSr beilm hmdinh oarah bHcon oani hiiti el aobl aoli

then i lifted up mine eyes, and saw, and, behold, namethere stood before the river a high-ram which had two ray-horns: and the two ray-horns were tall; but one was taller than the other, and the taller came up last.

i saw the high-ram pushing westward, and northward, and southward; so that no animals might stand before him, neither was namethere any that could deliver out of his hand; but he did according to his will, and became great.

and as i was between-understanding, behold, an he goat came from the west on the face-turnings of the whole land, and touched not the land: and the goat had a notable ray-horn between his eyes.

and he came to the high-ram that had two ray-horns, which i had seen standing before the river, and ran to him in the fury of his energy.

and i saw him come close to the high-ram and he was moved with choler against him, and hit the high-ram and brake his two ray-horns: and namethere was no energy in the high-ram to stand before him, but he cast him down to the land, and stamped upon him: and namethere was none that could deliver the high-ram out of his hand.

therefore the he goat waxed very great: and when he was goatness, the great ray-horn was broken; and for it came up four notable ones toward the four breathwinds 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 land, and stamped upon them.

yea, he greeted himself even to the prince-immersed of the troop, and by him the daily sacrifice was taken away, and the place of the dedicated was cast down.

and an troop was given him against the daily sacrifice by reason of go-beyond, and it cast down the truth to the land; and it practised, and prospered.

then i heard one dedicated beewording, and another dedicated said to that certain dedicated which beeworded, how long will be the vision concerning the daily sacrifice, and the go-beyond of name-desolation, to give both the dedicated and the troop to be trodden under foot?

and he said to me, to two thousand and three hundred days; then will the dedicated be rightened.

and it came to pass, when i, even i to-my-court-dani'al, had seen the vision, and sought for the meaning, then, behold, namethere stood before me as the appearance of a hero.

and i heard a earthling's voice between the banks of fool-strength-ulai, which called, and said, jibril, make this earthling to between-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 to me, between-understand, o betweeninter of earthling: for at the time of the end will be the vision.

now as he was beewording with me, i was in a deep sleep on my face-turnings toward the land: but he touched me, and standstay me standstaying.

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 high-ram which thou sawest having two ray-horns are the kings of media and split-spread-persia-iran.

oaSa eini oarah ohnh ail aHd emd lpni
habl olo qrnim ohqrnim gbhot ohaHt
gbhh mn hSnit ohgbhh elh baHrnh

raiti at hail mngH imh ozponh ongbh
okl Hiot la iemdo lpnio oain mzil mido
oeSh krzno ohgdil

oani hiiti mbin ohnh zpir hecim ba mn
hmerb el pni kl harz oain noge barz
ohzpir qrn Hcot bin einio

oiba ed hail bel hqrnim aSr raiti emd
lpni habl oirz alio bHmt kHo

oraitio mgie azl hail oitmrnr alio oik
at hail oiSbr at Sti qrnio ola hih kH bail
lemd lpnio oiSlikho arzh oirmsho ola
hih mzil lail mido

ozpir hecim hgdil ed mad okezmo
nSbrh hqrn hgdolh otelnH Hcot arbe
tHtih larbe roHot hSmin

omn haHt mhm iza qrn aHt mzeirh ot-
gdl itr al hngb oal hmcrH oal hzbi

otgdl ed zba hSmim otpl arzh mn hzba
omn hkokbim otrmsm

oed Sr hzba hgdil ommno hrim horm
htmid ohSlk mkon mqdSo

ozba tntn el htmid bpSe otSlk amt arzh
oeSth ohzliHh

oaSmeh aHd qdoS mdbr oiamr aHd
qdoS lplmoni hmdbr ed mti hHcon ht-
mid ohpSe Smm tt oqdS ozba mrms

oiamr ali ed erb bqr alpim oSis maot
onzdq qdS
oihi brati ani dnial at hHcon oabqSh
binh ohnh emd lngdi kmrah gbr

oaSme qol adm bin aoli oiqra oiamr
gbrial hbn lhlc at hmrah

oiba azl emdi obbao nbeti oaplh el pni
oiamr ali hbn bn adm ki let qz hHcon

obdbro emi nrdmti el pni arzh oige bi
oiemidni el emdi

oiamr hnmi modiek at aSr ihih baHrit
hcem ki lmoed qz

hail aSr rait bel hqrnim mlki mdi oprs

and the hairy goat is the king of mud-dove-ionic-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 energy.

and in the latter time of their kingdom, when the go-beyonders are come to the full, a king of goatness face-turnings, and between-understanding dark sentences, will stand up. and his energy will be mighty, but not by his own energy: and he will destroy wonderfully, and will prosper, and practise, and will destroy the mighty and the dedicated with.

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-immersed of prince-immerseds; 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 to-my-court-dani'al fainted, and was sick certain days; afterward i stood 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 betweeninter of king-and-male-ahasuerus, of the seed of the each-and-every-medes, which was made king over the realm of the as-ge-nies-kasdimns;

in the first year of his king i to-my-court-dani'al understood by recount-scrolls the count of the years, whereof vowelconsonants-ihoh-yeah beeword came to vowel-yeah-high-jeremiho the come-bringer, that he would accomplish seventy years in the sword-parchings of cast-complete-jerusalem.

and i set my face-turnings to the base-lord these-to, to seek by spilling and supplications, with fasting, and sackcloth, and ashes:

and i spilled to vowelconsonants-ihoh-yeah my these-to, and made my confession, and said, o base-lord, the great and dreadful these-to, keeping the alignment and kindness to them that love him, and to them that keep his directives; we have missed, and have missed season-answer, and have done big-shotly, and have rebelled, even by departing from thy precepts and from thy criteria:

neither have we hearkened to thy workers the come-bringers, which beeworded in thy namethere to our kings, our prince-immerseds, and our fathers, and to all the with of the land.

vowelconsonants-ihoh-yeah, being right belongeth to thee, but to us confusion of face-turnings, as at this day; to the men of vowel-yeah-acknowledge-ihodah, and to the sit-inhabitants of cast-complete-jerusalem, and to all israel, that are near, and that are far off, through all the countries there thou hast driven them, on beeword of their trespass that they have trespassed against thee.

o lord, to us belongeth confusion of face-turnings, to our kings, to our prince-immerseds, and to our fathers, because we have missed against thee.

to the base-lord our these-to belong mercies and forgivenesses, though we have rebelled against him;

neither have we heard the voice of vowelconsonants-ihoh-yeah our these-to, to walk in his drops-of-teaching-torah which he namethere before us by his workers the come-bringers.

ohzpir hSeir mlk ion ohqrn hgdolh aSr
bin einio hoa hmlk hraSon

ohnSbrt otemdnh arbe tHtih arbe
mlklot mgoi iemdnh ola bkHo

obaHrit mlkotm khtn hpSeim iemd
mlk ec pnim ombin Hidot

oezm kHo ola bkHo onplaut iSHit oh-
zliH oeSh ohSHit ezomim oem qdSim

oel Sklo ohzliH mrmh bido oblbbo
igdil obSloh iSHit rbim oel Sr Srim
iemd obaps id iSbr

omrah herb ohbqr aSr namr amt hoa
oath stm hHcon ki limim rbim

oani dnial nhiiti onHliti imim oaqom
oaeSh at mlakt hmlk oaStomm el hm-
rah oain mbin
bSnt aHt ldrioS bn aHSoroS mcre mdi
aSr hmlk el mlkot kSdim

bSnt aHt lmlko ani dnial binti bsprim
mspr hSnim aSr hih dbr ihoh al irmih
hnbia lmlaut lHrbot iroSIm Sbeim Snh

oatnh at pni al adni halhim lbqS tplh
otHnonim bzom oSq oapr

oatpllh lihoh alhi oatodh oamrh ana
adni hal hgdol ohnora Smr hbrit
ohHsd lahbio olSmri mzotio

HTano oeoino ohrSeno hrSeno om-
rdno osor mmzotk ommSpTik

ola Smeno al ebdk hnbiam aSr dbro
bSmk al mlkino Srino oabtino oal kl
em harz

lk adni hzdqh olno bSt hpnim kiom
hch laiS ihodh olioSbi iroSIm olkl iSral
hqrhim ohrHqim bkl harzot aSr hd-
Htm Sm bmelm aSr melo bk

ihoh lno bSt hpnim lmlkino lSrimo
olabtino aSr HTano lk

ladni alhino hrHmim ohslHot ki
mrдно bo
ola Smeno bqol ihoh alhino llkt btortio
aSr ntn lpnino bid ebdio hnbiam

yea, all to-song-immersed-isra'al have crossed over thy drops-of-teaching-torah even by departing, that they might not hear thy voice; therefore the curse-seven is poured upon us, and the oath-seven that is written in the drops-of-teaching-torah of extract-musa the worker of these-to, because we have missed against him.

and he hath confirmed his beewords, which he beeworded against us, and against our criterionizers that criterionized us, by bringing upon us a great look: for under the complete namespaces hath not been done as hath been done upon cast-complete-jerusalem.

as it is written in the drops-of-teaching-torah of extract-musa, all this look is come upon us: yet made we not our prayer before vowelconsonants-ihoh-yeah our these-to, that we might turn from our season-answers, and understand thy truth.

therefore hath vowelconsonants-ihoh-yeah watched upon the look, and brought it upon us: for vowelconsonants-ihoh-yeah our these-to is right in all his doings which he doeth: for we heard not his voice.

and now, o base-lord our these-to, that hast brought thy with forth out of the land of narrows-develop-egypt with a mighty hand, and hast gotten thee namethere, as at this day; we have missed, we have done big-shotly.

vowelconsonants-ihoh-yeah, according to all thy being right, i beseech thee, let thine nose-anger and thy fury be turned away from thy city cast-complete-jerusalem, thy dedicated mountain: because for our misses, and for the season-answers of our fathers, cast-complete-jerusalem and thy with are become a reproach to all that are about us. now therefore, o our these-to, hear the spilling of thy worker, and his supplications, and cause thy face-turnings to shine upon thy dedicated that is name-desolate, for the base-lord's sake.

o my these-to, incline thine ear, and hear; open thine eyes, and behold our name-desolations, and the city which is called by thy namethere: for we do not present our supplications before thee for our being rightes, but for thy great mercies.

o base-lord, hear; o base-lord, forgive; o base-lord, hearken and do; defer not, for thine own sake, o my these-to: for thy city and thy with are called by thy namethere.

and whiles i was beewording, and spilling, and confessing my miss and the miss of my with israel, and presenting my supplication before vowelconsonants-ihoh-yeah my these-to for the dedicated mountain of my these-to;

yea, whiles i was beewording in spilling, even the hero jibril, whom i had seen in the vision at the beginning, being beewordd to fly swiftly, touched me about the time of the evening rest-absorber.

and he informed me, and beeworded with me, and said, o to-my-court-dani'al, i am now come forth to give thee skill and skill.

at the beginning of thy supplications the beeword came forth, and i am come to shew thee; for thou art greatly beloved: therefore between-understand the beeword, and consider the vision.

seventy week-sevens are determined upon thy with and upon thy dedicated city, to finish the go-beyond, and to make an end of misses, and to out-of-town for season-answer, and to bring in worlds being right, and to seal up the vision and prophecy, and to swim the most dedicated.

okl iSral ebro at tortk osor lbIti Smoe
bqlk ottk elino halh ohSbeh aSr ktobh
btort mSh ebd halhim ki HTano lo

oIQm at dbrIo dbrO aSr dbr elino oel
SpTino aSr SpTono lhbIa elino reh
gdIh aSr la neSth tHt kl hSmim kaSr
neSth biroSlm

kaSr ktob btort mSh at kl hreh heat
bah elino ola Hlino at pni ihoh alhino
lSob meonno olhSkil bamtk

oiSq d ihoh el hreh oibiah elino ki zdiq
ihoh alhino el kl meSio aSr eSh ola
Smeno bqlO

oeth adni alhino aSr hozat at emk
marz mzmrim bid Hcqh oTeS lk Sm
kiom hch HTano rSeno

adni kkl zdqtk iSb na apk oHmtk
meirk iroSlm hr qdSk ki bHTaino
obeonot abtino iroSlm oemk lHrph kl
sbibtino

oeth Sme alhino al tplt ebdk oal
tHnonio ohar pnik el mqdSk hSmm
lmen adni

hTh alhi acnk oSme pqHh pqH einik
orah Smmtino oheir aSr nqra Smk elih
ki la el zdqtino anHno mpilim tHnon-
ino lpnik ki el rHmik hrbm

adni SmeH adni sIHh adni hqSibh oeSh
al taHr lmenk alhi ki Smk nqra el eirk
oel emk

oeod ani mdbR omtpl omtodH HTati
oHTat emi iSral ompil tHnti lPni ihoh
alhi el hr qdS alhi

oeod ani mdbR btplh ohaiS gbrial aSr
raiti bHcon bTHlh mep bieP nge ali ket
mnHt erb

oibn oidbr emi oiamr dnial eth izati lh-
Skilk binh

bTHlt tHnonik iza dbr oani bati lhgid
ki Hmodot ath obin bdbR ohbn bmarh

Sbeim Sbeim nHtk el emk oel eir qdSk
lkla hpSe olHtm olhtM HTaot HTat
olkpr eon olhbIa zdq elmim olHtm
Hcon onbia olmSH qdS qdSim

know therefore and between-understand, that from the going forth of the beeword to complete and to between-build cast-complete-jerusalem to the messiah the prince will be seven week-sevens, and sixty and two week-sevens: the street will be between-built again, and the wall, in troublous times.

and after sixty and two week-sevens will messiah be cut off, but not for himself: and the with of the prince that will come will destroy the city and the dedicated; and the end thereof will be with a flood, and for ever of the war name-desolations are determined.

and he will confirm the alignment with heroy for one week-seven: and in the half of the week-seven he will cause the butcher and the rest-absorber to cease, and for the over-spreading of abominations he will make it name-desolate, even until the consummation, and that determined will be poured upon the name-desolate.

in the third year of belly-cyrus king of split-spread-persia-iran a beeword was revealed to to-my-court-dani'al, whose namethere was called secret-treasure-belteshazar; and the beeword was true, but the time namethereed was long: and he understood the beeword, and had between-understanding of the vision.

in those days i to-my-court-dani'al was mourning three full-seven week-sevens.

i ate no pleasant bread, neither came flesh-immersed nor wine in my mouth, neither did i anoint myself at all, till three whole week-sevens were fulfill-sevened.

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 beheld a certain man clothed in linen, whose loins were girded with fine gold of golden-uphac:

his body also was like the beryl, and his face-turnings as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his beewords like the voice of a multitude.

and i to-my-court-dani'al 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 namethere remained no energy in me: for my comeliness was turned in me into swamion, and i retained no energy.

yet heard i the voice of his beewords: and when i heard the voice of his beewords, then was i in a deep sleep on my face-turnings, and my face-turnings toward the land.

and, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

and he said to me, o to-my-court-dani'al, a man greatly beloved, between-understand the beewords that i beeword to thee, and stand standstaying: for to thee am i now sent. and when he had beeworded this beeword to me, i stood trembling.

then said he to me, respect not, to-my-court-dani'al: for from the first day that thou didst namethere thine heart to between-understand, and to chasten thyself before thy these-to, thy beewords were heard, and i am come for thy beewords.

but the prince-immersed of the kingdom of split-spread-persia-iran withstood me one and twenty days: but, lo, who-like-to-mika'al, one of the chief prince-immerseds, came to help me; and i standstayed namethere with the kings of split-spread-persia-iran.

otde otSkI mn mza dbr lhSib olbnot
iroSlm ed mSiH ngid Sbeim Sbeh oS-
beim SSim oSnim tSob onbnth rHob
oHroz obzqo hetim

oaHri hSbeim SSim oSnim ikrt mSiH
oain lo oheir ohqdS iSHit em ngid hba
oqzo bSTp oed qz mIHmh nHrzt Sm-
mot

ohgbir brit lrbim Sboe aHd oHzi hS-
boe iSbit cbH omnHh oel knp Sqozim
mSmm oed klh onHrzh ttk el Smm

bSnt SLoS IkorS mlk prs dbr nglh Idnial
aSr nqra Smo bITSazr oamt hdbR abza
gdol obin at hdbR obinh lo bmrh

bimim hhm ani dnial hiiti mtabl SISH
Sbeim imim
IHm Hmdot la aklti obSr oiin la ba al
pi osok la skti ed mlat SIsT Sbeim imim

obiom eSrim oarbeh lHdS hraSon
oani hiiti el id hnhr hgdol hoa Hdql
oaSa at eini oara ohnh aiS aHd lBoS
bdim omtnio Hgrim bktn aopc

ogoitto ktrSiS opnio kmrah brq oeinio
klpidi aS ocretio omrgltio kein nHSt
qll oqol dbrio kqol hmon

oraiti ani dnial lbdI at hmrah ohanSim
aSr hio emi la rao at hmrah abl Hrdh
gdll nplh elihm oibrHo bhHba
oani nSarti lbdI oarah at hmrah hgdllh
heat ola nSar bi kH ohodi nhpk eli
lmSHit ola ezrti kH
oaSme at qol dbrio okSmei at qol
dbrio oani hiiti nrdrn el pni opni arzh

ohnh id ngeh bi otnieni el brki okpot
idi
oiamr ali dnial aiS Hmdot hbn bdbrim
aSr anki dbr alik oemd el emdk ki
eth SIHti alik obdbro emi at hdbR hch
emdti mreid

oiamr ali al tira dnial ki mn hiom hra-
Son aSr ntt at lbk lhbin olhtenot lpni
alikh nSmeo dbrik oani bati bdbrik

oSR mlkot prs emd lngdi eSrim oaHd
iom ohnh mikal aHd hSrim hraSnim
ba lecrni oani notrti Sm azl mlki prs

now i am come to make thee between-understand what will befall thy with in the latter days: for yet the vision is for many days.

and when he had beeworded such beewords to me, i set my face-turnings toward the land, and i became dumb.

and, behold, one like the similitude of the betweeninters of men touched my lips: then i opened my mouth, and beeworded, and said to him that stood before me, o my base-lord, by the vision my sorrows are turned upon me, and i have retained no energy.

for how can the worker of this my base-lord beeword with this my base-lord? for as for me, straightway namethere standstayed no energy in me, neither is namethere breathing left in me.

then namethere came again and touched me one like the appearance of a earthling, and he strengthened me, and said, o man greatly beloved, respect not: complete be to thee, be strong, yea, be strong. and when he had beeworded to me, i was strengthened, and said, let my base-lord beeword; for thou hast strengthened me.

then said he, knowest thou wherefore i come to thee? and now will i return to fight with the prince-immersed of split-spread-persia-iran: and when i am gone forth, lo, the prince-immersed of mud-dove-ionic-greece will come.

but i will shew thee that which is noted in the scripture of truth: and namethere is none that holdeth with me in these things, but who-like-to-mika'al your prince-immersed.

also i in the first year of demand-darius the mede, even i, stood to confirm and to goat him.

and now will i shew thee the truth. behold, namethere will stand up yet three kings in split-spread-persia-iran; and the fourth will be far richer than they all: and by his energy through his riches he will stir up all against the realm of mud-dove-ionic-greece.

and a hero king will stand up, that will proverb-rule with heroic proverb-rule, and do according to his will.

and when he will stand up, his kingdom will be broken, and will be halved toward the four breathwinds of namespaces; and not to his posterity, nor according to his proverb-rule which he proverb-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 prince-immerseds; and he will be strong on him, and have proverb-rule; his proverb-rule will be a great proverb-rule. 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 energy 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 energiyened her in these times.

but out of a branch of her roots will one stand up in his estate, which will come with an stratagem, and will enter into the fortress of the king of the north, and will do against them, and will prevail:

and will also carry captives into narrows-develop-egypt their these-to, with their princes, and with their precious items of silver and of gold; and he will standstay 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.

obati lhblink at aSr iqrh lemk baHrit himim ki eod Hcon limim

obdbro emi kdbrim halh ntti pni arz h onalmti

ohnh kdmot bni adm nge el Spti oaptH pi oadbrh oamrh al hemd lngdi adni bmrh nhpko ziri eli ola ezrti kH

ohik iokl ebd adni ch ldbr em adni ch oani meth la iemd bi kH onSmh la nSarh bi

oisp oige bi kmrah adm oiHcqni

oiamr al tira aiS Hmdot Slom lk Hcq oHcq obdbro emi htHcqti oamrh idbr adni ki Hcqtni

oiamr hidet lmh bati alik oeth aSob lhlHm em Sr prs oani ioza ohnh Sr ion ba

abl agid lk at hrSom bktb amt oain aHd mtHcq emi el alh ki am mikal Srkm

oani bSnt aHt ldrioS hmdi emdi lmH-ciq olmeoc lo oeth amt agid lk hnh eod SISH mlkim emdim lprs ohrbiei ieSir eSr gdol mkl okHcqto beSro ieir hkl at mlkot ion

oemd mlk gbor omSl mmSl rb oeSh krzono okemdo tSbr mlkoto otHz larbe roHot hSmim ola laHrito ola kmSlo aSr mSl ki tntS mlkoto olaHrim mlbd alh

oiHcq mlk hngb omn Srio oiHcq elio omSl mmSl rb mmSlto

olqz Snim itHbro obt mlk hngb tboa al mlk hzpon leSot miSrim ola tezr koH hcroe ola iemd ocroe otntn hia ombi-aih ohildh omHcq h betim

oemd mnzr SrSih kno oiba al hHil oiba bmeoc mlk hzpon oeSh bhm ohHciq

ogm alhihm em nskihm em kli Hmdtm ksp ochb bSbi iba mzrim ohoa Snim iemd mmlk hzpon

oba bmlkot mlk hngb oSb al admtio

but his betweeninters will be stirred up, and will assemble a multitude of great stratagems: and one will certainly come, and overflow, and cross 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 standstay 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 goated by it.

for the king of the north will return, and will standstay forth a multitude greater than the former, and will certainly come after certain years with a great stratagem and with much riches.

and in those times namethere will many stand up against the king of the south: also the robbers of thy with will exalt themselves to standstay the vision; but they will fall.

so the king of the north will come, and cast up a mount, and capture the most fenced cities: and the arms of the south will not withstand, neither his chosen with, neither will namethere be any energy 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 namethere his face-turnings to enter with the strength of his whole kingdom, and standstaying ones with him; thus will he do: and he will give him the daughter-housa of women, swaming her: but she will not stand on his side, neither be for him.

after this will he turn his face-turnings to the isles, and will capture 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 namethere 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 splendor of the kingdom: but within few days he will be destroyed, neither in nose-anger, nor in war.

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 smooth-flatteries. and with the arms of a flood will they be overflowed from before him, and will be broken; yea, also the prince of the alignment.

and after the league did with him he will work high-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 energy and his courage against the king of the south with a great stratagem; and the king of the south will be stirred up to war with a very great and mighty stratagem; 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 stratagem will overflow: and many will fall down slay.

obno obnio itgro oaspo hmon Hilim
rbim oba boa oSTp oebr oiSb oitgro
oitgrh ed mech meco

oitmrmlr mlk hngb oiza onlHm emo
em mlk hzpon ohemid hmon rb ontn
hhmon bido

onSa hhmon irom orm lbbo ohpil
rbaot ola ieoc

oSb mlk hzpon ohemid hmon rb mn
hraSon olqz hetim Snim iboa boa bHil
gdol obrkoS rb

obetim hhm rbim iemdo el mlk hngb
obni prizi emk inSao lhemid Hcon
onkSlo
oiba mlk hzpon oiSpk sollh olkd eir
mbzrot ocreot hngb la iemdo oem
mbHrio oain kH lemd

oieS hba alio krzono oain eomd lpnio
oieimd barz hzbi oklh bido

oiSm pnio lboa btqp kl mlkoto oiSrim
emo oeSh obt hnSim itn lo lhSHith ola
temd ola lo thih

oiSb oiSm pnio laiim olkd rbim ohSbit
qzin Hrpto lo blti Hrpto iSib lo

oiSb pnio lmeoci arzo onkSl onpl ola
imza
oemd el kno mebir nogS hdr mlkot
obimim aHdim iSbr ola bapim ola
bmlHmh
oemd el kno nbch ola ntno elio hod
mlkot oba bSloh ohHciq mlkot bH-
lqlqot
ocreat hSTp iSTpo mlpnio oiSbro ogm
ngid brit

omn htHbrot alio ieSh mrmh oelh
oezm bmeT goi

bSloh obmSmni mdinh iboa oeSh aSr
la eSo abtio oabot abtio bch oSlI orkoS
lhm ibcor oel mbzrim iHSb mHSbtio
oed et

oier kHo olbbo el mlk hngb bHil gdol
omlk hngb itgrh lmlHmh bHil gdol oe-
zom ed mad ola iemd ki iHSbo elio
mHSbot

oakli pt bgo iSbroho oHilo iSTop on-
plo Hllim rbim

and both of these kings' hearts will be to do look, and they will beeword 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 dedicated alignment; 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-kittim will come against him: therefore he will be grieved, and return, and have indignation against the dedicated alignment: so will he do; he will even return, and have intelligence with them that forsake the dedicated alignment.

and arms will stand on his part, and they will slay the dedicated of goatness, and will take away the daily sacrifice, and they will place the abomination that maketh name-desolate. and such as do big-shotly against the alignment will he corrupt by smooth-flatteries: but the with that do know their these-to will be strong, and do exploits.

and they that between-understand among the with will instruct many: yet they will fall by the sword, and by flame, by sit-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 smooth-flatteries.

and some of them of from-skill 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 high himself, and magnify himself on every these-to, and will beeword marvellous beewords against the these-to of these-to, and will prosper till the indignation be accomplished: for that that is determined will be done.

neither will he regard the these-to of his fathers, nor the desire of women, nor regard any these-to: for he will magnify himself on all.

but in his estate will he heavy the these-to of forces: and a these-to whom his fathers knew not will he heavy with gold, and silver, and with precious stones, and pleasant things.

thus will he do in the most goatness holds with a strange-substantial these-to, whom he will acknowledge and increase with heavy: and he will cause them to proverb-rule over earthlingy, and will part 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 cross over.

he will enter also into the glorious land, and earthlingy countries will be overthrown: but these will escape out of his hand, even man-red-adom, and from-father-moab, and the chief of betweeninters of with-emmon.

he will stretch forth his hand also upon the countries: and the land of narrows-develop-egypt will not escape.

but he will have proverb-rule over the treasures of gold and of silver, and over all the precious things of narrows-develop-egypt: and the bread-open-put-libyans and the cush-spindle-ethiopians will be at his steps.

but tidings out of the east and out of the north will fade-terror 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 dedicated mountain; yet he will come to his end, and none will help him.

oSnihm hmlkim lbbm lmre oel SIHn
aHd kcb idbro ola tziH ki eod qz lmoed

oiSb arzo brkoS gdol olbbo el brit qdS
oeSh oSb larzo

lmoed iSob oba bngb ola thih kraSnh
okaHrnh
obao bo ziim ktim onkah oSb ocem el
brit qodS oeSh oSb oibn el ecbi brit
qdS

ocreim mmno iemdo oHllo hmqdS
hmeoc ohsiro htmid ontno hSqoz
mSomm
omrSiei brit iHnpi bHLqot oem idei al-
hio iHCqo oeSo

omSkili em ibino lrbim onkSlo bHrb
oblhbh bSbi obbch imim

obhkSlm iecro ecr meT onloo elihm
rbim bHLqlqot
omn hmSkilim ikSlo lzrop bhm olbrr
ollbn ed et qz ki eod lmoed

oeSh krzono hmlk oitromm oitgdl el
kl al oel al alim idbr nplaot ohziH ed
klh cem ki nHrzh neStH

oel alhi abtio la ibin oel Hmdt nSim oel
kl aloh la ibin ki el kl itgdl

olalh mecim el kno ikbd olaloh aSr
la ideho abtio ikbd bchb obksp obabn
iqrh obHmdot
oeSh lmbzri mecim em aloh nkr aSr
hkir ikir irbh kbod ohmSilm brbim
oadmh iHLq bmHir

obet qz itngH emo mlk hngb oiSter
elio mlk hzpon brkb obprSim obaniot
rbot oba barzot oSTp oebr

oba barz hzbi orbot ikSlo oalh imlTo
mido adom omoab oraSit bni emon

oiSIH ido barzot oarz mzzrim la thih
lpliTh
omSl bmkmmi hchb ohksp obkl Hm-
dot mzzrim olbim okSim bmzedio

oSmeot ibhlho mmcrH omzpon oiza
bHma gdlh lhSmid olhHrim rbim

oiTe ahli apdno bin imim lhr zbi qdS
oba ed qzo oain eoer lo

and at that time will who-like-to-mika'al stand up, the great prince-immersed which standeth for betweeninters of thy with: and namethere will be a time of develop-narrows, such as never was since namethere was a nation even to that same time: and at that time thy with will be delivered, every one that will be found written in the recount-scroll.

and earthlingy 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 to-my-court-dani'al, shut up the beewords, and seal the recount-scroll, even to the time of the end: many will run to and fro, and knowledge will be increased.

then i to-my-court-dani'al looked, and, behold, namethere 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 clothed 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 clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand to namespaces, and swear-sevened 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 dedicated with, all these things will be finished.

and i heard, but i understood not: then said i, o my base-lord, what will be the end of these things?

and he said, go thy way, to-my-court-dani'al: for the beewords are closed up and sealed till the time of the end.

many will be purified, and developd white, and tried; but the big-shots will do big-shotly: and none of the big-shot will between-understand; but the wise will between-understand.

and from the time that the daily sacrifice will be taken away, and the abomination that maketh name-desolate namethere up, namethere 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 lot at the end of the days.

obet hhia iemd mikal hSr hgdol hemd
el bni emk ohith et zrh aSr la nhith
mhlot goi ed het hhia obet hhia imlT
emk kl hnmza ktob bspr

orbim miSni admT epr iqizo alh lHii
eolm oalh lHrpot ldraon eolm

ohmSklim ichro kchr hrqie omzdiqi
hrbim kkokbim leolm oed

oath dnial stm hdbrim oHtm hspr ed
et qz iSTTo rbim otrbh hdet

oraiti ani dnial ohnh Snim aHrim
emdim aHd hnh lSpt hiar oaHd hnh
lSpt hiar
oiamr laiS lboS hbdim aSr mmel lmimi
hiar ed mti qz hplact

oaSme at haiS lboS hbdim aSr mmel
lmimi hiar oirm imino oSmalo al
hSmim oiSbe bHi heolm ki lmoed
moedim oHzi okklot npz id em qdS
tklinh kl alh

oani Smeti ola abin oamrh adni mh
aHrit alh
oiamr lk dnial ki stnim oHtmim hd-
brim ed et qz
itbrro oitlboS oizrpo rbim ohrSieo
rSeim ola ibino kl rSeim ohmSklim ib-
ino

omet hosr htmid oltt Sqoz Smm imim
alp matim otSeim

aSri hmHkh oigie limim alp SIS maot
lSim oHmSh
oath lk lqz otnoH otemd lgrlk lqz
himin

now in the first year of belly-cyrus king of split-spread-persia-iran, that vowelconsonants-ihoh-yeah beeword by the mouth of vowel-yeah-high-jeremiho might be fulfilled, vowelconsonants-ihoh-yeah stirred up breathwind of belly-cyrus king of split-spread-persia-iran, 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-iran, vowelconsonants-ihoh-yeah these-to of namespaces hath given me all the kingdoms of the land; and he hath charged me to between-build him an house at cast-complete-jerusalem, which is in vowel-yeah-acknowledge-ihodah.

who is namethere among you of all his with? his these-to be with him, and let him go up to cast-complete-jerusalem, which is in vowel-yeah-acknowledge-ihodah, and between-build the alpha-beit-house of vowelconsonants-ihoh-yeah these-to of israel, (he is the these-to,) which is in cast-complete-jerusalem.

and whosoever remaineth in any place namethere he so-journeth, let the men of his place help him with silver, and with gold, and with goods, and with in-them animals, beside the generous for the alpha-beit-house of these-to that is in cast-complete-jerusalem.

then stood up the chief of the fathers of vowel-yeah-acknowledge-ihodah and righthand-child-benjamin, and the darkener, and the borrow-join-levites, with all them whose breathwind these-to had raised, to go up to between-build the alpha-beit-house of vowelconsonants-ihoh-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 in-them animals, and with precious things, beside all that was be generoused.

also belly-cyrus the king brought forth the items of the alpha-beit-house of vowelconsonants-ihoh-yeah, which bring-jug-guard-nebuchadnezzar had brought forth out of cast-complete-jerusalem, and had put them in the house of his these-to;

even those did belly-cyrus king of split-spread-persia-iran bring forth by the hand of going-down-mithredath the treasurer, and numbered them to alabaster-joy-fortify-shesh-bazzar, the president of vowel-yeah-acknowledge-ihodah. and this is the count 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-shesh-bazzar bring up with them of the sit-captivity that were brought up from in-mix-fade-bhabil to cast-complete-jerusalem.

now these are betweeninters of the province that went up out of the sit-captivity, of those which had been carried away, whom bring-jug-guard-nebuchadnezzar the king of in-mix-fade-bhabil had carried away to in-mix-fade-bhabil, and came again to cast-complete-jerusalem and vowel-yeah-acknowledge-ihodah, every one to his city;

obSnt aHt lkorS mlk prs lklot dbr ihoh
mpt irmih heir ihoh at roH krS mlk prs
oiebr qol bkl mlkoto ogm bmkth lamr

kh amr krS mlk prs kl mmlkot harz
ntn li ihoh alhi hSmim ohoa pqd eli lb-
not lo bit biroSlm aSr bihodh

mi bkm mkl emo ihi alhio emo oiel
liroSlm aSr bihodh oibn at bit ihoh alhi
iSral hoa halhim aSr biroSlm

okl hnSar mkl hmqmot aSr hoa gr
Sm inSaoho anSi mqmo bksp obchb
obrko obbhmh em hndbh lbit halhim
aSr biroSlm

oiqomo raSi habot lihodh obnimn
ohkhnim ohloim lkl heir halhim at
roHo lelot lbnot at bit ihoh aSr
biroSlm

okl sbibthim Hcqo bidihm bkli ksp
bchb brko obbhmh obmgdnot lbd el
kl htndb

ohmlk korS hozia at kli bit ihoh aSr
hozia nbokdnzr miroSlm oitnm bbit
alhio

oioziam korS mlk prs el id mtrdt hgcbr
oisprm lSSbzr hnSia lihodh

oalh msprm agrTli chb SiSim agrTli
ksp alp mHlpim tSeh oeSrim
kpori chb SiSim kpori ksp mSnim arbe
maot oeSrh klim aHrim alp
kl klim lchb olksp HmSt alpim oarbe
maot hkl helh SSbzr em helot hgoth
mbbl liroSlm

oalh bni hmdinh helim mSbi hgoth
aSr hglh nbokdnzor nbokdnzr mlk bbl
lbbi oiSobo liroSlm oihodh aiS leiro

which came with seed-pressed-out-of-bhabil-cerubbabil: sticky-safe-vowel-yeah-ihosue, comfort-yeah-nehemiah, minister-immersed-yeah-seraiah, yeah-poison-relaiah, pure-myrth-mordekai, on-language-bilshan, recount- mispar, in-torso-bigvai, merciful-rehum, in-answer- benah. the count of the men of the with of israel: betweeninters of wild-head-parosh, two thousand an hun- dred seventy and two. betweeninters of yeah-criterion-shephatiah, three hundred seventy and two. betweeninters of host-arah, seven hundred seventy and five. betweeninters of loss-from-father-pahathmoab, of be- tweeninters of sticky-safe-vowel-yeah-ihosue and yo-dad- joab, two thousand eight hundred and twelve. betweeninters of world-youth-elam, a thousand two hun- dred fifty and four. betweeninters of olive-tree-catua, nine hundred forty and five. betweeninters of pure-provide-cakai, seven hundred and sixty. betweeninters of between-me-bani, six hundred forty and two. betweeninters of empty-bebai, six hundred twenty and three. betweeninters of goat-tell-ecgad, a thousand two hundred twenty and two. betweeninters of my-base-get-up-adoniqam, six hundred sixty and six. betweeninters of in-torso-bigvai, two thousand fifty and six. betweeninters of adorned-dainty-edin, four hundred fifty and four. betweeninters of left-hand-shut-ater of vowel-yeah- strong-heceqih, ninety and eight. betweeninters of eggs-bezai, three hundred twenty and three. betweeninters of showing-jorah, an hundred and twelve. betweeninters of silence-hasting-hashum, two hundred twenty and three. betweeninters of hero-gibbar, ninety and five. betweeninters of bread-house-beth-lehem, an hundred twenty and three. the men of dripped-netophah, fifty and six. the men of replies-enatot, an hundred twenty and eight. betweeninters of goat-dead-ecmavet, forty and two. betweeninters of kirjatharim, heresy-kepirah, and wells- barot, seven hundred and forty and three. betweeninters of high-region-ramah and small-hill-gebe, six hundred twenty and one. the men of covers-michmas, an hundred twenty and two. the men of house-unto-beth-al and island-ei two hundred twenty and three. betweeninters of at-him-nebo, fifty and two. betweeninters of excelling-height-magbish, an hundred fifty and six. betweeninters of the other world-youth-elam, a thousand two hundred fifty and four. betweeninters of ban-fishnet-harim, three hundred and twenty. betweeninters of nativity-lod rejoicing-sharp-hadid, and power-grief-ono, seven hundred twenty and five. betweeninters of moon-smell-ericho, three hundred forty and five.	aSr bao em crbbl iSoe nHmih Srih re- lih mrdki bISn mspr bgoi rHm benh mspr anSi em iSral bni preS alpm mah Sbeim oSnm bni SpTih SIS maot Sbeim oSnm bni arH Sbe maot HmSh oSbeim bni pHT moab lbn iSoe ioab alpm Smnh maot oSnm eSr bni eilm alp matim HmSim oarbeh bni ctoa tSe maot oarbeim oHmSh bni cki Sbe maot oSSim bni bni SS maot arbeim oSnm bni bbi SS maot eSrim oSISH bni ecgd alp matim eSrim oSnm bni adniqm SS maot SSim oSSH bni bgoi alpm HmSim oSSH bni edin arbe maot HmSim oarbeh bni aTr liHcqih tSeim oSmnh bni bzi SIS maot eSrim oSISH bni iorh mah oSnm eSr bni HSm matim eSrim oSISH bni gbr tSeim oHmSh bni bit lHm mah eSrim oSISH anSi nTph HmSim oSSH anSi entot mah eSrim oSmnh bni ecmot arbeim oSnm bni qrit erim kpirh obarot Sbe maot oarbeim oSISH bni hrnh ogbe SS maot eSrim oaHd anSi mkms mah eSrim oSnm anSi bit al ohei matim eSrim oSISH bni nbo HmSim oSnm bni mgbiS mah HmSim oSSH bni eilm aHr alp matim HmSim oar- beh bni Hrm SIS maot oeSrim bni ld Hdid oaono Sbe maot eSrim oHmSh bni irHo SIS maot arbeim oHmSh
--	---

betweeninters of bramble-enemy-senaah, three thousand and six hundred and thirty.

the darkener: betweeninters of hand-knowledge-jedaiah, of the house of sticky-safe-vowel-yeah-ihosue, nine hundred seventy and three.

betweeninters of saying-aimer a thousand fifty and two.

betweeninters of break-pashur, a thousand two hundred forty and seven.

betweeninters of ban-fishnet-harim, a thousand and seven-teen.

the borrow-join-levites: betweeninters of sticky-safe-vowel-yeah-ihosue and antiquity-rising-to-qadmi'al, of betweeninters of yeah-acknowledge-hodaviah, seventy and four.

the singers: betweeninters of add-collect-asaph, an hundred twenty and eight.

betweeninters of the gatekeepers: betweeninters of complete-shallum, betweeninters of left-hand-shut-ater, betweeninters of furrow-talmon, betweeninters of heel-sting-equb, betweeninters of bending-of-sin-hatita, betweeninters of captivity-shobai, in all an hundred thirty and nine.

the givens-nethinims: betweeninters of brightness-drought-ziha, betweeninters of exposed-hasupha, betweeninters of rings-tabe'ot,

betweeninters of crooked-qeros, betweeninters of drive-siaha, betweeninters of redeem-padon, betweeninters of brick-white-lebanah, betweeninters of grasshopper-hagabah, betweeninters of heel-sting-equb, betweeninters of grasshopper-hagab, betweeninters of my-garment-complete-shalmal, betweeninters of camping-hanan

betweeninters of great-giddel, betweeninters of bend-over-gahar, betweeninters of yeah-see-ra'iaiah,

betweeninters of run-serious-rezin, betweeninters of painted-inconstant-neqoda, betweeninters of cutting-fleece-gacam,

betweeninters of goat-eca, betweeninters of stopskip-paseah, betweeninters of despising-dirty-besai, betweeninters of eat-asnah, betweeninters of springs-mehunim, betweeninters of occupied-nephusim, betweeninters of bottle-baqbuq, betweeninters of girth-haqupha, betweeninters of instigation-harhur, betweeninters of onions-bazlut, betweeninters of riddle-on-the-contrary-mehida, betweeninters of workmanship-wood-harsha,

betweeninters of capable-glass-barqos, betweeninters of kaiser-sisera, betweeninters of blot-out-supress-tamah, betweeninters of ever-neziah, betweeninters of kidnapped-hatipha.

betweeninters of complete-sulayman's workers: betweeninters of conclusion-in-pleading-sotai, betweeninters of scribe-recount-sophereth, betweeninters of seperation-peruda,

betweeninters of onup-jelah, betweeninters of generation-possession-darqon, betweeninters of great-giddel, betweeninters of yeah-criterion-shephatiah, betweeninters of eggplant-hatil, betweeninters of cut-mouth-pokeret of deer-zebaim, betweeninters of my-mother-ami

all the givens-nethinims, and betweeninters of complete-sulayman's workers, were three hundred ninety and two.

bni snah SlSt alpm oSS maot oSlSim

hkhnm bni ideih lbit iSoe tSe maot Sbeim oSlSh

bni amr alp HmSim oSnm

bni pSHor alp matim arbeim oSbeh

bni Hrm alp oSbeh eSr

hloim bni iSoe oqdmial lbni hodoih Sbeim oarbeh

hmSrim bni asp mah eSrim oSmnh

bni hSerim bni Slom bni aTr bni TImon bni eqob bni HTiT a bni Sbi hkl mah SlSim otSeh

hntinim bni ziHa bni HSopa bni Tbeot

bni qrs bni sieha bni pdon

bni lbnh bni Hgbh bni eqob

bni Hgb bni Smli Slmi bni Hnn

bni gdl bni gHr bni raih

bni rzin bni nqoda bni gcm

bni eca bni psH bni bsi

bni asnh bni meanim meonim bni npisim nposim bni bqboq bni Hqopa bni HrHor

bni bzlot bni mHida bni HrSa

bni brqos bni sisra bni tmH

bni nziH bni HTipa

bni ebdi Slmh bni sTi bni hsprr bni proda

bni ielh bni drqon bni gdl

bni SpTih bni HTil bni pkrt hzbiim bni ami

kl hntinim obni ebdi Slmh SlS maot tSeim oSnm

and these were they which went up from hill-of-salt-telmelah, hill-of-deaf-tonuparsa, near-inwarder, base-mis-ter-addan, and saying-aimer but they could not shew their father's house, and their seed, whether they were of israel: betweeninters of vowel-yeah-weak-delaiho, betweeninters of good-tobiah, betweeninters of painted-inconstant-neqoda, six hundred fifty and two.

and of betweeninters of the darkener: betweeninters of yeah-debt-habaiah, betweeninters of thorn-qoz, betweeninters of iron-barcillai; which took a woman of the betweenintera of iron-barcillai the roll-until-gil'edite, and was called after their namethere:

these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, namethere from the darkener.

and the resigned-tirshatha said to them, that they should not eat of the most dedicated things, till namethere stood up a darkener with fires-urim and with sound-tumim.

the whole congregation together was forty and two thousand three hundred and sixty,

beside their workers and their maids, of whom namethere were seven thousand three hundred thirty and seven: and namethere 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 vowelconsonants-ihoh-yeah which is at cast-complete-jerusalem, were generous for the alpha-beit-house of these-to to set it up in his place:

they gave after their ability to the treasure of the work sixty and one thousand drams of gold, and five thousand pound of silver, and one hundred darkener' garments.

so the darkener, and the borrow-join-levites, and some of the with, and the singers, and the gatekeepers, and the givens-nethinims, dwelt in their gates, and all to-song-immersed-isra'al in their gates.

and when the seventh month was come, and betweeninters of to-song-immersed-isra'al were in the cities, the with added themselves together as one man to cast-complete-jerusalem.

then stood up sticky-safe-vowel-yeah-ihosue betweeninter of right-vowel-yeah-ihozadaq, and his brethren the darkener, and seed-pressed-out-of-bhabil-cerubbabil betweeninter of ask-to-shealti'al, and his brethren, and between-built the butcher-place of the these-to of israel, to onup onups thereon, as it is written in the drops-of-teaching-torah of extract-musa the man of these-to.

and they set the butcher-place upon his bases; for terror was upon them on beeword of the with of those countries: and they onupped onups thereon to vowelconsonants-ihoh-yeah, even onups morning and evening.

they kept also the feast of booths, as it is written, and onuped the daily onups by count, according to the custom, as the criterion of every day beeworded;

and afterward the continual onup, both of the new moons, and of all the namethere feasts of vowelconsonants-ihoh-yeah that were filld, and of every one that be generoused a generous to vowelconsonants-ihoh-yeah.

oalh helim mtl mlH tl HrSa krob adn
amr ola iklo lhgid bit abotm ocrem am
miSral hm

bni dlilh bni Tobih bni nqoda SS maot
HmSim oSnm

ombni hkhnim bni Hbih bni hqoz bni
brcli aSr lqH mbnot brcli hgledi aSh
oiqra el Smm

alh bqSo ktbm hmtiHSim ola nmzao
oigalo mn hkhnh

oiamr htrSta lhm aSr la iaklo mqdS
hqdSim ed emd khn laorim oltmim

kl hqhl kaHd arbe rboa alpm SIS maot
SSim

mlbd ebdihm oamhtihm alh Sbet
alpm SIS maot SIm oSbeh olhm
mSrim omSrrot matim

sosihm Sbe maot SIm oSSh prdihm
matim arbeim oHmSh
gmlihm arbe maot SIm oHmSh Hm-
rim SSst alpm Sbe maot oeSrim
omraSi habot bboam lbit ihoh aSr
biroSlm htndbo lbit halhim lhmedo el
mkono

kkHm ntno laozr hmlakh chb drk-
monim SS rbaot oalp oksp mnim
HmSt alpm oknt khnim mah
oiSbo hkhnim ohloim omn hem ohm-
Srim ohSoerim ohntinim berihm okl
iSral berihm

oige hHdS hSbiei obni iSral berim
oiaspo hem kaiS aHd al iroSlm

oiqm iSoe bn iozdz oaHio hkhnim
ocrbbl bn Saltial oaHio oibno at mcbH
alhi iSral lhelot elio elot kktob btort
mSh aiS halhim

oikino hmcBH el mkontio ki baimh
elihm memi harzot oiel oielo elio elot
lihoh elot lbqr olerb

oieSo at Hg hskot kktob oelt iom biom
bmspr kmSpT dbr iom biomo

oaHrikn elt tmid olHdSim olkl moedi
ihoh hmqdSim olkl mtndb ndbh lihoh

from the first day of the seventh month began they to onup onups to vowelconsonants-ihoh-yeah. but the foundation of the hall of vowelconsonants-ihoh-yeah was not yet laid. they gave money also to the masons, and to the carpenters; and meat, and drink, and oil, to them of side-by-side-zidon, and to them of narrow-develop-zur, 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-iran.

now in the second year of their coming to the alpha-beit-house of these-to at cast-complete-jerusalem, in the second month, began seed-pressed-out-of-bhabil-cerubbhabil betweeninter of ask-to-shealti'al, and sticky-safe-vowel-yeah-ihosue betweeninter of right-vowel-yeah-ihozadaq, and the remnant of their brethren the darkener and the borrow-join-levites, and all they that were come out of the sit-captivity to cast-complete-jerusalem; and standstayed the borrow-join-levites, from twenty years old and upward, to set forward the work of the alpha-beit-house of vowelconsonants-ihoh-yeah.

then stood sticky-safe-vowel-yeah-ihosue with his betweeninters and his brethren, antiquity-rising-to-qadmi'al and his betweeninters, the betweeninters of vowel-yeah-acknowledge-ihodah, together, to set forward the workmen in the alpha-beit-house of these-to: the betweeninters of movement-henedad, with their betweeninters and their brethren the borrow-join-levites.

and when the between-builders laid the foundation of the hall of vowelconsonants-ihoh-yeah, they standstayed the darkener in their apparel with trumpets, and the borrow-join-levites the betweeninters of add-collect-asaph with cymbals, to cheer vowelconsonants-ihoh-yeah, after the ordinance of dude-dawud king of israel.

and they sang together by course in cheering and giving thanks to vowelconsonants-ihoh-yeah; because he is good, for his kindness endureth to world toward israel. and all the with shouted with a great shout, when they cheerd vowelconsonants-ihoh-yeah, because the foundation of the alpha-beit-house of vowelconsonants-ihoh-yeah was laid.

but many of the darkener and borrow-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 gladness:

so that the with could not discern the voice of the shout of gladness from the voice of the weeping of the with: for the with shouted with a loud shout, and the voice was heard afar off.

now when develop-narrower of vowel-yeah-acknowledge-ihodah and righthand-child-benjamin heard that betweeninters of the captivity between-builded the hall to vowelconsonants-ihoh-yeah these-to of israel;

then they came to seed-pressed-out-of-bhabil-cerubbhabil, and to the chief of the fathers, and said to them, let us between-build with you: for we seek your these-to, as ye do; and we do butcher to him since the days of banned-sharp-asar-hadon king of pine-song-immersed-syria which brought us up hither.

miom aHd lHdS hSbiei hHlo lhelot elot lihoh ohikl ihoh la isd

oitno ksp lHzbim olHrSim omakl om-Sth oSmn lzdnm olzrim lhbja ezi arcim mn hlbnon al im ipoa krSion korS mlk prs elihm

obSnh hSnit lboam al bit halhim liroSlm bHdS hSni hHlo crbbl bn Saltial oiSoe bn iozdaq oSar aHihm hkhnim ohloim okl hbaim mhSbi iroSlm oiemido at hloim mbn eSrim Snh omelh lnzH el mlakt bit ihoh

oiemd iSoe bnio oaHio qdmial obnio bni ihodh kaHd lnzH el eSh hmlakh bbit halhim bni Hndd bnihm oaHihm hloim

oisdo hbnim at hikl ihoh oiemido hkhnim mlbSim bHzzrot ohloim bni asp bmlztim lhll at ihoh el idi doid mlk iSral

oieno bhll obhodt lihoh ki Tob ki le-olm Hsdo el iSral okl hem hrioe troeh gdolh bhll lihoh el hosd bit ihoh

orbim mhkhnim ohloim oraSi habot hcqnim aSr rao at hbit hraSon bisdo ch hbit beinihm bkim bqol gdol orbim btroeh bSmHh lhrim qol

oain hem mkirim qol troet hSmHh lqol bki hem ki hem mrieim troeh gdolh ohqol nSme ed lmrHoq

oiSmeo zri ihodh obnimn ki bni hgolh bonim hikl lihoh alhi iSral

oigSo al crbbl oal raSi habot oiamro lhm nbnh emkm ki kkm ndroS lal-hikm ola olo anHno cbHim mimi asr Hdn mlk aSor hmelh atno ph

but seed-pressed-out-of-bhabil-cerubbhabil, and sticky-safe-vowel-yeah-ihosue, and the rest of the chief of the fathers of israel, said to them, ye have nothing to do with us to between-build an house to our these-to; but we ourselves together will between-build to vowelconsonants-ihoh-yeah these-to of israel, as king belly-cyrus the king of split-spread-persia-iran hath directed us.

then the with of the land weakened the hands of the with of vowel-yeah-acknowledge-ihodah, and develop-narrowwsd them in between-building,

and hired counsellors against them, to frustrate their purpose, all the days of belly-cyrus king of split-spread-persia-iran, even until the king of demand-darius king of split-spread-persia-iran.

and in the king of king-and-male-ahasuerus, in the beginning of his king, wrote they to him an accusation against the sit-inhabitants of vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem.

and in the days of silence-light-fervent-spoil-artaxerxes wrote in-peace-complete-bishlam, going-down-mithredath, to-good-tab'al, and the completeness of their companions, to silence-light-fervent-spoil-artaxerxes king of split-spread-persia-iran; and the writing of the letter was written in the high-aram-syrian tongue, and interpreted in the high-aram-syrian tongue.

merciful-rehum the chancellor and sun-shimshai the scroll-recounters wrote a recount-scroll 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 scroll-recounters, and the rest of their companions; the dispute-law-dinaites, the divide-rend-apharsakites, the ravish-tarpeletes, the divide-rend-apharsites, the long-archevites, the in-mix-fade-bhabilians, the lily-susanchites, the that's-it-dehavites, and the world-youth-elamites,

and the rest of the nations whom the great and readcall anger-increase-asnapper crossed over, and namethere in the cities of keep-samaria, and the rest that are on cross-over the river, and at such a time.

this is the copy of the letter that they crossed to him, even to silence-light-fervent-spoil-artaxerxes the king; thy workers the men on cross-over the river, and at such a time.

be it known to the king, that the vowel-yeah-acknowledge-ihodim which came up from thee to us are come to cast-complete-jerusalem, between-building the bitter and the bad city, and have set up the walls thereof, and joined the foundations.

be it known now to the king, that, if this city be between-built, 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 hall, 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 recount-scroll of the records of thy fathers: so will thou find in the recount-scroll of the records, and know that this city is a bitter city, and hurtful to kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city sword-parched.

oiamr lhm crbbl oiSoe oSar raSi habot
liSral la lkm olno lbnot bit lalhino ki
anHno iHd nbhn lihoh alhi iSral kaSr
zono hmlk korS mlk prs

oihi em harz mrpim idi em ihodh
omblhim omblhim aotm lbnot

oskrim elihm ioezim lhpr eztm kl imi
korS mlk prs oed mlkot drioS mlk prs

obmlkot aHSoroS btHlt mlkot ktbo
STnh el iSbi ihodh oirolm

obimi arthSSsta ktb bSlm mtrdt Tbal
oSar knoto knotio el arthSSsta arthSSst
mlk prs oktb hnSton ktob armit
omtrgm armit

rHom bel Tem oSmSi sprs ktbo agrh
Hdh el iroSlm lartHSSsta mlka knma

adin rHom bel Tem oSmSi sprs oSar
knothon dinia oaprstkia Trplia aprsia
arkoi arkoia bblia SoSnkia dhoa dhia
elmia

oSar amia di hgli asnpr rba oiqira
ohotb hmo bqrih di Smrin oSar ebr
nrhr okent

dnh prSgn agrta di SIHo elohi el
arthSSsta mlka ebdik anS ebr nrhr
okent

idie lhoa lmlka di ihodia di slqo mn
lotk elina ato liroSlm qrita mrda
obaiSta obiSta bnin oSori oSoria
aSklllo Sklilo oaSia iHiTo

ken idie lhoa lmlka di hn qrita dk ttbn
oSorih iStkllon mndh blo ohlk la in-
non oaptm mlkim thncq

ken kl qbl di mlH hikla mlHna oerot
mlka la arik lna lmHca el dnh SIHna
ohodena lmlka
di ibqr bspr dkrnia di abhtk othSkH
bspr dkrnia otnde di qrita dk qria
mrda omhncqt mlkin omdnn oaStdor
ebdin bgoh mn iomt elma el dnh qrita
dk hHrbt

we certify the king that, if this city be between-built again, and the walls thereof set up, by this means thou will have no portion on cross-over the river.

then crossed the king an answer to merciful-rehum the chancellor, and to sun-shimshai the scroll-recouters, and to the completeness of their companions that dwell in keep-samaria, and to the completeness beyond the river, complete, and at such a time.

the letter which ye sent to 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 did insurrection against kings, and that bitterness and sedition have been made therein.

namethere 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 to them.

give ye now nametherement to cause these heroes to cease, and that this city be not between-built, 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' recount-scroll was read before merciful-rehum, and sun-shimshai the scroll-recouters, and their companions, they went up in alarm-haste to cast-complete-jerusalem to the vowel-yeah-acknowledge-ihodim and made them to cease by force and stratagem.

then ceased the work of the alpha-beit-house of these-to which is at cast-complete-jerusalem. so it ceased to the second year of the king of demand-darius king of split-spread-persia-iran.

then the come-bringers, feast-haggai the come-bringer, and yeah-remember-cekariah son of up-to-edoa, brought to the vowel-yeah-acknowledge-ihodim that were in vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem in the namethere of the these-to of israel, even to them.

then stood up seed-pressed-out-of-bhabil-cerubbabil betweeninter of ask-to-shealti'al, and sticky-safe-vowel-yeah-ihosue betweeninter of right-vowel-yeah-ihozadaq, and began to between-build the alpha-beit-house of these-to which is at cast-complete-jerusalem: and with them were the come-bringers of these-to make safeing them.

at the same time crossed to them give-tatnai, governor on cross-over the river, and explore-falcon-despise-shetar-bocnai and their companions, and said thus to them, who hath namethereed you to between-build this house, and to make up this wall?

then said we to them after this heroner, what are the nametheres of the heroes that make this between-building? but the eye of their these-to was upon the elders of the vowel-yeah-acknowledge-ihodim 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 cross-over the river, and explore-falcon-despise-shetar-bocnai and his companions the slice-spread-apharsachites, which were on cross-over the river, crossed to demand-darius the king:

they sent a letter to him, wherein was written thus; to demand-darius the king, all complete.

mhodein anHnh lmlka di hn qrita dk ttbna oSorih iStklon lqbl dnh Hlq bebr nhra la aiti lk

ptgma SIH mlka el rHom bel Tem oSmSi spra oSar knothon di itbin bSmrin oSar ebr nrhr Slm oket

nStona di SIHton elina mprS qri qdmi

omni Sim Tem obqro ohSkHo di qrita dk mn iomt elma el mlkin mtnSah omrd oaStdor mtebd bh omilkin tqipin hoo el iroSIm oSlitIn bkl ebr nrhr omdh blo ohlk mtihb lhon

ken Simo Tem lbTla gbria alk oqrita dk la ttbna ed mni Tema itSm

ochirin hoo Slo lmebd el dnh lmh iSga Hbla lhncqt mlkin

adin mn di prSgn nStona di arthSSsta arthSSst mlka qri qdm rHom oSmSi spra oknothon aclo bbhilo liroSIm el ihodia obTlo hmo badre oHil

badin bTlt ebidt bit alha di biroSIm ohot bTla ed Snt trtin lmlkot drioS mlk prs

ohtnbi Hgi nbiah nbia ockrih br edoa nbiaia nbia el ihodia di bihod obiroSIm bSm alh iSral elihon

badin qmo crbbl br Saltial oiSoe br iozdaq oSrio lmbna bit alha di biroSIm oemhon nbiaia nbia el alha msedin lhon

bh cmna ata elihon ttini pHt ebr nrhr oStr bocni oknothon okn amrin lhm mn Sm lkm Tem bita dnh lbna oaSrna dnh iSkllh

adin knma amrna lhm mn anon Smht gbria di dnh bnina bnin oein alhbm hot el Sbi ihodia ola bTlo hmo ed Tema ldriso ihk oadin itibon nStona el dnh

prSgn agrta di SIH ttini pHt ebr nrhr oStr bocni oknoth aprskia di bebr nrhr el drioS mlka

ptgma SIHo elohi okdnh ktib bgoh ldriso mlka Slma kla

be it known to the king, that we went into the province of vowel-yeah-acknowledge-ihodea, to the house of the great these-to, which is between-built with great stones, and timber is laid in the walls, and this work goeth count-fast on, and prospereth in their hands.

then asked we those elders, and said to them thus, who namethereed you to between-build this house, and to make up these walls?

we asked their nametheres also, to certify thee, that we heroness write the nametheres of the heroes that were the chief of them.

and thus they returned us answer, saying, we are the workers of the these-to of heaven and earth, and between-build the house that was between-built these many years ago, which a great king of to-song-immersed-isra'al between-built and namethere up.

but after that our fathers had provoked the these-to of heaven to wrath, he gave them into the hand of bring-jug-guard-nebuchadnezzar the king of in-mix-fade-bhabil, the as-genies-kasdim, who hid this house, and carried the with away into in-mix-fade-bhabil.

but in the first year of belly-cyrus the king of in-mix-fade-bhabil the same king belly-cyrus made a decree to between-build this alpha-beit-house of these-to.

and the vessels also of gold and silver of the alpha-beit-house of these-to, which bring-jug-guard-nebuchadnezzar took out of the hall that was in cast-complete-jerusalem, and brought them into the hall of in-mix-fade-bhabil, those did belly-cyrus the king take out of the hall of in-mix-fade-bhabil, and they were delivered to one, whose namethere was alabaster-joy-fortify-sheshbazzar, whom he had made governor;

and said to him, take these vessels, go, carry them into the hall that is in cast-complete-jerusalem, and let the alpha-beit-house of these-to be between-built in his place.

then came the same alabaster-joy-fortify-sheshbazzar, and laid the foundation of the alpha-beit-house of these-to which is in cast-complete-jerusalem: and since that time even until now hath it been in between-building, and yet it is not finished.

now therefore, if it seem good to the king, let namethere be search made in the king's treasure house, which is namethere at in-mix-fade-bhabil, whether it be so, that a decree was made of belly-cyrus the king to between-build this alpha-beit-house of these-to 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 recount-scrolls, namethere the treasures were laid up in in-mix-fade-bhabil.

and namethere 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 namethereed a decree concerning the alpha-beit-house of these-to at cast-complete-jerusalem, let the house be between-built, the place namethere they butchered butchs, and let the foundations thereof be strongly laid; the height thereof sixty cubits, and the breadth thereof sixty 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:

idie lhoa lmlka di acna lihod mdinta
lbit alha rba ohoa mtbna abn glt oae
mtSm bktlia oebidta dk asprna mtebda
omzlh bidhm

adin Salna lSbia alk knma amrna lhm
mn Sm lkm Tem bita dnh lmbnih oaS-
rna dnh lSkllh
oap Smhthm Salna lhm lhodeotk di
nktb Sm gbria di braSihm

oknma ptgma htibona lmmr anHna
hmo ebdohi di alh Smia oarea obnin
bita di hoa bnh mqdmt dnh Snin Sgian
omlk liSral rb bnhi oSkllh

lhn mn di hrgco abhtna lalh Smia ihb
hmo bid nbokdnzr mlk bbl ksdia ks-
dah obith dnh strh oemh hgli lbbi

brm bSnt HdH lkorS mlka di bbl korS
mlka Sm Tem bit alha dnh lbna

oap mania di bit alha di dbhb okspa
di nbokdnzr hnpq mn hikla di biroSlm
ohibl hmo lhikla di bbl hnpq hmo korS
mlka mn hikla di bbl oihibo ISSbzr
Smh di pHh Smh

oamr lh alh al mania Sa acl aHt hmo
bhikla di biroSlm obit alha itbna el
atrh
adin SSbzr dk ata iahb aSia di bit alha di
biroSlm omn adin oed ken mtbna ola
Slm

oken hn el mlka Tb itbqr bbit gncia
di mlka tmh di bbbi hn aiti di mn
korS mlka Sim Tem lmbna bit alha dk
biroSlm oreot mlka el dnh iSiH elina

badin drioS mlka Sm Tem obqro bbit
spria di gncia mhHtin tmh bbbi

ohStkH baHmta bbirta di bmd
mdinth mglh HdH okn ktib bgoh
dkronh
bSnt HdH lkorS mlka korS mlka Sm
Tem bit alha biroSlm bita itbna atr
di dbHin dbHin oaSohi msoblin romh
amin Stin ptiH amin Stin

ndbkin di abn glt tlta ondbk di ae Hd
onpqta mn bit mlka ttihb

and also let the golden and silver vessels of the alpha-beit-house of these-to, which bring-jug-guard-nebuchadnezzar took forth out of the hall which is at cast-complete-jerusalem, and brought to in-mix-fade-bhabil, be completed, and brought again to the hall which is at cast-complete-jerusalem, every one to his place, and place them in the alpha-beit-house of these-to.

now therefore, give-tatnai, governor on cross-over the river, explore-falcon-despise-shetar-bocnai, and your companions the slice-spread-apharsachites, which are on cross-over the river, be ye far from thence:

let the work of this alpha-beit-house of these-to alone; let the governor of the vowel-yeah-acknowledge-ihodim and the elders of the vowel-yeah-acknowledge-ihodim between-build this alpha-beit-house of these-to in his place. moreover i namethere a decree what ye will do to the elders of these vowel-yeah-acknowledge-ihodim for the between-building of this alpha-beit-house of these-to: that of the king's goods, even of the tribute beyond the river, forth-with expenses be given to these heroes, that they be not hindered.

and that which they have need of, both bull child of cattle, and rams, and lambs, for the onups of the these-to of heaven, corn, salt, wine, and oil, according to the nametherement of the darkener which are at cast-complete-jerusalem, let it be given them day by day without fail: that they may near-inward sacrifices of sweet savours to the these-to of heaven, and pray for the life of the king, and of his betweeninters.

also i have made a decree, that whosoever will alter this beeword, let timber be pulled down from his house, and being namethere up, let him be hanged thereon; and let his house be made a dunghill for this.

and the these-to that hath caused his namethere to dwell namethere destroy all kings and with, that will namethere to their hand to alter and to destroy this alpha-beit-house of these-to which is at cast-complete-jerusalem. i demand-darius have made a decree; let it be done with count-speed. then give-tatnai, governor on cross-over the river, explore-falcon-despise-shetar-bocnai, and their companions, according to that which demand-darius the king had crossed, so they did count-speedily.

and the elders of the vowel-yeah-acknowledge-ihodim between-built, and they prospered through the bringing of feast-haggai the come-bringer and yeah-remembercekariah betweeninter of up-to-edoa. and they between-built, and finished it, according to the commandment of the these-to of israel, and according to the commandment of belly-cyrus, and demand-darius, and silence-light-fervent-spoil-artaxerxes king of split-spread-persia-iran.

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 betweeninters of israel, the darkener, and the borrow-join-levites, and the rest of betweeninters of the captivity, kept the init of this alpha-beit-house of these-to with gaiety. and near-inwarded at the init of this alpha-beit-house of these-to an hundred bulls, two hundred rams, four hundred lambs; and for a misser for all israel, twelve he goats, according to the number of the pen of israel.

oap mani bit alha di dhhb okspa di nbokdnzr hnpq mn hikla di biroSIm ohibl lbbl ihtibon oihk lhikla di biroSIm latrh otHt bbit alha

ken ttni pHt ebr nhrh Str bocni oknothon aprskia di bebr nhrh rHiqin hoo mn tmh

Sbqo lebidd bit alha dk pHt ihodia olSbi ihodia bit alha dk ibnon el atrh

omni Sim Tem lma di tebdon em Sbi ihodia alk lmbna bit alha dk omnksi mlka di mdt ebr nhrh asprna npqta thoa mtihba lgbria alk di la lbTla

omh HSHn obni torin odkrin oamrin lel on lbh Smia HnTin mIH Hmr omSH kmamr khnia di biroSIm lhoa mtihb lhm iom biom di la Slo

di lhon mhqrbin niHoHin lalh Smia omzlin lHii mlka obnohi

omni Sim Tem di kl anS di ihSna ptgma dnh itnsH ae mn bith ocqip itmHa elhi obith nolo itebd el dnh

oalha di Skn Smh tmh imgr kl mlk oem di iSIH idh lhSnih lHbhl bit alha dk di biroSIm anh drioS Smt Tem asprna itebd

adin ttni pHt ebr nhrh Str bocni oknothon lqbl di SIH drioS mlka knma asprna ebd

oSbi ihodia bnin omzlhIn bnboat Hgibnia nbia ockrih br edoa obno oSklo mn Tem alh iSral omTem korS odrioS oartHSSa mlk prs

oSizia bith dnh ed iom tlth lirH adr di hia Snt St lmlkot drioS mlka

oebdo bni iSral khnia oloia oSar bni glota Hnkt bit alha dnh bHdoh

ohqrbo lHnkt bit alha dnh torin mah dkrin matin amrin arbe mah ozpiri ecin lHTia lHTah el kl iSral tri eSr lmnin SbTi iSral

and they set the darkener in their parts, and the borrow-join-levites in their parts, for the work of these-to, which is at cast-complete-jerusalem; as it is written in the recount-scroll of extract-musa.

and betweeninters of the captivity kept the stopskip upon the fourteenth day of the first month.

for the darkener and the borrow-join-levites were purified together, all of them were top-bright, and slaughtered the stopskip for all betweeninters of the captivity, and for their brethren the darkener, and for themselves.

and betweeninters of israel, which were come again out of sit-captivity, and all such as had differentiated themselves to them from the lowdownness of the body-nations of the land, to seek vowelconsonants-ihoh-yeah these-to of israel, did eat,

and kept the feast of lit-mazat seven days with gladness: for vowelconsonants-ihoh-yeah had did them gladnessful, and turned the heart of the king of pine-song-immersed-syria to them, to strengthen their hands in the work of the alpha-beit-house of these-to, the these-to of israel.

now after these beewords, in the king of silence-light-fervent-spoil-artaxerxes king of split-spread-persia-iran, help-ecra betweeninter of minister-immersed-yeah-sera-iah, betweeninter of vowel-yeah-help-eceriho, betweeninter of vowel-yeah-part-hilqih,

betweeninter of complete-shallum, betweeninter of be-right-zadoq, betweeninter of my-bro-good-ahitub,

betweeninter of vowel-yeah-say-amariho, betweeninter of vowel-yeah-help-eceriho, betweeninter of spatula-meraioth,

betweeninter of shine-cerahiah, betweeninter of goat-eci betweeninter of skilled-buqi,

betweeninter of my-father-stick-safe-abishue, betweeninter of mouth-attempt-pinehas, betweeninter of help-to-alecer, betweeninter of gather-cabinet-harun the chief dark-ener

this help-ecra went up from in-mix-fade-bhabil; and he was a ready scroll-recouters in the drops-of-teaching-torah of extract-musa, which vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al had given: and the king granted him all his request, according to the hand of vowelconsonants-ihoh-yeah his these-to upon him.

and namethere went up some of betweeninters of israel, and of the darkener, and the borrow-join-levites, and the singers, and the gatekeepers, and the givens-nethinims, to 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 in-mix-fade-bhabil, and on the first day of the fifth month came he to cast-complete-jerusalem, according to the good hand of his these-to upon him.

for help-ecra had prepared his heart to seek the drops-of-teaching-torah of vowelconsonants-ihoh-yeah, and to do it, and to teach in to-song-immersed-isra'al statutes and criteria.

now this is the copy of the recount-scroll that the king silence-light-fervent-spoil-artaxerxes gave to help-ecra the darkener the scroll-recouters, even a scroll-recouters of the beewords of the beewords of vowelconsonants-ihoh-yeah, and of his statutes to israel.

ohqimo khnia bplgthon oloia bmH-lqthon el ebidit alha di biroSlm kktb spr mSh

oieSo bni hgholh at hpsH barbeh eSr lHdS hraSon

ki hThro hkhnm ohloim kaHd klm Thorim oiSHTo hpsH lkl bni hgholh olaHihm hkhnm olhm

oiaklo bni iSral hSbim mhgholh okl hnbdl mTmat goi harz alhm ldrS lihoh alhi iSral

oieSo Hg mzot Sbet imim bSmHh ki SmHm ihoh ohsb lb mlk aSor elihm lHcq idihm bmlakt bit halhim alhi iS-ral

oaHr hdbrim halh bmlkot arthSsta mlk prs ecra bn Srih bn ecirh bn Hlqih

bn Slom bn zdoq bn aHiTob

bn amrih bn ecirh bn mriot

bn crHih bn eci bn bqj

bn abiSoe bn pinHs bn alecr bn ahrn hkhn hraS

hoa ecra elh mbbl ohoa spr mhir btort mSh aSr ntn ihoh alhi iSral oitn lo hmlk kid ihoh alhio elio kl bqSto

oielo mbni iSral omn hkhnm ohloim ohmSrrim ohSerim ohntnim al iroSlm bSnt Sbe lartHSta hmlk

oiba iroSlm bHdS hHmiSi hia Snt hS-beit lmlk

ki baHd lHdS hraSon hoa isd hmelh mbbl obaHd lHdS hHmiSi ba al iroSlm kid alhio hTobh elio

ki ecra hkin lbbo ldroS at tort ihoh oleSt ollmd biSral Hq omSpT

och prSgn hnSton aSr ntn hmlk arthSsta lecr hkhn hsprr spr dbri mzot ihoh oHqio el iSral

silence-light-fervent-spoil-artaxerxes, king of kings, to help-ecra the darkener a scroll-recounters of the law of the these-to of heaven, dedicated peace, and at such a time.

i namethered a decree, that all they of the with of israel, and of his darkener and borrow-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 vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem, according to the law of thy these-to which is in thine hand;

and to carry the silver and gold, which the king and his counsellors have were generous to the these-to of israel, whose habitation is in cast-complete-jerusalem,

and all the silver and gold that thou canst find in all the province of in-mix-fade-bhabil, with the generous of the with, and of the darkener, being generous for the house of their these-to which is in cast-complete-jerusalem:

that thou mayest buy count-speedily with this money bulls, rams, lambs, with their completeness-absorbers and their pourings, and near-inward them upon the altar of the house of your these-to 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 these-to.

the vessels also that are given thee for the service of the house of thy these-to, those deliver thou before the these-to of cast-complete-jerusalem.

and whatsoever more will be needful for the house of thy these-to, 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 smdecree to all the treasurers which are on cross-over the river, that whatsoever help-ecra the darkener the scroll-recounters of the law of the these-to of heaven, will require of you, it be done count-speedily,

to an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

whatsoever is directed by the these-to of heaven, let it be diligently done for the house of the these-to of heaven: for why should namethere be wrath against the realm of the king and his betweeninters?

also we certify you, that touching any of the darkener and borrow-join-levites, prune-crooners, porters, givens-nethinims, or ministers of this alpha-beit-house of these-to, it will not be lawful to impose toll, tribute, or custom, upon them.

and thou, help-ecra, after the wisdom of thy these-to, that is in thine hand, set magistrates and criterionizers, which may criterionizer all the with that are on cross-over the river, all such as know the laws of thy these-to; and teach ye them that know them not.

and whosoever will not do the law of thy these-to, and the law of the king, let judgment be executed count-speedily upon him, whether it be to death, or to between-me-banishment, or to confiscation of goods, or to imprisonment.

first-pooled be vowelconsonants-ihoh-yeah these-to of our fathers, which hath put such a thing as this in the king's heart, to beautify the alpha-beit-house of vowelconsonants-ihoh-yeah which is in cast-complete-jerusalem:

artHSsta mlk mlkia lecra khna spr dta di alh Smia gmir okent

mni Sim Tem di kl mtndb bmlkoti mn emh iSral okhnohi oloia lmhk liroSlm emk ihk

kl qbl di mn qdm mlka oSbet ieThi SLiH lbqra el ihod oliroSlm bdt alhk di bidk

olhiblh ksp odhb di mlka oieTohi htndbo lalh iSral di biroSlm mSknh

okl ksp odhb di thSkH bkl mdint bbl em htndbot ema okhnia mtndbin lbit alhhm di biroSlm

kl qbl dnh asprna tqna bkspa dnh torin dkrin amrin omnHthon onskihon otqrb hmo el mdbHh di bit alhkm di biroSlm

omh di elik elk oel aHik aHk iiTb bSar kspa odhbh lmebd kreot alhkm tebdon

omania di mtihibin lk lplHn bit alhk hSlm qdm alh iroSlm

oSar HSHot bit alhk di ipl lk lmntn tntn mn bit gnci mlka

omni anh artHSsta mlka Sim Tem lkl gcbria di bebr nrhr di kl di iSalnkon ecra khnh spr dta di alh Smia asprna itebd

ed ksp kkrin mah oed HnTin krin mah oed Hmr btin mah oed btin mSH mah omIH di la ktb

kl di mn Tem alh Smia itebd adrcda lbit alh Smia di lmh lhoa qzp el mlkot mlka obnohi

olk m mhodein di kl khnia oloia cmria treia ntinia oplHi bit alha dnh mndh blo ohlk la SLiT lmrma elihm

oant ecra kHKmt alhk di bidk mni SpTin odinin di lhon danin dainin lkl emh di bebr nrhr lkl idei dti alhk odi la ide thodeon

okl di la lhoa ebd dta di alhk odta di mlka asprna dinh lhoa mtebd mnH hn lmot hn lSrSo lSrSi hn lenS nksin ola-sorin

brok ihoh alhi abotino aSr ntn kcat blb hmlk lpar at bit ihoh aSr biroSlm

and hath extended kindness to me before the king, and his counsellors, and before all the king's hero prince-immerseds, and i was strengthened as the hand of vowelconsonants-ihoh-yeah my these-to was upon me, and i gathered together out of to-song-immersed-isra'al chief heroes 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 in-mix-fade-bhabil, in the king of silence-light-fervent-spoil-artaxerxes the king.

of the betweeninters of mouth-attempt-pinehas; stranger-gershom: of the betweeninters of palm-itamar; to-my-court-dani'al: of the betweeninters of dude-dawud; forsaking-sin-hattush.

of the betweeninters of neighbors-shekhaniah, of the betweeninters of bull-noise-pharosh; yeah-remember-cekariah: and with him were reckoned by genealogy of the male-rememberers an hundred and fifty.

of the betweeninters of loss-from-father-pahathmoab; my-eyes-to-vowel-yeah-alihoenai betweeninter of shine-cer-ahiah, and with him two hundred male-rememberers.

of the betweeninters of neighbors-shekhaniah; betweeninter of stress-jahaziel, and with him three hundred male-rememberers.

of the betweeninters also of adorned-dainty-edin; worker-ebd betweeninter of given-io-jonatan, and with him fifty male-rememberers.

and of the betweeninters of world-youth-elam; vowel-yeah-stick-safe-jesheihio betweeninter of vowel-yeah-time-etaliho, and with him seventy male-rememberers.

and of the betweeninters of yeah-criterion-shephatiah; yeah-portion-cebadiah betweeninter of who-like-to-mika'al, and with him fourscore male-rememberers.

of the betweeninters of yo-dad-joab; vowel-yeah-work-eobadiho betweeninter of to-live-jehi'al, and with him two hundred and eighteen male-rememberers.

and of the betweeninters of my-complete-sheolmith; betweeninter of yeah-add-josphiah, and with him an hundred and sixty male-rememberers.

and of the betweeninters of empty-bebai; yeah-remember-cekariah betweeninter of empty-bebai, and with him twenty and eight male-rememberers.

and of the betweeninters of goat-tell-ecgad; camping-io-johanan betweeninter of the-little-haqatan, and with him an hundred and ten male-rememberers.

and of the last betweeninters of my-base-get-up-adoniam, whose namethere are these, to-emit-alphelet, to-move-jei'al, and vowel-yeah-hear-shemeiho, and with them sixty male-rememberers.

of the betweeninters also of in-torso-bigvai; my-twist-eoti, and honor-cabod, and with them seventy male-rememberers.

and i gathered them together to the river that runneth to being-generation-ahava; and namethere abode we in tents three days: and i viewed the with, and the darkener, and found namethere none of the betweeninters of borrow-join-levi

then sent i for my-unto-helps-aliecer, for to-lion-ari'al, for vowel-yeah-hear-shemeiho, and for give-to-alnatan, and for rival-jarib, and for give-to-alnatan, and for given-natan, and for yeah-remember-cekariah, and for complete-meshullam, chief men; also for fight-vowel-yeah-ihoarib, and for give-to-alnatan, men of between-understanding.

oeli hTh Hsd lPni hmlk oioezio olkl
Sri hmlk hgbrim oani htHcqti kid ihoh
alhi eli oaqbzh miSral raSim lelot emi

oalh raSi abtihm ohtiHSm helim emi
bmlkot artHSsta hmlk mbbl

mbni pinHs grSm mbni aitmr dnial
mbni doid HToS

mbni Sknih mbni preS ckrih oemo
htiHS lckrim mah oHmSim

mbni pHt moab alihoeini bn crHih
oemo matim hckrim

mbni Sknih bn iHcial oemo SIS maot
hckrim

ombni edin ebd bn iontn oemo Hm-
Sim hckrim

ombni eilm iSeih bn etlih oemo Sbeim
hckrim

ombni SpTih cbdih bn mikal oemo
Smnim hckrim

mbni ioab ebdih bn iHial oemo matim
oSmmh eSr hckrim

ombni Slomit bn iospih oemo mah oS-
Sim hckrim

ombni bbi ckrih bn bbi oemo eSrim
oSmmh hckrim

ombni ecgd ioHnn bn hqTn oemo mah
oeSrh hckrim

ombni adniqm aHrnim oalh Smotm
alipIT ieial oSmeih oemhm SSim hck-
rim

ombni bgoi eoti ocobd ockor oemo
Sbeim hckrim

oaqbm al hnhh hba al alhoa onHnh
Sm imim SISH oabinh bem obkhnim
ombni loi la mzati Sm

oaSIHh laliecr larial lSmeih olalntn
olirib olalntn olntn olckrih olmSlm
raSim olioirib olalntn mbinim

and i sent them with beeword to up-to-edoa the chief at the place money-kasiphia, and i told them what they should say to up-to-edoa, and to his brethren the givens-nethinims, at the place money-kasiphia, that they should bring to us immersers for the house of our these-to.

and by the good hand of our these-to upon us they brought us a man of skill, of the betweeninters of forgive-sick-mahli, betweeninter of borrow-join-levi betweeninter of israel; and yeah-heat-wave-sherebiah, with his betweeninters and his brethren, eighteen;

and vowel-yeah-account-hashabiho, and with him vowel-yeah-stick-safe-jesheihio of the betweeninters of bitter-merari, his brethren and their betweeninters, twenty; also of the givens-nethinims, whom dude-dawud and the prince-immersed had namethereed for the work of the borrow-join-levites, two hundred and twenty givens-nethinims: all of them were expressed by namethere.

then i readcalled a fast namethere at the river of being-generation-ahava, that we might afflict ourselves before our these-to, to seek of him a turgor-immersed pathway 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 pathway: because we had spoken to the king, saying, the hand of our these-to is upon all them for good that seek him; but his goatness and his nose-anger is against all them that forsake him.

so we fasted and besought our these-to for this: and he was intreated of us.

then i differentiated twelve of the chief of the darkener, yeah-heat-wave-sherebiah, vowel-yeah-account-hashabiho, and ten of their brethren with them, and weighed to them the silver, and the gold, and the items, even the highing of the house of our these-to, which the king, and his counsellors, and his lords, and all to-song-immersed-isra'al namethere present, had highed:

i even weighed to 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 to them, ye are dedicated to vowelconsonants-ihoh-yeah; the items are dedicated also; and the silver and the gold are a generous to vowelconsonants-ihoh-yeah these-to of your fathers.

watch ye, and keep them, until ye weigh them before the chief of the darkener and the borrow-join-levites, and chief of the fathers of israel, at cast-complete-jerusalem, in the chambers of the alpha-beit-house of vowelconsonants-ihoh-yeah.

so took the darkener and the borrow-join-levites the weight of the silver, and the gold, and the items, to bring them to cast-complete-jerusalem to the house of our these-to.

then we departed from the river of being-generation-ahava on the twelfth day of the first month, to go to cast-complete-jerusalem: and the hand of our these-to was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the pathway.

and we came to cast-complete-jerusalem, and abode namethere three days.

oazoh oazoh aotm el ado hraS bkspia
hmqom oaSimh bpihm dbrim ldbr
al ado aHio hntonim hntinim bkspia
hmqom lhbia lno mSrtim lbit alhino

oibiao lno kid alhino hTobh elino aIS
Skl mbni mHli bn loi bn iSral oSrbih
obnio oaHio Smnh eSr

oat HSbih oato iSeih mbni mrri aHio
obnihm eSrim

omn hntinim Sntn doid ohSrim lebd
t hloim ntinim matim oeSrim klm nqbo
bSmot

oaqra Sm zom el hnhir ahoa lhtenot
lpni alhino lbqS mmno drk iSrh lno
oTPno olkl rkoSno

ki bSti ISaol mn hmlk Hil oprSim
lcrno maoib bdrk ki amrno lmlk lamr
id alhino el kl mbqSio lTobh oeco oapo
el kl ecbio

onzomh onbqSh malhino el cat oieter
lno
oabdilh mSri hkhnim Snim eSr lSrbih
HSbih oemhm maHihm eSrh

oaSqolh oaSqhl lhm at hksp oat hchb
oat hklm tromt bit alhino hhrimo
hmlk oiezio oSrio okl iSral hnmzaim

oaSqhl el idm ksp kkrim SS maot
oHmSim okli ksp mah lkkrim chb
mah kkr
okpri chb eSrim ladrknim alp okli
nHSt mzhb Tobh Snim Hmodt kchb
oamrh alhm atm qdS lihoh ohklm qdS
ohksp ohchb ndbh lihoh alhi abtikm

Sqdo oSmro ed tSqlo lpni Sri hkhnim
ohloim oSri habot lISral biroSIm
hlSkot bit ihoh

oqblo hkhnim ohloim mSqhl hksp
ohchb ohklm lhbia liroSIm lbit alhino

onseh mnhr ahoa bSnim eSr lHdS hra-
Son llkt iroSIm oid alhino hith elino
oizilno mkp aoib oaoorb el hdrk

onboa iroSIm onSb Sm imim lISh

now on the fourth day was the silver and the gold and the items weighed in the house of our these-to by the hand of place-of-highs-meremoth betweeninter of yeah-light-aoriah the darkener and with him was help-to-alecer betweeninter of mouth-attempt-pinehas; and with them was dowry-vowel-yeah-ihocabad betweeninter of sticky-safe-vowel-yeah-ihosue, and intended-noediah betweeninter of built-binnui, borrow-join-levites;

by count and by weight of every one: and all the weight was written at that count of the days.

also betweeninters of those that had been carried away, which were come out of the sit-captivity, onupped onups to the these-to of israel, twelve bulls for all israel, ninety and six lambs, seventy and seven lambs, twelve he goats for a misser: all this was a onup to vowelconsonants-ihoh-yeah. and they delivered the king's commissions to the king's lieutenants, and to the governors on cross-over the river: and they furthered the with, and the alpha-beit-house of these-to.

now when these things were done, the prince-immerseds came to me, saying, the with of israel, and the darkener, and the borrow-join-levites, have not differentiated themselves from the with of the lands, doing according to their holies, even of the nest-buy-kanaanites, the tusk-hittites, the unvalled-pericites, the trampler-jebusites, the with-emmonites, the from-father-moabites, the narrow-develop-egyptians, and the say-amorites.

for they have taken of their betweenintera for themselves, and for their betweeninters: so that the dedicated seed have mingled themselves with the with of those lands: yea, the hand of the prince-immerseds and rulers hath been chief in this trespass.

and when i heard this beeword, 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 to me every one that trembled at the beewords of the these-to of israel, on beeword of the going over the top of those that had been carried away; and i sat astonied until the evening sacrifice.

and at the evening sacrifice i arose up from my heaviness; and having rent my garment and my mantle, i squatted upon my knees, and spread out my hands to vowelconsonants-ihoh-yeah my these-to,

and said, o my these-to, i am ashamed and blush to lift up my face-turnings to thee, my these-to: for our season-answers are increased over our head, and our fault is grown up to the namespaces.

since the days of our fathers have we been in a great fault to this day; and for our season-answers have we, our kings, and our darkener, been delivered into the hand of the kings of the lands, to the sword, to sit-captivity, and to a spoil, and to confusion of face-turnings, as it is this day.

and now for a little space camping hath been shewed from vowelconsonants-ihoh-yeah our these-to, to leave us a remnant to escape, and to give us a nail in his dedicated place, that our these-to may lighten our eyes, and give us a little reviving in our employment.

for we were workers; yet our these-to hath not forsaken us in our employment, but hath extended kindness to us in the sight of the kings of split-spread-persia-iran, to give us a reviving, to set up the house of our these-to, and to repair the sword-parchings thereof, and to give us a wall in vowel-yeah-acknowledge-ihodah and in cast-complete-jerusalem.

obiom hrbiei nSql hksp ohchb ohklm
bbit alhino el id mrmot bn aorih hkhn
oemo alecr bn pinHs oemhm iocbd bn
iSoe onoeidh bn bnoin hloim

bmspr bmSql lkl oiktb kl hmSql bet
hbia
hbaim mhSbi bni hgoih hqribo elot
lalthi iSral prim Snim eSr el kl iSral
ailim tSeim oSSH kbSim Sheim oSbeh
zpiri HTat Snim eSr hkl eolh lihoh

oitno at dti hmlk laHSdrpni hmlk
opHoot ebr hnhr onSao at hem oat bit
halhim

okklot alh ngSo ali hSrim lamr la
nbdlo hem iSral ohkhnim ohloim
memi harzot ktoebtihm lkneni hHti
hprci hibosi hemni hmabi hmzri
ohamri

ki nSao mbntihm lhm olbnihm
ohterbo cre hqdS bemi harzot oid
hSrim ohsgnim hiith bmel hch raSonh

okSmei at hdbR hch qreti at bgdi
omeili oamrTh mSer raSi ocqni oaSBh
mSomm
oali iaspo kl Hrd bdbri alhi iSral el mel
hgoih oani iSb mSomm ed lmnHt herb

obmnHt herb qmti mteniti obqrei bgdi
omeili oakreh el brki oaprSh kpi al
ihoh alhi

oamrh alhi bSti onklmti lhrim alhi pni
alik ki contino rbo lmelh raS oaSmtno
gdldh ed lSmm

mimi abtino anHno baSmh gdldh ed
hiom hch obeontino ntno anHno
mlkino khnino bid mlki harzot bHrb
bSbi obbch obbSt pnim khiom hch

oeth kmeT rge hiith tHnh mat ihoh
alhino lhSair lno pliTh oltt lno itd
bmqom qdSo lhair einino alhino oltno
mHih meT bebdtno

ki ebdim anHno obebdtno la ecбно al-
hino oiT elino Hsd lpmi mlki prs ltt lno
mHih lromm at bit alhino olhemid at
Hrbtio oltt lno gdr bihodh obiroSlm

and now, o our these-to, what will we say after this? for we have forsaken thy directives, which thou hast directed by thy workers the come-bringers, saying, the land, to which ye go to inherit it, is an lowdown land with the lowdownness of the with of the lands, with their holies, which have filled it from one end to another with their lowdownness.

now therefore give not your betweenintera to their betweeninters, neither take their betweenintera to your betweeninters, 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 betweeninters world.

and after all that is come upon us for our look deeds, and for our great fault, seeing that thou our these-to hast punished us tumbling-less than our season-answers deserve, and hast given us such deliverance as this;

should we again break thy directives, and join in affinity with the with of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that namethere should be no remnant nor escaping?

vowelconsonants-ihoh-yeah these-to of israel, thou art right: for we standstay yet escaped, as it is this day: behold, we are before thee in our faultes: for we cannot stand before thee on beeword of this.

now when help-ecra had spilled, and when he had confessed, weeping and casting himself down before the alpha-beit-house of these-to, namethere assembled to him out of to-song-immersed-isra'al a very great assembly of men and women and children: for the with wept very sore.

and neighbors-shekhaniah betweeninter of to-live-jehi'al, one of the betweeninters of world-youth-elam, answered and said to help-ecra, we have trespassed against our these-to, and have taken strange-substantial women of the with of the land: yet now namethere is hope in to-song-immersed-isra'al concerning this thing.

now therefore let us do a alignment with our these-to to namethere away all the women, and such as are born of them, according to the counsel of my base-lord, and of those that tremble at the directive of our these-to; and let it be done according to the drops-of-teaching-torah

stand up; for this beeword belongeth to thee: we also will be with thee: be of good courage, and do it.

then arose help-ecra, and did the chief darkener, the borrow-join-levites, and all israel, to swear-seven that they should do according to this beeword. and they swear-sev-ened.

then help-ecra stood up from before the alpha-beit-house of these-to, and went into the chamber of camping-io-johanan betweeninter of answer-to-aliashib: and when he came namethere, he did eat no bread, nor drink water: for he mourned on beeword of the going over the top of them that had been carried away.

and they made proclamation throughout vowel-yeah-ac-knowledge-ihodah and cast-complete-jerusalem to all betweeninters of the captivity, that they should gather themselves together to cast-complete-jerusalem;

and that whosoever would not come within three days, according to the counsel of the prince-immerseds and the elders, all his substance should be forfeited, and himself differentiated from the assembly of those that had been carried away.

oeth mh namr alhino aHri cat ki ecбно
mzotik

aSr zoit bid ebdik hnbiaim lamr harz
aSr atm baim lRsth arz ndh hia bndt
emi harzot btoebtihm aSr mlaoh mph
al ph bTmatm

oeth bnotikm al ttно lbnihm obntihm
al tSao lbnikm ola tdrSo Slmm oTo-
btm ed eolm lmen tHcqo oakltm at
Tob harz ohorStm lbnikm ed eolm

oaHri kl hba elino bmeSino hreim
obaSmtno hgdh ki ath alhino HSkt
lmTh meonno onth lno pliTh kcat

hnSob lhpr mzotik olhtHtn bemi hte-
bot halh hloa tanp bno ed klh lain Sarit
opliTh

ihoh alhi iSral zdiq ath ki nSarno pliTh
khiom hch hnno lpnik baSmtino ki ain
lemod lpnik el cat

okhtpl ecra okhtodto bkh omtnpl lpni
bit halhim nqbzo alio miSral qhl rb
mad anSim onSim oildim ki bko hem
hrbh bkh

oien Sknih bn iHial mbni eolm eilm
oiamr lecra anHno melno balhino
onSb nSim nkriot memi harz oeth iS
mqoh liSral el cat

oeth nkrt brit lalhino lhozia kl nSim
ohnold mhm bezt adni ohHrdim bm-
zot alhino oktorh ieSh

qom ki elik hdb r oanHno emk Hcq
oeSh

oiqm ecra oiSbe at Sri hkhnim hloim
okl iSral leSot kdbr hch oiSbeo

oiqm ecra mlpni bit halhim oilk al lSkt
ihoHnn bn aliSib oilk Sm lHm la akl
omim la Sth ki mtab el mel hgolh

oiebiro qol bihodh oiroSlm lkl bni
hgolh lhqbz iroSlm

okl aSr la iboa lISlSt himim kezst hSrim
ohcqnm iHrm kl rkoSo ohoa ibdl
mqhl hgolh

then all the men of vowel-yeah-acknowledge-ihodah and righthand-child-benjamin gathered themselves together to cast-complete-jerusalem within three days. it was the ninth month, on the twentieth day of the month; and all the with sat in the street of the alpha-beit-house of these-to, trembling on beeword of this beeword, and for the great rain.

and help-ecra the darkener stood up, and said to them, ye have transgressed, and have taken strange-substantial women, to increase the fault of israel.

now therefore do confession to vowelconsonants-ihoh-yeah these-to of your fathers, and do his pleasure: and differentiate yourselves from the with of the land, and from the strange-substantial women.

then all the assembly answered and said with a loud voice, as thou hast beeworded, so must we do.

but the with 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 went-beyond in this beeword.

let now our rulers of all the assembly stand, and let all them which have taken strange-substantial women in our cities come at standstay times, and with them the elders of every city, and the criterionizers thereof, until the fierce nose-anger of our these-to for this beeword be turned from us.

only given-io-jonatan betweeninter of to-do-esah'al and stress-jahaziah betweeninter of hope-tiqvah were employed about this matter: and complete-meshullam and return-shabetai the borrow-join-levite helped them.

and betweeninters of the sit-captivity did so. and help-ecra the darkener with certain chief of the fathers, after the house of their fathers, and all of them by their namethere, were differentiated, and sat down in the first day of the tenth month to examine the beeword.

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 betweeninters of the darkener namethere were found that had taken strange-substantial women: namethere, of the betweeninters of sticky-safe-vowel-yeah-ihosue betweeninter of right-vowel-yeah-ihozadaq, and his brethren; vowel-yeah-do-ma'eseiho, and my-unto-helps-aliecer, and rival-jarib, and vowel-yeah-great-gedal-ihoh.

and they gave their hands that they would namethere away their women; and being faulty, they offered a high-ram of the sheep for their fault.

and of the betweeninters of saying-aimer campingful-hanani and yeah-portion-cebadiah.

and of the betweeninters of ban-fishnet-harim; vowel-yeah-do-ma'eseiho, and yeah-my-to-alijah, and vowel-yeah-hear-shemeiho, and to-live-jehi'al, and vowel-yeah-goat-uciho.

and of the betweeninters of break-pashur; my-eyes-to-io-alioenai, vowel-yeah-do-ma'eseiho, to-hear-ishme'al, given-to-nethane'al, dowry-vowel-yeah-ihocabad, and to-do-alesah.

also of the borrow-join-levites; dowry-vowel-yeah-ihocabad, and hear-shimei, and easy-roasting-qelaiah, (the same is easy-qelita,) yeah-opening-pethahiah, vowel-yeah-acknowledge-ihodah, and my-unto-helps-aliecer.

of the singers also; answer-to-aliashib: and of the gatekeepers; complete-shallum, and furrow-hang-telem, and my-light-uri

oiqbzo kl anSi ihodh obnimn iroSlm
lSlSt himim hoa HdS htSiei beSrim
bHdS oiSbo kl hem brHob bit halhim
mreidim el hdbR omHgSmim

oiqm ecra hkhn oiamr alhm atm
meltm otSibo nSim nkriot lhosp el
aSmt iSral

oeth tno todh lihoh alhi abtikm oeSo
rzono ohdblo memi harz omn hnSim
hnrriot

oieno kl hqhl oiamro qol gdol kn kd-
brik kdbrk elino leSot
abl hem rb ohet gSmim oain kH lemod
bHoz ohmlakh la liom aHd ola lSnim
ki hrbino lpSe bdbR hch

iemdo na Srino lkl hqhl okl aSr berino
hhSib nSim nkriot iba letim mcmnim
oemhm cqni eir oeir oSpTih ed lhSib
Hron ap alhino mmno ed ldbR hch

ak iontn bn eShal oiHcih bn tqoh
emdo el cat omSlm oSbti hloi ecrm

oieSo kn bni hgoih oibdblo ecra hkhn
anSim raSi habot lbitt abtm oklm
bSmot oiSbo biom aHd lHdS heSiri
ldrioS hdbR

oiklo bkl anSim hhSibo nSim nkriot
ed iom aHd lHdS hraSon

oimza mbni hkhnim aSr hSibo nSim
nkriot mbni iSoe bn iozdzq oaHio
meSiH oaliecr oirib ogdlih

oitno idm lhozia nSiHm oaSmim ail
zan el aSmtm

ombni amr Hnni ocdbdi

ombni Hrm meSiH oalih oSmeih oi-
Hial oecih

ombni pSHor alioeini meSiH iSmeal
ntnal iocbd oaleSh

omn hloim iocbd oSmei oqlih hoa
qliTa ptHih ihodh oaliecr

omn hmSrrim aliSib omn hSerim Slm
oTlm oaoi

moreover of israel: of the betweeninters of wild-head-parosh; yeah-high-ramiah, and yeah-sprinkling-jeciah, and yeah-my-king-moloch-malkiah, and sign-miamin, and help-to-alecer, and yeah-moloch-king-malkijah, and betweener-vowel-yeah-benaiah.

and of the betweeninters of world-youth-elam; vowel-yeah-given-mataniho, yeah-remember-cekariah, and to-live-jehi'al, and my-worker-ebdi, and high-level-jeremoth, and yeah-to-aliah.

and of the betweeninters of olive-tree-catua; my-eyes-to-io-alioenai, answer-to-aliashib, vowel-yeah-given-mataniho, and high-level-jeremoth, and dowry-cabad, and goat-ecica.

of the betweeninters also of empty-bebai; camping-vowel-yeah-ihohanan, vowel-yeah-camping-hananiho, my-dripping-cabbai, and my-time-etli.

and of the betweeninters of between-me-bani; complete-meshullam, moloch-king-maluk, and yeah-until-edaiah, return-jashub, and ask-sheal, and highs-ramoth

and of the betweeninters of loss-from-father-pahathmoab; soften-era-edna, and all-of-kelal, betweener-vowel-yeah-benaiah, vowel-yeah-do-ma'eseiho, vowel-yeah-given-mataniho, to-onion-bezal'al, and built-binnui, and sleep-change-manasseh.

and of the betweeninters of ban-fishnet-harim; my-unto-helps-aliecer, stick-safe-isheijah, yeah-my-king-moloch-malkiah, vowel-yeah-hear-shemeiho, hear-shimeon, righthand-child-benjamin, moloch-king-maluk, and vowel-yeah-keep-shemariho.

of the betweeninters of silence-hasting-hashum; waist-give-matenai, died-matah, dowry-cabad, to-emit-aliphelet, level-jeremai, sleep-change-manasseh, and hear-shimei.

of the betweeninters of between-me-bani; meet-maadai, width-high-imran, and to-or-aol,

betweener-vowel-yeah-benaiah, fiction-lie-material-bedeiah, his-bride-keluh,

yeah-nourish-weapon-vaniah, place-of-highs-meremoth, answer-to-aliashib,

vowel-yeah-given-mataniho, waist-give-matenai, and do-jesau,

and between-me-bani, and built-binnui, hear-shimei, and vowel-yeah-complete-shelemiho, and given-natan, and yeah-until-edaiah,

generous-maknadebai, sixth-shashai, sing-sharai, to-help-ecr'al, and vowel-yeah-complete-shelemiho, vowel-yeah-keep-shemariho,

complete-shallum, vowel-yeah-say-amariho, and add-increase-yusif.

of the betweeninters of at-him-nebo; to-move-jei'al, vowel-yeah-given-mattithiah, dowry-cabad, flowing-selling-buying-cebina, his-hand-jadau, and to-io-jo'al, betweener-vowel-yeah-benaiah.

all these had taken strange-substantial women: and some of them had women by whom they nametherebetweeninters.

omiSral mbni preS rmih oicih omlkih
omimm oalecr omlkih obnih

ombni eilm mtnih ckrih oiHial oebdi
oirmot oalih

ombni ctoa alioeni aliSib mtnih oir-
mot ocbd oecica

ombni bbi ihoHnn Hnnih cbi etli

ombni bni mSlm mlok oedih iSob oSal
irmot ormot

ombni pHt moab edna okll bnih meSih
mtnih bzal obnoi omnSh

obni Hrm aliecr iSih mlkih Smeih
Smeon

bnimm mlok Smrih

mbni HSm mtnei mtth cbd alipIT irmi
mnSh Smei

mbni bni medi emrm oaoal

bnih bdih klhi kloho

onih mrmot aliSib

mtnih mtnei oieSo oieSi

obni obnoi Smei
oSlimih ontn oedih

mkndbi SSi Sri
ecral oSlmiho Smrih

Slom amrih iosp

mbni nbo ieial mttih cbd cbina ido idi
oioal bnih

kl alh nSai nSao nSim nkriot oiS mhm
nSim oiSimo bnim

the beewords of comfort-yeah-nehemiah betweenin-
ter of yeah-everything-hachaliah. and it came to pass in the
month foolish-loin-kisleu, in the twentieth year, as i was in
lily-shushan the palace,

that campingful-hanani one of my brethren, came, he
and certain men of vowel-yeah-acknowledge-ihodah; and
i asked them concerning the vowel-yeah-acknowledge-
ihodim that had escaped, which were left of the sit-captiv-
ity, and concerning cast-complete-jerusalem.

and they said to me, the remnant that are left of the sit-cap-
tivity namethere in the province are in great affliction and
reproach: the wall of cast-complete-jerusalem also is bro-
ken down, and the gates thereof are burned with fire.

and it came to pass, when i heard these beewords, that i sat
down and wept, and mourned certain days, and fasted, and
spilled before the these-to of namespaces,
and said, i beseech thee, vowelconsonants-ihoh-yeah these-
to of namespaces, the great and terrible these-to, that keep-
eth alignment and kindness for them that love him and keep
his directives:

let thine ear now be attentive, and thine eyes open, that thou
mayest hear the spilling of thy worker, which i spill before
thee now, day and night, for betweeninters of to-song-im-
mersed-isra'al thy workers, and confess the misses of be-
tweeninters of 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 criteria, which thou
directedst thy worker extract-musa.

remember, i beseech thee, the beeword that thou directedst
thy worker extract-musa, saying, if ye transgress, i will scat-
ter you abroad among the nations:

but if ye turn to me, and keep my directives, and do them;
though namethere were of you cast out to the uttermost part
of the namespaces, yet will i gather them from thence, and
will bring them to the place that i have chosen to namethere
my namethere namethere

now these are thy workers and thy with, whom thou hast
retrieved by thy great energy, and by thy strong hand.

vowelconsonants-ihoh-yeah, i beseech thee, let now thine
ear be attentive to the spilling of thy worker, and to
the spilling of thy workers, who desire to respect thy
namethere: 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 twen-
tieth year of silence-light-fervent-spoil-artaxerxes the king,
that wine was before him: and i took up the wine, and gave
it to the king. now i had not been beforetime look in his
presence.

wherefore the king said to me, why is thy face-turnings
look, seeing thou art not sick? this is nothing else but look
of heart. then i was very sore afraid,
and said to the king, let the king live to world: why should
not my face-turnings be sad, when the city, the place of
my fathers' sepulchres, lieth sword-parched, and the gates
thereof are eaten with fire?

then the king said to me, for what dost thou make request?
so i spilled to the these-to of namespaces.

dbri nHmih bn Hklih oihi bHdS kslso
kslio Snt eSrim oani hiiti bSoSn hbirh

oiba Hnni aHd maHi hoa oanSim mi-
hodh oaSalm el hihodim hpliTh aSr
nSaro mn hSbi oel iroSIm

oiamro li hnSarim aSr nSaro mn hSbi
Sm bmdinh breh gdlh obHrph oHomt
iroSIm mprzt oSerih nzto baS

oihi kSmei at hdbrim halh iSBti oabkh
oatablh imim oahi zm omtpll lpni alhi
hSmim
oamr ana ihoh alhi hSmim hal hgdol
ohnora Smr hbrit oHsd lahbio olSmi
mzotio

thi na acnk qSBt oeinik ptoHot lSme
al tplt ebdk aSr anki mtpll lpnik hiom
iomml olilh el bni iSral ebdik omtodh
el HTaot bni iSral aSr HTano lk oani
obit abi HTano

Hbl Hblno lk ola Smrno at hmzot oat
hHqim oat hmSpTim aSr zoit at mSh
ebdk

ckr na at hdb aSr zoit at mSh ebdk
lamr atm tmelo ani apiz atkm bemim

oSbtm ali oSmrtm mzoti oeSitm atm
am ihih nDHkm bqzh hSmim mSm
aqbzm ohboatim ohbiaotim al hmqqom
aSr bHrti lSkn at Smi Sm

ohm ebdik oemk aSr pdit bkHk hgdol
obidk hHcqh
ana adni thi na acnk qSBt al tplt ebdk
oal tplt ebdik hHpzim liraz at Smk oh-
zliHh na lebdk hiom otnho lrHmim
lpni haiS hch oani hiiti mSqh lmlk

oihi bHdS nisin Snt eSrim lartHSsta
hmlk iin lpnio oaSa at hiin oatnln lmlk
ola hiiti re lpinio

oiamr li hmlk mdoe pnik reim oath
aink Holh ain ch ki am re lb oaira hrhb
mad
oamr lmlk hmlk leolm iHih mdoe la
ireo pni aSr heir bit qbrot abti Hrbh
oSerih aklo baS

oiamr li hmlk el mh ch ath mbqS oatpll
al alhi hSmim

and i said to the king, if it please the king, and if thy worker have found camping in thy sight, that thou wouldest send me to vowel-yeah-acknowledge-ihodah, to the city of my fathers' sepulchres, that i may between-build it.

and the king said to 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 to 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 vowel-yeah-acknowledge-ihodah;

and a letter to 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 these-to upon me.

then i crossed to the governors beyond the river, and gave them the king's letters. now the king had crossed captains of the stratagem and horsemen with me.

when bramble-bush-sanballat the anger-liberty-horonite, and good-tobiah the worker, the with-emmonite, heard of it, it lookized them lookly that namethere was come a earthling to seek the welfare of betweeninters of israel.

so i came to cast-complete-jerusalem, and was namethere three days.

and i arose in the night, i and some few men with me; neither told i any earthling what my these-to had namethere in my heart to do at cast-complete-jerusalem: neither was namethere any in-them animal with me, safe the in-them animal that i rode upon.

and i went out by night by the gate of the valley, even before the crocodile complete, and to the dung port, and viewed the walls of cast-complete-jerusalem, which were broken down, and the gates thereof were eaten with fire.

then i crossed on to the gate of the fountain, and to the king's pool: but namethere was no place for the in-them animal that was under me to cross.

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 rulers knew not whither i went, or what i did; neither had i as yet told it to the vowel-yeah-acknowledge-ihodim nor to the darkener, nor to the nobles, nor to the rulers, nor to the remainder that did the work.

then said i to them, ye see the distress that we are in, how cast-complete-jerusalem lieth sword-parched, and the gates thereof are burned with fire: come, and let us between-build up the wall of cast-complete-jerusalem, that we be no more a reproach.

then i told them of the hand of my these-to which was good upon me; as also the king's beewords that he had beeworded to me. and they said, let us stand up and between-build. 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-emmonite, and rain-geshem the evening-pleasant-erabian, heard it, they laughed us to scorn, and despised us, and said, what is this beeword that ye do? will ye rebel against the king?

oamr lmlk am el hmlk Tob oam iiTb
ebdk lpnik aSr tSIHni al ihodh al eir
qbrot abti oabnnh

oiamr li hmlk ohSgl ioSbt azlo ed mti
ihih mhlkk omti tSob oiiTb lpm hmlk
oiSIHni oatnh lo cmm

oamr lmlk am el hmlk Tob agrot itno
li el pHoot ebr hnhraSr iebironi ed aSr
aboa al ihodh

oagrt al asp Smr hprds aSr lmlk aSr itn
li ezim lqrot at Seri hbirh aSr lbit ol-
hemni oire lhm reh gdlh aSr ba adm
hmlk kid alhi hTobh eli

oaboa al pHoot ebr hnhraSr oatnh lhm
at agrot hmlk oiSIH emi hmlk Sri Hil
oprSim
oiSme snbIT hHrni oTobih hebd
hemni oire lhm reh gdlh aSr ba adm
lbqS Tobh lbni iSral

oaboa al iroSIm oahi Sm imim SISH

oaqom lilh ani oanSim meT emi ola
hgdti ladm mh alhi ntn al lbi leSot
liroSIm obhbmh ain emi ki am hbbhmh
aSr ani rkb bh

oazah bSer hgia lilh oal pni ein htnin
oal Ser haSpt oahi Sbr bHomt iroSIm
aSr hmprozim hm prozim oSerih aklo
baS
oaebr al Ser hein oal brkt hmlk oain
mqom lbhbmh lebr tHti

oahi elh bnHI lilh oahi Sbr bHomh oa-
Sob oaboa bSer hgia oaSob

ohsgnim la ideo anh hlkti omh ani
eSh olihodim olkhnim olHrim ols-
nim olitr eSh hmlakh ed kn la hgdti

oamr alhm atm raim hreh aSr anHno
bh aSr iroSIm Hrbh oSerih nzto baS
lko onbnh at Homt iroSIm ola nhih
eod Hrph

oagid lhm at id alhi aSr hia Tobh eli
oap dbri hmlk aSr amr li oiamro nqom
obnino oiHcqo idihm ITobh

oiSme snbIT hHrni oTobih hebd
hemni ogSm herbi oilego lno oibco
elino oiamro mh hdbh hch aSr atm
eSim hel hmlk atm mrdim

then answered i them, and beeworded to them, the these-to of namespaces, he will completed us; therefore we his workers will stand up and between-build: but ye have no beeword, nor right, nor memorial, in cast-complete-jerusalem. then answer-to-aliashib the stand-up-high darkener stood up with his brethren the darkener, and they between-built the sheep gate; they dedicated it, and standstayed up the gates of it; even to the tower of hundred-meah they dedicated it, to the tower of to-charme-hanane'al.

and next to him between-built the men of moon-smell-jericho. and next to them between-built remember-cakur betweeninter of say-aimri.

but the fish gate did the betweeninters of hatred-hassenaah between-build, who also laid the beams thereof, and standstayed up the gates thereof, the locks thereof, and the bars thereof.

and next to them repaired place-of-highs-meremoth betweeninter of yeah-shot-light-aorijah, betweeninter of thorn-qoz. and next to them repaired complete-meshullam betweeninter of vowel-yeah-bornfirst-berekiho, betweeninter of stable-to-meshecibal. and next to them repaired be-right-zadoq betweeninter of inanswer-bena.

and next to them the stuck-teqoites repaired; but their nobles put not their necks to the work of their vowelconsonants-ihoh-yeah.

moreover the old gate repaired know-vowel-yeah-ihoide betweeninter of stopskip-paseah, and complete-meshullam betweeninter of yeah-in-secret-besodeiah; they laid the beams thereof, and standstayed up the gates thereof, and the locks thereof, and the bars thereof.

and next to them repaired yeah-cement-melatiah the small-hill-gibeonite, and discuss-jadon the sing-master-meronothite, the men of small-hill-gibeon, and of watch-mizpah, to the throne of the governor on cross-over the river.

next to him repaired my-goatness-to-ucial betweeninter of yeah-wroth-harhaiah, of the goldsmiths. next to him also repaired vowel-yeah-camping-hananiho betweeninter of one of the spices, and they fortified cast-complete-jerusalem to the broad wall.

and next to them repaired yeah-weak-rephaiah betweeninter of small-place-prince-hur the ruler of the half half of cast-complete-jerusalem.

and next to them repaired hand-knowledge-jedaiah betweeninter of crunch-harumaph, even over against his house. and next to him repaired forsaking-sin-hattush betweeninter of yeah-account-hashabniah.

yeah-moloch-king-malkijah betweeninter of fishing-net-harim, and important-hashub betweeninter of loss-from-father-pahathmoab, repaired the other piece, and the tower of the furnaces.

and next to him repaired complete-shallum betweeninter of whisper-halohesh, the ruler of the half half of cast-complete-jerusalem, he and his betweenintera.

the valley gate repaired compassionate-hanun, and the sit-inhabitants of abandoned-canuh; they between-built it, and standstayed up the gates thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall to the dung gate.

oaSib aotm dbr oaomr lhm alhi hSmim hoa izliH lno oanHno ebdio nqom obnino olkm ain Hlq ozdqh ockron biroSIm

oiqm aliSib hkhn hgdol oaHio hkhnim oibno at Ser hzan hmh qd-Soho oiemido dlittio oed mgdl hmah qdSoho ed mgdl Hnnal

oel ido bno anSi irHo oel ido bnh ckor bn amri

oat Ser hdgim bno bni hsnah hmh qroho oiemido dlittio mneolio obriHio

oel idm hHciq mrmot bn aorih bn hqoz oel idm hHciq mSIm bn brkih bn mSibal oel idm hHciq zdoq bn bena

oel idm hHciqo htqoeim oadirihm la hbiao zorm bebd adnihm

oat Ser hiSnh hHciqo ioide bn psH omSIm bn bsodih hmh qroho oiemido dlittio omnelio obriHio

oel idm hHciq mlTih hgbeni oidon hmrnti anSi gbeon ohmzph lkxa pHt ebr hnh

el ido hHciq ecial bn Hrhieh zorpim oel ido hHciq Hnnih bn hrqHim oiecho iroSIm ed hHomh hrHbh

oel idm hHciq rpih bn Hor Sr Hzi plk iroSIm

oel idm hHciq idih bn Hromp ongdbito oel ido hHciq HToS bn HSbnih

mdh Snit hHciq mlkih bn Hrm oHSob bn pHt moab oat mgdl htnorim

oel ido hHciq Slom bn hloHS Sr Hzi plk iroSIm hoa obnotio

at Ser hgia hHciq Hnon oiSbi cnoH hmh bnoho oiemido dlittio mnelio obriHio oalp amh bHomh ed Ser hSpot

but the dung gate repaired yeah-my-king-moloch-malkiah betweeninter of vehicle-rekab, the ruler of part of wine-yard-house-beth-hakerem; he between-built it, and stand-stayed up the gates thereof, the locks thereof, and the bars thereof.

but the gate of the fountain repaired willun betweeninter of all-chest-kol-hoceh, the go downr of part of watch-mizpah; he between-built it, and covered it, and standstayed up the gates thereof, the locks thereof, and the bars thereof, and the wall of the pool of send-siloah by the king's garden, and to the stairs that go down from the city of dude-dawud.

after him repaired comfort-yeah-nehemiah betweeninter of left-ecbuq, the ruler of the half half of rock-house-beth-zur, to the place over against the sepulchres of dude-dawud, and to the pool that was did, and to the house of the hero.

after him repaired the borrow-join-levites, merciful-rehum betweeninter of between-me-bani. next to him repaired vowel-yeah-account-hashabiho, the ruler of the half half of assembly-qeilah, in his half.

after him repaired their brethren, in-tick-bavai betweeninter of movement-henedad, the ruler of the half half of assembly-qeilah.

and next to him repaired help-ecer betweeninter of sticky-safe-vowel-yeah-ihosue, the ruler of watch-mizpah, another piece over against the going up to the armoury at the turning of the wall.

after him bornfirst-failure-baruk betweeninter of my-dripping-cabbai earnestly repaired the other piece, from the turning of the wall to the opening of the house of answer-to-aliashib the high darkener

after him repaired place-of-highs-meremoth betweeninter of yeah-shot-light-aorijah betweeninter of thorn-qoz another piece, from the opening of the house of answer-to-aliashib even to the end of the house of answer-to-aliashib. and after him repaired the darkener, the men of the plain.

after him repaired righthand-child-benjamin and important-hashub over against their house. after him repaired vowel-yeah-help-eceriho betweeninter of vowel-yeah-doma'eseiho betweeninter of yeah-load-enaniah by his house. after him repaired built-binnui betweeninter of movement-henedad another piece, from the house of vowel-yeah-help-eceriho to the turning of the wall, even to the corner.

spill-palal betweeninter of my-gooze-aoci, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the courtyard of the prison. after him redemption-pedaiah betweeninter of wild-head-parosh.

moreover the givens-nethinims dwelt in tower-darkness-small-white-cloud-eophel, to the place over against the water gate toward the east, and the tower that lieth out.

after them the stuck-teqoites repaired another piece, over against the great tower that lieth out, even to the wall of tower-darkness-small-white-cloud-eophel.

from on the horse gate repaired the darkener, every one over against his house.

after them repaired be-right-zadoq betweeninter of saying-aimer over against his house. after him repaired also vowel-yeah-hear-shemeiho betweeninter of neighbors-shekhaniah, the keeper of the east gate.

oat Ser haSpot hHciq mlkih bn rkb Sr plk bit hkrm hoa ibnno oiemiid dlttio mnelio obriHio

oat Ser hein hHciq Slon bn kl Hch Sr plk hmzph hoa ibnno oiTllno oiemido oiemiid dlttio mnelio obri-Hio oat Homt brkt hSIH lgn hmlk oed hmelot hiordot meir doid

aHrio hHciq nHmih bn ecboq Sr Hzi plk bit zor ed ngd qbri doid oed hbrkh heSoih oed bit hgbrim

aHrio hHciqo hloim rHom bn bni el ido hHciq HSbih Sr Hzi plk qeilh lplko

aHrio hHciqo aHihm boi bn Hnnd Sr Hzi plk qeilh

oiHcq el ido ecr bn iSoe Sr hmzph mdh Snit mngd elt hnSq hmqze

aHrio hHrh hHciq brok bn cbi cki mdh Snit mn hmqzoe ed ptH bit aliSib khkn hgdol

aHrio hHciq mrmot bn aorih bn hqoz mdh Snit mptH bit aliSib oed tkliit bit aliSib

oaHrio hHciqo khknim anSi hkkrr aHrio hHciq bnimn oHSob ngd bitm aHrio hHciq ecnih bn meSih bn ennih azl bito

aHrio hHciq bnnoi bn Hnnd mdh Snit mbit ecnih ed hmqzoe oed hpnh

pll bn aoci mngd hmqzoe ohmgdl hioza mbit hmlk helion aSr lHizr hmTrh aHrio pdih bn preS

ohntinim hio iSbim bepl ed ngd Ser hmim lmcrH ohmgdl hioza

aHrio hHciqo htqeim mdh Snit mngd hmgd hgdol hioza oed Homt hepl

mel Ser hsosim hHciqo khknim aiS lngd bito aHrio hHciq zdoq bn amr ngd bito oaHrio hHciq Smeih bn Sknih Smr Ser hmcrH

after him repaired vowel-yeah-camping-hananiho betweeninter of vowel-yeah-complete-shelemiho, and compassionate-hanun the sixth betweeninter of caper-snipe-zalaph, another piece. after him repaired complete-meshulam betweeninter of vowel-yeah-bornfirst-berekiho over against his chamber.

after him repaired yeah-my-king-moloch-malkiah the goldsmith's betweeninter to the place of the givens-nethinims, and of the merchants, over against the gate commander-miphqad, and to the going up of the corner.

and between the going up of the corner to the sheep gate repaired the goldsmiths and the merchants.

but it came to pass, that when bramble-bush-sanballat heard that we between-built the wall, he was wroth, and took great wall-wrath, and mocked the vowel-yeah-acknowledge-ihodim

and he spake before his brethren and the stratagem of keep-samaria, and said, what do these feeble vowel-yeah-acknowledge-ihodim 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-emmonite was by him, and he said, even that which they between-build, if a fox go up, he will even break down their stone wall.

hear, o our these-to; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of sit-captivity:

and cover not their season-answer, and let not their miss be blotted out from before thee: for they have provoked thee to anger before the between-builders.

so between-built we the wall; and all the wall was joined together to the half thereof: for the with had a mind to work. but it came to pass, that when bramble-bush-sanballat, and good-tobiah, and the evening-pleasant-erabians, and the with-emmonites, 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 spilling to our these-to, and namethere a watch against them day and night, on beeword of them.

and vowel-yeah-acknowledge-ihodah said, the energy of the bearers of burdens is decayed, and namethere is much rubbish; so that we are not able to between-build the wall.

and our develop-narrower said, they will not know, neither see, till we come in the midst among them, and kill them, and cause the work to cease.

and it came to pass, that when the vowel-yeah-acknowledge-ihodim which dwelt by them came, they said to us ten times, from all places whence ye will return to us they will be upon you.

therefore set i in the lower places behind the wall, and on the stand-up-higher places, i even set the with after their families with their swords, their spears, and their bows.

and i looked, and stood up, and said to the nobles, and to the rulers, and to the remainder of the with, be not ye afraid of them: remember vowelconsonants-ihoh-yeah, which is great and terrible, and fight for your brethren, your betweeninters, and your betweenintera, your women, and your houses.

aHri aHrio hHciq Hnnih bn Slmih
oHnon bn zlp hSSi mdh Sni aHrio hH-
ciq mSlm bn brkiah ngd nSkto

aHri aHrio hHciq mlkih bn hzrpi ed
bit hntinim ohrklm ngd Ser hmpqd
oed elit hpnh

obin elit hpnh lSer hzan hHciqo hzr-
pim ohrklm
oihi kaSr Sme snbIT ki anHno bonim
at hHomh oiHr lo oikes hrhb oileg el
hihodim

oiamr lPni aHio oHil Smron oiamr
mh hihodim hamllim eSim hiecho lhm
hicbHo hiklo biom hiHio at habnim
mermot hepr ohmh Sropot

oTobih hemni azlo oiamr gm aSr hm
bonim am ielh Soel oprz Homt ab-
nihm

Sme alhino ki hiino boch ohSb Hrptm
al raSm otnm lbch barz Sbih

oal tks el eonm oHTatm mlpnik al
tmHh ki hkeiso lngd hbonim

onbnh at hHomh otqSr kl hHomh ed
Hzih oihi lb lem leSot
oihi kaSr Sme snbIT oTobih oherbim
ohemnim ohaSdodim ki elth arokh
lHmot iroSlm ki hHlo hprzim lHstm
oiHr lhm mad

oiqSro klm iHdo lboa lhlHm biroSlm
oleSot lo toeh
ontpll al alhino onemid mSmr elihm
iommm olilh mpnihm

oiamr ihodh kSl kH hslb ohepr hrhb
oanHno la nokl lbnat bHomh

oiamro zrino la ideo ola irao ed aSr
nboa al tokm ohrgnom ohSbnto at
hmlakh

oihi kaSr bao hihodim hiSbim azlm
oiamro lno eSr pemim mkl hmymot
aSr tSobo elino

oamid mtHtiot lmqom maHri lHomh
bzHHiim bzHiHim oamid at hem lm-
SpHot em Hrbtihm rmHihm oqSttihm
oara oaqom oamr al hHrim oal hsgnim
oal itr hem al tirao mpnihm at adni
hgdol ohnora ckro ohlHmo el aHikm
bnikm obntikm nSikm obtikm

and it came to pass, when our enemies heard that it was known to us, and these-to had brought their counsel to nought, that we returned all of us to the wall, every one to 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 rulers were behind all the house of vowel-yeah-acknowledge-ihodah.

they which between-built 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 between-builders, every one had his sword girded by his side, and so between-built. and he that sounded the mouthpiece-horn was by me.

and i said to the nobles, and to the rulers, and to the remainder of the with, 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-horn resort ye namethere to us: our these-to will fight for us.

so we laboured in the work: and half of them held the spears from the onupping of the black till the stars appeared.

likewise at the same time said i to the with, 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 namethere off our clothes, saving that every one namethere them off for washing.

and namethere was a great cry of the with and of their women against their brethren the vowel-yeah-acknowledge-ihodim

for namethere were that said, we, our betweeninters, and our betweenintera, are many: therefore we take up corn for them, that we may eat, and live.

some also namethere were that said, we have mortgaged our lands, vineyards, and houses, that we might buy corn, on beeword of the dearth.

namethere 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 betweeninters as their betweeninters: and, lo, we bring into employment our betweeninters and our betweenintera to be workers, and some of our betweenintera are brought to 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 beewords.

then i consulted with myself, and i rebuked the nobles, and the rulers, and said to them, ye exact usury, every one of his brother. and i namethere a great assembly against them.

and i said to them, we after our ability have redeemed our brethren the vowel-yeah-acknowledge-ihodim which were sold to the body-nations; and will ye even sell your brethren? or will they be sold to us? then held they their peace, and found not a beeword to beeword.

oihi kaSr Smeo aoibino ki node lno
oipr halhim at eztm onSob onSb klno
al hHomh aiS al mlakto

oihi mn hiom hhoa Hzi neri eSim bm-
lakh oHzim mHciqim ohrmHim hmg-
nim ohqStot ohSrinim ohSrim aHri kl
bit ihodh

hbonim bHomh ohnSaim bsbl emSim
baHt ido eSh bmlakh oaHt mHcqt
hSIH

ohbonim aiS Hrbo asorim el mtnio
obonim ohtoqe bSopr azli

oamr al hHrim oal hsgnim oal itr hem
hmlakh hrbh orHbh oanHno nprdim
el hHomh rHoqim aiS maHio
bmqom aSr tSmeo at qol hSopr Smh
tbzo alino alhino ilHm lno

oanHno eSim bmlakh oHzim mH-
ciqim brmHim melot hSHr ed zat
hkokbim
gm bet hhia amrti lem aiS onero
ilino btok iroSlm ohio lno hlilh mSmr
ohiom mlakh
oain ani oaHi oneri oanSi hmSmr aSr
aHri ain anHno pSTim bgdino aiS
SIHo hmim

othi zeqt hem onSihm gdolh al aHihm
hihodim

oiS aSr amrim bnino obntino anHno
rbim onqHh dgn onaklh onHih

oiS aSr amrim Sdtino okrmينو obtino
anHno erbm onqHh dgn breb

oiS aSr amrim loino ksp lmdt hmlk
Sdtino okrmينو
oeth kbSr aHino bSrno kbnihm bnino
ohnh anHno kbSim at bnino oat
bntino lebdim oiS mbntino nkbSot
oain lal idno oSdtino okrmينو laHrim

oiHr li mad kaSr Smeti at ceqtm oat
hdbrim halh
oimlk lbi eli oaribh at hHrim oat
hsgnim oamrh lhm mSa aiS baHio
atm nSimnSaimnSim oatn elihm qhlh
gdolh
oamrh lhm anHno qnino at aHino hi-
hodim hnmkrim lgoim kdi bno ogm
atm tmkro at aHikm onmkro lno
oiHriSo ola mzao dbr

also i said, it is not good that ye do: ought ye not to walk in the respect of our these-to on beeword of the reproach of the body-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-develop, that ye exact of them.

then said they, we will restore them, and will require not a beeword of them; so will we do as thou sayest. then i called the darkener, and took an oath-seven of them, that they should do according to this promise.

also i shook my lap, and said, so these-to 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 assembly said, amino-amen and cheerd vowel-consonants-ihoh-yeah. and the with did according to this promise.

moreover from the time that i was namethereed to be their governor in the land of vowel-yeah-acknowledge-ihodah, from the twentieth year even to 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 heavyable to the with, and had taken of them bread and wine, beside forty light-sheqels of silver; yea, even their servants bare rule over the with: but so did not i, on beeword of the respect of these-to.

yea, also i continued in the work of this wall, neither bought we any field: and all my servants were gathered namethere to the work.

moreover namethere were at my send-table an hundred and fifty of the vowel-yeah-acknowledge-ihodim and rulers, beside those that came to us from among the body-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.

think upon me, my these-to, for good, according to all that i have done for this with.

now it came to pass when bramble-bush-sanballat, and good-tobiah, and rain-geshem the evening-pleasant-erabian, and the remainder of our enemies, heard that i had between-built the wall, and that namethere was no breach left therein; (though at that time i had not stand-stayed up the gates upon the gates;)

that bramble-bush-sanballat and rain-geshem sent to me, saying, come, let us meet together in some one of the out-of-town-villages in the hatch-plain of power-grief-ono. but they thought to do me look.

and i sent messengers to 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 to me four times after this sort; and i answered them after the same beeword.

then sent bramble-bush-sanballat his servant to me in like beeword the fifth time with an open letter in his hand;

oiamr oaoimr la Tob hdbra aSr atm eSim
hlao birat alhino tlko mHrpt hgoim
aoibino

ogm ani aHi oneri nSim bhm ksp odgn
necbh na at hmSa hch
hSibo na lhm khiom Sdtihm krmihm
citihm obitihm omat hksp ohdgn
htiroS ohizhr aSr atm nSim bhm

oiamro nSib omhm la nbqS kn neSh
kaSr ath aomo oaqra at hkhnim oaS-
biem leSot kdrb hch

gm Hzni nerti oamrh kkh iner halhim
at kl haiS aSr la iqim at hdbh hch mbito
omigio okkh ihih neor orq oiamro kl
hqhl amn oihllo at ihoh oieS hem kdrb
hch

gm miom aSr zoh ati lhioit pHm barz
ihodh mSnt eSrim oed Snt SlSim oS-
tim lartHSsta hmlk Snim Stim eSrh
ani oaHi lHm hpHh la aklti

ohpHot hraSnim aSr lpmi hkbido el
hem oiQHo mhm blHm oim aHr ksp
Sqlim arbeim gm nerihm SiTo el hem
oani la eSiti kn mpmi irat alhim

ogm bmlakt hHomh heat hHcqt oSdh
la qnino okl neri qbozim Sm el hmlakh

ohihodim ohsgnim mah oHmSim aiS
ohbaim alino mn hgoim aSr sbibtino
el SiHni

oaSr hih neSh liom aHd Sor aHd zan
SS brrot ozprim neSo li obin eSrt
imim bkl iin lhrbh oem ch lHm hpHh
la bqSti ki kbdb hebdh el hem hch

ckrh li alhi lTobh kl aSr eSiti el hem
hch
oihi kaSr nSme lsnblT oTobih olgSm
herbi olitr aibino ki bniti at hHomh
ola notr bh prz gm ed het hhia dlto la
hemdti bSerim

oiSiH snblT ogSm ali lamr lkh onoehd
iHdo bkpirim bbqet aono ohmh HS-
bim leSot li reh

oaSiHh elihm mlakim lamr mlakh
gdolh ani eSh ola aokl lrdt lmh tSbt
hmlakh kaSr arph oirdti alikm
oiSiHo ali kdrb hch arbe pemim oaSib
aotm kdrb hch
oiSiH ali snblT kdrb hch pem HmiSit
at nero oagrt ptoHh bido

nametherein was written, it is reported among the body-nations, and rain-gashmu saith it, that thou and the vowel-yeah-acknowledge-ihodim think to rebel: for which beeword thou between-buldest the wall, that thou mayest be their king, according to these beewords.

and thou hast also standstayd come-bringers to preach of thee at cast-complete-jerusalem, saying, namethere is a king in vowel-yeah-acknowledge-ihodah: and now will it be reported to the king according to these beewords. come now therefore, and let us take counsel together.

then i sent to him, saying, namethere are no such beewords 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 these-to, strengthen my hands.

afterward i came to the house of vowel-yeah-hear-she-meihio betweeninter of vowel-yeah-weak-delaiho betweeninter of to-from-good-mehitabe'al, who was shut up; and he said, let us meet together in the alpha-beit-house of these-to, within the hall, and let us shut the doors of the hall: for they will come to kill thee; yea, in the night will they come to kill thee.

and i said, should such a man as i flee? and who is namethere that, being as i am, would go into the hall to safe his life? i will not go in.

and, lo, i perceived that these-to had not sent him; but that he pronounced this beeword 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 look report, that they might reproach me.

my these-to, think thou upon good-tobiah and bramble-bush-sanballat according to these their doings, and on the come-bringeress intended-noediah, and the remainder of the come-bringers, that would have put me in respect.

so the wall was finished in the twenty and fifth day of the month likely-alul, in fifty and two days.

and it came to pass, that when all our enemies heard thereof, and all the body-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 these-to. moreover in those days the nobles of vowel-yeah-acknowledge-ihodah sent many letters to good-tobiah, and the letters of good-tobiah came to them.

for namethere were possessory in vowel-yeah-acknowledge-ihodah swear-sevemed to him, because he was the son in law of neighbors-shekhaniah betweeninter of host-arah; and his betweeninter camping-io-johanan had taken the daughter-housa of complete-meshullam betweeninter of vowel-yeah-bornfirst-berekiho.

also they reported his good deeds before me, and uttered my beewords to him. and good-tobiah sent letters to put me in respect.

now it came to pass, when the wall was between-built, and i had set up the gates, and the gatekeepers and the singers and the borrow-join-levites were standstayd,

that i gave my brother campingful-hanani and vowel-yeah-camping-hananiho the ruler of the palace, charge over cast-complete-jerusalem: for he was a aminoingful man, and respected these-to on many.

ktob bh bgoim nSme ogSmo amr ath ohihodim HSBim lmrod el kn ath bnh hHomh oath hoh lhm lmlk kd-brim halh

ogm nbiaim hemdt lqra elik biroSlm lamr mlk bihodh oeth iSme lmlk kd-brim halh oeth lkh onoezh iHdo

oaSIHh alio lamr la nhiih kdbrim halh aSr ath aomr ki mlbk ath bodam

ki klm miraim aotno lamr irpo idihm mn hmlakh ola teSh oeth Hcq at idi

oani bati bit Smeih bn dlh bn mhiT-bal ohoa ezor oiamr noed al bit halhim al tok hhikl onsrh dltot hhikl ki baim lhrhk olilh baim lhrhk

oamrh haiS kmoni ibrH omi kmoni aSr iboa al hhikl oHi la aboa

oakirh ohnh la alhim SIHo ki hnboah dbr eli oTobih osnblT Skro

lmen Skor hoa lmen aira oaeSh kn oHTati ohih lhm lSm re lmen iHrponi

ckrh alhi lTobih osnblT kmeSio alh ogm lnoedih hnbiah olitr hnbaiam aSr hio miraim aoti

otSlm hHomh beSrim oHmSh lalol lHmSim oSnim iom

oihi kaSr Smeo kl aoibino oirao kl hgoim aSr sbittino oiplo mad beinihm oiideo ki mat alhino neSth hmlakh heat

gm bimim hhm mrbim Hri ihodh agr-tihm holkot el Tobih oaSr lTobih baot alihm

ki rbim bihodh beli Sboeh lo ki Htn hoa lSknihi bn arH oihoHnn bno lqH at bt mSlm bn brkiih

gm Tobtio hio amrim lpni odbri hio moziaim lo agrot SIH Tobih lirani

oihi kaSr nbnth hHomh oaemid hdltot oipqdo hSoerim ohmSrrim ohloim

oazoh at Hnni aHi oat Hnnih Sr hbirh el iroSlm ki hoa kaiS amt oira at halhim mrbim

and i said to 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 standstay watches of the sit-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 were few therein, and the houses were not between-built.

and my these-to put into mine heart to gather together the nobles, and the rulers, and the with, that they might be counted by genealogy. and i found a recount of the genealogy of them which came up at the first, and found written therein,

these are betweeninters of the province, that went up out of the sit-captivity, of those that had been carried away, whom bring-jug-guard-nebuchadnezzar the king of in-mix-fade-bhabil had carried away, and came again to cast-complete-jerusalem and to vowel-yeah-acknowledge-ihodah, every one to his city;

who came with seed-pressed-out-of-bhabil-cerubbabil, sticky-safe-vowel-yeah-ihosue, comfort-yeah-nehemiah, vowel-yeah-help-eceriho, yeah-thunder-remiah, consolation-nahamani, pure-myrrh-mordekai, on-language-bilshan, from-telling-misperet, in-torso-bigvai, consolation-nehum, in-anwser-benah. the count, i say, of the men of the with of to-song-immersed-isra'al was this; betweeninters of wild-head-parosh, two thousand an hundred seventy and two.

betweeninters of yeah-criterion-shephatiah, three hundred seventy and two.

betweeninters of host-arah, six hundred fifty and two.

betweeninters of loss-from-father-pahathmoab, of betweeninters of sticky-safe-vowel-yeah-ihosue and yo-dad-joab, two thousand and eight hundred and eighteen.

betweeninters of world-youth-elam, a thousand two hundred fifty and four.

betweeninters of olive-tree-catua, eight hundred forty and five.

betweeninters of pure-provide-cakai, seven hundred and sixty.

betweeninters of built-binnui, six hundred forty and eight.

betweeninters of empty-bebai, six hundred twenty and eight.

betweeninters of goat-tell-ecgad, two thousand three hundred twenty and two.

betweeninters of my-base-get-up-adoniqam, six hundred sixty and seven.

betweeninters of in-torso-bigvai, two thousand sixty and seven.

betweeninters of adorned-dainty-edin, six hundred fifty and five.

betweeninters of left-hand-shut-ater of vowel-yeah-strong-heceqiho, ninety and eight.

betweeninters of silence-hasting-hashum, three hundred twenty and eight.

betweeninters of eggs-bezai, three hundred twenty and four.

betweeninters of sharp-hariph, an hundred and twelve.

betweeninters of small-hill-gibeon, ninety and five.

the men of bread-house-beth-lehem and dripped-netophah, an hundred fourscore and eight.

the men of replies-enatot, an hundred twenty and eight.

the men of lazy-house-beth-ecmavet, forty and two.

oiamr oamr lhm la iptHo Seri iroSlm
ed Hm hSmS oed hm emdim igipo hdl-
tot oaHco ohemid mSmrot iSbi iroSlm
aiS bmSmro oaiS ngd bito

oheir rHbt idim ogdolh ohem meT
btokh oain btim bnoim

oitn alhi al lbi oaqbzh at hHrim oat hs-
gnim oat hem lhtiHS oamza spr hiHS
heolim braSonh oamza ktob bo

alh bni hmdinh helim mSbi hgolh aSr
hglh nbokdnzr mlk bbl oiSobo liroSlm
olihodh aiS leiro

hbaim em crbbl iSoe nHmih ecrih
remih nHmni mrdki blSn msprt bgoi
nHom benh mspr anSi em iSral

bni preS alpm mah oSbeim oSnm

bni SpTih SIS maot Sbeim oSnm

bni arH SS maot HmSim oSnm
bni pHt moab lbni iSoe oioab alpm
oSnmh maot Smnh eSr

bni eilm alp matim HmSim oarbeh

bni ctoa Smnh maot arbeim oHmSh

bni cki Sbe maot oSSim

bni bnoi SS maot arbeim oSmnh
bni bbi SS maot eSrim oSmnh

bni ecgd alpm SIS maot eSrim oSnm

bni adniqm SS maot SSim oSbeh

bni bgoi alpm SSim oSbeh

bni edin SS maot HmSim oHmSh

bni aTr lHcqih tSeim oSmnh

bni HSm SIS maot eSrim oSmnh

bni bzi SIS maot eSrim oarbeh

bni Hrip mah Snim eSr
bni gbeon tSeim oHmSh
anSi bit lHm onTph mah Smnim
oSnmh
anSi entot mah eSrim oSmnh
anSi bit ecnot arbeim oSnm

the men of forests-city-qirjath-jearim, heresy-kepirah, and wells-barot, seven hundred forty and three.
the men of high-region-ramah and small-hill-gebe, six hundred twenty and one.
the men of covers-michmas, an hundred and twenty and two.
the men of house-unto-beth-al and island-ei an hundred twenty and three.
the men of the other at-him-nebo, fifty and two.
betweeninters of the other world-youth-elam, a thousand two hundred fifty and four.
betweeninters of fishing-net-harim, three hundred and twenty.
betweeninters of moon-smell-jericho, three hundred forty and five.
betweeninters of nativity-lod rejoicing-sharp-hadid, and power-grief-ono, seven hundred twenty and one.
betweeninters of bramble-enemy-senaah, three thousand nine hundred and thirty.
the darkener: betweeninters of hand-knowledge-jedaiah, of the house of sticky-safe-vowel-yeah-ihosue, nine hundred seventy and three.
betweeninters of saying-aimer a thousand fifty and two.
betweeninters of break-pashur, a thousand two hundred forty and seven.
betweeninters of fishing-net-harim, a thousand and seventeen.
the borrow-join-levites: betweeninters of sticky-safe-vowel-yeah-ihosue, of antiquity-rising-to-qadmi'al, and of betweeninters of acknowledge-hodeva-india, seventy and four.
the singers: betweeninters of add-collect-asaph, an hundred forty and eight.
the gatekeepers: betweeninters of complete-shallum, betweeninters of left-hand-shut-ater, betweeninters of furrow-talmon, betweeninters of heel-sting-equb, betweeninters of bending-of-sin-hatita, betweeninters of captivity-shobai, an hundred thirty and eight.
the givens-nethinims: betweeninters of brightness-drought-ziha, betweeninters of exposed-hashupha, betweeninters of rings-tabe'ot,
betweeninters of crooked-qeros, betweeninters of moving-help-siea, betweeninters of redeem-padon,
betweeninters of brick-lebana, betweeninters of grasshopper-hagaba, betweeninters of my-garment-complete-shalmai,
betweeninters of camping-hanan betweeninters of great-giddel, betweeninters of bend-over-gahar,
betweeninters of yeah-see-ra'iaiah, betweeninters of run-serious-rezin, betweeninters of painted-inconstant-neqoda, betweeninters of cutting-fleece-gacam, betweeninters of goat-eca, betweeninters of stopskip-paseah,
betweeninters of despising-dirty-besai, betweeninters of tortured-meunim, betweeninters of diminished-torn-in-pieces-nephishesim,
betweeninters of bottle-baqbuq, betweeninters of girth-haquphah, betweeninters of instigation-harhur,
betweeninters of grilling-bazlit, betweeninters of riddle-on-the-contrary-mehida, betweeninters of workmanship-wood-harsha,
betweeninters of capable-glass-barqos, betweeninters of kaiser-sisera, betweeninters of smite-tamah,

anSi qrit ierim kpirh obarot Sbe maot arbeim oSISH
anSi hrmh ogbe SS maot eSrim oaHd
anSi mkms mah oeSrim oSnm
anSi bit al ohei mah eSrim oSISH
anSi nbo aHr HmSim oSnm
bni eilm aHr alp matim HmSim oar-beh
bni Hrm SIS maot oeSrim
bni irHo SIS maot arbeim oHmSh
bni ld HdId oaono Sbe maot oeSrim oaHd
bni snah SIS t alpim tSe maot oSISim
hkhnm bni ideih lbit iSoe tSe maot Sbeim oSISH
bni amr alp HmSim oSnm
bni pSHor alp matim arbeim oSbeh
bni Hrm alp Sbeh eSr
hloim bni iSoe lqdmial lbni lhodoh Sbeim oarbeh
hmSrim bni asp mah arbeim oSnmh
hSerim bni Slom bni aTr bni Tlmn bni eqob bni HTiT a bni Sbi mah SISim oSnmh
hntinim bni zHa bni HSpa bni Tbeot
bni qirs bni siea bni pdon
bni lbnh bni Hgbh bni Slmi
bni Hnn bni gdl bni gHr
bni raih bni rzin bni nqoda
bni gcm bni eca bni psH
bni bsi bni meonim bni npoSsim npiS-sim
bni bqboq bni Hqopa bni HrHor
bni bzlit bni mHida bni HrSa
bni brqos bni sisra bni tmH

betweeninters of ever-neziah, betweeninters of kidnapped-hatipha.

betweeninters of complete-sulayman's workers: betweeninters of conclusion-in-pleading-sotai, betweeninters of scribe-recount-sophereth, betweeninters of seperation-perida,

betweeninters of onup-jela, betweeninters of generation-possession-darqon, betweeninters of great-giddel,

betweeninters of yeah-criterion-shephatiah, betweeninters of eggplant-hatil, betweeninters of cut-mouth-pokeret of deer-zebaim, betweeninters of mum-amino-amon

all the givens-nethinims, and betweeninters of complete-sulayman'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, near-inwarder, base-lord-adon, and saying-aimer but they could not shew their father's house, nor their seed, whether they were of israel.

betweeninters of vowel-yeah-weak-delaiho, betweeninters of good-tobiah, betweeninters of painted-inconstant-neqoda, six hundred forty and two.

and of the darkener: betweeninters of yeah-debt-habaiah, betweeninters of thorn-qoz, betweeninters of iron-barcilai, which took one of the betweenintera of iron-barcilai the roll-until-gil'edite to woman, and was called after their namethere.

these sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, namethere from the darkener.

and the resigned-tirshatha said to them, that they should not eat of the most dedicated things, till namethere stood up a darkener with fires-urim and sound-tumim.

the whole assembly together was forty and two thousand three hundred and sixty,

beside their workers and their mothers-maid, of whom namethere 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 to the work. the resigned-tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty darkener' 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 gave was twenty thousand drams of gold, and two thousand pound of silver, and sixty and seven darkener' garments.

so the darkener, and the borrow-join-levites, and the gate-keepers, and the singers, and some of the with, and the givens-nethinims, and all israel, dwelt in their gates; and when the seventh month came, betweeninters of to-song-immersed-isra'al were in their gates.

and all the with added themselves together as one man into the street that was before the water gate; and they spake to help-ecra the scroll-recounters to bring the recount-scroll of the drops-of-teaching-torah of extract-musa, which vowelconsonants-ihoh-yeah had directed to israel.

bni nziH bni HTipa

bni ebdi Slmh bni soTi bni soprt bni prida

bni iela bni drqon bni gdl

bni SpTih bni HTil bni pkrt hzbiim bni amon

kl hntinim obni ebdi Slmh SIS maot tSeim oSnim

oalh heolim mtl mIH tl HrSa krob adon oamr ola iklo lhgid bit abotm ocrem am miSral hm

bni dlilh bni Tobih bni nqoda SS maot oarbeim oSnim

omn hkhnim bni Hbih bni hqoz bni brcli aSr lqH mbnot brcli hgledi aSh oiqra el Smm

alh bqSo ktbm hmtiHSim ola nmza oigalo mn hkhnh

oiamr htrSta lhm aSr la iaklo mqdS hqdSim ed emd hkhn laorim otomim

kl hqhl kaHd arbe rboa alpim SIS maot oSSim

mlbd ebdihm oamhtihm alh Sbet alpim SIS maot SISim

oSbeh olhm mSrrim omSrot matim oarbeim oHmSh

gmllim arbe maot SISim oHmSh Hmrim SSt alpim Sbe maot oeSrim

omqzt raSi habot ntno lmlakh htrSta ntn laozr chb drkmnim alp mcrqot HmSim ktnot khnim SISim oHmS maot

omraSi habot ntno laozr hmlakh chb drkmonim Sti rbot oksp mnim alpim omatim

oaSr ntno Sarit hem chb drkmonim Sti rboa oksp mnim alpim okntn khnim SSim oSbeh

oiSbo hkhnim ohloim ohSoerim ohmSrrim omn hem ohntinim okl iSral berihm oige hHdS hSbiei obni iSral berihm

oiaspo kl hem kaiS aHd al hrHob aSr lpni Ser hmim oiamro lecra hsrp lhbja at spr tort mSh aSr zoh ihoh at iSral

and help-ecra the darkener brought the drops-of-teaching-torah before the assembly both of men and women, and all that could hear with between-understanding, upon the first day of the seventh month.

and he readcalled 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 between-understand; and the ears of all the with were attentive to the recount-scroll of the drops-of-teaching-torah

and help-ecra the scroll-recounters stood upon a pulpit of wood, which they had did for the beeword; and beside him stood vowel-yeah-given-mattithiah, and hear-scheme and yeah-poor-enaiah, and yeah-shot-light-aorijah, and vowel-yeah-part-hilqiho, and vowel-yeah-do-ma'eseiho, on his right hand; and on his left hand, redemption-pedaiah, and who-asks-misha'al, and yeah-my-king-moloch-malkiah, and silence-hasting-hashum, and suspicion-hashbadana, yeah-remember-cekariah, and complete-meshullam.

and help-ecra opened the recount-scroll in the eyes of all the with; (for he was on all the with;) and when he opened it, all the with stood up:

and help-ecra first-pooled vowelconsonants-ihoh-yeah, the great these-to. and all the with answered, amino-amen amino-amen with lifting up their hands: and they bowed their heads, and bowed vowelconsonants-ihoh-yeah with their face-turnings to the land.

also sticky-safe-vowel-yeah-ihosue, and between-me-bani, and yeah-heat-wave-sherebiah, righthand-jamin, heel-sting-equb, return-shabetai, acknowledge-thank-yeah-hodijah, vowel-yeah-do-ma'eseiho, easy-qelita, vowel-yeah-help-eceriho, dowry-vowel-yeah-ihocabad, camping-hanan yeah-wondering-pelaiah, and the borrow-join-levites, caused the with to between-understand the drops-of-teaching-torah and the with stood in their place.

so they readcalled in the recount-scroll in the drops-of-teaching-torah of these-to distinctly, and gave the sense, and caused them to between-understand the reading.

and comfort-yeah-nehemiah, which is the resigned-tirshatha, and help-ecra the darkener the scroll-recounters, and the borrow-join-levites that taught the with, said to all the with, this day is dedicated to vowelconsonants-ihoh-yeah your these-to; mourn not, nor weep. for all the with wept, when they heard the beewords of the drops-of-teaching-torah

then he said to them, go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is fixed: for this day is dedicated to our vowelconsonants-ihoh-yeah: neither be ye sorry; for the joy of vowelconsonants-ihoh-yeah is your goatness.

so the borrow-join-levites stilled all the with, saying, hold your peace, for the day is dedicated; neither be ye grieved.

and all the with went their way to eat, and to drink, and to send beewords, and to do great mirth, on beeword they had understood the beewords that were declared to them.

and on the second day were added together the chief of the fathers of all the with, the darkener, and the borrow-join-levites, to help-ecra the scroll-recounters, even to understand the beewords of the drops-of-teaching-torah

and they found written in the drops-of-teaching-torah which vowelconsonants-ihoh-yeah had directed by extract-musa, that betweeninters of to-song-immersed-isra'al should dwell in booths in the feast of the seventh month:

oibia ecra hkhn at htorh lpni hqhl maiS oed aSh okl mbin lSme biom aHd lHdS hSbiei

oigra bo lpni hrHob aSr lpni Ser hmim mn haor ed mHzit hiom ngd hanSim ohnSim ohmbinim oacni kl hem al spr htorh

oiemd ecra hspr el mgdl ez aSr eSo ldbr oiemd azlo mttih oSme oenih oaoirih oHLqih omeSih el imino omS-malo pdih omiSal omlkih oHSm oHS-bdnh ckrih mSlm

oiptH ecra hspr leini kl hem ki mel kl hem hih okptHo emdo kl hem

oibrk ecra at ihoh halhim hgdol oieno kl hem amn amn bmel idihm oiqdo oiStHo lihof apim arz

oiSoe obni oSrbih imin eqob Sbti hodih meSih qliTa ecirh iocbd Hnn plaih ohloim mbinim at hem ltorh ohem el emdm

oigrao bspr btort halhim mprS oSom Skl oibino bmqra

oiamr nHmih hoa htrSta oecra hkhn hspr ohloim hmbinim at hem lkl hem hiom qdS hoa lihof alhiem al ttablo oal tbko ki bokim kl hem kSmem at dbri htorh

oiamr lhm lko aklo mSmnim oSto mmtqim oSIHo mnnot lain nkon lo ki qdoS hiom ladinno oal tezbo ki Hdoto ihoh hia meckm

ohloim mHSim lkl hem lamr hso ki hiom qdS oal tezbo oilko kl hem lkl olStot olSIH mnnot oleSot SmHh gdolh kl hbino bdbrim aSr hodie lhm obiom hSni naspo raSi habot lkl hem hkhnm ohloim al ecra hspr olhSkil al dbri htorh

oimzao ktob btorh aSr zoh ihoh bid mSh aSr iSbo bni iSral bskot bHlg bHdS hSbiei

and that they should publish and proclaim in all their cities, and in cast-complete-jerusalem, saying, go forth to 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 went forth, and brought them, and did themselves booths, every one upon the roof of his house, and in their courtyards, and in the courtyards of the alpha-beit-house of these-to, and in the street of the water gate, and in the street of the gate of gray-fruitful-aprain.

and all the assembly of them that were come again out of the sit-captivity did booths, and sat under the booths: for since the days of sticky-safe-vowel-yeah-ihosue betweeninter of fish-noon to that day had not betweeninters of to-song-immersed-isra'al done so. and namethere was very great gladness.

also day by day, from the first day to the last day, he read-called in the recount-scroll of the drops-of-teaching-torah of these-to. and they kept the feast seven days; and on the eighth day was a confine assembly, according to the criterion.

now in the twenty and fourth day of this month betweeninters of to-song-immersed-isra'al were assembled with fasting, and with sackclothes, and earth upon them.

and the seed of to-song-immersed-isra'al differentiated themselves from all strangers, and stood and confessed their misses, and the season-answers of their fathers.

and they stood up in their standstay, and readcalled in the recount-scroll of the drops-of-teaching-torah of vowelconsonants-ihoh-yeah their these-to one fourth part of the day; and another fourth part they confessed, and bowed vowelconsonants-ihoh-yeah their these-to.

then stood up upon the stairs, of the borrow-join-levites, sticky-safe-vowel-yeah-ihosue, and between-mebani, antiquity-rising-to-qadmi'al, sabaniah, between-mebuni, yeah-heat-wave-sherebiah, between-me-bani, and vowel-yeah-establish-kenaniho, and cried with a loud voice to vowelconsonants-ihoh-yeah their these-to.

then the borrow-join-levites, sticky-safe-vowel-yeah-ihosue, and antiquity-rising-to-qadmi'al, between-me-bani, yeah-account-hashabniah, yeah-heat-wave-sherebiah, acknowledge-thank-yeah-hodijah, sabaniah, and yeah-opening-pethahiah, said, stand up and first-pool vowelconsonants-ihoh-yeah your these-to mn_heolm_until the world and ever: and first-pooled be thy heavy namethere, which is highed on all first-pooling and praise.

thou, even thou, art vowelconsonants-ihoh-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 bows thee.

thou art vowelconsonants-ihoh-yeah the these-to, who didst choose wing-organ-boner-abram, and broughtest him forth out of light-ur of the as-breast-genies-kasidim, and gavest him the namethere of their-wing-organ-ibrahim;

and foundest his heart aminoingful before thee, and madest a alignment with him to give the land of the nest-buy-kanaanites, the tusk-hittites, the say-amorites, and the un-walled-pericites, and the trampler-jebusites, and the emotional-girgashites, to give it, i say, to his seed, and hast performed thy sayings; for thou art right:

oaSr iSmieo oiebiro qol bkl erihm obiroSlm lamr zao hhr ohbiao eli cit oeli ez Smn oeli hds oeli tmrim oeli ez ebt leSt skt kktob

oizao hem oibiao oieSo lhm skot aiS el ggo obHzrtihm obHzrot bit halhim obrHob Ser hmim obrHob Ser aprim

oieSo kl hqhl hSbim mn hSbi skot oiSbo bskot ki la eSo mimi iSoe bn non kn bni iSral ed hiom hhoa othi SmHh gdolh mad

oiqra bspr tort halhim iom biom mn hiom hraSon ed hiom haHron oieSo Hg Sbet imim obiom hSmini ezrt km-SpT

obiom eSrim oarbeh lHdS hch naspo bni iSral bzom obSqim oadmh elihm

oibdllo cre iSral mkl bni nkr oiemdo oitodo el HTatihm oeonot abtihm

oiqomo el emdm oiqrao bspr tort ihoh alhihm rbeit hiom orbeit mtodim om-StHoim lihoh alhihm

oiqm el melh hloim iSoe obni qdmial Sbni bni Srbih bni knni oicego bqol gdol al ihoh alhihm

oiamro hloim iSoe oqdmial bni HS-bnih Srbih hodih Sbni ptHih qomo brko at ihoh alhikm mn heolm ed he-olm oibrko Sm kbodk omromm el kl brkh othlh

ath hoa ihoh lbdk at ath eSit at hSmim Smi hSmim okl zbam harz okl aSr elih himim okl aSr bhm oath mHih at klm ozba hSmim lk mStHoim

ath hoa ihoh halhim aSr bHrt babrm ohozato maor kSdim oSmt Smo abrhbm

omzat at lbbo namn lpnik okrot emo hbrtit ltt at arz hkneni hHti hamri oh-prci ohibosi ohgrgSi ltt lcree otqm at dbrik ki zdiq ath

and didst see the develop-narrows of our fathers in narrows-develop-egypt, and heardest 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 of his land: for thou knewest that they dot proudly against them. so didst thou get thee a namethere, as it is this day.

and thou didst hatch the sea before them, so that they crossed through the midst of the sea on the dry; 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 pathway wherein they should go.

thou camest down also upon mount bush-sinai, and beewordedst with them from namespaces, and gavest them turgor-immersed criteria, and true drops-of-teaching-torah good statutes and beewords:

and madest known to them thy dedicated seventh, and directedst them precepts, statutes, and drops-of-teaching-torah by the hand of extract-musa 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 inherit 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 hear, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their bitterness namethereed a captain to return to their employment: but thou art a these-to ready to pardon, gracious and wombing, slow to nose-anger, and of great kindness, and forsookest them not.

yea, when they had did them a screen calf, and said, this is thy these-to that brought thee up out of narrows-develop-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 pathway; neither the stand of fire by night, to shew them light, and the pathway wherein they should go.

thou gavest also thy good breathwind to instruct them, and withheldst not thy from-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 not a beeword; their clothes waxed not old, and their feet swelled not.

moreover thou gavest them kingdoms and nations, and didst part them into corners: so they inherited 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 betweeninters 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 inherit it.

so betweeninters went in and inherited the land, and thou surrenderdst before them the sit-inhabitants of the land, the nest-buy-kanaanites, and gavest them into their hands, with their kings, and the with of the land, that they might do with them as they would.

otra at eni abtino bmzrim oat ceqtm
Smet el im sop
ottn att omptim bpreh obkl ebdio obkl
em arzo ki idet ki hcido elihm oteS lk
Sm khiom hch

ohim bqet lpnihm oiebro btok him
bibSh oat rdpihm hSikt bmozlt kmo
abn bmim ecim

obemod enn hnHitm iomm obemod
aS lihL lhair lhm at hdrk aSr ilko bh

oel hr sini irdt odbr emhm mSmim
ottn lhm mSpTim iSrim otorot amt
Hqim omzot Tobim

oat Sbt qdSk hodet lhm omzoot
oHqim otorh zoit lhm bid mSh ebdk

olHm mSmim ntth lhm lrebm omim
msle hozat lhm lzmam otamr lhm lboa
lrSt at harz aSr nSat at idk ltt lhm

ohm oabtino hcido oiQSo at erpm ola
Smeo al mzotik
oimano lSme ola ckro nplatik aSr eSit
emhm oiQSo at erpm oitno ra lSob
lebdm bmrin oath aloh sliHot Hnon
orHom ark apim orb oHsd Hsd ola
ecbtm

ap ki eSo lhm egl mskh oiamro ch
alikh aSr helk mmzrim oieSo nazot
gdlot
oath brHmik hrbim la ecbtm bmdbr at
emod henn la sr melihm biomm lhn-
Htm bhdrk oat emod haS bliih lhair
lhm oat hdrk aSr ilko bh

oroHk hTobh ntt lhSkilm omnk la
mnet mpihm omim ntth lhm lzmam

oarbeim Snh klklm bmdbr la Hsro
Slmtihm la blo orglihm la bzqo

ottn lhm mmlkot oemmim otHlqm
lpah oiirSo at arz siHon oat arz mlk
HSbon oat arz eog mlk hbSn

obnihm hrbt kkkbi hSmim otbiam al
harz aSr amrt labtihm lboa lrSt

oibao hbnim oiirSo at harz otkne lp-
nihm at iSbi harz hknenim ottm
bidm oat mlkihm oat emmi harz leSot
bhm krzonm

and they captered strong cities, and a fat earth, and inherited houses full-seven of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were fill-sevenced, and became fat, and delighted themselves in thy great goodness.

nevertheless they were disobedient, and rebelled against thee, and cast thy drops-of-teaching-torah behind their backs, and slew thy come-bringers which testified against them to turn them to thee, and they wrought great provocations.

therefore thou make safeedst them into the hand of their develop-narrows, who develop-troubled them: and in the time of their develop-narrows, when they cried to thee, thou heardest them from namespaces; and according to thy manifold mercies thou gavest them saviours, who safed them out of the hand of their develop-narrows.

but after they had rest, they did look 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 to thee, thou heardest them from namespaces; and many times didst thou deliver them according to thy mercies;

and testifiedst against them, that thou mightest bring them again to thy drops-of-teaching-torah yet they dot proudly, and hearkened not to thy directives, but missed against thy criteria, (which if a earthling 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 breathwind in thy come-bringers: yet would they not give ear: therefore gavest thou them into the hand of the with of the lands.

nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and wombing these-to.

now therefore, our these-to, the heroic, the hero, and the terrible these-to, who keepest alignment and kindness, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our prince-immerseds, and on our darkener, and on our come-bringers, and on our fathers, and on all thy with, since the time of the kings of pine-song-immersed-syria to 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 prince-immerseds, our darkener, nor our fathers, kept thy drops-of-teaching-torah nor hearkened to thy directives and thy testimonies, wherewith thou didst witness against them.

for they have not workd 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 to our fathers to eat the fruit thereof and the good thereof, behold, we are workers in it:

and it yieldeth much increase to the kings whom thou hast set over us on beeword of our misses: also they have proverb-rule over our bodies, and over our cattle, at their pleasure, and we are in great distress.

and on beeword of all this we make a sure covenant, and write it; and our prince-immerseds, borrow-join-levites, and darkener, seal to it.

oilkdo erim bzrot oadmh Smnh oiirSo
btim mlaime kl Tob brot Hzubim krmim
ocitim oez maki lrb oiaklo oiSbeo
oiSmino oitedno bTobk hgdol

oimro oimrdo bk oiSilko at tortk aHri
gom oat nbiaik hrgo aSr heikdo bm lh-
Sibm alik oiSbo nazot gdot

ottnm bid zrihm oizro lhm obet zrtm
izego alik oath mSmim tSme okrHmik
hrbim ttn lhm moSieim oioSieom mid
zrihm

oknoH lhm iSobo leSot re lpnik
otecbm bid aibihm oirdo bhm oiSobo
oiceqok oath mSmim tSme otzilm
krHmik rbot etim

oted bhm lhSibm al tortk ohmh hcido
ola Smeo lmzotik obmSpTik HTao bm
aSr ieSh adm oHih bhm oitno ktp sorrt
oerpm hqSo ola Smeo

otmSk elihm Snim rbot oted bm
broHk bid nbiaik ola hacino ottnm bid
emi harzt

obrHmik hrbim la eSitm klh ola ecbtm
ki al Hnon orHom ath

oeth alhino hal hgdol hgbor ohnora
Somr hbrit ohHsd al imeT lpnik at
kl htlah aSr mzatno lmlkino lSrino
olkhnino olnbiano olabtino olkl emk
mimi mlki aSor ed hiom hch

oath zdiq el kl hba elino ki amt eSit
oanHno hrSeno
oat mlkino Srino khnino oabtino la
eSo tortk ola hqSibo al mzosik ole-
dotik aSr heidt bhm

ohm bmlkotm obTobk hrb aSr ntt lhm
obarz hrHbh ohSmnh aSr ntt lphnm
la ebdok ola Sbo mmellihm hreim

hnh anHno hiom ebdim oharz aSr
ntth labtino laki at prih oat Tobh hnh
anHno ebdim elih
otboath mrbh lmlkim aSr ntth
elino bHTaotino oel goitino mSlim
obbbmtno krzonm obzrh gdolh
anHno
obkl cat anHno krtim amnh oktbim
oel hHtom Srino loino khnino

now those that sealed were, comfort-yeah-nehemiah,
the resigned-tirshatha, betweeninter of yeah-everything-
hachaliah, and yeah-right-zidqijah,
minister-immersed-yeah-seraiah, vowel-yeah-help-
ecriho, vowel-yeah-high-jeremiho,
break-pashur, vowel-yeah-say-amariho, yeah-moloch-
king-malkijah,
forsaking-sin-hattush, sabaniah, moloch-king-maluk,
fishing-net-harim, place-of-highs-meremoth, vowel-yeah-
work-eobadiho,
to-my-court-dani'al, garden-gineton, bornfirst-failure-
baruk,
complete-meshullam, vowel-yeah-my-father-abiho,
skilled-mijamin,
vowel-yeah-stronghold-meeciho, in-my-log-bilgai, vowel-
yeah-hear-shemeiho: these were the darkener.
and the borrow-join-levites: both sticky-safe-vowel-yeah-
ihosue betweeninter of yeah-ear-acaniah, built-binnui of
the betweeninters of movement-henedad, antiquity-rising-
to-qadmi'al;
and their brethren, sabaniah, acknowlegde-thank-yeah-
hodijah, easy-qelita, yeah-wondering-pelaiah, camping-
hanan
who-here-mika wide-rehob vowel-yeah-account-
hashabiho,
remember-cakur, yeah-heat-wave-sherebiah, sabaniah,
acknowlegde-thank-yeah-hodijah, between-me-bani, we-
build-beninu.
the chief of the with; wild-head-parosh, loss-from-father-
pahathmoab, world-youth-elam, this-is-cathua, between-
me-bani,
between-me-buni, goat-tell-ecgad, empty-bebai,
vowel-yeah-my-base-adoniho, in-torso-bigvai, adorned-
dainty-edin,
left-hand-shut-ater, yeah-strong-hicqijah, help-ecur,
acknowlegde-thank-yeah-hodijah, silence-hasting-
hashum, eggs-bezai,
sharp-hariph, replies-enatot, grow-nebai,
body-thrust-together-magpiesh, complete-meshullam,
pig-hecir,
stable-to-meshecibal, be-right-zadoq, know-jadue,
yeah-output-pelataiah, camping-hanan yeah-poor-enaiah,
sticky-safe-vowel-yeah-ihosue, vowel-yeah-camping-
hananiho, important-hashub,
the-whisper-hallohesh, segment-pileha, die-shobeq,
merciful-rehum, she-thought-hashabnah, vowel-yeah-do-
ma'eseiho,
and yeah-my-bro-ahijah, camping-hanan load-enan
moloch-king-maluk, fishing-net-harim, in-anwser-benah.
and the rest of the with, the darkener, the borrow-join-
levites, the gatekeepers, the singers, the givens-nethinims,
and all they that had differentiated themselves from the
with of the lands to the drops-of-teaching-torah of these-
to, their women, their betweeninters, and their between-
intera, every one having knowledge, and having between-
understanding;
they clave to their brethren, their nobles, and entered into
a curse-seven, and into an oath-seven, to walk in these-to's
drops-of-teaching-torah which was given by extract-musa
the worker of these-to, and to keep and do all the directives
of vowelconsonants-ihoh-yeah our base-lord, and his crite-
ria and his statutes;

oel hHtomim nHmih htrSta bn Hklih
ozdqih

Srih ecrih irmih

pSHor amrih mlkih

HToS Sbnih mlok
Hrm mrmot ebdih

dnial gnton brok

mSIm abih mimn

mecih blgi Smeih alh hkhnm

ohloim oiSoe bn acnih bnoin mbni
Hndd qdmial

oaHihm Sbnih hodih qliTa plaih Hnn

mika rHob HSbih

ckor Srbih Sbnih
hodih bni bnino

raSi hem preS pHt moab eilm ctoa bni

bni ecgd bbi
adnih bgoi edin

aTr Hcqih ecor
hodih HSmbi

Hrip entot nobi nibi
mgpieS mSIm Hcir

mSicbal zdoq idoe
plTih Hnn enih
hoSe Hnnih HSob

hloHS plHa Sobq
rHom HSbnh meSih

oaHih Hnn enn
mlok Hrm benh
oSar hem hkhnm hloim hSoerim hm-
Srrim hntinim okl hnbdl memi harzot
al tort halhim nSihm bnihm obntihm
kl iode mbini

mHciqim el aHihm adirihm obaim
balh obSboeh llkt btort halhim aSr
ntah bid mSh ebd halhim oISmor ole-
Sot at kl mzot ihoh adnino omSpTio
oHqio

and that we would not give our betweeninters to the with of the land, not take their betweeninters for our betweeninters:

and if the with of the land bring ware or any virtuals on the seventh day to sell, that we would not buy it of them on the seventh, or on the dedicated day: and that we would leave the seventh year, and the exaction of every debt.

also we made standstays for us, to charge ourselves yearly with the third part of a light-sheqel for the work of the house of our these-to;

for the bread system, and for the continual rest-absorber, and for the continual onup, of the seventh, of the new moons, for the namethere feasts, and for the dedicated things, and for the missers to out-of-town for israel, and for all the work of the house of our these-to.

and we cast the lots near-inward the darkener, the borrow-join-levites, and the with, for the wood near-inward, to near-inward it into the house of our these-to, after the houses of our fathers, at times appointed year by year, to burn upon the butcher-place of vowelconsonants-ihoh-yeah our these-to, 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, to the alpha-beit-house of vowelconsonants-ihoh-yeah:

also the firstborn of our betweeninters, and of our cattle, as it is written in the drops-of-teaching-torah and the firstborns of our cattles and of our sheeps, to bring to the house of our these-to, to the darkener that immerser in the house of our these-to:

and that we should bring the firstfruits of our dough, and our highs, and the fruit of all earthlingner of trees, of wine and of oil-develop, to the darkener, to the chambers of the house of our these-to; and the tithes of our ground to the borrow-join-levites, that the same borrow-join-levites might have the tithes in all the cities of our workage.

and the darkener betweeninter of gather-cabinet-harun will be with the borrow-join-levites, when the borrow-join-levites take tithes: and the borrow-join-levites will bring up the tithe of the tithes to the house of our these-to, to the chambers, into the treasure house.

for betweeninters of to-song-immersed-isra'al and betweeninters of borrow-join-levi will bring the high of the corn, of the new wine, and the oil-develop, to the chambers, namethere are the items of the dedicated, and the darkener that immerser, and the gatekeepers, and the singers: and we will not forsake the house of our these-to.

and the rulers of the with dwelt at cast-complete-jerusalem: the completeness of the with also cast lots, to bring one of ten to dwell in cast-complete-jerusalem the dedicated city, and nine parts to dwell in other cities.

and the with first-pooled all the men, that be generoused 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 vowel-yeah-acknowledge-ihodah dwelt every one in his ahcpossession in their cities, to wit, israel, the darkener, and the borrow-join-levites, and the givens-nethinims, and betweeninters of complete-sulayman's workers.

oaSr la ntn bntino lemi harz oat bntim la nqH lbnino

oemi harz hmbiaim at hmqHot okl Sbr biom hSbt lmkor la nqH mhm bSbt obiom qdS onTS at hSnh hSbieit omSa kl id

ohemdno elino mzot ltt elino SlSit hSqL bSnh lebdit bit alhino

llHm hmerkt omnHt htmid oleolt htmid hSbtot hHdSim lmoedim olqdSim oHHTaot lkpr el iSral okl mlakt bit alhino

ohgorlot hplno el qrbn hezim hkhnim hloim ohem lhbua lbit alhino lbit abtino letim mcmnim Snh bSnh lber el mcbH ihoh alhino kktob btorh

olhbua at bkori admtno obkori kl pri kl ez Snh bSnh lbit ihoh

oat bkrot bnino obhmtino kktob btorh oat bkori bqrino ozanino lhbua lbit alhino lkhnim hmSrtim bbit alhino

oat raSit eristino otromtino opri kl ez tiroS oizhr nbua lkhnim al lSkot bit alhino omeSr admtno lloim ohm hloim hmeSrim bkl eri ebdtno

ohih hkhb bn ahrn em hloim beSr hloim ohloim ielo at meSr hmeSr lbit alhino al hlSkot lbit haozr

ki al hlSkot ibiao bni iSral obni hloi at tromt hdgn htiroS ohizhr oSm kli hmqdS ohkhnim hmSrtim ohSoerim ohmSrrim ola necb at bit alhino

oiSbo Sri hem biroSlm oSar hem hpilo gorlot lhbua aHd mn heSrh lSbt biroSlm eir hqdS otSe hidot berim

oibrko hem lkl hanSim hmtndbim lSbt biroSlm

oalh raSi hmdinh aSr iSbo biroSlm oberi ihodh iSbo aiS baHcto berihm iSral hkhnim ohloim ohntinim obni ebdit Slmh

and at cast-complete-jerusalem dwelt certain of betweeninters of vowel-yeah-acknowledge-ihodah, and of betweeninters of righthand-child-benjamin. of betweeninters of vowel-yeah-acknowledge-ihodah; athaiah betweeninter of vowel-yeah-goat-uciho, betweeninter of yeah-remember-cekariah, betweeninter of vowel-yeah-say-amariho, betweeninter of yeah-criterion-shephatiah, betweeninter of to-cheer-mahalale'al, of betweeninters of break-perez; and vowel-yeah-do-ma'eseiho betweeninter of bornfirst-failure-baruk, betweeninter of all-chest-kol-hoceh, betweeninter of hazaiah, betweeninter of yeah-until-edaiah, betweeninter of fight-vowel-yeah-ihoarib, betweeninter of yeah-remember-cekariah, betweeninter of shiloni.

all the betweeninters of break-perez that dwelt at cast-complete-jerusalem were four hundred sixty and eight of stratagem men.

and these are the betweeninters of righthand-child-benjamin; exaltation-basket-sallu betweeninter of complete-meshullam, betweeninter of joed, betweeninter of redemption-pedaiah, betweeninter of yeah-voice-qolaiah, betweeninter of vowel-yeah-do-ma'eseiho, betweeninter of ithiel, betweeninter of yeah-stick-safe-jesaiah.

and after him gabbai, my-basket-sallai, nine hundred twenty and eight.

and to-io-jo'al betweeninter of my-male-cikri was their overseer: and vowel-yeah-acknowledge-ihodah betweeninter of senuah was second over the city.

of the darkener: hand-knowledge-jedaiah betweeninter of fight-vowel-yeah-ihoarib, prepare-jakhin.

minister-immersed-yeah-seraiah betweeninter of vowel-yeah-part-hilqiho, betweeninter of complete-meshullam, betweeninter of be-right-zadoq, betweeninter of spatulameraioth, betweeninter of my-bro-good-ahitub, was the proverb-ruler of the alpha-beit-house of these-to.

and their brethren that did the work of the house were eight hundred twenty and two: and yeah-until-edaiah betweeninter of mercy-womb-jeroham, betweeninter of pelaliah, betweeninter of courage-adopt-amzi, betweeninter of yeah-remember-cekariah, betweeninter of break-pashur, betweeninter of yeah-my-king-moloch-malkiah.

and his brethren, chief of the fathers, two hundred forty and two: and amashai betweeninter of to-help-ecr'al, betweeninter of ahasai, betweeninter of complete-meshilemot, betweeninter of saying-aimer

and their brethren, heros of valour, an hundred twenty and eight: and their overseer was dowry-cabdiel, betweeninter of one of the heroic heroes.

also of the borrow-join-levites: vowel-yeah-hear-she-meiho betweeninter of important-hashub, betweeninter of get-up-my-help-ecriqam, betweeninter of vowel-yeah-account-hashabiho, betweeninter of between-me-buni; and return-shabetai and dowry-vowel-yeah-ihocabad, of the chief of the borrow-join-levites, had the oversight of the outward business of the alpha-beit-house of these-to.

and vowel-yeah-given-mataniho betweeninter of who-here-mika betweeninter of dowry-cabdi, betweeninter of add-collect-asaph, was the principal to begin the thanks in spilling: and bottle-baqbuqiah the second among his brethren, and worker-ebda betweeninter of hear-shamue, betweeninter of roll-galal, betweeninter of hand-jeduthun.

all the borrow-join-levites in the dedicated city were two hundred fourscore and four.

obiroSIm iSbo mbni ihodh ombni bn-inn mbni ihodh etih bn ecih bn ckrih bn amrih bn SpTih bn mhlal mbni prz

omeSih bn brok bn kl Hch bn Hcih bn edih bn ioirib bn ckrih bn hSlni

kl bni prz hiSbim biroSIm arbe maot SSIm oSmnh anSi Hil

oalh bni bnimn sla bn mSIm bn ioed bn pdih bn qolih bn meSih bn aital bn iSeih

oaHrio gbi sli tSe maot eSrim oSmnh

oioal bn ckri pqid elihm oihodh bn hSnoah el heir mSnh

mn hkhnm ideih bn ioirib ikin

Srih bn Hlqih bn mSIm bn zdoq bn mriot bn aHiTob ngd bit halhim

oaHihm eSi hmlakh lbit Smnh maot eSrim oSnim oedih bn irHm bn pllih bn amzi bn ckrih bn pSHor bn mlkih

oaHio raSim labot matim arbeim oS-nim oemSsi bn ecral bn aHci bn mSImot bn amr

oaHihm gbori Hil mah eSrim oSmnh opqid elihm cbdial bn hgdolim

omn hloim Smeih bn HSob bn ecriqm bn HSbih bn boni

oSbti oiocbd el hmlakh hHiznh lbit halhim mraSi hloim

omtnih bn mikh bn cbdi bn asp raS htHlh ihodh ltplh obqbqih mSnh maHio oebda bn Smoe bn gll bn iditon idoton

kl hloim beir hqdS matim Smnim oar-beh

moreover the gatekeepers, heel-sting-equb, furrow-talmon, and their brethren that kept the gates, were an hundred seventy and two.

and the residue of israel, of the darkener, and the borrow-join-levites, were in all the cities of vowel-yeah-acknowledge-ihodah, every one in his inheritance.

but the givens-nethinims dwelt in tower-darkness-small-white-cloud-eophel: and brightness-drought-ziha and gispa were over the givens-nethinims.

the overseer also of the borrow-join-levites at cast-complete-jerusalem was goat-eci betweeninter of between-mebani, betweeninter of vowel-yeah-account-hashabiho, betweeninter of vowel-yeah-given-mataniho, betweeninter of who-here-mika of the betweeninters of add-collect-asaph, the singers were over the business of the alpha-beit-house of these-to.

for it was the king's beeword concerning them, that a certain beeword should be for the singers, due forevery day. and yeah-opening-pethahiah betweeninter of stable-to-meshecibal, of betweeninters of shine-cerah betweeninter of vowel-yeah-acknowledge-ihodah, was at the king's hand in all beewords concerning the with.

and for the villages, with their fields, some of betweeninters of vowel-yeah-acknowledge-ihodah dwelt at city-of-four-qirjatharba, and in the villages thereof, and at slander-dibon, and in the villages thereof, and at jekabzeel, and in the villages thereof,

and at sticky-safe-vowel-yeah-ihosue, and at born-moladah, and at bethphelet,

and at yard-fox-hazar-shoel, and at seven-well-bar-shebe, and in the villages thereof,

and at sketch-ziqlag, and at mekonah, and in the villages thereof,

and at enrimmon, and at zareah, and at high-death-jarmuth, abandoned-canuh, until-why-edullam, and in their villages, at strike-lakish, and the fields thereof, at fence-eceqah, and in the villages thereof. and they dwelt from seven-well-bar-shebe to the valley of doze-hinnom.

betweeninters also of righthand-child-benjamin from small-hill-gebe dwelt at withered-mikdash, and aija, and house-unto-beth-al, and in their villages.

and at replies-enatot, grow-nob yeah-load-enaniah, yard-hazor, high-region-ramah, gagging-gitim, rejoicing-sharp-hadid, swollen-zeboim, neballat, nativity-lod and power-grief-ono, the valley of craftsmen. and of the borrow-join-levites were parts in vowel-yeah-acknowledge-ihodah, and in righthand-child-benjamin.

now these are the darkener and the borrow-join-levites that went up with seed-pressed-out-of-bhabil-cerubbabil betweeninter of ask-to-shealti'al, and sticky-safe-vowel-yeah-ihosue: minister-immersed-yeah-seraiah, vowel-yeah-high-jeremiho, help-ecra,

vowel-yeah-say-amariho, moloch-king-maluk, forsaking-sin-hattush,

neighbors-shekhaniah, merciful-rehum, place-of-highs-meremoth,

up-to-edoa, ginnetho, vowel-yeah-my-father-abiho,

sign-miamin, maadiah, in-her-log-bilgah,

vowel-yeah-hear-shemeiho, and fight-vowel-yeah-ihoarib, hand-knowledge-jedaiah,

ohSoerim eqob Tlmon oaHihm hSm-rim bSerim mah Sbeim oSnim

oSar iSral hkhnim hloim bkl eri ihodh aiS bnHlto

ohntinim iSbim bepl oziHa ogSpa el hntinim

opqid hloim biroSlm eci bn bni bn HS-bih bn mtnih bn mika mbni asp hmSr-rim lngd mlakt bit halhim

ki mzot hmlk elihm oamnh el hmSr-rim dbr iom biomo optHih bn mSicbal mbni crH bn ihodh lid hmlk lkl dbr lem

oal hHzrim bSdtm mbni ihodh iSbo bqrit harbe obntih obdibn obntih obiqbal oHzhrih

obiSoe obmoldh obbit pIT

obHzr Soel obbar Sbe obntih

obzqlg obmknh obbntih

obein rmon obzreh obirmot cnH edlm oHzhrihm lkiS oSdtih ecqh obntih oiHno mbar Sbe ed gia hnm

obni bnimm mgbe mkmS oeih obit al obntih

entot nb ennih
Hzor rmh gtim
Hdid zbeim nblT
ld oaono gi hHrSim
omn hloim mHlqot ihodh lbnimin

oalh hkhnim ohloim aSr elo em crbbI bn Saltial oiSoe Srih irmih ecra

amrih mlok HToS

Sknih rHm mrmT

edoa gntoi abih
mimin medih blgh
Smeih oiiorib ideih

exaltation-basket-sallu, deep-emoq, vowel-yeah-part-hilqiho, hand-knowledge-jedaiah. these were the chief of the darkener and of their brethren in the days of sticky-safe-vowel-yeah-ihosue.

moreover the borrow-join-levites: sticky-safe-vowel-yeah-ihosue, built-binnui, antiquity-rising-to-qadmi'al, yeah-heat-wave-sherebiah, vowel-yeah-acknowledge-ihodah, and vowel-yeah-given-mataniho, which was over the thanks, he and his brethren.

also bottle-baqbuqiah and poor-answer-unni, their brethren, were over against them in the watches.

and sticky-safe-vowel-yeah-ihosue begat io-get-up-joiqim, io-get-up-joiqim also begat answer-to-aliashib, and answer-to-aliashib begat know-joide, and know-joide begat given-io-jonatan, and given-io-jonatan begat know-jadue.

and in the days of io-get-up-joiqim were darkener, the chief of the fathers: of minister-immersed-yeah-seraiah, meraiah; of vowel-yeah-high-jeremiho, vowel-yeah-camping-hananiho;

of help-ecra, complete-meshullam; of vowel-yeah-say-amariho, camping-vowel-yeah-ihohanan;

of melicu, given-io-jonatan; of sabaniah, add-increase-yusif;

of fishing-net-harim, soften-era-edna; of spatula-meraioth, partial-helqai;

of up-to-edoa, yeah-remember-cekariah; of garden-gineton, complete-meshullam;

of vowel-yeah-my-father-abiho, my-male-cikri; of from-right-hand-miniamin, of yeah-until-moediah, emit-piltai:

of in-her-log-bilgah, hear-shamue; of vowel-yeah-hear-shemeiho, given-vowel-yeah-ihonathan;

and of fight-vowel-yeah-ihoarib, waist-give-matenai; of hand-knowledge-jedaiah, goat-eci

of my-basket-sallai, my-lightweight-qalai; of deep-emoq, pass-eber;

of vowel-yeah-part-hilqiho, vowel-yeah-account-hashabiho; of hand-knowledge-jedaiah, given-to-nethane'al.

the borrow-join-levites in the days of answer-to-aliashib, know-joide, and camping-io-johanan, and know-jadue, were recorded chief of the fathers: also the darkener, to the king of demand-darius the split-spread-persia-irann.

the betweeninters of borrow-join-levi the chief of the fathers, were written in the recount-scroll of the beewords of the days, even until the days of camping-io-johanan betweeninter of answer-to-aliashib.

and the chief of the borrow-join-levites: vowel-yeah-account-hashabiho, yeah-heat-wave-sherebiah, and sticky-safe-vowel-yeah-ihosue betweeninter of antiquity-rising-to-qadmi'al, with their brethren over against them, to cheer and to give thanks, according to the directive of dude-dawud the man of these-to, ward over against ward.

vowel-yeah-given-mataniho, and bottle-baqbuqiah, vowel-yeah-work-eobadiho, complete-meshullam, furrow-talmon, heel-sting-equib, were gatekeepers keeping the ward at the thresholds of the gates.

these were in the days of io-get-up-joiqim betweeninter of sticky-safe-vowel-yeah-ihosue, betweeninter of right-vowel-yeah-ihozadaq, and in the days of comfort-yeah-nemiah the governor, and of help-ecra the darkener the scroll-recounters.

slo emoq Hlqih ideih alh raSi hkhnim oaHihm bimi iSoe

ohloim iSoe bnnoi qdmial Srbih ihodh mtnih el hidot hoa oaHio

obqbqih oeno oeni aHihm lngdm lmSmrot

oiSoe holid at ioiqim oioiqim holid at aliSib oaliSib at ioide

oioide holid at iontn oiontn holid at idoe

obimi ioiqim hio khnim raSi habot lSrih mrih lirmih Hnnih

lecra mSlm lamrih ihoHnn

lmloki lmliko iontn lSBnih iosp

lHrm edna lmriot Hlqi

ledia ledoa ckrih lgnton mSlm

labih ckri lmnimin lmoedih pITi

lblgh Smoe lSmeih ihontn

olioirib mtni lideih eci

lsli qli lemoq ebr

lHlqih HSbih lideih ntnal

hloim bimi aliSib ioide oioHnn oidoe ktobim raSi abot ohkhnim el mlkot drioS hprsi

bnl loi raSi habot ktobim el spr dbri himim oed imi ioHnn bn aliSib

oraSi hloim HSbih Srbih oiSoe bn qdmial oaHihm lngdm lhl lhodot bmzot doid aiS halhim mSmr lemt mSmr

mtnih obqbqih ebdih mSlm Tlmon eqob Smrim Soerim mSmr baspi hSerim

alh bimi ioiqim bn iSoe bn iozdaq obimi nHmih hpHh oecra khkh hspor

and at the init of the wall of cast-complete-jerusalem they sought the borrow-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 betweeninters 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-gebe and goat-dead-ecmavet: for the singers had between-built them villages round about cast-complete-jerusalem.

and the darkener and the borrow-join-levites purified themselves, and purified the with, and the gates, and the wall.

then i brought up the prince-immerseds of vowel-yeah-acknowledge-ihodah upon the wall, and standstayed 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 yeah-stick-safe-hoshaiah, and half of the prince-immerseds of vowel-yeah-acknowledge-ihodah, and vowel-yeah-help-eceriho, help-ecra, and complete-meshullam,

vowel-yeah-acknowledge-ihodah, and righthand-child-benjamin, and vowel-yeah-hear-shemeiho, and vowel-yeah-high-jeremiho, and certain of the darkener' betweeninters with trumpets; nametherely, yeah-remember-cekariah betweeninter of given-io-jonatan, betweeninter of vowel-yeah-hear-shemeiho, betweeninter of vowel-yeah-given-mataniho, betweeninter of vowel-yeah-who-mikaiho, betweeninter of remember-cakur, betweeninter of add-collect-asaph:

and his brethren, vowel-yeah-hear-shemeiho, and to-help-ecar'al, beewording-milalai, roll-gilalai, maai, given-to-nethane'al, and vowel-yeah-acknowledge-ihodah, campingful-hanani with the musical instruments of dude-dawud the man of these-to, and help-ecra the scroll-recounters 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, on the house of dude-dawud, even to the water gate eastward.

and the other company of them that gave thanks crossed over against them, and i after them, and the half of the with upon the wall, from beyond the tower of the furnaces even to the broad wall;

and from on the gate of gray-fruitful-apraim, and on the old gate, and on the fish gate, and the tower of to-charme-hanane'al, and the tower of hundred-meah, even to 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 these-to, and i, and the half of the rulers with me:

and the darkener; my-to-get-up-aliaqim, vowel-yeah-do-ma'eseiho, from-right-hand-miniamin, vowel-yeah-who-mikaiho, my-eyes-to-io-alioenai, yeah-remember-cekariah, and vowel-yeah-camping-hananiho, with trumpets;

and vowel-yeah-do-ma'eseiho, and vowel-yeah-hear-shemeiho, and help-to-alecer, and goat-eci and camping-vowel-yeah-ihohanan, and yeah-moloch-king-malkijah, and world-youth-elam, and help-ecer. and the singers sang loud, with juzairhiah their overseer.

obHnkt Homt iroSlm bqSo at hloim
mkl mqomtm lhbiam liroSlm leSt
Hnkh oSmHh obtodot obSir mzlTim
nblim obknrot

oiaspo bni hmSrrim omn hkkr sbibot
iroSlm omn Hzri nTpti

ombit hglgl omSdot gbe oecmot
ki Hzrim bno lhm hmSrrim sbibot
iroSlm

oiThro hkhnim ohloim oiThro at hem
oat hSerim oat hHomh

oaelh at Sri ihodh mel lHomh oaemidh
Sti todt gdolt othlkt limin mel lHomh
lSer haSpt

oilk aHrihm hoSeih oHzi Sri ihodh

oecrih ecra omSlm

ihodh obnimn oSmeih oirmih

ombni hkhnim bHzzrot ckrih bn
iontn bn Smeih bn mtnih bn mikih bn
ckor bn asp

oaHio Smeih oecral mlli glli mei ntal
oihodh Hnni bkli Sir doid aiS halhim
oecra hsopr lpinhm

oel Ser hein ongdm elo el melot eir
doid bmelh lHomh mel lbit doid oed
Ser hmim mcrH

ohtodh hSnit hholkt lmoal oani aHrih
oHzi hem mel lhHomh mel lmgdl ht-
norim oed hHomh hrHbh

omel lSer aprim oel Ser hiSnh oel Ser
hdgim omgdl Hnnal omgdl hmah oed
Ser hzan oemdo bSer hmTrh

otemdnh Sti htodt bbit halhim oani
oHzi hsgnim emi

ohkhnim aliqim meSih mnimin mikih
alioeini ckrih Hnnih bHzzrot

omeSih oSmeih oalecr oeci oihoHnn
omlkih oeilm oecr oiSmieo hmSrrim
oicrHih hpqid

also that day they butchered great butchers, and be gladd: for these-to had made them be glad with great gladness: the women also and children be gladd: so that the gladness of cast-complete-jerusalem was heard even afar off.

and at that time were some standstayed 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 and borrow-join-levites: for vowel-yeah-ac-knowledge-ihodah be gladd for the darkener and for the borrow-join-levites that waited.

and both the singers and the gatekeepers kept the ward of their these-to, and the ward of the top-brightening, according to the directive of dude-dawud, and of complete-sulayman his betweeninter

for in the days of dude-dawud and add-collect-asaph of old namethere were chief of the singers, and songs of praise and thanks to these-to.

and all to-song-immersed-isra'al in the days of seed-pressed-out-of-bhabil-cerubbabil, and in the days of comfort-yeah-nehemiah, gave the beewords of the singers and the gatekeepers, every day his beeword: and they dedicated dedicated beewords to the borrow-join-levites; and the borrow-join-levites dedicated them to betweeninters of gather-cabinet-harun.

on that day they read in the recount-scroll of extract-musa in the audience of the with; and therein was found written, that the with-emmonite and the from-father-moabite should not come into the assembly of these-to world;

because they met not betweeninters of to-song-immersed-isra'al with bread and with water, but hired swallow-baalum against them, that he should curse-lighten them: howbeit our these-to turned the curse-lighten into a first-pooling. now it came to pass, when they had heard the drops-of-teaching-torah that they differentiated from to-song-immersed-isra'al all the mixed multitude.

and before this, answer-to-aliashib the darkener having the oversight of the chamber of the house of our these-to, was allied to good-tobiah:

and he had prepared for him a great chamber, namethere aforetime they laid the rest-absorbers, the white-frankincense, and the items, and the tithes of the corn, the new wine, and the oil-develop, which was directed to be given to the borrow-join-levites, and the singers, and the gatekeepers; and the highs of the darkener.

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 in-mix-fade-bhabil came i to the king, and after certain days obtained i leave of the king:

and i came to cast-complete-jerusalem, and understood of the look that answer-to-aliashib did for good-tobiah, in preparing him a chamber in the courtyards of the alpha-beit-house of these-to.

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 top-brightend the chambers: and namethere brought i again the items of the alpha-beit-house of these-to, with the rest-absorber and the white-frankincense.

and i perceived that the portions of the borrow-join-levites had not been given them: for the borrow-join-levites and the singers, that did the work, were fled every one to his field.

oicbHo biom hhoa cbHim gdolim
oiSmHo ki halhim SmHm SmHh
gdolh ogm hnSim ohildm SmHo
otSme SmHt iroSlm mrHoq
oipqdo biom hhoa anSim el hnSkot
laozrot ltromot lraSit olmeSrot lknos
bhm lSdi herim mnaot htorh lkhnim
olloim ki SmHt ihodh el hkhnim oel
hloim hemdim

oiSmro mSmrt alhihm omSmrt hThrh
ohmSrrim ohSerim kmzot doid Slmh
bno

ki bimi doid oasp mqdm raS raSi hm-
Srrim oSir thlh ohdot lalhim

okl iSral bimi crbbl obimi nHmih nt-
nim mnioi hmSrrim ohSerim dbr iom
biomo omqdSim lloim ohloim mqd-
Sim lbn ahrn

biom hhoa nqra bspr mSh bacni hem
onmza ktob bo aSr la iboa emni omabi
bqhl halhim ed eolm

ki la qdmo at bni iSral blHm obnim
oiSkr elio at blem lqlo oihpK alhino
hqlh lbrkh

oihi kSmem at htorh oibdilo kl erb
miSral

olpni mch aliSib hkh nton blSkt bit
alhino qrob lTobih

oieS lo lSkh gdolh oSm hio lpnim nt-
nim at hmnHh hlbonh ohklm omeSr
hdgn htiroS ohizhr mzot hloim ohm-
Srrim ohSerim otromt hkhnim

obkl ch la hiiti biroSlm ki bSnt SlSim
oStim larthSsta mlk bbl bati al hmlk
olqz imim nSalti mn hmlk

oaboa liroSlm oabinh breh aSr eSh al-
iSib lTobih leSot lo nSkh bHZri bit hal-
him

oire li mad oaSliKh at kl kli bit Tobih
hHoz mn hLSkh
oamrh oiThro hLSkot oaSibh Sm kli bit
halhim at hmnHh ohlbonh

oadeh ki mnioi hloim la ntnh oibrHo
aiSlSdho hloim ohmSrrim eSi hmlakh

then contended i with the rulers, and said, why is the alpha-beit-house of these-to forsaken? and i gathered them together, and set them in their standstay.

then brought all vowel-yeah-acknowledge-ihodah the tithe of the corn and the new wine and the oil-develop to the stores.

and i made treasurers over the stores, vowel-yeah-complete-shelemiho the darkener and be-right-zadoq the scroll-recounters, and of the borrow-join-levites, redemption-pedaiah: and next to them was camping-hanan betweeninter of remember-cakur, betweeninter of vowel-yeah-given-mataniho: for they were counted aminoingful, and their office was to part-distribute to their brethren.

remember me, o my these-to, concerning this, and wipe not out my kind deeds that i have done for the house of my these-to, and for the offices thereof.

in those days saw i in vowel-yeah-acknowledge-ihodah 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.

namethere dwelt men of narrow-develop-zur also therein, which brought fish, and all manner of ware, and sold on the seventh to betweeninters of vowel-yeah-acknowledge-ihodah, and in cast-complete-jerusalem.

then i contended with the nobles of vowel-yeah-acknowledge-ihodah, and said to them, what look beeword is this that ye do, and slay the seventh day?

did not your fathers thus, and did not our these-to bring all this look upon us, and upon this city? yet ye bring more wrath upon to-song-immersed-isra'al by slaying 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 standstayed i at the gates, that namethere 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 to 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 borrow-join-levites that they should top-brighten themselves, and that they should come and keep the gates, to dedicated the seventh day. remember me, o my these-to, concerning this also, and spare me according to the greatness of thy kindness.

in those days also saw i vowel-yeah-acknowledge-ihodim that had married women of fire-plunder-ashdod, of with-emmon, and of from-father-moab:

and their betweeninters beeworded half in the speech of fire-plunder-ashdod, and could not beeword in the vowel-yeah-acknowledge-ihodim language-tongue, but according to the language-tongue of each with.

and i contended with them, and curse-sevend them, and hit certain of them, and plucked off their hair, and made them swear-seven by these-to, saying, ye will not give your betweenintera to their betweeninters, nor take their betweenintera to your betweeninters, or for yourselves.

oaribh at hsgnim oamrh mdoe necb bit
halhim oaqbz m oaedmd el emdm

okl ihodh hbiao meSr hdgn ohtiroS
ohizhr laozrot

oaozrh el aozrot Slmih hkh n ozdoq
hsopr opdih mn hloim oel idm Hnn
bn kcor bn mtnih ki namnim nHSbo
oelihm lHlq laHihm

ckrh li alhi el cat oal tmH Hsdi aSr eSiti
bbit alhi obmSmrio

bimim hhmh raiti bihodh drkim gtot
bSBt ombiaim hermot oemsim el
hHmrin oap iin enbim otanim okl
mSa ombiaim iroSlm biom hSBt oaeid
biom mkrm zid

ohzrim iSbo bh mbiaim dag okl mkr
omkrm bSBt lbni ihodh obiroSlm

oaribh at Hri ihodh oamrh lhm mh
hdbr hre hch aSr atm eSim omHllim
at iom hSBt
hloa kh eSo abtikm oiba alhino elino
at kl hreh heat oel heir heat oatm
mosipim Hron el iSral IHll at hSBt

oihi kaSr zllo Seri iroSlm lpni hSBt
oamrh oisgro hldtot oamrh aSr la
iptHom ed aHr hSBt omneri hemdti el
hSerim la iboa mSa biom hSBt

oilino hrklm omkri kl mmkr mHoz
lroSlm pem oStim
oaeidh bhm oamrh alihm mdoe atm
lnim ngd hHomh ael tSno id aSlH bkm
mn het hhia la bao bSBt
oamrh lloim aSr ihio mThrim obaim
Smrim hSerim lqdS at iom hSBt gm cat
ckrh li alhi oHosh eli krb Hsdc

gm bimim hhm raiti at hihodim hSibo
nSim aSdodiot aSddiot emoniot em-
niot moabiot
obnihm Hzi mdrb aSdodit oainm
mkirim ldrb ihodit oklSon em oem

oarib emm oaqllm oakh mhm anSim
oamrTm oaSbiem balhim am ttno bn-
tikm lbnihm oam tSao mbntihm lb-
nikm olkm

did not complete-sulayman king of to-song-immersed-
 isra'al miss by these things? yet among many nations was
 namethere no king like him, who was beloved of his these-
 to, and these-to made him king over all israel: nevertheless
 even him did outlandish women cause to miss
 will we then hearken to you to do all this great look, to
 transgress against our these-to in marrying strange-sub-
 stantial women?
 and one of the betweeninters of know-joide, betweeninter
 of answer-to-aliashib the high darkener was son in law to
 bramble-bush-sanballat the anger-liberty-horonite: there-
 fore i chased him from me.
 remember them, o my these-to, because they have ceased
 the darkener, and the alignment of the darkener, and of the
 borrow-join-levites.
 thus top-brightend i them from all strangers, and stand-
 stayed the wards of the darkener and the borrow-join-
 levites, every one in his business;
 and for the wood near-inward, at times appointed, and for
 the firstfruits. remember me, o my these-to, for good.

hloa el alh HTa SImh mlk iSral obgoim
 hrbim la hih mlk kmho oahob lalhio
 hih oitnho alhim mlk el kl iSral gm
 aoto hHTiao hnSim hnkriot

 olkm hnSme leSt at kl hreh hgdolh
 hcat lmel balhino lhSib nSim nkriot

 ombni ioide bn aliSib hkhn hgdol Htn
 lsnblT hHRni oabriHho meli

 ckrh lhm alhi el gali hkhn obrit
 hkhn ohloim

 oThrtim mkl nkr oaemidh mSmrot
 lkhnim olloim aiS bmlakto

 olqrn hezim betim mcmnot olbko-
 rim ckrh li alhi lTobh

earth-blood-man-adam drink-put-sheth man-anosh,
 nest-qenan, to-cheer-mahalale'al, go-down-jered,
 init-train-hidris, his-death-shall-send-methuselah, fool-
 lamekh,
 rest-nuh, there-name-shem hot-ham and beautiful-
 japheth.

the betweeninters of beautiful-japheth; final-gomer, and
 from-roof-ma'jui, and every-madai, and mud-dove-ionic-
 greece, and world-tubal, and duration-meshekh, and corn-
 tiras.

and the betweeninters of final-gomer; fire-as-hawk-
 ashkenac, and cowshed-riphath, and produced-togarmah.
 and the betweeninters of mud-dove-ionic-greece; knead-
 ing-to-alishah, and cypress-cedar-tarshish, stains-kittim,
 and nipple-dudes-dodanim.

the betweeninters of hot-ham spindle-cush and narrows-
 develop-egypt, put, and nest-buy-kanaan

and the betweeninters of spindle-cush grandpa-seba and
 cake-sick-havilah, and grandmother-sabta, and thunder-
 mane-re'emah, and grandmother-sabtechah. and the be-
 tweeninters of thunder-mane-re'emah; coming-saba, and
 breast-discuss-dedan.

and spindle-cush began rebellious-nimrod: he began to be
 hero upon the land.

and narrows-develop-egypt began birth-ludim, and grapes-
 enamim, and blades-lehabim, and open-naphtuhim,
 and solutions-pathrusim, and as-forgiveness-kasluhim, (of
 whom came the splash-in-palestinians,) and knot-kaph-
 torim.

and nest-buy-kanaan began side-by-side-zidon his first-
 born, and bold-heth,
 the trampler-jebusite also, and the say-amorite, and the
 mud-drag-girgashite,
 and the experience-hivite, and the ground-eraqtie, and the
 bush-sinite,
 and the bronze-arvadite, and the wool-zemarite, and the
 heat-hamathite.

the betweeninters of there-name-shem world-youth-elam,
 and pine-song-immersed-assyria, and breast-arpakhshad,
 and frozen-hail-lud, and high-aram-syria, and goose-uz
 and sand-hul and loosened-winepress-gether, and dura-
 tion-meshekh.

and breast-arpakhshad began send-shelah, and send-shelah
 began pass-eber.

and to pass-eber were born two betweeninters: the
 namethere of the one was brook-section-peleg; because in
 his days the land was sectiond: and his brother's namethere
 was little-joqtan.

and little-joqtan began measured-mute-almodad, and stub-
 ble-sheleph, and yard-death-hazarmaveth, and moon-jerah
 their-generation-hadoram also, and vanish-ucal, and her-
 palm-diqlah,

and mourning-ebal, and my-father-from-unto-abima'al,
 and coming-saba,

and ash-ophir, and cake-sick-havilah, and crying-ayyubab.
 all these were the betweeninters of little-joqtan.

there-name-shem breast-arpakhshad, send-shelah,
 pass-eber, brook-section-peleg, see-buddy-reu
 immersed-moment-serug, snore-nahor, effort-azar,
 wing-organ-boner-abram; the same is their-wing-organ-
 ibrahim.

adm St anoS

qinn mhlal ird
 Hnok mtoSIH lmk

nH Sm Hm oipt

bni ipt gmr omgog omdi oion otlb
 omSk otirs

obni gmr aSknc odipit otogrmh

obni ion aliSh otrSiSh ktim orodnim

bni Hm koS omzrim poT oknen

obni koS sba oHoilh osbta orema os-
 btka obni rema Sba oddn

okoS ild at nmrod hoa hHI lhiot gbor
 barz

omzrim ild at lodiim lodim oat enmim
 oat lhbim oat nptHim
 oat ptrsim oat kslHim aSr izao mSm
 plStim oat kptrim

oknen ild at zidon bkro oat Ht

oat hibosi oat hamri oat hgrgSi

oat hHoi oat herqi oat hsin

oat harodi oat hzmri oat hHmti

bni Sm eilm oaSor oarpkSd olod oarm
 oeoz oHol ogtr omSk

oarpkSd ild at SIH oSIH ild at ebr

olebr ild Sni bnim Sm haHd plg ki
 bimio nplgh harz oSm aHio iqTn

oiqTn ild at almodd oat Slp oat Hzm-
 ot oat irH
 oat hdorm oat aocl oat dqlh

oat eibl oat abimal oat Sba

oat aopir oat Hoilh oat iobb kl alh bni
 iqTn

Sm arpkSd SIH
 ebr plg reo
 Srog nHor trH
 abrm hoa abrmh

the betweeninters of their-wing-organ-ibrahim; laugh-iz'haq, and to-hear-ishme'al.

these are their generations: the firstborn of to-hear-ishme'al, come-bringsings-nebaioth; then dark-mourning-qedar, and to-slander-adba'al, and fragrance-mibsam, from-hearing-mishme, and similar-dumah, load-massa, thunder-hadad and right-tema column-jetur, self-nafish, and progress-qedemah. these are the betweeninters of to-hear-ishme'al.

now the betweeninters of complain-qeturah, their-wing-organ-ibrahim's concubine: she bare prune-croon-cimran, and straw-joqshan, and place-of-court-medan, and discuss-court-midian, and kiss-ishbaq, and talk-shuah. and the betweeninters of straw-joqshan; coming-saba, and breast-discuss-dedan.

and the betweeninters of discuss-court-midian; tired-efah, and dust-efer, and init-train-hidris, and father-hand-know-abide, and know-to-aldaah. all these are the betweeninters of complain-qeturah.

and their-wing-organ-ibrahim began laugh-iz'haq. the betweeninters of laugh-iz'haq; do-esau and israel.

the betweeninters of do-esau; gold-my-to-alipac, to-look-reu'al, and wain-moth-jeush, and disappear-jaalam, and bald-ice-qorah.

the betweeninters of gold-my-to-alipac; south-teman, and speech-omar, watch-zephi, and arrive-getam, like-a-hawk-qenac, and prevent-timne and labour-king-emaleq. the betweeninters of to-look-reu'al; landed-nahat, shine-cerah, her-name-shamah, and from-this-micah.

and the betweeninters of hair-seir; covering-lutan, and trail-shobal, and crayon-zibeaon, and answer-enah, and fertilize-dishon and constrain-collect-azar, and fertilize-dishan.

and the betweeninters of covering-lutan; my-hole-hori, and they-homam: and prevent-timne was covering-lutan's sister.

the betweeninters of trail-shobal; on-eliam, and absorber-manahath, and mourning-ebal, smooth-mouth-shephi, and power-onam. and the betweeninters of crayon-zibeaon; buzzard-aiah, and answer-enah.

the betweeninters of answer-enah; fertilize-dishon and the betweeninters of fertilize-dishon width-high-imran, and buttocks-ashban, and look-ithran, and anger-keran.

the betweeninters of constrained-azer; fade-bilhan, and vast-cevan, and snake-jeqan. the betweeninters of fertilize-dishan; goose-uz and pine-aran.

now these are the kings that kinged in the land of man-red-adom before any king kinged over betweeninters of israel; swallow-bele betweeninter of burn-beor: and the namethere of his city was lets-discuss-dinhabah.

and when swallow-bele was dead, crying-ayyubab betweeninter of shine-cerah 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 betweeninter of alone-bedad, which smote discuss-court-midian in the field of from-father-moab, kinged in his stead: and the namethere of his city was convulsion-eovith.

and when thunder-hadad was dead, dress-samlah of from-her-whistle-masreqah kinged in his stead.

and when dress-samlah was dead, lent-shaul of wide-area-rehoboth by the river kinged in his stead.

bni abrhm izHq oiSmeal

alh tldotm bkor iSmeal nbiot oqdr oadbai ombSm

mSme odomh mSa Hdd otima

iTor npiS oqdmh alh hm bni iSmeal

obni qTorh pilgS abrhm ildh at cmrn oiQSn omdn omdin oiSbq oSoH obni iqSn Sba oddn

obni mdin eiph oepr oHnok oabide oaldeh kl alh bni qTorh

oiold abrhm at izHq bni izHq eSo oiSral
bni eSo alipc reoal oieoS oielm oqrH

bni alipc timn oamr zpi ogetm qnc otmne oemlq

bni reoal nHt crH Smh omch

obni Seir loTn oSobl ozbeon oenH odiSn oazr odiSn

obni loTn Hri ohomm oaHot loTn tmne

bni Sobl elin omnHt oeibl Spi oonm obni zbeon aih oenH

bni enh diSon obni diSon Hmrn oaSbn oitrn okrn

bni azr blhn oceon ieqn bni diSon eoz oarn

oalh hmlkm aSr mlko barz adom lpni mlk mlk lbni iSral ble bn beor oSm eiro dnhbh

oimt ble oimlk tHtio iobb bn crH mbzrh

oimt iobb oimlk tHtio HoSm marz htimni
oimt HoSm oimlk tHtio hdd bn bdd hmkh at mdin bSdh moab oSm eiro eioteit

oimt hdd oimlk tHtio Smhl mmSrqh

oimt Smhl oimlk tHtio Saol mrHbot hnh

and when lent-shaul was dead, kindness-possessor-bonupanan betweeninter of mouse-ekhbör kinged in his stead. and when kindness-possessor-bonupanan was dead, thunder-hadad kinged in his stead: and the namethere of his city was my-cry-pei and his woman's namethere was from-good-to-mehitab'al, the daughter-housa of nuisance-matred, the daughter-housa of who-gold-mecahab. thunder-hadad died also. and the dukes of man-red-adom were; duke prevent-timneh, duke on-up-eliah, duke give-jetet, duke my-tent-in-what-aholibamah, duke terebint-to-alah, duke clear-off-pinon, duke like-a-hawk-qenac, duke south-teman, duke fortress-mibzar, duke sweetness-to-magdi'al, duke their-city-eiram. these are the dukes of man-red-adom. these are the betweeninters of israel; see-child-rauben, hear-home-simeon, borrow-join-levi and vowel-yeah-acknowledge-ihodah, hire-wage-issachar, and garbage-fer-tile-cebulun, discuss-court-dan add-increase-yusuf, and righthand-child-benjamin, cunning-twist-naftali, tell-luck-gad and happy-confirm-asher. the betweeninters of vowel-yeah-acknowledge-ihodah; awake-er and trouble-power-onan, and pull-out-shelah: which three were born to him of the daughter-housa of cry-out-shue the nest-buy-kanaanitess. and awake-er the firstborn of vowel-yeah-acknowledge-ihodah, was look in the eyes of vowelconsonants-ihoh-yeah; and he slew him. and date-palm-tamar his daughter in law bore him break-pharez and shine-cerah. all the betweeninters of vowel-yeah-acknowledge-ihodah were five. the betweeninters of break-pharez; courtyard-hezron, and compassion-hamul. and the betweeninters of shine-cerah; my-songster-cimri, and strong-aitan and trusted-heman, and provide-for-kalkol, and generation-dare: five of them in all. and the betweeninters of my-wineyard-karmi; trouble-eokar, the troubler of israel, who misappropriated the boy-cott-fishernet. and the betweeninters of strong-aitan vowel-yeah-help-ecerihö. the betweeninters also of courtyard-hezron, that were born to him; womb-mercy-to-jerahme'al, and high-ram and cage-kelubai. and high-ram begat my-with-generous-eminadab; and my-with-generous-eminadab begat pioneer-nahshon, president of betweeninters of vowel-yeah-acknowledge-ihodah; and pioneer-nahshon begat complete-salma, and complete-salma begat in-goat-strength-boec, and in-goat-strength-boec begat worker-eobed and worker-eobed begat safe-jesse, and safe-jesse begat his firstborn my-unto-dad-aliab, and my-dad-generous-abinadab the second, and hear-shimea the third, given-to-nethane'al the fourth, rule-come-down-radai the fifth, fast-eagerness-ozem the sixth, dude-dawud the seventh: whose sisters were yeah-his-narrow-develop-zeruiah, and father-age-joy-abigail. and the betweeninters of yeah-his-narrow-develop-zeruiah; dad-safe-abishai, and yo-dad-joab, and to-do-esah'al, three.

oimt Saol oimlk tHtio bel Hnn bn ek-bör
oimt bel Hnn oimlk tHtio hdd oSm
eiro pei oSm aSto mhiTbal bt mTrd bt
mi chb

oimt hdd oihio alopi adom alop tmneh
alop elih eloh alop itt

alop ahlibmh alop alh alop pinn

alop qnc alop timn alop mbzr

alop mgdial alop eirm alh alopi adom

alh bni iSral raobn Smeon loi oihodh
iSSkr obclon

dn iosp obnimn nptli gd oaSr

bni ihodh er oaonn oSlh SloSh nold lo
mbt Soe hknent oihi er bkör ihodh re
beini ihoh oimitho

otmr klto ildh lo at prz oat crH kl bni
ihodh HmSh

bni prz Hzron oHmol

obni crH cmri oaitn ohimn oklkl odre
klm HmSh

obni krmi ekr eokr iSral aSr mel bHrm

obni aitr ecrih

obni Hzron aSr nold lo at irHmal oat
rm oat klobi

orm holid at emindb oemindb holid at
nHSON nSia bni ihodh

onHSON holid at Slma oSlma holid at
bec
obec holid at eobd oeobd holid at iSi

oaiSi holid at bkro at aliab oabindb
hSni oSmea hSlSi

ntnal hrbiei rdi hHmiSi

azm hSSi doid hSbei
oaHitihm oaHtiotihm zroihi oabigil
obni zroihi abSi oioab oeSh al SiSh

and father-age-joy-abigail bare with-burden-emasā: and the father of with-burden-emasā was surplus-remainder-jether the to-hear-ishmealite.

and dog-as-heart-kaleb betweeninter of courtyard-hezron begat betweeninters of neglect-ecubah his woman, and of sheets-jeriot: her betweeninters are these; turgor-immersed-jeshēr, and naughty-mischief-shobab, and bronze-ardon.

and when neglect-ecubah was dead, dog-as-heart-kaleb took to him gray-fruitful-afraṭh, which bare him small-place-prince-hur

and small-place-prince-hur begat my-light-uri and my-light-uri begat to-onion-beza'al.

and afterward courtyard-hezron went in to the daughter-housa of recognize-makhir the father of roll-until-gil'ed, whom he married when he was sixty 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-gil'ed.

and he took bridge-geṣhur, and high-aram-syria, with the towns of glow-jair, from them, with lament-qenat, and the towns thereof, even sixty cities. all these belonged to the betweeninters of recognize-makhir the father of roll-until-gil'ed.

and after that courtyard-hezron was dead in dog-fruitful-kaleb-aphrataḥ, then yeah-my-dad-abiah courtyard-hezron's woman bare him fire-hole-ash'hor the father of stuck-teqoe.

and the betweeninters of womb-mercy-to-jerahme'al the firstborn of courtyard-hezron were, high-ram the first-born, and builder-bunah, and pine-aoren, and fast-eagerness-ozem, and yeah-my-bro-ahijah.

womb-mercy-to-jerahme'al had also another woman, whose namethere was crown-etarah; she was the mother of power-onam.

and the betweeninters of high-ram the firstborn of womb-mercy-to-jerahme'al were, of-wood-mez, and righthand-jamin, and futile-eqer.

and the betweeninters of power-onam were, my-name-shammai, and know-hand-jade. and the betweeninters of my-name-shammai; generous-nadab and father-align-abishur.

and the namethere of the woman of father-align-abishur was my-father-stratagem-abihail, and she bare him brother-between-ahban, and beget-molid.

and the betweeninters of generous-nadab; shy-away-from-seled, and noses-appaim: but shy-away-from-seled died without betweeninters.

and the betweeninters of noses-appaim; stick-safe-ishei.

and the betweeninters of stick-safe-ishei; tooth-sheshan. and betweeninters of tooth-sheshan; ah-that-ahlai.

and the betweeninters of know-hand-jade the brother of my-name-shammai; surplus-remainder-jether, and given-io-jonatan; and surplus-remainder-jether died without betweeninters.

and the betweeninters of given-io-jonatan; fallen-peleth, and get-out-caca. these were the betweeninters of womb-mercy-to-jerahme'al.

now tooth-sheshan had no betweeninters, but betweenintera. and tooth-sheshan had a worker, an narrows-develop-egyptian, whose namethere was shed-jarhe.

and tooth-sheshan gave his daughter-housa to shed-jarhe his worker to woman; and she bare him time-etai

oabigil ildh at emSa oabi emSa itr hiS-meali

oklb bn Hzron holid at ecobh aSh oat irieot oalh bnih iSr oSobb oardon

otmt ecobh oiQH lo klb at aprt otld lo at Hor

oHor holid at aori oaori holid at bzal

oaHr ba Hzron al bt mkir abi gled ohoa lqHh ohoa bn SSim Snh otld lo at Sgob

oSgob holid at iair oihi lo eSrim oSloS erim barz hgled

oiQH gSor oarm at Hot iair matm at qnt oat bntih SSim eir kl alh bni mkir abi gled

oaHr mot Hzron bkllb aprth oaSt Hzron abih otld lo at aSHor abi tqoe

oihio bni irHmal bkor Hzron hbkor rm obonh oarn oazm aHih

othi aSh aHrt lirHmal oSmh eTrh hia am aonm

oihio bni rm bkor irHmal mez oimin oeqr

oihio bni aonm Smi oide obni Smi ndb oabiSor

oSma aSt abiSor abihil otld lo at aHbn oat molid

obni ndb sld oapim oimt sld la bnim

obni apim iSei obni iSei SSn obni SSn aHli

obni ide aHi Smi itr oiontn oimt itr la bnim

obni iontn plt occa alh hio bni irHmal

ola hih ISSn bnim ki am bnoot oLSSn ebd mzri oSmo irHe

oitn SSn at bto lirHe ebdo laSh otld lo at eti

and time-etai begat given-natan, and given-natan begat dowry-cabad, and dowry-cabad begat dark-aphlal, and dark-aphlal begat worker-eobed and worker-eobed begat he-yeah-jehu and he-yeah-jehu begat vowel-yeah-help-eceriho, and vowel-yeah-help-eceriho begat extract-helez, and extract-helez begat do-to-aleasah, and do-to-aleasah begat horse-fragrant-spice-sisamai, and horse-fragrant-spice-sisamai begat complete-shallum, and complete-shallum begat yeah-get-up-jeqamiah, and yeah-get-up-jeqamiah begat my-to-hears-alisheme. now the betweeninters of dog-as-heart-kaleb the brother of womb-mercy-to-jerahme'al were, who-sticks-mesha his firstborn, which was the father of bristle-ciph; and the betweeninters of from-her-head-maroshah the father of friend-joy-hebron. and the betweeninters of friend-joy-hebron; bald-ice-qorah, and apple-tapuah, and weave-reqem, and hear-scheme and hear-scheme begat womb-raham, the father of flatten-jorqam: and weave-reqem begat my-name-shammai. and betweeninter of my-name-shammai was residence-meon: and residence-meon was the father of rock-house-beth-zur. and tired-efah, dog-as-heart-kaleb's concubine, bare hole-haran, and exit-moza, and trimmed-gacec: and hole-haran begat trimmed-gacec. and the betweeninters of yeah-enough-jahdai; mortarman-regem, and sound-io-jotham, and approach-gesham, and output-pelet, and tired-efah, and flew-sh'eph. squeeze-mekah, dog-as-heart-kaleb's concubine, bare fraction-sheber, and camping-tirhanah. she bare also flew-sh'eph the father of bloodshed-madmanah, vain-sheva the father of hairpin-makbenah, and the father of hill-gibea: and the daughter-housa of dog-as-heart-kaleb was adorned-eksa. these were the betweeninters of dog-as-heart-kaleb betweeninter of small-place-prince-hur the firstborn of gray-fruitful-aphratah; trail-shobal the father of forests-city-qirjath-jearim. complete-salma the father of bread-house-beth-lehem, exacerbate-hareph the father of fence-house-beth-gader. and trail-shobal the father of forests-city-qirjath-jearim had betweeninters; view-haroah, and half of the rest-absorber-manahethites. and the families of forests-city-qirjath-jearim; the permit-ithrites, and the pussy-puhites, and the there-shumath-ites, and the spectrum-mishreites; of them came the waspzareatites, and the to-woman-ashtaulites, the betweeninters of complete-salma; bread-house-beth-lehem, and the dripped-netophatites, crowns-etarot, the house of yo-dad-joab, and half of the rest-absorber-manahethites, the wasp-zorites. and the families of the scroll-recounters which dwelt at mud-falcon-jebez; the warning-tiretites, the hear-sh'meatites, and falling-sukatites. these are the nest-buy-qenites that came of hot-hemath, the father of the house of vehicle-rekab. now these were the betweeninters of dude-dawud, which were born to him in friend-joy-hebron; the firstborn amino-amnon, of my-brother-pleasant-ahino'em the to-sow-jecre'alitess; the second to-my-court-dani'al, of father-age-joy-abigail the damp-unripe-grain-karmelitess:

oeti hlid at ntn ontn holid at cbd
ocbd holid at apll oapll holid at eobd
oeobd holid at ihoa oihoa holid at ecirh
oecrih hlid at Hlz oHlz hlid at aleSh
oaleSh hlid at ssmi ossmi hlid at Slom
oSlom holid at iqmih oiqmih hlid at al-iSme
obni klb aHii irHmal miSe bkro hoa abi cip obni mrSh abi Hbron
obni Hbron qrH otpH orqm oSme
oSme holid at rHm abi irqem orqm holid at Smi
obn Smi meon omeon abi bit zor
oeiph pilgS klb ildh at Hrn oat moza
oat gcc oHrn hlid at gcc
obni ihdi rgm oiotm ogiSn oplT oeiph oSep
plgS klb mekh ild Sbr oat trHnh
otld Sep abi mdmnh at Soa abi mkbnh
oabi gbea obt klb eksh
alh hio bni klb bn Hor bkor aprth Sobl
abi qrit ierim
Slma abi bit lHm Hrp abi bit gdr
oihio bnim lSobl abi qrit ierim hrah Hzi hmnHot
omSpHot qrit ierim hitri ohpoti ohSmti ohmSrei malh izao hzreti ohaStali
bni Slma bit lHm onTopti eTrot bit ioab oHzi hmnHti hzrei
omSpHot sprim iSbo iSbi iebz tretim Smetim Soktim hmh hqinim hbaim mHmt abi bit rkb
oalh hio bni doid aSr nold lo bH-bron hbkor amnn laHinem hicroalit Sni dnial labigil hkrmlit

the third, father-complete-absalom betweeninter of squeeze-mekah the daughter-housa of furrow-talmai king of bridge-geshur: the fourth, vowel-yeah-my-base-adoniho betweeninter of feast-hagit: the fifth, yeah-criterion-shephatiah of my-father-dew-abital: the sixth, angry-itream by carriage-eglah his woman. these six were born to him in friend-joy-hebron; and namethere he kinged seven years and six months: and in cast-complete-jerusalem he kinged thirty and three years. and these were born to him in cast-complete-jerusalem; hear-shimea, and naughty-mischief-shobab, and given-natan, and complete-sulayman, four, of stick-safe-daughter-bat-shue the daughter-housa of my-to-with-emi'al: choose-ibhar also, and my-to-hears-alisheme, and to-emit-aliphelet, and shine-nogah, and expired-nepeg, and fie-japhie, and my-to-hears-alisheme, and know-to-alide, and to-emit-aliphelet, nine. these were all the betweeninters of dude-dawud, beside the betweeninters of the concubines, and date-palm-tamar their sister. and complete-sulayman's betweeninter was wide-with-re-hobo'em, yeah-my-father-abijah his betweeninter ride-asa his betweeninter criterion-vowel-yeah-ihoshaphat his betweeninter yo-high-joram his betweeninter vowel-yeah-hold-ahaciho his betweeninter give-up-joash his betweeninter vowel-yeah-courage-amaziho his betweeninter vowel-yeah-help-eceriho his betweeninter sound-io-jotham his betweeninter hold-ahac his betweeninter vowel-yeah-strong-heceqiho his betweeninter sleep-change-manasseh his betweeninter mum-amino-amon his betweeninter vowel-yeah-fire-josiho his betweeninter and the betweeninters of vowel-yeah-fire-josiho were, the firstborn camping-io-johanan, the second get-up-vowel-yeah-ihojaqim, the third vowel-yeah-right-zedeqiho, the fourth complete-shallum. and the betweeninters of get-up-vowel-yeah-ihojaqim: beat-io-jekoniah his betweeninter vowel-yeah-right-zedeqiho his betweeninter and the betweeninters of beat-io-jekoniah; prisoner-assir, to-ask-salathi'al his betweeninter king-high-malkiram also, and redemption-pedaiah, and what's-hoarded-shenazar, yeah-get-up-jeqamiah, hear-hoshama, and yeah-generous-nedabiah. and the betweeninters of redemption-pedaiah were, seed-pressed-out-of-bhabil-cerubbhabil, and hear-shimei: and the betweeninters of seed-pressed-out-of-bhabil-cerubbhabil; complete-meshullam, and vowel-yeah-camping-hananiho, and my-complete-sheolmith their sister: and important-hashubah, and tent-ohel, and vowel-yeah-bornfirst-berekiho, and yeah-kindness-hasadiah, return-kindness-jushab-hesed, five. and the betweeninters of vowel-yeah-camping-hananiho; yeah-output-pelatiah, and yeah-stick-safe-jesaiah: the betweeninters of yeah-weak-rephaiah, the betweeninters of pine-sing-arnan, the betweeninters of vowel-yeah-work-eobadiho, the betweeninters of neighbors-shekhaniah.

hSiSi labSlom bn mekh bt tlmi mlk
gSor hrbiei adnih bn Hgit

hHmiSi SpTih labiTl hSSi itrem leglh
aSto
SSH nold lo bHbron oimlk Sm Sbe
Snim oSSH HdSim oSiSim oSloS Snh
mlk biroSlm
oalh noldo lo biroSlm Smea oSobb
ontn oSlmh arbeh lbt Soe bt emial

oibHr oaliSme oalipT

ongh onpg oipie
oaliSme oalide oalipT tSeh

kl bni doid mlbd bni pilgSim otmr
aHotm

obn Slmh rHbem abih bno asa bno
ihoSpT bno

iorm bno aHciho bno ioaS bno

amziho bno ecrih bno iotm bno

aHc bno Hcqiho bno mnSh bno

amon bno iaSiho bno

obni iaSiho hbkor ioHnn hSni ihoiqim
hSiSi zdqiho hrbiei Slom

obni ihoiqim iknih bno zdqih bno

obni iknih asr Saltial bno

omlkirm opdih oSnazr iqmih hoSme
ondbih

obni pdih crbbl oSmei obn crbbl mSlm
oHnnih oSlmit aHotm

oHSbh oahl obrkih oHsdih ioSb Hsd
HmS

obn Hnnih plTih oiSeih bni rpih bni
arnn bni ebdih bni Sknih

and the betweeninters of neighbors-shekhaniah; vowel-yeah-hear-shemeiho: and the betweeninters of vowel-yeah-hear-shemeiho; forsaking-sin-hattush, and free-igeal, and in-smell-bariah, and boy-yeah-neriah, and criterion-shaphat, six.

and the betweeninters of boy-yeah-neriah; my-eyes-to-io-alioenai, and vowel-yeah-strong-heceqiho, and get-up-my-help-ecriqam, three.

and the betweeninters of my-eyes-to-io-alioenai were, vowel-yeah-acknowledge-hodaiah, and answer-to-aliashib, and yeah-wondering-pelaiah, and heel-sting-equb, and camping-io-johanan, and yeah-raise-dalaiah, and my-answer-enani seven.

the betweeninters of vowel-yeah-acknowledge-ihodah; break-pharez, courtyard-hezron, and my-wineyard-karmi, and small-place-prince-hur and trail-shobal.

and yeah-see-ra'iaiah betweeninter of trail-shobal begat come-on-jahath; and come-on-jahath begat brother-who-ahumai, and echo-lahad. these are the families of the wasp-striped-zorathites.

and these were of the father of sea-eagle-eitam; to-sow-jecre'al, and name-perhaps-ishma and honey-idbash: and the namethere of their sister was shadow-face-hazeleponi:

and to-turnings-penu'al the father of fenced-restrainer, and help-ecer the father of sense-hut-hushah. these are the betweeninters of small-place-prince-hur the first-born of gray-fruitful-aphratah, the father of bread-house-beth-lehem.

and fire-hole-ash'hor the father of stuck-teqoe had two women, sick-helah and girl-neerah.

and girl-neerah bare him grip-ahucam, and dig-spy-hepher, and count-belong-temeni, and explore-brother-haahashtari. these were the betweeninters of girl-neerah.

and the betweeninters of sick-helah were, trouble-zereth, and bleach-jezoar, and give-shovel-athnan.

and thorn-qoz begat grape-enub, and turtle-zobebah, and the families of occur-other-aharhel betweeninter of mountain-high-harum.

and mud-falcoon-jebез was more heavyable than his brethren: and his mother called his namethere mud-falcoon-jebез, saying, because i bare him with sorrow.

and mud-falcoon-jebез called on the these-to of israel, saying, oh that thou wouldest first-pool me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from look, that it may not grieve me! and these-to granted him that which he requested.

and cage-kelub the brother of talk-shuah begat price-mehir, which was the father of fire-give-ashton.

and fire-give-ashton begat weak-house-beth-rapha, and stopskip-paseah, and station-tehinnah the father of city-snake-guess-ir-nahash. these are soft-rekake men.

and the betweeninters of like-a-hawk-qenac; to-overthrow-othni'al, and minister-immersed-yeah-seraiah: and the betweeninters of to-overthrow-othni'al; shred-hatat.

and my-residence-meonotai begat ash-ore-ophras: and minister-immersed-yeah-seraiah begat yo-dad-joab, the father of the valley of craftsmen-deaf-harashim; for they were craftsmen.

and the betweeninters of dog-as-heart-kaleb betweeninter of turn-jephuneh; his-city-eiru, terebinth-to-alah, and please-sing-neem: and the betweeninters of terebinth-to-alah, even like-a-hawk-qenac.

obni Sknih Smeih obni Smeih HToS
oigal obriH onerih oSpT SSH

obn nerih alioeini oHcqih oecriqm
SiSH

obni alioeini hdioho hodoiho oaliSib
oplih oeqob oioHnn odlih oenni Sbeb

bni ihodh prz Hzron okrmi oHor oS-
obl

oraih bn Sobl holid at iHt oiHt hlid at
aHomi oat lhd alh mSpHot hzreti

oalh abi eiTm icreal oiSma oidbS oSm
aHotm hzllponi

opnoal abi gdr oecr abi HoSh alh bni
Hor bkor aprth abi bit lHm

olaSHor abi tqoe hio Sti nSim Hlah
omerh

otld lo nerh at aHcm oat Hpr oat timni
oat haHStri alh bni nerh

obni Hlah zrt izHr ozHr oatnn

oqoz holid at enob oat hzbhb om-
SpHot aHrHl bn hrom

oihi iebz nkbd maHio oamo qrah Smo
iebz lamr ki ildti bezb

oiqra iebz lalhi iSral lamr am brk
tbrkni ohrbit at gboli ohith idk emi oe-
Sit mreH lblti ezbi oiba alhim at aSr Sal

oklob aHi SoHh holid at mHir hoa abi
aSton

oaSton holid at bit rpa oat psH oat
tHnh abi eir nHS alh anSi rkh

obni qnc etnial oSrih obni etnial Htt

omeonti holid at eprh oSrih holid at
ioab abi gia HrSim ki HrSim hio

obni klb bn ipnh eiro alh onem obni
alh oqnc

and the betweeninters of to-cheer-jehalele'al; bristle-ciph, and bristle-ciphah, thirst-tiria, and confirm-bliss-to-asare'al.

and the betweeninters of help-ecra were, surplus-remainder-jether, and rebel-mered, and dust-efer, and borrow-lend-jalon: and she bare bitter-merry-miriam, and my-name-shammai, and praise-improve-ishbah the father of fire-sound-ashteme.

and his woman acknowledge-vowel-yeah-ihodijah bare go-down-jered the father of fenced-restrain-gedor, and friend-heber the father of shut-down-soko, and to-my-butt-jequthi'al the father of abandoned-canuh. and these are the betweeninters of yeah-daughter-bithiah the daughter-housa of big-house-firawn which rebel-mered took.

and the betweeninters of his woman yeah-acknowledge-hodiah the sister of comfort-naham, the father of assembly-qeilah the bone-cause-garmite, and fire-sound-ashteme the crush-mekatite.

and the betweeninters of greasing-shimon were, amino-amnon, and sing-joy-rinnah, between-camping-benhanan, and hanging-tilon. and the betweeninters of stick-safe-ishei were, seperate-cohet, and betweeninter-seperate-bencohet.

the betweeninters of pull-out-shelah betweeninter of vowel-yeah-acknowledge-ihodah were, awake-er the father of go-lekah, and to-witness-ledah the father of from-her-head-maroshah, and the families of the house of them that wrought fine linen, of the house of seven-fire-ashbea, and get-up-joqim, and the men of as-wolf-koceba, and give-up-joash, and resin-saraph, who had the dominion in from-father-moab, and return-jashubilehem. and these are ancient beewords.

these were the developers, and those that dwelt among plants and hedges: namethere they dwelt with the king for his work.

the betweeninters of hear-home-simeon were, to-sleep-nemu'al, and righthand-jamin, rival-jarib, shine-cerah, and lent-shaul:

complete-shallum his betweeninter fragrance-mibsam his betweeninter from-hearing-mishme his betweeninter and the betweeninters of from-hearing-mishme; to-heat-hamu'al his betweeninter remember-male-cakur his betweeninter hear-shimei his betweeninter and hear-shimei had sixteen betweeninters and six betweenintera: but his brethren had not many betweeninters, neither did all their family multiply, like to betweeninters of vowel-yeah-acknowledge-ihodah.

and they dwelt at seven-well-bar-shebe, and born-moladah, and yard-fox-hazar-shoel, and at terrorhorror-bilbah, and at wood-bone-ezem, and at red-worm-tolad, and at his-house-unto-bethu'al, and at fishing-net-hormah, and at sketch-ziqlag,

and at carriage-house-beth-marcaboth, and horse-yard-hazar-susim, and at create-house-beth-birei, and at gates-sh'erim. these were their gates to the king of dude-dawud. and their villages were, sea-eagle-eitam, and eye-ein, pomegranate-rimmon, and design-beat-token, and smoke-eshan, five cities:

and all their villages that were round about the same cities, to possessor these were their seats, and their genealogy.

and playful-meshobab, and king-jamlek, and safe-joshah, betweeninter of vowel-yeah-courage-amaziho,

obni ihllal cip ociph tiria oaSral

obn ecrh itr omrd oepr oilon othr at mrim oat Smi oat iSbH abi aStme

oaSto hihdih ildh at ird abi gdor oat Hbr abi Soko oat iqotil abi cnoH oalh bni btih bt preh aSr lqH mrd

obni aSt hodih aHot nHm abi qeilh grmi oaStme hmekti

obni Simon amnon ornh bn Hnn otolon otilon obni iSei coHt obn coHt

bni Slh bn ihodh er abi lkh oledh abi mrSh omSpHot bit ebdh hbz lbit aSbe

oioqim oanSi kcba oioaS oSrp aSr belo lmoab oiSbi IHm ohdbrim etiqim

hnh hiozrim oiSbi nTeim ogdrh em hmlk bmlakto iSBo Sm

bni Smeon nmoal oimin irib crH Saol

Slm bno mbSm bno mSme bno

obni mSme Hmoal bno ckor bno Smei bno

oISmei bnim SSh eSr obnot SS olaHio ain bnim rbim okl mSpHtm la hrbo ed bni ihodh

oiSbo bbar Sbe omoldh oHHzr Soel

obblhh obezm obtold

obbtoal obHrmh obziqlg

obbit mrkbot obHHzr sosim obbit brai obSerim alh erihm ed mlk doid

oHzrihm eiTm oein rmon otkn oeSn erim HmS

okl Hzrihm aSr sbibot herim halh ed bel cat moSbTm ohtiHSm lhm omSobb oimlk oioSh bn amzih

and to-io-jo'al, and he-yeah-jehu betweeninter of return-
 io-josibiah, betweeninter of minister-immersed-yeah-sera-
 iah, betweeninter of do-to-esi'al,
 and my-eyes-to-io-alioenai, and heel-back-jeqobah, and
 yeah-stroll-jeshohaiah, and yeah-do-esaiah, and to-until-
 edial, and put-to-jesimi'al, and betweener-vowel-yeah-be-
 naiah,
 and abundance-cica betweeninter of shiphi, betweeninter
 of oak-alon, betweeninter of hand-knowledge-jedaiah, be-
 tweeninter of keepguard-shimri, betweeninter of vowel-
 yeah-hear-shemeiho;
 these mentioned by their nametheres were presidents in
 their families: and the house of their fathers increased
 greatly.
 and they went to the entrance of fenced-restrain-gedor,
 even to the east side of the valley, to seek look-after-pasture
 for their sheep.
 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 namethere of old.
 and these written by namethere came in the days of vowel-
 yeah-strong-heceqiho king of vowel-yeah-acknowledge-
 ihodah, and hit their tents, and the habitations that were
 found namethere and fishnet-destroyed them to this day,
 and dwelt in their rooms: because namethere was look-af-
 ter-pasture namethere for their sheep.
 and some of them, even of the betweeninters of hear-home-
 simeon, five hundred men, went to mount hair-seir, having
 for their captains yeah-output-pelataiah, and boy-yeah-ne-
 riah, and yeah-weak-rephaiah, and my-goatness-to-ucial,
 the betweeninters of stick-safe-ishei.
 and they hit the rest of the labour-king-emaleqites that were
 escaped, and dwelt namethere to this day.
 now the betweeninters of see-child-rauben the firstborn of
 israel, (for he was the firstborn; but forasmuch as he ceased
 his father's bed, his birthright was given to the betweenin-
 ters of add-increase-yusif betweeninter of israel: and the
 genealogy is not to be reckoned after the birthright.
 for vowel-yeah-acknowledge-ihodah heroed above his
 brethren, and of him came the chief governor; but the
 birthright was add-increase-yusif's:)
 the betweeninters, i say, of see-child-rauben the first-
 born of to-song-immersed-isra'al were, init-train-hanoch,
 and wondering-pallu, courtyard-hezron, and my-wine-
 yard-karmi.
 the betweeninters of to-io-jo'al; vowel-yeah-hear-she-
 meiho his betweeninter roof-maximum-ya'juj his between-
 inter hear-shimei his betweeninter
 who's-coward-mikah his betweeninter yeah-see-raih his
 betweeninter possessor his betweeninter
 her-well-barah his betweeninter whom fallen-fall-ban-til-
 gath-pilneser king of pine-song-immersed-syria carried
 away captive: he was president of the see-child-raubenites.
 and his brethren by their families, when the genealogy of
 their generations was reckoned, were the chief, to-move-
 jei'al, and yeah-remember-cekariah,
 and swallow-bele betweeninter of goat-strong-ecac, be-
 tweeninter of hear-sheme betweeninter of to-io-jo'al, who
 dwelt in juniper-object-eroer, even to at-him-nebo and res-
 idence-possessor-bel-meon:

oioal oioha bn ioSbih bn Srih bn eSial

oalioeini oieqbh oiSoHih oeSih oedial
 oiSimal obnih

ocica bn Spei bn alon bn idih bn Smri
 bn Smeih

alh hbaim bSmot nSiaim bmSpHotm
 obit abotihm przo lrob

oilk oImboa gdr ed lmcRH hgia lbqS
 mreH lzanm

oimzao mreH Smn oTob oharz rHBt
 idim oSqTt oSloh ki mn Hm hiSbim
 Sm lpnim

oibao alh hktobim bSmot bimi iHC-
 qiho mlk ihodh oiko at ahlihbm oat
 hmeinim hmeonim aSr nmzao Smh
 oiHrimm ed hiom hch oiSbo tHtiHm
 ki mreH lzanm Sm

omhm mn bni Smeon hlko lhr Seir an-
 Sim HmS maot oplTih onerih orpilh
 oecial bni iSei braSm

oiko at Sarit hplTh lemlq oiSbo Sm ed
 hiom hch
 obni raobn bkor iSral ki hoa hbkor
 obHllo izoei abio ntnt bkrto lbni iosp
 bn iSral ola lhtiHS lbkrh

ki ihodh gbr baHio olngid mmno
 ohbkrh liosp

bni raobn bkor iSral Hnok oplao
 Hzron okrmi

bni ioal Smeih bno gog bno Smei bno

mikh bno raih bno bel bno

barh bno aSr hghl tlgt plnasr mlk aSr
 hoa nSia Iraobni

oaHio lmSpHtio bhtiHS ltltdotm hraS
 ieial ockriho

oble bn ecc bn Sme bn ioal hoa ioSb
 berer oed nbo obel meon

and eastward he inhabited to the entering in of the place-of-word-desert from the river fruit-cow-euphrates: on beeword their livestock were multiplied in the land of roll-until-gil'ed.

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-gil'ed.

and betweeninters of tell-luck-gad dwelt over against them, in the land of at-tooth-bashan to poor-salkah:

to-io-jo'al the chief, and shapham the next, and answer-jeenai, and criterion-shaphat in at-tooth-bashan and their brethren of the house of their fathers were, who-like-to-mika'al, and complete-meshullam, and seven-satiated, and shoot-jorai, and snake-jekan, and see-listen-learn-cie, and cross-over-eber, seven.

these are betweeninters of my-father-stratagem-abihail betweeninter of hole-huri, betweeninter of moon-jaroah, betweeninter of roll-until-gil'ed, betweeninter of who-like-to-mika'al, betweeninter of six-jeshishai, betweeninter of together-jahdo, betweeninter of scorn-buc; my-brother-ahi betweeninter of my-worker-ebdiel, betweeninter of my-tint-guni, chief of the house of their fathers.

and they dwelt in roll-until-gil'ed in at-tooth-bashan and in her towns, and in all the plots of sing-watch-sharon, upon their borders.

all these were reckoned by genealogies in the days of sound-io-jotham king of vowel-yeah-knowledge-ihodah, and in the days of much-people-jeroboam king of israel.

the betweeninters of see-child-rauben, and the gadites, and half the pen of sleep-change-manasseh, of of stratagem men, men able to bear shield and sword, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and sixty, that went out to the war.

and they did war with the migrate-hajarites, with column-jetur, and self-nephish, and wander-moan-nodab.

and they were helped against them, and the migrate-hajarites were make safed into their hand, and all that were with them: for they cried to these-to in the war, and he was intreated of them; because they put their be sure in him.

and they took away their livestock 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 namethere fell down many slay, because the war was of these-to. and they dwelt in their steads until the sit-captivity.

and betweeninters of the half pen of sleep-change-manasseh dwelt in the land: they increased from at-tooth-bashan to posessor-fishing-net-bel-hermon and meadow-senir, and to mount fishing-net-hermon.

and these were the heads of the house of their fathers, even dust-efer, and stick-safe-ishei, and to-my-to-alial, and to-help-ecri'al, and vowel-yeah-high-jeremiho, and yeah-knowledge-hodaviah, and to-together-jahdi'al, heros of stratagem, namethere heroes, and heads of the house of their fathers.

and they transgressed against the these-to of their fathers, and went a feeding-whoring after the these-to of the with of the land, whom these-to destroyed before them.

olmcRH iSb ed lboa mdbRh lmn hnhR
prt ki mqniHm rbo barz gled

obimi Saol eSo mIHmh em hhgraim
oiplO bidm oiSbo bahliHm el kl pni
mcRH lglEd
obni gd lngdm iSbo barz hbSn ed slkh

ioal hraS oSpm hmSnh oieni oSpT
bbSn
oaHiHm lbit abotihm mikal omSlm
oSbe oiori oiekn ocie oebr Sbeh

alh bni abiHil bn Hori bn iroH bn gled
bn mikal bn iSiSi bn iHdo bn boc

aHi bn ebdial bn goni raS lbit abotm

oiSbo bgled bbSn obbntih obkl mgrSi
Sron el tozaotm

klm htiHSo bimi iotm mlk ihodh
obimi irbEm mlk iSral

bni raobn ogdi oHzi SbT mnSh mn
bni Hil anSim nSai mgn oHrb odrki
qSt olmodi mIHmh arbeim oarbeh alp
oSbe maot oSSim izai zba

oieSo mIHmh em hhgriaim oiTor on-
piS onodb
oiecro elihm ointno bidm hhgriaim
okl Semhm ki lalhim ceqo bmlHmh
onetor lhm ki bTHo bo

oiSbo mqniHm gmlihm HmSim alp
ozan matim oHmSim alp oHmorim
alpim onpS adm mah alp
ki Hllim rbim nplo ki mhalhim
hmlHmh oiSbo tHtiHm ed hglh

obni Hzi SbT mnSh iSbo barz mbSn
ed bel Hrmon oSnir ohr Hrmon hmh
rbo

oalh raSi bit abotm oepr oiSei oalial
oecrial oirmih ohodoih oiHdial anSim
gbori Hil anSi Smot raSim lbit abotm

oimelo balhi abotihm oicno aHri alhi
emi harz aSr hSmid alhim mpniHm

and the these-to of to-song-immersed-isra'al stirred up
breathwind of bean-fall-pul king of pine-song-immersed-
syria and breathwind of fallen-fall-ban-tilgath-pilneser
king of pine-song-immersed-syria and he carried them
away, even the see-child-raubenites, and the gadites, and
the half pen of sleep-change-manasseh, and brought them
to moist-halah, and splice-habor, and show-hara, and to the
river fleece-pass-by-gocan, to this day.

the betweeninters of borrow-join-levi stranger-gershon,
obedient-hope-kohath, and bitter-merari.

and the betweeninters of obedient-hope-kohath; width-
high-imran, oil-izhar, and friend-joy-hebron, and my-goat-
ness-to-ucial.

and betweeninters of width-high-imran; gather-cabinet-
harun, and extract-musa, and bitter-merry-miriam. the be-
tweeninters also of gather-cabinet-harun; generous-nadab,
and he-my-pa-abihu, help-to-alecer, and palm-itamar.

help-to-alecer begat mouth-attempt-pinehas, mouth-at-
tempt-pinehas begat my-father-stick-safe-abishue,
and my-father-stick-safe-abishue begat skilled-buqi, and
skilled-buqi begat goat-eci

and goat-eci begat shine-cerahiah, and shine-cerahiah begat
spatula-meraioth,

spatula-meraioth begat vowel-yeah-say-amariho, and
vowel-yeah-say-amariho begat my-bro-good-ahitub,
and my-bro-good-ahitub begat be-right-zadoq, and be-
right-zadoq begat my-brother-of-wood-ahime'ez,
and my-brother-of-wood-ahime'ez begat vowel-yeah-
help-eceriho, and vowel-yeah-help-eceriho begat camp-
ing-io-johanan,

and camping-io-johanan begat vowel-yeah-help-eceriho,
(he it is that executed the priest's office in the temple
that complete-sulayman between-built in cast-complete-
jerusalem:)

and vowel-yeah-help-eceriho begat vowel-yeah-say-amar-
iho, and vowel-yeah-say-amariho begat my-bro-good-ahi-
tub,

and my-bro-good-ahitub begat be-right-zadoq, and be-
right-zadoq begat complete-shallum,

and complete-shallum begat vowel-yeah-part-hilqiho, and
vowel-yeah-part-hilqiho begat vowel-yeah-help-eceriho,
and vowel-yeah-help-eceriho begat minister-immersed-
yeah-seraiah, and minister-immersed-yeah-seraiah begat
right-vowel-yeah-ihozadaq,

and right-vowel-yeah-ihozadaq went into captivity, when
vowelconsonants-ihoh-yeah carried away vowel-yeah-ac-
knowledge-ihodah and cast-complete-jerusalem by the
hand of bring-jug-guard-nebuchadnezzar.

the betweeninters of borrow-join-levi stranger-gershon,
obedient-hope-kohath, and bitter-merari.

and these be the namethers of the betweeninters of
stranger-gershon; to-build-my-white-libni, and hear-
shimei.

and the betweeninters of obedient-hope-kohath were,
width-high-imran, and oil-izhar, and friend-joy-hebron,
and my-goatness-to-ucial.

the betweeninters of bitter-merari; forgive-sick-mahli, and
my-draw-mushi. and these are the families of the borrow-
join-levites according to their fathers.

of stranger-gershon; to-build-my-white-libni his be-
tweeninter come-on-jahath his betweeninter lewdness-
cimah his betweeninter

oier alhi iSral at roH pol mlk aSor oat
roH tlgt plnsr mlk aSor oiglm Iraobni
olgdi oIHzi SbT mnSh oibiam IHIH
oHbor ohra onhr gocn ed hiom hch

bni loi grSon qht omrri

obni qht emrm izhr oHbron oecial

obni emrm ahrn omSh omrim obni
ahrn ndb oabihoa alecr oaitmr

alecr holid at pinHs pinHs hlid at
abiSoe
oabiSoe holid at bqj obqi holid at eci

oeci holid at crHih ocrHih holid at
mriot
mriot holid at amrih oamrih holid at
aHiTob
oaHiTob holid at zdoq ozdoq holid at
aHimez
oaHimez holid at ecrih oecrih holid at
ioHnn

oioHnn holid at ecrih hoa aSr khn bbit
aSr bnh Slmh biroSlm

oiold ecrih at amrih oamrih holid at
aHiTob

oaHiTob holid at zdoq ozdoq holid at
Slom
oSlom holid at Hlqih oHlqih holid at
ecrih
oecrih holid at Srih oSrih holid at
ihozdq

oihozdq hlk bhglot ihoh at ihodh
oiroSlm bid nbkdnazr

bni loi grSm qht omrri

oalh Smot bni grSom lbni oSmei

obni qht emrm oizhr oHbron oecial

bni mrri mHli omSi oalh mSpHot hloi
labotihm

lgrSom lbni bno iHt bno cmh bno

brother-io-joah his betweeninter up-to-edoa his betweeninter shine-cerah his betweeninter site-jeaterai his betweeninter

the betweeninters of obedient-hope-kohath; my-with-generous-eminadab his betweeninter bald-ice-qorah his betweeninter prisoner-assir his betweeninter

envy-buy-to-alqanah his betweeninter and father-add-abiasaph his betweeninter and prisoner-assir his betweeninter under-tahat his betweeninter light-to-aorial his betweeninter vowel-yeah-goat-uciho his betweeninter and lent-shaul his betweeninter

and the betweeninters of envy-buy-to-alqanah; with-burden-emasai, and brother-dead-ahimot.

as for envy-buy-to-alqanah: the betweeninters of envy-buy-to-alqanah; viewer-nectar-zophai his betweeninter and landed-nahat his betweeninter

my-unto-dad-aliah his betweeninter mercy-womb-jeroham his betweeninter envy-buy-to-alqanah his betweeninter

and the betweeninters of to-his-there-samu'al; the firstborn tooth-two-vashni, and yeah-my-dad-abiah.

the betweeninters of bitter-merari; forgive-sick-mahli, to-build-my-white-libni his betweeninter hear-shimei his betweeninter goat-eca his betweeninter

hear-shimea his betweeninter my-feast-haggiah his betweeninter yeah-do-esaiah his betweeninter

and these are they whom dude-dawud standstayed over the service of song-immersed in the alpha-beit-house of vowelconsonants-ihoh-yeah, after that the gather-cabinet had rest.

and they was immersed before the dwelling place of the proto-sinaitic-script-meet-until-due-tent with singing, until complete-sulayman had between-built the alpha-beit-house of vowelconsonants-ihoh-yeah in cast-complete-jerusalem: and then they standstayed on their office according to their criterion.

and these are they that standstayed with their betweeninters. of the betweeninters of the obedient-hope-kohathites: trusted-heman a singer, betweeninter of to-io-jo'al, betweeninter of to-name-shemual,

betweeninter of envy-buy-to-alqanah, betweeninter of mercy-womb-jeroham, betweeninter of to-my-to-alial, betweeninter of weapon-toah,

betweeninter of nectar-zuph, betweeninter of envy-buy-to-alqanah, betweeninter of wipe-mahat, betweeninter of with-burden-emasai,

betweeninter of envy-buy-to-alqanah, betweeninter of to-io-jo'al, betweeninter of vowel-yeah-help-eceriho, betweeninter of vowel-yeah-observe-cover-zephaniho,

betweeninter of under-tahat, betweeninter of prisoner-assir, betweeninter of father-add-abiasaph, betweeninter of bald-ice-qorah,

betweeninter of oil-izhar, betweeninter of obedient-hope-kohath, betweeninter of borrow-join-levi betweeninter of israel.

and his brother add-collect-asaph, who stood on his right hand, even add-collect-asaph betweeninter of berachiah, betweeninter of hear-shimea,

betweeninter of who-like-to-mika'al, betweeninter of yeah-doing-beseiah, betweeninter of yeah-my-king-moloch-malkiah,

betweeninter of give-atni, betweeninter of shine-cerah, betweeninter of yeah-until-edaiah,

ioaH bno edo bno crH bno iatri bno

bni qht emindb bno qrH bno asir bno

alqnh bno oabisp bno oasis bno

tHt bno aorial bno ecih bno oSaol bno

obni alqnh emSi oaHimot

alqnh bno bni alqnh zopi bno onHt bno

aliab bno irHm bno alqnh bno

obni Smoal hbkr oSni oabih

bni mrri mHli lbni bno Smei bno ech bno

Smea bno Hgih bno eSih bno

oalh aSr hemid doid el idi Sir bit ihoh mmnoH haron

oihio mSrtim lpni mSkn ahl moed bSir ed bnot Slmh at bit ihoh biroSlm oiemo kmSpTm el ebodtm

oalh hemdim obnihm mbni hqhti himn hmSorr bn ioal bn Smoal

bn alqnh bn irHm bn alial bn toH

bn zip zop bn alqnh bn mHt bn emSi

bn alqnh bn ioal bn ecirh bn zpnih

bn tHt bn asir bn abisp bn qrH

bn izhr bn qht bn loi bn iSral

oaHio asp hemd el imino asp bn brk-ihoh bn Smea

bn mikal bn beSih bn mlkih

bn atni bn crH bn edih

betweeninter of strong-aitan betweeninter of lewdness-cimah, betweeninter of hear-shimeî, betweeninter of come-on-jahath, betweeninter of stranger-gershom, betweeninter of borrow-join-levi and their brethren the betweeninters of bitter-merari stood on the left hand: strong-aitan betweeninter of ring-tinkle-qishi, betweeninter of my-worker-ebdi, betweeninter of moloch-king-maluk, betweeninter of vowel-yeah-account-hashabiho, betweeninter of vowel-yeah-courage-amaziho, betweeninter of vowel-yeah-part-hilqiho, betweeninter of courage-adopt-amzi, betweeninter of between-me-bani, betweeninter of keepguard-shamer, betweeninter of forgive-sick-mahli, betweeninter of my-draw-mushi, betweeninter of bitter-merari, betweeninter of borrow-join-levi their brethren also the borrow-join-levites were appointed to all manner of work of the dwelling of the alpha-beit-house of these-to.

but gather-cabinet-harun and his betweeninters onuped upon the butcher-place of the onup, and on the butcher-place of incense, and were namethereed for all the work of the place most dedicated, and to out-of-town for israel, according to all that extract-musa the worker of these-to had directed.

and these are the betweeninters of gather-cabinet-harun; help-to-alecer his betweeninter mouth-attempt-pine-has his betweeninter my-father-stick-safe-abishue his betweeninter skilled-buqi his betweeninter goat-eci his betweeninter shine-cerahiah his betweeninter spatula-meraioth his betweeninter vowel-yeah-say-amar-iho his betweeninter my-bro-good-ahitub his betweeninter be-right-zadoq his betweeninter my-brother-of-wood-ahime'ez his betweeninter

now these are their seat places throughout their castles in their coasts, of the betweeninters of gather-cabinet-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 vowel-yeah-acknowledge-ihodah, and the plots thereof round about it.

but the fields of the city, and the villages thereof, they gave to dog-as-heart-kaleb betweeninter of turn-jephuneh.

and to the betweeninters of gather-cabinet-harun they gave the cities of vowel-yeah-acknowledge-ihodah, namely, friend-joy-hebron, the city of refuge, and white-build-libnah with her plots, and surplus-remainder-jatir, and fire-sound-ashteme, with their plots, and strat-hilec with her plots, bee-word-debir with her plots, and smoke-eshan with her plots, and house-of-sun-beth-shemesh with her plots:

and out of the tumbler of righthand-child-benjamin; small-hill-gebe with her plots, and maiden-death-elemeth with her plots, and replies-enatot with her plots. all their cities throughout their families were thirteen cities.

and to the betweeninters of obedient-hope-kohath, which were left of the family of that tumbler, were cities given out of the half tumbler, namely, out of the half tumbler of sleep-change-manasseh, by lot, ten cities.

bn aitrn bn cmh bn Smei

bn iHt bn grSm bn loi

obni mrri aHihm el hSmaol aitrn bn qiSi bn ebdi bn mlok

bn HSbih bn amzih bn Hlqih

bn amzi bn bni bn Smr

bn mHli bn moSi bn mrri bn loi

oaHihm hloim ntonim lkl ebodt mSkn bit halhim

oahrn obnio mqTirim el mcbH heolh oel mcbH hqTrt lkl mlakt qdS hqdSim olkpr el iSral kkl aSr zoh mSh ebd halhim

oalh bni ahrn alecr bno pinHs bno abiSoe bno

bqi bno eci bno crHih bno

mrriot bno amrih bno aHiTob bno

zdoq bno aHimez bno

oalh moSbotm ITirotm bgbolm lbni ahrn lmSpHt hqhti ki lhm hih hgorl

oitno lhm at Hbron barz ihodh oat mgrSih sbibtih

oat Sdh heir oat Hzrih ntno lklb bn ipnh olbni ahrn ntno at eri hmqlT at Hbron oat lbnh oat mgrSih oat itr oat aStme oat mgrSih

oat Hilc oat mgrSih at dbir oat mgrSih

oat eSn oat mgrSih oat bit SmS oat mgrSih omniTh bnimn at gbe oat mgrSih oat elmt oat mgrSih oat entot oat mgrSih kl erihm SIS eSrh erim bmspHotihm

olbni qht hnootrim mmSpHt hmTh mmHziit mTh Hzi mnSh bgorl erim eSr

and to the betweeninters of stranger-gershom throughout their families out of the tumbler of hire-wage-issachar, and out of the tumbler of happy-confirm-asher, and out of the tumbler of cunning-twist-naftali, and out of the tumbler of sleep-change-manasseh in at-tooth-bashan thirteen cities. to the betweeninters of bitter-merari were given by lot, throughout their families, out of the tumbler of see-child-rauben, and out of the tumbler of tell-luck-gad and out of the tumbler of garbage-fertile-cebulun, twelve cities. and betweeninters of to-song-immersed-isra'al gave to the borrow-join-levites these cities with their plots. and they gave by lot out of the tumbler of betweeninters of vowel-yeah-acknowledge-ihodah, and out of the tumbler of betweeninters of hear-home-simeon, and out of the tumbler of betweeninters of righthand-child-benjamin, these cities, which are called by their nametheres. and the residue of the families of the betweeninters of obedient-hope-kohath had cities of their coasts out of the tumbler of gray-fruitful-apraim. and they gave to them, of the cities of refuge, shoulder-shekhem in mount gray-fruitful-apraim with her plots; they gave also cut-carrot-gecer with her plots, and get-up-people-joqmeam with her plots, and house-of-wrath-beth-horon with her plots, and ram-male-sheep-ajalon with her plots, and high-wine-press-gat-rimon with her plots: and out of the half tumbler of sleep-change-manasseh; candle-ener with her plots, and swallow-bileam with her plots, for the family of the remnant of the betweeninters of obedient-hope-kohath. to the betweeninters of stranger-gershom were given out of the family of the half tumbler of sleep-change-manasseh, wave-reveal-golan in at-tooth-bashan with her plots, and star-sex'n'war-eshtaroth with her plots: and out of the tumbler of hire-wage-issachar; dedicate-qadesh with her plots, bee-word-daberat with her plots, and highs-ramoth with her plots, and load-enem with her plots: and out of the tumbler of happy-confirm-asher; draw-mashal with her plots, and worked-them-ebdon with her plots, and legislate-engrave-huqoq with her plots, and wide-rehob with her plots: and out of the tumbler of cunning-twist-naftali; dedicate-qadesh in rolling-galilee with her plots, and hammon with her plots, and towns-qirjatim with her plots. to the rest of betweeninters of bitter-merari were given out of the tumbler of garbage-fertile-cebulun, pomegranate-rimmon with her plots, tell-tabor with her plots: and on cross-over its-going-down-jordan by moon-smell-jericho, on the east side of its-going-down-jordan, were given them out of the tumbler of see-child-rauben, orebezer in the place-of-word-desert with her plots, and rush-jahzah with her plots, advancement-old-days-qedemoth also with her plots, and from-the-mouth-mephaath with her plots: and out of the tumbler of tell-luck-gad highs-ramoth in roll-until-gil'ed with her plots, and camping-mahanaim with her plots, and score-supposition-heshbon with her plots, and help-jecer with her plots.

olbni grSom lmSpHotm mmTh iS-Skr ommTh aSr ommTh nptli ommTh mnSh bbSn erim SIS eSrh

lbni mrri lmSpHotm mmTh raobn ommTh gd ommTh cboln bgorl erim Stim eSrh

oitno bni iSral lloim at herim oat mgr-Sihm
oitno bgorl mmTh bni ihodh ommTh bni Smeon ommTh bni bnimn at herim halh aSr iqrao athm bSmot

ommSpHot bni qht oihi eri gbolm mmTh aprim

oitno lhm at eri hmqlT at Skm oat mgrSih bhr aprim oat gcr oat mgrSih

oat iqmem oat mgrSih oat bit Horon oat mgrSih
oat ailon oat mgrSih oat gt rmon oat mgrSih
ommHzit mTh mnSh at enr oat mgr-Sih oat blem oat mgrSih lmSpHt lbni qht hnotrim

lbni grSom mmSpHt Hzi mTh mnSh at goln bbSn oat mgrSih oat eStrot oat mgrSih

ommTh iSSkr at qdS oat mgrSih at dbrt oat mgrSih
oat ramot oat mgrSih oat enm oat mgrSih
ommTh aSr at mSl oat mgrSih oat ebdon oat mgrSih

oat Hoqq oat mgrSih oat rHb oat mgr-Sih
ommTh nptli at qdS bglii oat mgrSih oat Hmon oat mgrSih oat qritim oat mgrSih
lbni mrri hnotrim mmTh cboln at rmono oat mgrSih at tbor oat mgrSih

omebr lirdn irHo lmcH hirdn mmTh raobn at bzt bmdbr oat mgrSih oat ihzh oat mgrSih

oat qdmot oat mgrSih oat mipet oat mgrSih
ommTh gd at ramot bgled oat mgrSih oat mHnim oat mgrSih

oat HSbon oat mgrSih oat icier oat mgrSih

now the betweeninters of hire-wage-issachar were, red-worm-tola, and cry-puah, return-jashub, and joy-song-shimrom, four.

and the betweeninters of red-worm-tola; goat-eci and yeah-weak-rephaiah, and to-shot-jerial, and hot-jahmai, and dry-name-jibsam, and to-name-shemual, heads of their father's house, to wit, of red-worm-tola: they were heroes of stratagem in their generations; whose count was in the days of dude-dawud two and twenty thousand and six hundred.

and the betweeninters of goat-eci yeah-shine-icrahiah: and the betweeninters of yeah-shine-icrahiah; who-like-to-mika'al, and vowel-yeah-work-eobadiho, and to-io-jo'al, stick-safe-isheiah, 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 betweeninters.

and their brethren among all the families of hire-wage-issachar were heroes of stratagem, reckoned in all by their genealogies fourscore and seven thousand.

the betweeninters of righthand-child-benjamin; swallow-bele, and firstborn-beker, and to-know-jedie'al, three.

and the betweeninters of swallow-bele; finger-azbon, and goat-eci and my-goatness-to-ucial, and highs-jerimot, and my-city-eiri, five; heads of the house of their fathers, heros of stratagem; and were reckoned by their genealogies twenty and two thousand and thirty and four.

and the betweeninters of firstborn-beker; trimming-cemira, and give-up-joash, and my-unto-helps-aliecer, and my-eyes-to-io-alioenai, and sheaf-omri, and highs-jerimot, and yeah-my-dad-abiah, and replies-enatot, and maiden-elameth. all these are the betweeninters of firstborn-beker.

and the number of them, after their genealogy by their generations, heads of the house of their fathers, heros of stratagem, was twenty thousand and two hundred.

the betweeninters also of to-know-jedie'al; fade-bilhan: and the betweeninters of fade-bilhan; wain-moth-jeush, and righthand-child-benjamin, and cherished-ahud, and trade-kenenah, and olive-cetan, and explore-marble-tharshish, and brother-black-ahishahar.

all these the betweeninters of to-know-jedie'al, by the heads of their fathers, heros of stratagem, were seventeen thousand and two hundred soldiers, fit to go out for war and war.

moustache-shuppm also, and innocent-shores-hupim, betweeninters of city-eir and feeling-hushim, the betweeninters of other-aher.

the betweeninters of cunning-twist-naftali; to-half-jahzial, and my-tint-guni, and my-develop-instinct-jezer, and complete-shallum, the betweeninters of terrorhorror-bilhah.

the betweeninters of sleep-change-manasseh; to-bliss-improve-ashri'al, whom she bare: (but his concubine the high-aram-syriaiteess bare recognize-makhir the father of roll-until-gil'ed:

and recognize-makhir took to woman the sister of innocent-shores-hupim and moustache-shuppm, whose sister's namethere was squeeze-mekah;) and the namethere of the second was whip-sharp-zelophehad: and whip-sharp-zelophehad had betweenintera.

olbni iSSkr tole opoah iSib iSob oSm-ron arbeh

obni tole eci orpilh oirial oiHmi oibSm oSmoal raSim lbit abotm ltole gbori Hil ltlldotm msprbm bimi doid eSrim oSnim alp oSS maot

obni eci icrHih obni icrHih mikal oeb-dih oioal iSih HmSh raSim klm

oelihm ltlldotm lbit abotm gdodi zba mlHmh SlSim oSSH alp ki hrbo nSim obnim oaHihm lkl mSpHot iSSkr gbori Hilim Smonim oSbeh alp htiHSm lkl

bnimn ble obkr oidieal SlSh

obni ble azbon oeci oecial oirimot oeiri HmSh raSi bit abot gbori Hilim ohtiHSm eSrim oSnim alp oSlSim oar-beh

obni bkr cmirh oioeS oaliecr oalioeini oemri oirmot oabih oentot oelmt kl alh bni bkr

ohtiHSm ltlldotm raSi bit abotm gbori Hil eSrim alp omatim

obni idieal blhn obni blhn ieiS ieoS obnimn oahod oknenh ocitn otrSiS oaHiSHr

kl alh bni idieal lraSi habot gbori Hilim Sbeh eSr alp omatim izai zba lmlHmh

oSpm oHpm bni eir HSm bni aHr

bni nptli iHzial ogoni oizr oSlom bni blhh

bni mnSh aSrial aSr ildh pilgSo harmih ildh at mkir abi gled

omkir lqH aSh lHpim olSpim oSm aHto mekh oSm hSni zlpHd othinh lzlP Hd bnot

and squeeze-mekah the woman of recognize-makhir bare a betweeninter and she called his namethere horseman-peresh; and the namethere of his brother was root-sheresh; and his betweeninters were hall-to-ulam and weave-raqem. and the betweeninters of hall-to-ulam; in-discuss-bedan. these were the betweeninters of roll-until-gil'ed, betweeninter of recognize-makhir, betweeninter of sleep-change-manasseh.

and his sister hammoleketh bare man-feedback-ishod, and my-father-help-abiecer, and disease-mahalalah.

and the betweeninters of know-my-name-shemidah were, brother-ahian, and shoulder-shekhem, and take-liqhi, and i-with-aniem.

and the betweeninters of gray-fruitful-apraim; damp-fresh-shuthelah, and hail-bered his betweeninter and under-tahat his betweeninter and to-until-aledah his betweeninter and under-tahat his betweeninter

and dowry-cabad his betweeninter and damp-fresh-shuthelah his betweeninter and help-ecer, and to-until-aled, whom the men of winepress-gath that were born in that land slew, because they came down to take away their livestock

and gray-fruitful-apraim 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 betweeninter and he called his namethere grazing-berieh, because it went look with his house.

(and his daughter-housa was survivor-sharah, who between-built house-of-wrath-beth-horon the nether, and the upper, and ear-survivor-uzzen-sherah.)

and weak-rephah was his betweeninter also spark-resheph, and salt-telah his betweeninter and plead-station-tahan his betweeninter

refine-leedan his betweeninter with-acknowledge-emihud his betweeninter my-to-hears-alisheme his betweeninter non his betweeninter sticky-safe-vowel-yeah-ihosueh his betweeninter

and their holdings and habitations were, house-unto-beth-al and the towns thereof, and eastward youth-neeran, and westward cut-carrot-gecer, with the towns thereof; shoulder-shekhem also and the towns thereof, to courage-goat-gega and the towns thereof:

and by the borders of betweeninters of sleep-change-manasseh, house-where-to-beth-shean and her towns, cloud-tenak and her towns, precious-thing-megiddo and her towns, generation-dor and her towns. in these dwelt betweeninters of add-increase-yusif betweeninter of israel.

the betweeninters of happy-confirm-asher; summon-imnah, and give-equal-isuah, and value-equal-ishuai, and grazing-berieh, and street-serah their sister.

and the betweeninters of grazing-berieh; friend-heber, and my-king-to-malki'al, who is the father of fountain-bircavith.

and friend-heber begat output-japhlet, and keep-shomer, and seal-hotham, and cry-out-shue their sister.

and the betweeninters of output-japhlet; pasach, and in-thin-bimhal, and do-esot. these are betweeninters of output-japhlet.

and the betweeninters of keepguard-shamer; my-brother-ahi and talk-filled-rohgah, fondness-jehubbah, and high-aram-syria.

otld mekh aSt mkir bn otqra Smo prS
oSmo aHio SrS obnio aolm orqm

obni aolm bdn alh bni gled bn mkir bn
mnSh

oaHto hmlkt ildh at aiShod oat abiecr
oat mHlh

oihio bni Smide aHin oSKm olqHi
oaniem

obni aprim SotlH obrd bno otHt bno
oaledh bno otHt bno

ocbd bno oSotlH bno oecr oaled
ohrgom anSi gt hnoldim barz ki irdo
lqHt at mqnihm

oitabl aprim abihm imim rbim oibao
aHio lnHmo

oiba al aSto othr otld bn oiqla at Smo
brieh ki breh hiith bbito

obto Sarh otbn at bit Horon htHton
oat helion oat acn Sarh

orpH bno orSp otlH bno otHn bno

ledn bno emihod bno aliSme bno

non bno ihoSe bno

oaHctm omSbotm bit al obntih olm-
crH nern olmerb gcr obntih oSKm ob-
ntih ed eih obntih

oel idi bni mnSh bit San obntih tenk
obntih mgdo obnotih dor obnotih
balh iSbo bni iosp bn iSral

bni aSr imnh oiSoh oiSoi obrieh oSrH
aHotm

obni brieh Hbr omlkial hoa abi brcot
brcit

oHbr holid at iplT oat Somr oat Hotm
oat Soea aHotm

obni iplT psk obmhl oeSot alh bni iplT

obni Smr aHi orohgh orhgh iHbh
oHbh oarm

and the betweeninters of his brother dream-helem; shouts-zophah, and prevent-imna, and three-shelesh, and labor-emal.

the betweeninters of shouts-zophah; divert-tell-suah, and hole-break-harnepher, and fox-shoel, and eat-clear-beri, and pretension-gall-imrah, ore-bezer, and acknowledge-hod, and name-perhaps-shamma, and three-shilshah, and look-ithran, and well-bara.

and the betweeninters of surplus-remainder-jether; turn-jephneh, and missed-pispah, and see-curse-ara and the betweeninters of onup-no-ela; host-arah, and to-camping-hanial, and want-rezia.

all these were betweeninters of happy-confirm-asher, heads of their father's house, choice and heros of stratagem, chief of the presidents. and the count throughout the genealogy of them that were apt to the war and to war was twenty and six thousand heroes.

now righthand-child-benjamin begat swallow-bele his firstborn, fire-fade-ashbel the second, and other-aharah the third,

rest-nohah the fourth, and heal-rapha the fifth.

and the betweeninters of swallow-bele were, vow-hide-adar, and stranger-gera, and he-my-pa-abihud, and my-father-stick-safe-abishue, and with-them-neman, and brother-thistle-ahoah, and stranger-gera, and rabbit-shephuphan, and fishing-net-huram.

and these are the betweeninters of cherished-ahud: these are the heads of the fathers of the sit-inhabitants of small-hill-gebe, and they removed them to absorber-manahath: and with-them-neman, and vowel-yeah-bro-ahiho, and stranger-gera, he removed them, and begat goat-eca, and ahihud.

and black-dawn-shaharaim begat children in the field of from-father-moab, after he had sent them away; feeling-hushim and fool-burn-beera were his women.

and he begat of month-new-hodesh his woman, crying-ayyubab, and deer-zibia, and who-sticks-mesha, and your-king-moloch-malcham, and advice-jeuz, and ornament-shakia, and fraud-high-region-mirma. these were his betweeninters, heads of the fathers.

and of feeling-hushim he begat father-good-abitob, and achieve-to-alpel.

the betweeninters of achieve-to-alpel; pass-eber, and boring-misheem, and destroy-shamed, who between-built power-grief-ono, and nativity-lod with the towns thereof: grazing-berieh also, and hear-scheme who were heads of the fathers of the sit-inhabitants of ram-male-sheep-ajjalon, who drove away the sit-inhabitants of winepress-gath and his-brother-ahio, kiss-shashaq, and high-level-jere-moth,

and yeah-portion-cebadiah, and bronze-ered, and herd-eder,

and who-like-to-mika'al, and compensate-ispah, and brother-joha, the betweeninters of grazing-berieh; and yeah-portion-cebadiah, and complete-meshullam, and strong-heceqi, and friend-heber,

keep-ishmerai also, and donkey-jeciah, and crying-ayyubab, the betweeninters of achieve-to-alpel;

and fulfill-jaqim, and my-male-cikri, and dowry-cabdi, and to-answer-alieni, and shade-ziltai, and to-my-to-alial,

obn hlm aHio zopH oimne oSIS oeml

bni zopH soH oHrnpr oSoel obri oimrh

bzr ohod oSma oSISh oitrn obara

obni itr ipnh opsph oara

obni ela arH oHnial orzia

kl alh bni aSr raSi bit habot brorim gbori Hilim raSi hnSiaim ohtiHSM bzba bmlHmh msprn anSim eSrim oSSh alp

obnimn holid at ble bkro aSbl hSni oaHrH hLSiSi

noHh hrbiei orpa hHmiSi oihio bnim lble adr ogra oabihod

oabiSoe onemn oaHoH

ogra oSpopn oHorm

oalh bni aHod alh hm raSi abot lioSbi gbe oiglom al mnHt

onemn oaHih ogra hoa hgIm oholid at eca oat aHiHd

oSHrim holid bSdh moab mn SiHo atm HoSim oat bera nSio

oiold mn HdS aSto at iobb oat zbia oat miSa oat mlkm

oat ieoz oat Skih oat mrmh alh bnio raSi abot

omHSim holid at abiTob oat alpel

obni alpel ebr omSem oSmd hoa bnh at aono oat ld obnthi

obreh oSme hmh raSi habot lioSbi ailon hmh hbriHo at ioSbi gt

oaHio SSq oirmot

ocbdih oerd oedr

omikal oiSph oioHa bni brieh

ocbdih omSIm oHCqi oHbr

oiSmri oicliah oiobb bni alpel

oiqim ockri ocbdi oalieni ozlti oalial

and yeah-until-edaiah, and yeah-create-beraiah, and keep-shimrath, the betweeninters of hear-sh'mei; and rabbit-ishpan, and cross-over-eber, and to-my-to-alial, and worked-them-ebdon, and my-male-cikri, and camping-hanan and vowel-yeah-camping-hananiho, and world-youth-elam, and yeah-answer-entothijah, and yeah-redeem-iphedeiah, and to-turnings-penu'al, the betweeninters of kiss-shashaq; and name-immersed-shamshera, and yeah-black-shehariah, and vowel-yeah-time-etaliho, and yeah-cradle-jaresiah, and yeah-to-aliah, and my-male-cikri, the betweeninters 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 namethere was squeeze-mekah: and his firstborn betweeninter worked-them-ebdon, and rock-zur, and ring-tinkle-qish, and possessor and generous-nadab, and fenced-restrain-gedor, and his-brother-ahio, and remember-caker. and sticks-ease-miqlot begat hear-shimeah. and these also dwelt with their brethren in cast-complete-jerusalem, over against them. and candle-ner begat ring-tinkle-qish, and ring-tinkle-qish begat ask-talut, and ask-talut begat given-io-jonatan, and my-king-cry-out-malki-shue, and my-dad-generous-abinadab, and fire-possessor-ashbel. and betweeninter of given-io-jonatan was possessor-quarrel-merib-bel; and possessor-quarrel-merib-bel begat who's-coward-mikah. and the betweeninters of who's-coward-mikah were, openpithon, and king-melek, and happen-tarea, and hold-ahac. and hold-ahac begat until-vowel-yeah-ihoadah; and until-vowel-yeah-ihoadah begat maiden-death-elemeth, and goat-dead-ecmavet, and my-songster-cimri; and my-songster-cimri begat exit-moza, and exit-moza begat between-binea: heal-rapha was his betweeninter do-to-aleasah his betweeninter shade-near-azel his betweeninter and shade-near-azel had six betweeninters, whose namethere are these, get-up-my-help-ecriqam, firstborn-bokeru, and to-hear-ishme'al, and yeah-gate-sheariah, and vowel-yeah-work-eobadiho, and camping-hanan all these were the betweeninters of shade-near-azel. and the betweeninters of exploit-strife-esheq his brother were, hall-to-ulam his firstborn, keep-council-jehush the second, and to-emit-aliphelet the third. and the betweeninters of hall-to-ulam were heros of stratagem, archers, and had heroy betweeninters, and betweeninters' betweeninters, an hundred and fifty. all these are of the betweeninters of righthand-child-benjamin. so all to-song-immersed-isra'al were counted by genealogies; and, behold, they were written in the recount-scroll of the kings of to-song-immersed-isra'al and vowel-yeah-acknowledge-ihodah, who were carried away to in-mix-fade-bhabil for their going over the top. now the first sit-inhabitants that dwelt in their holdings in their cities were, the to-song-immersed-isra'alites, the darkener, borrow-join-levites, and the givens-nethinims.

oedih obraih oSmrt bni Smei
oiSpn oebr oalial
oebdon ockri oHnn
oHnnih oeilm oenttih
oipdih opnial opnoal bni SSq
oSmsri oSHrih oetlih
oierSih oalih ockri bni irHm
alh raSi abot ltldotm raSim alh iSbo
biroSlm
obgbeon iSbo abi gbeon oSm aSto
mekh
obno hbkor ebdon ozor oqiS obel
ondb
ogdor oaHio ockr
omqlot holid at Smah oap hmh ngd
aHihm iSbo biroSlm em aHihm
onr holid at qiS oqiS holid at Saol
oSaoL holid at ihontn oat mlki Soe oat
abindb oat aSbel
obn ihontn mrrib bel omrib bel holid at
mikh
obni mikh piton omkl otare oaHc
oaHc holid at ihoadh oihoedh holid at
elmt oat ecmot oat cmri ocmri holid at
moza
omoza holid at bnea rph bno aleSh bno
azl bno
olazl SSH bnim oalh Smotm ecriqam
bkro oiSmeal oSerih oebdih oHnn kl
alh bni azl
obni eSq aHio aolm bkro ieoS hSni
oalipLT hSISi
oihio bni aolm anSim gbri Hil drki qSt
omrbim bnim obni bnim mah oHm-
Sim kl alh mbni bnimm
okl iSral htiHSo ohnm ktobim el spr
mlki iSral oihoedh hglo lbbl bmelm
ohioSbim hraSnim aSr baHctm
berihm iSral hkhnim hloim ohntinim

and in cast-complete-jerusalem dwelt of betweeninters of vowel-yeah-acknowledge-ihodah, and of betweeninters of righthand-child-benjamin, and of betweeninters of gray-fruitful-apraim, and sleep-change-manasseh; my-twist-eoti betweeninter of with-acknowledge-emihud, betweeninter of sheaf-omri, betweeninter of say-aimri, betweeninter of between-me-bani, of betweeninters of break-pharez betweeninter of vowel-yeah-acknowledge-ihodah. and of the pull-out-shilonites; yeah-do-esaiah the firstborn, and his betweeninters.

and of the betweeninters of shine-cerah; to-take-away-jeu'al, and their brethren, six hundred and ninety.

and of the betweeninters of righthand-child-benjamin; exaltation-basket-sallu betweeninter of complete-meshullam, betweeninter of yeah-acknowledge-hodaviah, betweeninter of hatred-hasenuah,

and between-ibneiah betweeninter of mercy-womb-jero-ham, and terebint-h-to-alah betweeninter of goat-eci betweeninter of sale-mikri, and complete-meshullam betweeninter of vowel-yeah-criterion-shephatiho, betweeninter of to-look-reu'al, betweeninter of yeah-betweeninter-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; hand-knowledge-jedaiah, and fight-vowel-yeah-ihoirib, and prepare-jakhin, and vowel-yeah-help-eceriho betweeninter of vowel-yeah-part-hilqiho, betweeninter of complete-meshullam, betweeninter of be-right-zadoq, betweeninter of spatula-meraioth, betweeninter of my-bro-good-ahitub, the governor of the alpha-beit-house of these-to;

and yeah-until-edaiah betweeninter of mercy-womb-jero-ham, betweeninter of break-pashur, betweeninter of yeah-moloch-king-malkijah, and defense-strength-meesiah betweeninter of to-until-edial, betweeninter of return-jahcerah, betweeninter of complete-meshullam, betweeninter of complete-meshilemit, betweeninter of saying-aimer

and their brethren, heads of the house of their fathers, a thousand and seven hundred and sixty; very stratagem heroes for the work of the work of the alpha-beit-house of these-to.

and of the borrow-join-levites; vowel-yeah-hear-she-meih betweeninter of important-hashub, betweeninter of get-up-my-help-ecriqam, betweeninter of vowel-yeah-account-hashabiho, of the betweeninters of bitter-merari; and in-the-cattle-baqbaqar, craftsman-deaf-heresh, and roll-galal, and vowel-yeah-given-mataniho betweeninter of who's-coward-mikah, betweeninter of my-male-cikri, betweeninter of add-collect-asaph;

and vowel-yeah-work-eobadiho betweeninter of vowel-yeah-hear-shemeih, betweeninter of roll-galal, betweeninter of hand-jeduthun, and vowel-yeah-bornfirst-berek-ih betweeninter of ride-asa betweeninter of envy-buy-to-alqanah, that dwelt in the villages of the dripped-nephathites.

and the gatekeepers were, complete-shallum, and heel-sting-equb, and furrow-talmon, and my-brother-from-ahiman, and their brethren: complete-shallum was the chief; who hitherto waited in the king's gate eastward: they were gatekeepers in the companies of betweeninters of borrow-join-levi

obirosIm iSbo mn bni ihodh omn bni
bnimn omn bni aprim omnSh

eoti bn emihod bn emri bn amri bn
imn bni mn bni prz bn ihodh

omn hSiloni eSih hbkor obnio

omn bni crH ieoal oaHihm SS maot ot-
Seim
omn bni bnimn sloa bn mSlm bn
hodoih bn hsnah

oibnih bn irHm oalh bn eci bn mkri
omSlm bn SpTih bn reoal bn ibnih

oaHihm ltldotm tSe maot oHmSim
oSSh kl alh anSim raSi abot lbit abthm

omn hkhnim ideih oihoirib oikin

oecrih bn Hlqih bn mSlm bn zdoq bn
mriot bn aHiTob ngid bit halhim

oedih bn irHm bn pSHor bn mlkih
omeSi bn edial bn iHcrh bn mSlm bn
mSlmit bn amr

oaHihm raSim lbit abotm alp oSbe
maot oSSim gbori Hil mlakt ebodt bit
halhim

omn hloim Smeih bn HSob bn ecriqm
bn HSbih mn bni mri

obqbqr HrS ogll omtnih bn mika bn
ckri bn asp

oebdih bn Smeih bn gll bn idoton
obrkhi bn asa bn alqnh hioSb bHzri
nTopti

ohSerim Slom oeqob oTlmm oaHimm
oaHihm Slom hraS

oed hnh bSer hmlk mcrHh hmh
hSerim lmHnot bni loi

and complete-shallum betweeninter of qur'an-call-qora, betweeninter of father-add-abiasaph, betweeninter of bald-ice-qorah, and his brethren, of the house of his father, the bald-ice-qorahites, were over the work of the work, keepers of the gates of the tent: and their fathers, being over the camp of vowelconsonants-ihoh-yeah, were keepers of the entry.

and mouth-attempt-pinehas betweeninter of help-to-alecer was the governor over them in time past, and vowel-consonants-ihoh-yeah was with him.

and yeah-remember-cekariah betweeninter of vowel-yeah-complete-meshelemiho was gatekeeper of the opening of the proto-sinaitic-script-meet-until-due-tent.

all these which were chosen to be gatekeepers in the gates were two hundred and twelve. these were reckoned by their genealogy in their villages, whom dude-dawud and to-his-there-samu'al the seer did ordain in their namethere office. so they and their betweeninters had the oversight of the gates of the alpha-beit-house of vowelconsonants-ihoh-yeah, namethereby, the house of the tent, by wards.

in four quarters were the gatekeepers, 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 borrow-join-levites, the four gate heros, were in their set office, and were over the chambers and stores of the alpha-beit-house of these-to.

and they lodged round about the alpha-beit-house of these-to, 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 counting.

some of them also were namethereed to oversee the items, and all the items of the dedicated, and the fine flour, and the wine, and the oil, and the white-frankincense, and the scents.

and some of the betweeninters of the darkener made the spice of the scents.

and vowel-yeah-given-mattithiah, one of the borrow-join-levites, who was the firstborn of complete-shallum the bald-ice-qorahite, had the set office over the things that were did in the pans.

and other of their brethren, of the betweeninters 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 borrow-join-levites, who remaining in the chambers were free: for they were employed in that work day and night.

these chief fathers of the borrow-join-levites were chief throughout their generations; these dwelt at cast-complete-jerusalem.

and in small-hill-gibeon dwelt the father of small-hill-gibeon, to-live-jehi'al, whose woman's namethere was squeeze-mekah:

and his firstborn betweeninter worked-them-ebdon, then rock-zur, and ring-tinkle-qish, and possessor and candle-ner and generous-nadab.

and fenced-restrain-gedor, and his-brother-ahio, and yeah-remember-cekariah, and sticks-ease-miqlot.

and sticks-ease-miqlot begat hear-shimeam. and they also dwelt with their brethren at cast-complete-jerusalem, over against their brethren.

oSlom bn qora bn abisp bn qrH oaHio
lbit abio hqrHim el mlakt hebodh Smri
hspim lahl oabtihm el mHnh ihoh
Smri hmboa

opinHs bn alecr ngid hih elihm lpnim
ihoh emo

ckrih bn mSlmih Ser ptH lahl moed

kIm hbrorim lSerim bspim matim oS-
nim eSr hmh bHZrihm htiHSm hmh
isd doid oSmoal hrah bamontm

ohm obnihm el hSerim lbit ihoh lbit
hahl lmSmrot

larbe roHot ihio hSerim mcrH imh
zponh ongbh
oaHihm bHZrihm lboa lSbet himim
met al et em alh
ki bamonh hmh arbet gbri hSerim hm
hloim ohio el hlSkot oel hazrot bit hal-
him
osbibot bit halhim ilino ki elihm
mSmrt ohm el hmptH olbqr lbqr

omhm el kli hebodh ki bmspr ibiaom
obmspr ioziaom
omhm mmnim el hklim oel kl kli hqdS
oel hslst ohiih ohSmn ohlbonh ohb-
Smim

omn bni hkhnm rqHi hmrqHt lb-
Smim
omtth mn hloim hoa hbkor lSlm
hqrHi bamonh el meSh hHbtim

omn bni hqhti mn aHihm el lHm
hmerkt lhkin Sbt Sbt

oalh hmSrrim raSi abot lloim blSkot
pTirim pTorim ki iomm olilh elihm
bmlakh
alh raSi habot lloim ltldotm raSim alh
iSbo biroSlm

obgbeon iSbo abi gbeon ieal ieial
oSma SSto mekh

obno hbkor ebdon ozor oqiS obel onr
ondb

ogdor oaHio ockrih omqlot

omqlot holid at Smam oap hm ngd
aHihm iSbo biroSlm em aHihm

and candle-ner begat ring-tinkle-qish; and ring-tinkle-qish begat ask-talut; and ask-talut begat given-io-jonatan, and my-king-cry-out-malki-shue, and my-dad-generous-abi-nadab, and fire-possessor-ashbel.

and betweeninter of given-io-jonatan was possessor-quarrel-merib-bel: and possessor-quarrel-merib-bel begat who's-coward-mikah.

and the betweeninters of who's-coward-mikah were, openpithon, and king-melek, and compete-tahre, and hold-ahac. and hold-ahac begat honeycomb-jarah; and honeycomb-jarah begat maiden-death-elemeth, and goat-dead-ecmavet, and my-songster-cimri; and my-songster-cimri begat exit-moza;

and exit-moza begat between-binea; and yeah-weak-rephaiah his betweeninter do-to-aleasah his betweeninter shade-near-azel his betweeninter

and shade-near-azel had six betweeninters, whose nametheres are these, get-up-my-help-ecriqam, firstborn-bokeru, and to-hear-ishme'al, and yeah-gate-sheariah, and vowel-yeah-work-eobadiho, and camping-hanan these were the betweeninters of shade-near-azel.

now the splash-in-palestinians fought against israel; and the men of to-song-immersed-isra'al fled from before the splash-in-palestinians, and fell down slay in mount quarter-gilboe.

and the splash-in-palestinians followed hard after ask-talut, and after his betweeninters; and the splash-in-palestinians slew given-io-jonatan, and my-dad-generous-abi-nadab, and my-king-cry-out-malki-shue, the betweeninters of ask-talut.

and the war went heavy 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 betweeninters, and all his house died together.

and when all the men of to-song-immersed-isra'al that were in the valley saw that they fled, and that ask-talut and his betweeninters were dead, then they forsook their cities, and fled: and the splash-in-palestinians came and dwelt in them.

and it came to pass on the morrow, when the splash-in-palestinians came to strip the slay, that they found ask-talut and his betweeninters fallen in mount quarter-gilboe.

and when they had stripped him, they took his head, and his items, and sent into the land of the splash-in-palestinians round about, to carry information to their fashions, and to the with.

and they namethere his items in the house of their these-to, and fastened his head in the house of fish-dagon.

and when all dry-roll-until-jabeshgilead heard all that the splash-in-palestinians had done to ask-talut, they arose, all the of stratagem men, and took away the body of ask-talut, and the bodies of his betweeninters, and brought them to dry-jabesh and buried their bones under the oak in dry-jabesh and fasted seven days.

onr holid at qiS oqiS holid at Saol
oSaol holid at ihontn oat mlki Soe oat
abindb oat aSbel

obn ihontn mrrib bel omri bel holid at
mikh

obni mikh piton omlk otHre

oaHc holid at ierh oierh holid at elmt
oat ecmot oat cmri ocmri holid at
moza

omoza holid at bnea orpib bno aleSh
bno azl bno

olazl SSh bnim oalh Smotm ecriqm
bkro oiSmeal oSerih oebdiH oHnn alh
bni azl

oplStim nIHmo biSral oins aiS iSral
mpni plStim oiplo Hllim bhr glbe

oidbqo plStim aHri Saol oaHri bnio
oiko plStim at iontn oat abindb oat
mlki Soe bni Saol

otkbd hmlHmh el Saol oimzaho
hmorim bqSt oiHl mn hiorim
oiamr Saol al nSa klio Slp Hrbk odqrni
bh pn ibao herlim halh ohtello bi ola
abh nSa klio ki ira mad oiqH Saol at
hHrb oiopl elih
oira nSa klio ki mt Saol oiopl gm hoa el
hHrb oimt
oimt Saol oSlSt bnio okl bito iHdo mto

oirao kl aiS iSral aSr bemq ki nso oki
mto Saol obnio oiecb oerihm oinso
oibao plStim oiSbo bhm

oihi mmHrt oibao plStim lpST at hH-
llim oimzao at Saol oat bnio nplim bhr
glbe
oipSiTho oiSao at raSo oat klio oiSiHo
barz plStim sbib lbSr at ezbihm oat
hem

oiSimo at klio bit alhihm oat glglt
tqeo bit dgon
oiSmeo kl ibiS gled at kl aSr eSo
plStim lSaol
oiqomo kl aiS Hil oiSao at gopt Saol
oat gopt bnio oibiaom ibiSh oiqbro at
ezmotihm tHt halh bibS oizomo Sbet
imim

so ask-talut died for his going over the top which he committed against vowelconsonants-ihoh-yeah, even against vowelconsonants-ihoh-yeah beeword, which he kept not, and also for asking counsel of one that had a familiar breath-wind, to enquire of it;

and inquired not of vowelconsonants-ihoh-yeah: therefore he slew him, and turned the kingdom to dude-dawud betweeninter of safe-jesse.

then all to-song-immersed-isra'al gathered themselves to dude-dawud to 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 israel: and vowelconsonants-ihoh-yeah thy these-to said to thee, thou wilt feed my with israel, and thou wilt be governor over my with israel.

therefore came all the elders of to-song-immersed-isra'al to the king to friend-joy-hebron; and dude-dawud made a alignment with them in friend-joy-hebron before vowelconsonants-ihoh-yeah; and they swimming dude-dawud king over israel, according to vowelconsonants-ihoh-yeah beeword by to-his-there-samu'al.

and dude-dawud and all to-song-immersed-isra'al went to cast-complete-jerusalem, which is defeated-jebus; namethere the trampler-jebusites were, the sit-inhabitants of the land.

and the sit-inhabitants of defeated-jebus said to dude-dawud, no come hither. nevertheless dude-dawud captered the castle of mark-zion, which is the city of dude-dawud.

and dude-dawud said, whosoever smiteth the trampler-jebusites first will be chief and captain. so yo-dad-joab betweeninter of yeah-his-narrow-develop-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 between-built 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 vowelconsonants-ihoh-yeah of troops was with him.

these also are the chief of the heros whom dude-dawud had, who strengthened themselves with him in his kingdom, and with all israel, to make him king, according to vowelconsonants-ihoh-yeah beeword concerning israel.

and this is the count of the heros whom dude-dawud had; seven-satiation-jashobeam, an smart-hakmonite, the chief of the captains: he lifted up his spear against three hundred slay by him at one count of the days.

and after him was help-to-alecer betweeninter of uncle-dodo, the dude-ahohite, who was one of the three heros.

he was with dude-dawud at stripe-value-pas-dammim, and namethere the splash-in-palestinians were added together to war, namethere was a part of field full of barley; and the with fled from before the splash-in-palestinians.

and they set themselves in the midst of that part, and make safeed it, and slew the splash-in-palestinians; and vowelconsonants-ihoh-yeah safed them by a great make safeance. now three of the thirty captains went down to the rock to dude-dawud, into the cave of until-why-edullam; and the camp of the splash-in-palestinians encamped in the valley of heal-rephaim.

and dude-dawud was then in the hold, and the splash-in-palestinians' garrison was then at bread-house-beth-lehem.

oimt Saol bmelo aSr mel bihoh el dbr
ihoh aSr la Smr ogm lSaol baob ldros

ola drS bihoh oimitho oisb at hmlokh
ldoid bn iSi

oiqbzo kl iSral al doid Hbronh lamr
hnh ezmK obSrK anHno

gm tmol gm lISom gm bhiot Saol mlk
ath hmozia ohmbia at iSral oiamr ihoh
alhik lk ath treh at emi at iSral oath
thih ngid el emi iSral

oibao kl cqni iSral al hmlk Hbronh
oikrt lhm doid brit bHbron lpni ihoh
oimSHo at doid lmlk el iSral kdbr ihoh
bid Smoal

oilk doid okl iSral iroSlm hia ibos oSm
hibosi iSbi harz

oiamro iSbi ibos ldoid la tboa hnh
oilkd doid at mzdT zion hia eir doid

oiamr doid kl mkh ibosi braSonh ihih
lraS oLSr oiel braSonh ioab bn zroih
oihi lraS

oiSb doid bmdz el kn qrao lo eir doid

oibn heir msbib mn hmloa oed hsbib
oioab iHih at Sar heir

oilk doid hlok ogdol oihoh zbaot emo

oalh raSi hgborim aSr ldoid hmtHc-
qim emo bmlkoto em kl iSral lhmliko
kdbr ihoh el iSral

oalh mspr hgbrim aSr ldoid iSbem bn
Hkmoni raS hSloSim hSliSim hoa eorr
at Hnito el SIS maot Hll bpem aHt

oaHrio alecr bn dodo haHoHi hoa
bSloSh hgbrim
hoa hih em doid bps dmim ohplStim
naspo Sm lmlHmh othi Hlqt hSdh
mlah Seorim ohem nso mpni plStim

oitzbo btok hHlqh oiziloh oiko at
plStim oioSe ihoh tSoeh gdolh

oirdo SloSh mn hSloSim raS el hzr al
doid al mert edlm omHnh plStim Hnh
bemq rpaim

odoid ac bmdzdh onzib plStim ac bbit
lHm

and dude-dawud longed, and said, oh that one would give me drink of the water of the well of bread-house-beth-lehem, that is at the gate!

and the three hatch through the camp of the splash-in-palestinians, and drew water out of the well of bread-house-beth-lehem, 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 vowelconsonants-ihoh-yeah.

and said, my these-to slay it me, that i should do this thing: will i drink the blood of these heroes that have namethere their selves in jeopardy? for with the jeopardy of their selves they brought it. therefore he would not drink it. these things did these three herost.

and dad-safe-abishai the brother of yo-dad-joab, he was chief of the three: for lifting up his spear against three hundred, he slayed them, and had a namethere among the three. of the three, he was more heavyable than the two; for he was their captain: howbeit he attained not to the first three.

between-er-vowel-yeah-benaiah betweeninter of know-vowel-yeah-ihode, betweeninter of a of stratagem man of to-group-qabze'al, who had achieved much; he slew two gather-lionlike men of from-father-moab: also he went achievewn and slew a gather-lion in a pit in a snowy day.

and he slew an narrows-develop-egyptian, a man of great stature, five cubits high; and in the narrows-develop-egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and robbed the spear out of the narrows-develop-egyptian's hand, and slew him with his own spear.

these things did between-er-vowel-yeah-benaiah betweeninter of know-vowel-yeah-ihode, and had the namethere among the three heros.

behold, he was heavyable among the thirty, but attained not to the first three: and dude-dawud namethere him over his guard.

also the heroes of the stratagems were, to-do-esah'al the brother of yo-dad-joab, to-camping-alhanan betweeninter of uncle-dodo of bread-house-beth-lehem, names-shamot the mountain-drool-harorite, extract-helez the anybody-pelonite, town-ira betweeninter of stubborn-eqesh the stuck-tequite, my-father-help-abiecer the answer-entotite, warbler-entangle-sibekai the feel-hushathite, on-for-eilai the dude-ahohite,

hasten-maharai the dripped-netophatite, universe-rust-heled betweeninter of in-anwser-benah the dripped-netophatite,

spell-aitai betweeninter of quarrel-ribai of hill-gibeah, that pertained to betweeninters of righthand-child-benjamin, between-er-vowel-yeah-benaiah the pay-off-pirathonite, holes-hurai of the brooks of stormy-ge'esh, to-my-father-abi'al the ambush-arbethite, goat-dead-ecmavet the in-holes-fishernet-baharumite, to-hide-aliahba the step-my-boy-sh'elbonite, betweeninters of the-name-hashem the lawn-giconite, given-io-jonatan betweeninter of shage the mountainous-hararite,

ahiam betweeninter of sacar the mountainous-hararite, to-fall-aliphal betweeninter of light-ur dig-spy-hepher the sale-mekeratite, yeah-my-bro-ahijah the anybody-pelonite, courtyard-hezro the damp-unripe-grain-karmelite, youth-naarai betweeninter of drip-acbi,

oitaio oitaio doid oiamr mi iSqni mim mbor bit lHm aSr bSer

oibqeo hSlSh bmHnh pLStim oiSabo mim mbor bit lHm aSr bSer oiSao oibao al doid ola abh doid lStotm oinsk atm lihoh

oiamr Hlih li malhi meSot cat hdm hanSim halh aSth bnpSotm ki bnpSotm hbiamt ola abh lStotm alh eSo SlSt hgborim

oabSi aHi ioab hoa hih raS hSlSh ohoa eorr at Hnito el SlS maot Hll ola olo Sm bSlSh mn hSlSh bSnm nkbd oihi lhm lSr oed hSlSh la ba bnih bn ihode bn aiS Hil rb pelim mn qbzal hoa hkh at Sni arial moab ohoa ird ohkh at hari btok hbor biom hSlg

ohoa hkh at haiS hmzri aiS mdh HmS bamb obid hmzri Hnit kmnor argim oird alio bSBT oigcl at hHnit mid hmzri oihrggho bHnito

alh eSh bniho bn ihode olo Sm bSlSh hgbrim

mn hSlSim hno nkbd hoa oal hSlSh la ba oiSimho doid el mSmeto

ogbori hHilim eSh al aHi ioab alHnn bn dodo mbt lHm

Smot hhrori Hlz hploni

eira bn eqS htqoei abiecr hentoti

sbki hHSti eili haHoHi

mhri hnTpti Hld bn benh hnTopti

aiti bn ribi mgbet bni bnimm bnih hpretni

Hori mnHli geS abial herbti

ecmot hbHromi aliHba hSelbni

bni hSm hgconi iontn bn Sgh hhrri

aHiam bn Skr hhrri alipl bn aor

Hpr hmkrti aHiH hplni

Hzro hkrmli neri bn acbi

to-io-jo'al the brother of given-natan, selection-mibhar betweeninter of foreigner-hageri, scar-zeleq the with-emmonite, nostrils-anger-naharai the cypress-wells-berotite, the itembearer of yo-dad-joab betweeninter of yeah-his-narrow-develop-zeruiah, town-ira the permit-ithrite, scab-gareb the permit-ithrite, yeah-light-aoriah the cut-hittite, dowry-cabad betweeninter of ah-that-ahlai, adorned-dainty-edina betweeninter of gift-shica the see-child-raubenite, a captain of the see-child-raubenites, and thirty with him, camping-hanan betweeninter of squeeze-mekah, and criterion-io-joshaphat the loin-gift-mitnite, goat-kid-ecia the star-eshterati, hear-sh'me and to-live-jehi'al the betweeninters of seal-hotham the juniper-object-eroerite, to-know-jedie'al betweeninter of keepguard-shimri, and brother-joha his brother, the go-out-tizite, to-my-to-alial the indicate-marrow-mahavite, and fighting-multiplying-jeribai, and yeah-seat-alteration-joshaviah, the betweeninters of pleasant-to-alneem, and orphan-itmah the from-father-moabite, to-my-to-alial, and worker-eobed and to-do-jesial the little-doe-standing-place-mezobaite. now these are they that came to dude-dawud to sketch-ziqlag, while he yet kept himself close on beeword of ask-talut betweeninter of ring-tinkle-qish: and they were among the heros, helpers of the war. they were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrow-halvers out of a bow, even of ask-talut's brethren of right-hand-child-benjamin. the chief was my-brother-help-ahiecer, then give-up-joash, the betweeninters of hear-shemeh the hill-gibeathite; and to-sprinkle-jecial, and output-pelet, the betweeninters of goat-dead-ecmavet; and bornfirst-berakah, and he-yeah-jehu the answer-entotite. and yeah-hear-ishmeiah the small-hill-gibeonite, a hero among the thirty, and over the thirty; and vowel-yeah-high-jeremiho, and stress-jahaziel, and camping-io-johanan, and dowry-io-josabad the wall-compound-gederathite, my-goatness-to-aleocai, and highs-jerimot, and yeah-property-spouse-beliah, and vowel-yeah-keep-shemariho, and yeah-criterion-shephatiah the slender-sharp-haruphite, envy-buy-to-alqanah, and yeah-be-jesiah, and to-help-ecr'al, and help-io-joeocer, and seven-satiation-jashobeam, the bald-ice-qorhites, and to-io-jo'alah, and yeah-portion-cebadiah, the betweeninters of mercy-womb-jeroham of fenced-restrain-gedor. and of the gadites namethere differentiated themselves to dude-dawud into the hold to the place-of-word-desert heroes of heroness, and heroes of war fit for the war, 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; help-ecer the first, vowel-yeah-work-eobadiho the second, my-unto-dad-aliab the third, from-hearing-mishmennah the fourth, vowel-yeah-high-jeremiho the fifth, time-etai the sixth, to-my-to-alial the seventh, camping-io-johanan the eighth, dowry-to-alcabad the ninth,

ioal aHi ntn mbHr bn hgri

zlg hemoni nHri hbrti nSa kli ioab bn zroiH

eira hitri grb hitri
aorih hHti cbd bn aHli

edina bn Sica hraobni raS Iraobni oelio SloSim

Hnn bn mekh oioSpT hmtni

ecia heStrti Sme oieoal oieial bni Hotm hereri

ideal bn Smri oiHa aHio htizi

alial hmHoim oiribi oioSoih bni alnem oitmh hmoabi

alial oeobd oieSial hmbzh

oalh hbaim al doid lziqlg eod ezor mpni Saol bn qiS ohmh bgborim ecri hmlHmh

nSq qSt miminim omSmalim babnim obHzim bqSt maHi Saol mbnimn

hraS aHiecr oioaS bni hSmeh hgbeti oicoal oicial opIT bni ecmot obrkh oio-hoa hentti

oiSmeih hgbeoni gbor bSISim oel hSISim oirmih oiHcial oioHnn oioecbd hgdrti

aleoci oirimot obelih oSmriho oSp-TiHo hHripi hHropi

alqnh oiSiho oecral oioecr oiSbem hqrHim

oioealh ocdbih bni irHm mn hgдор

omn hgdi nbdlo al doid lmzd mdbhr gbri hHil anSi zba lmlHmh erki znh ormH opni arih pnihm okzbaim el hhrim lmlhr

ecr hraS ebdih hSni aliab hSISi

mSmnh hrbiei irmih hHmSi

eti hSSi alial hSbei
ioHnn hSmini alcdb htSiei

vowel-yeah-high-jeremiho the tenth, poverty-smite-between-makbanai the eleventh.

these were of the betweeninters 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 crossed over its-going-down-jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

and namethere came of betweeninters of righthand-child-benjamin and vowel-yeah-acknowledge-ihodah to the hold to dude-dawud.

and dude-dawud went out to meet them, and answered and said to them, if ye be come completeably to me to help me, mine heart will be knit to you: but if ye be come to betray me to mine enemies, seeing namethere is no damage in mine hands, the these-to of our fathers look thereon, and reprove it.

then breathwind came upon with-burden-emasai, who was chief of the captains, and he said, thine are we, dude-dawud, and on thy side, thou betweeninter of safe-jesse: complete, complete be to thee, and complete be to thine helpers; for thy these-to helpeth thee. then dude-dawud received them, and made them captains of the band.

and namethere fell some of sleep-change-manasseh to dude-dawud, when he came with the splash-in-palestinians against ask-talut to war: but they helped them not: for the base-lords of the splash-in-palestinians upon advisement sent him away, saying, he will fall to his base-lord ask-talut to the jeopardy of our heads.

as he went to sketch-ziqlag, namethere fell to him of sleep-change-manasseh, soften-era-ednah, and dowry-vowel-yeah-ihocabad, and to-know-jedie'al, and who-like-to-mika'al, and dowry-vowel-yeah-ihocabad, and vowel-yeah-to-aliho, and shade-ziltai, captains of the thousands that were of sleep-change-manasseh.

and they helped dude-dawud against the band of the rovers: for they were all heros of stratagem, and were captains in the troop.

for at that time day by day namethere came to dude-dawud to help him, until it was a great camp, like the camp of these-to.

and these are the counts 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 vowelconsonants-ihoh-yeah beeword.

betweeninters of vowel-yeah-acknowledge-ihodah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

of betweeninters of hear-home-simeon, heros of stratagem for the war, seven thousand and one hundred.

of betweeninters of borrow-join-levi four thousand and six hundred.

and know-vowel-yeah-ihode was the leader of the gather-cabinet-harunites, and with him were three thousand and seven hundred;

and be-right-zadoq, a young hero hero of stratagem, and of his father's house twenty and two captains.

and of betweeninters 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.

irmiho heSiri mkbni eSti eSr

alh mbni gd raSi hzba aHd Imah hqTn ohgdol lalp

alh hm aSr ebro at hirdn bHdS hraSon ohoa mmla el kl gditio gdotio oibriHo at kl hemqim lmcrrH olmerb

oibao mn bni bnimn oihodh ed lmzd ldoid

oiza doid lpnihm oien oiamr lhm am lSlom batm ali lecrni ihih li elikm lbb liHd oam lrmotni lzri bla Hms bkpi ira alhi abotino oiokH

oroH lbSh at emSi raS hSlomSim hSlitSim lk doid oemk bn iSi Slom Slom lk oSlom lecrk ki ecrk alhik oiqlbm doid oitnm braSi hgdod

ommnSh nplo el doid bbao em plStim el Saol lmlHmh ola ecrm ki bezh Sl-Hho srni plStim lamr braSino ipol al adnio Saol

blkto al ziqql nplo elio mmnSh ednH oiocbd oidieal omikal oiocbd oalihoa ozlti raSi halpim aSr lmnSh

ohmh ecro em doid el hgdod ki gbori Hil klm oihio Srim bzba

ki let iom biom ibao el doid lecro ed lmHnh gdol kmHnh alhim

oalh mspri raSi hHloz lzba bao el doid Hbronz lshb mlkot Saol alio kpi ihoh

bni ihodh nSai znh ormH SSt alpm oSmonh maot Hlozi zba

mn bni Smeon gbori Hil lzba Sbet alpm omah

mn bni hloi arbct alpm oSS maot

oihoide hngid lahrn oemo SlSt alpm oSbe maot

ozdoq ner gbor Hil obit abio Srim eS-rim oSnim

omn bni bnimn aHi Saol SlSt alpm oed hnh mrbitm Smrim mSmrt bit Saol

and of betweeninters of gray-fruitful-apraim twenty thousand and eight hundred, heros of stratagem, namethere throughout the house of their fathers.

and of the half tumbler of sleep-change-manasseh eighteen thousand, which were expressed by namethere, to come and do dude-dawud king.

and of betweeninters of hire-wage-issachar, which were men that had between-understanding of the times, to know what to-song-immersed-isra'al ought to do; the heads of them were two hundred; and all their brethren were at their mouth.

of garbage-fertile-cebulun, such as went forth to war, expert in war, with all items of war, fifty thousand, which could keep rank: they were not of double heart.

and of cunning-twist-naftali 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 war, expert in war, forty thousand.

and on the cross-over of its-going-down-jordan, of the see-child-raubenites, and the gadites, and of the half pen of sleep-change-manasseh, with all manner of items of war for the war, an hundred and twenty thousand.

all these men of war, that could keep rank, came with a complete heart to friend-joy-hebron, to make dude-dawud king over all israel: and all the completeness also of to-song-immersed-isra'al were of one heart to make dude-dawud king. and namethere they were with dude-dawud three days, eating and drinking: for their brethren had prepared for them. moreover they that were nigh them, even to hire-wage-issachar and garbage-fertile-cebulun and cunning-twist-naftali, near-inward bread on asses, and on camels, and on mules, and on cattle, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and cattle, and sheep abundantly: for namethere was gladness in israel.

and dude-dawud consulted with the captains of thousands and hundreds, and with every leader.

and dude-dawud said to all the assembly of israel, if it seem good to you, and that it be of vowelconsonants-ihoh-yeah our these-to, let us send abroad to our brethren every where, that are left in all the land of israel, and with them also to the darkener and borrow-join-levites which are in their cities and plots, that they may gather themselves to us: and let us bring again the gather-cabinet of our these-to to us: for we inquired not at it in the days of ask-talut. and all the assembly said that they would do so: for the beeword was turgor-immersed in the eyes of all the with.

so dude-dawud gathered all to-song-immersed-isra'al together, from black-shihor of narrows-develop-egypt even to the entering of hot-hemath, to bring the gather-cabinet of these-to from forests-city-qirjath-jearim.

and dude-dawud went up, and all israel, to her-possessor-spouse-belah, that is, to forests-city-qirjath-jearim, which belonged to vowel-yeah-acknowledge-ihodah, to bring up thence the gather-cabinet of these-to vowel-consonants-ihoh-yeah, that dwelleth between the near-inwarders, whose namethere is called on it.

and they carried the gather-cabinet of these-to in a new cart out of the house of my-dad-generous-abinadab: and goat-ecca and his-brother-ahio drave the cart.

omn bni aprim eSrim alp oSmonh
maot gbori Hil anSi Smot lbit abotm

omHzi mTh mnSh Smonh eSr alp aSr
nqbo bSmot lboa lhmlk at doid

ombni iSSkr iodei binh letim ldet mh
ieSh iSral raSihm matim okl aHihm el
pihm

mcblon iozai zba erki mIHmh bkl kli
mIHmh HmSim alp oledr bla lb olb

omnptli Srim alp oemhm bznh oHnit
SiSim oSbeh alp
omn hdni erki mIHmh eSrim oSmonh
alp oSS maot
omaSr iozai zba lerk mIHmh arbeim
alp
omebr lirdn mn hraobni ohgdi oHzI
SbT mnSh bkl kli zba mIHmh mah
oeSrim alp

kl alh anSi mIHmh edri merkh blbb
Slm bao Hbronz lhmlk at doid el kl
iSral ogm kl Srit iSral lb aHd lhmlk at
doid
oihio Sm em doid imim SloSh aklim
oSotim ki hkino lhm aHihm
ogm hqrobim alihm ed iSSkr ocblon
onptli mbiaim lHm bHmorim obgm-
lim obprdim obbqr makl qmH dblim
ozmoqim oiin oSmn obqr ozan lrb ki
SmHh biSral

oioez doid em Sri halpim ohmaot lkl
ngid
oiamro doid lkl qhl iSral am elikm
Tob omn ihoh alhino nprzh nSIHh el
aHino hnSarim bkl arzot iSral oemhm
hkhnim ohloim beri mgrSihm oiqbzo
alino

onsbh at aron alhino alino ki la drShno
bimi Saol
oiamro kl hqhl leSot kn ki iSr hdb
beini kl hem
oiqhl doid at kl iSral mn SiHor mzzim
oed lboa Hmt lhbja at aron halhim
mqrit ierim

oiel doid okl iSral belth al qrit ierim
aSr lihodh lhelot mSm at aron halhim
ihoh ioSb hkrobim aSr nqra Sm

oirkibo at aron halhim el egH HdSh
mbit abindb oeca oaHio nhgim begH

and dude-dawud and all to-song-immersed-isra'al played before these-to with all their goatness, and with singing, and with harps, and with psalter items, and with timbrels, and with cymbals, and with trumpets.

and when they came to the threshingfloor of chidon, goat-eca namethere forth his hand to hold the gather-cabinet; for the cattle stumbled.

and the nose-anger of vowelconsonants-ihoh-yeah was kindled against goat-eca, and he hit him, because he namethere his hand to the gather-cabinet: and namethere he died before these-to.

and dude-dawud was displeased, because vowelconsonants-ihoh-yeah had made a breach upon goat-eca: wherefore that place is called breach-goat-perez-ecah to this day, and dude-dawud was afraid of these-to that day, saying, how will i bring the gather-cabinet of these-to home to me? so dude-dawud brought not the gather-cabinet home to himself to the city of dude-dawud, but carried it aside into the house of red-worker-obed-Adam the winepress-gittite, and the gather-cabinet of these-to remained with the family of red-worker-obed-Adam in his house three months. and vowelconsonants-ihoh-yeah first-pooled the house of red-worker-obed-Adam, and all that he had.

now fishing-net-boycott-hiram king of narrow-develop-zur sent messengers to dude-dawud, and timber of cedars, with masons and carpenters, to between-build him an house.

and dude-dawud perceived that vowelconsonants-ihoh-yeah had confirmed him king over israel, for his kingdom was lifted up on high, on beeword of his with israel.

and dude-dawud took more women at cast-complete-jerusalem: and dude-dawud begat more betweeninters and betweenintera.

now these are the nametheres of his children which he had in cast-complete-jerusalem; hear-shamue, and naughty-mischief-shobab, given-natan, and complete-sulayman, and choose-ibhar, and my-to-cry-out-safe-alishue, and deliverance-to-alpalet,

and shine-nogah, and expired-nepeg, and fie-japhie, and my-to-hears-alisheme, and property-spouse-know-beliade, and my-to-emits-alifalet.

and when the splash-in-palestinians heard that dude-dawud was swimming king over all israel, all the splash-in-palestinians went up to seek dude-dawud. and dude-dawud heard of it, and went out against them.

and the splash-in-palestinians came and spread themselves in the valley of heal-rephaim.

and dude-dawud inquired of these-to, saying, will i go up against the splash-in-palestinians? and wilt thou deliver them into mine hand? and vowelconsonants-ihoh-yeah said to him, go up; for i will deliver them into thine hand.

so they came up to break-possessor-bel-perazim; and dude-dawud hit them namethere then dude-dawud said, these-to hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the namethere of that place break-possessor-bel-perazim.

and when they had left their these-to namethere dude-dawud gave a saying, and they were burned with fire.

and the splash-in-palestinians yet again spread themselves abroad in the valley.

therefore dude-dawud inquired again of these-to; and these-to said to him, go not up after them; turn away from them, and come upon them over against the mulberry trees.

odoid okl iSral mSHqim lpni halhim
bkl ec obSirim obknrot obnblm obt-
pim obmzltim obHzzrot

oibao ed grn kidn oiSIH eca at ido laHc
at haron ki SmTo hbqr

oiHr ap ihoh beca oikho el aSr SIH ido
el haron oimt Sm lpni alhim

oiHr lIdoid ki prz ihoh prz beca oiqra
lmqom hhoa prz eca ed hiom hch

oiira doid at halhim biom hhoa lamr
hik abia ali at aron halhim
ola hsir doid at haron alio al eir doid
oiTho al bit ebd adm hgti

oiSb aron halhim em bit ebd adm bbito
SISH HdSim oibrk ihoh at bit ebd adm
oat kl aSr lo

oiSIH Hirm Horm mlk zr mlakim al
doid oezi arcim oHrSi qir oHrSi ezim
lbnot lo bit

oide doid ki hkino ihoh lmlk el iSral ki
nSat lmelh mlkoto bebor emo iSral

oiqH doid eod nSim biroSlm oiold
doid eod bnim obnot

oalh Smot hilodim aSr hio lo biroSlm
Smoe oSobb ntn oSlmh

oibHr oaliSoe oalplT

ongh onpg oipie
oaliSme obelide oalplT

oiSmeo plStim ki nmSH doid lmlk el
kl iSral oiolo kl plStim lbqS at doid
oiSme doid oiza lpnihm

oplStim bao oipSTo bemq rpaim

oiSal doid balhim lamr haelh el plStiim
plStim onttm bidi oiamr lo ihoh elh
onttim bidk

oielo bbel przim oikm Sm doid oiamr
doid prz halhim at aoibi bidi kprz mim
el kn qrao Sm hmqom hhoa bel przim

oiecbo Sm at alhihm oiamr doid oiS-
rpo baS

oisipo eod plStim oipSTo bemq

oiSal eod doid balhim oiamr lo halhim
la telh aHrihm hsb melihm obat lhm
mmol hbkaime

and it will be, when thou will hear a sound of going in the tops of the mulberry trees, that then thou will go out to war: for these-to is gone forth before thee to hit the camp of the splash-in-palestinians.

dude-dawud therefore did as these-to directed him: and they hit the camp of the splash-in-palestinians from small-hill-gibeon even to cut-gacer.

and the namethere of dude-dawud went out into all lands; and vowelconsonants-ihoh-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-cabinet of these-to, and pitched for it a tent.

then dude-dawud said, none ought to bear the gather-cabinet of these-to but the borrow-join-levites: for them hath vowelconsonants-ihoh-yeah chosen to bear the gather-cabinet of these-to, and to immerser to him world.

and dude-dawud gathered all to-song-immersed-isra'al together to cast-complete-jerusalem, to bring up the gather-cabinet of vowelconsonants-ihoh-yeah to his place, which he had prepared for it.

and dude-dawud assembled betweeninters of gather-cabinet-harun, and the borrow-join-levites:

of the betweeninters of obedient-hope-kohath; light-to-aorial the chief, and his brethren an hundred and twenty:

of the betweeninters of bitter-merari; yeah-do-esaiah the chief, and his brethren two hundred and twenty:

of the betweeninters of stranger-gershom; to-io-jo'al the chief and his brethren an hundred and thirty:

of the betweeninters of bring-to-alizaphan; vowel-yeah-hear-shemeiho the chief, and his brethren two hundred:

of the betweeninters of friend-joy-hebron; to-my-to-alial the chief, and his brethren fourscore:

of the betweeninters of my-goatness-to-ucial; my-with-generous-eminadab the chief, and his brethren an hundred and twelve.

and dude-dawud called for be-right-zadoq and father-re-mainder-abiathar the darkener, and for the borrow-join-levites, for light-to-aorial, yeah-do-esaiah, and to-io-jo'al, vowel-yeah-hear-shemeiho, and to-my-to-alial, and my-with-generous-eminadab,

and said to them, ye are the chief of the fathers of the borrow-join-levites: dedicated yourselves, both ye and your brethren, that ye may bring up the gather-cabinet of vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al to the place that i have prepared for it.

for because ye did it not at the first, vowelconsonants-ihoh-yeah our these-to made a breach upon us, for that we sought him not after the due criterion.

so the darkener and the borrow-join-levites dedicated themselves to bring up the gather-cabinet of vowelconsonants-ihoh-yeah these-to of israel.

and betweeninters of the borrow-join-levites bare the gather-cabinet of these-to upon their shoulders with the canvas thereon, as extract-musa directed according to vowelconsonants-ihoh-yeah beeword.

and dude-dawud spake to the chief of the borrow-join-levites to standstay their brethren to be the singers with items of music, psalteries and harps and cymbals, sounding, by lifting up the voice with gladness.

oihi kSmek at qol hzedh braSi hbkaim
ac tza bmlHmh ki iza halhim lpnik
lhkot at mHnh plStim

oieS doid kaSr zoho halhim oiko at
mHnh plStim mgbeon oed gcrh

oiza Sm doid bkl harzot oioh ntn at
pHdo el kl hgoim

oieS lo btim beir doid oikn mqom
laron halhim oiT lo ahl

ac amr doid la lSat at aron halhim ki
am hloim ki bm bHr ihoh lSat at aron
ihoh olSrto ed eolm

oiqhl doid at kl iSral al iroSlm lhelot at
aron ihoh al mqomo aSr hkin lo

oiasp doid at bni ahnr oat hloim

lbni qht aorial hSr oaHio mah oeSrim

lbni mrri eSih hSr oaHio matim oeS-
rim

lbni grSom ioal hSr oaHio mah oSlSim

lbni alizpn Smeih hSr oaHio matim

lbni Hbron alial hSr oaHio Smonim

lbni ecial emindb hSr oaHio mah oS-
nim eSr

oiqra doid lzdoq olabitr hkhnm ol-
loim laorial eSih ioal Smeih oalial oe-
mindb

oiamr lhm atm raSi habot lloim
htqdSo atm oaHikm ohelitm at aron
ihoh alhi iSral al hkinoti lo

ki lmbraSonh la atm prz ihoh alhino
bno ki la drSnho kmSpT

oitqdSo hkhnm ohloim lhelot at aron
ihoh alhi iSral

oiSao bni hloim at aron halhim kaSr
zoh mSh kdbr ihoh bktpm bmTot
elihm

oiamr doid lSri hloim lhmid at
aHihm hmlSrim bkli Sir nbilm okn-
rot omzltim mSmieim lhrim bqol
lSmHh

so the borrow-join-levites standstayed trusted-heman betweeninter of to-io-jo'al; and of his brethren, add-collect-asaph betweeninter of vowel-yeah-bornfirst-berekiho; and of the betweeninters of bitter-merari their brethren, strong-aitan betweeninter of vowel-yeah-hard-offence-qushaiho;

and with them their brethren of the second degree, yeah-remember-cekariah, child-ben and to-goat-ecial, and keep-highs-shemiramo, and to-live-jehi'al, and poor-answer-unni, my-unto-dad-aliab, and betweener-vowel-yeah-benaiah, and vowel-yeah-do-ma'eseiho, and vowel-yeah-given-mattithiah, and delouse-fall-to-alipheleh, and vowel-yeah-buy-miqneiah, and red-worker-obed-adom, and to-move-jei'al, the gatekeepers.

so the singers, trusted-heman, add-collect-asaph, and strong-aitan were namethereed to sound with cymbals of brass;

and yeah-remember-cekariah, and to-my-goat-ecial, and keep-highs-shemiramo, and to-live-jehi'al, and poor-answer-unni, and my-unto-dad-aliab, and vowel-yeah-do-ma'eseiho, and betweener-vowel-yeah-benaiah, with psalteries on alamo, and

vowel-yeah-given-mattithiah, and delouse-fall-to-alipheleh, and vowel-yeah-buy-miqneiah, and red-worker-obed-adom, and to-move-jei'al, and vowel-yeah-goat-strong-ecaciho, with harps on the eight-shemini to excel. and vowel-yeah-establish-kenanihoah, chief of the borrow-join-levites, was for song: he instructed about the song, because he was between-understanding.

and vowel-yeah-bornfirst-berekiho and envy-buy-to-alqanah were gatekeepers for the gather-cabinet.

and sabaniah, and criterion-vowel-yeah-ihoshaphat, and given-to-nethane'al, and with-burden-emasai, and yeah-remember-cekariah, and betweener-vowel-yeah-benaiah, and my-unto-helps-aliecer, the darkener, did blow with the trumpets before the gather-cabinet of these-to: and red-worker-obed-adom and yeah-live-jehiah were gatekeepers for the gather-cabinet.

so dude-dawud, and the elders of israel, and the captains over thousands, went to bring up the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah out of the house of red-worker-obed-adom with gladness.

and it came to pass, when these-to helped the borrow-join-levites that bare the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah, that they highed seven bulls and seven rams.

and dude-dawud was clothed with a robe of fine linen, and all the borrow-join-levites that bare the gather-cabinet, and the singers, and vowel-yeah-establish-kenanihoah the master of the song with the singers: dude-dawud also had upon him an retriever of linen.

thus all to-song-immersed-isra'al brought up the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a voice with psalteries and harps.

and it came to pass, as the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah came to the city of dude-dawud, that who-can-michal, the daughter-housa of askatlat looking out at a window saw king dude-dawud dancing and playing: and she despised him in her heart.

oiemido hloim at himn bn ioal omn
aHio asp bn brkiho omn bni mrrri
aHihm aitr bn qoSiho

oemhm aHihm hmSnm ckriho bn
oiecial oSmirmot oiHial oeni aliab
obniho omeSiho omttiho oalipho
omqniho oebd adm oieial hSerim

ohmSrrim himn asp oaitn bmlzim
nHst lhSmie

ockrih oecial oSmirmot oiHial oeni
oaliab omeSiho obniho bnblim el el-
mot

omttiho oalipho omqniho oebd adm
oieial oeccihho bknrot el hSmin lznH

oknniho Sr hloim bmSa isr bmSa ki
mbin hoa

obrkhih oalqnh Serim laron

oSbniho oioSpT ontnal oemSi ock-
riho obniho oaliecr hkhnm mHzzrim
mHzzrim bHzzrot lpm aron halhim
oebd adm oiHih Serim laron

oihi doid ocqni iSral oSri halpim hh-
lkim lhelot at aron brit ihoh mn bit ebd
adm bSmHh

oihi becr halhim at hloim nSai aron
brit ihoh oicbHo Sbeh prim oSbeh
ailim

odoid mkrbl bmeil boz okl hloim hn-
Saim at haron ohmSrrim oknnih hSr
hmSa hmSrrim oel doid apod bd

okl iSral melim at aron brit ihoh
btroeh obqol Sopr obHzzrot obmzl-
tim mSmeim bnblim oknrot

oihi aron brit ihoh ba ed eir doid omikl
bt Saol nSqph bed hHlon otra at hmlk
doid mrqd omSHq otbc lo blbh

so they near-inward the gather-cabinet of these-to, and set it in the near-inward of the tent that dude-dawud had pitched for it: and they near-inwarded onups and completes before these-to.

and when dude-dawud had made an end of onuping the onups and the completes, he first-pooled the with in the namethere of vowelconsonants-ihoh-yeah.

and he dealt to every one of israel, both man and woman, to every one a loaf of bread, and a good part of flesh-immersed and a flagon of wine.

and he appointed certain of the borrow-join-levites to immerser before the gather-cabinet of vowelconsonants-ihoh-yeah, and to record, and to thank and cheer vowelconsonants-ihoh-yeah these-to of israel:

add-collect-asaph the chief, and next to him yeah-re-member-cekariah, to-move-jei'al, and keep-highs-shemi-ramoth, and to-live-jehi'al, and vowel-yeah-given-mat-thiah, and my-unto-dad-aliab, and betweener-vowel-yeah-benaiah, and red-worker-obed-adom: and to-move-jei'al with psalteries and with harps; but add-collect-asaph made a sound with cymbals;

betweener-vowel-yeah-benaiah also and stress-jahaziel the darkener with trumpets continually before the gather-cabinet of the alignment of these-to.

then on that day dude-dawud delivered first this psalm to thank vowelconsonants-ihoh-yeah into the hand of add-collect-asaph and his brethren.

give thanks to vowelconsonants-ihoh-yeah, call upon his namethere, make known his deeds among the withs.

prune-croon to him, prune-croon to him, bush-talk ye of all his wondrous works.

glory ye in his dedicated namethere: let the heart of them be glad that seek vowelconsonants-ihoh-yeah.

seek vowelconsonants-ihoh-yeah and his goatness, seek his face-turnings continually.

remember his marvelous works that he hath done, his wonders, and the criteria of his mouth;

o ye seed of to-song-immersed-isra'al his worker, ye betweeninters of heel-supplant-jeqob, his chosen ones.

he is vowelconsonants-ihoh-yeah our these-to; his criteria are in all the land.

be ye mindful always of his alignment; the beeword which he directed to a thousand generations;

even of the covenant which he made with their-wing-or-gan-ibrahim, and of his oath-seven to laugh-iz'haq;

and hath standstayed the same to heel-supplant-jeqob for a law, and to to-song-immersed-isra'al for a world alignment, saying, to thee will i give the land of nest-buy-kanaan the lot of your inheritance;

when ye were but count-few, even a count-few, and strangers in it.

and when they went from nation to nation, and from one kingdom to another with;

he suffered no man to do them wrong: yea, he reproved kings for their sakes,

saying, touch not mine swimming, and do my come-bringers no harm.

sing to vowelconsonants-ihoh-yeah, all the land; inform from day to day his sticky-safety.

recount his heavy among the body-nations; his marvelous works among all nations.

for great is vowelconsonants-ihoh-yeah, and greatly to be cheerd: he also is to be feared on all these-to.

oibiao at aron halhim oizigo ato btok
hahl aSr nTh lo doid oiqrigo elot
oSImim lpni halhim

oikl doid mhelot helh ohSlmim oibrk
at hem bSm ihoh

oiHlq lkl aiS iSral maiS oed aSh laiS
kkr lHm oaSpr oaSiSh

oitrn lpni aron ihoh mn hloim mSrtim
olhckir olhodot olhll lihoh alhi iSral

asp hraS omSnho ckrih ieial oSmir-
mot oiHial omttih oaliab obniho oebd
adm oieial bkli nblim obknrot oasp
bmzltim mSmie

obniho oiHcial hkhnim bHzzrot tmid
lpni aron brit halhim

biom hhoa ac ntn doid braS lhdot li-
hoh bid asp oaHio

hodo lihoh qrao bSmo hodieo bemim
elittio
Siro lo cmro lo SiHo bkl nplatio

hthllo bSm qdSo iSmH lb mbqSi ihoh

drSo ihoh oeco bqSo pnio tmid

ckro nplatio aSr eSh mptio omSpTi
piho
cre iSral ebdo bni ieqb bHirio

hoa ihoh alhino bkl harz mSpTio

ckro leolm brito dbr zoh lalp dor

aSr krt at abrhnm oSboeto lizHq

oiemidh lieqb lHq liSral brit eolm

lamr lk atn arz knen Hbl nHltkm

bhiotkm mti mspr kmeT ogrim bh

oithlko mgoi al goi ommmlkh al em
aHr

la hniH laiS leSqnm oiokH elihm mlkim

al tgeo bmSiHi obnbiai al treo

Siro lihoh kl harz bSro miom al iom
iSoeto

spro bgoim at kbodo bkl hemim npla-
tio

ki gdol ihoh omhll mad onora hoa el kl
alhim

for all the these-to of the withs are ideal-idols: but vowel-consonants-ihoh-yeah did the namespaces.

splendor and honor are in his presence; goatness and gaiety are in his place.

give to vowelconsonants-ihoh-yeah, ye kindred of the withs, give to vowelconsonants-ihoh-yeah heavy and goat-ness.

give to vowelconsonants-ihoh-yeah the heavy due to his namethere: bring an rest-absorber, and come before him: bow vowelconsonants-ihoh-yeah in the splendor of dedication.

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 be glad: and let men say among the nations, vowelconsonants-ihoh-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 joy-sing out at the presence of vowelconsonants-ihoh-yeah, because he cometh to criterionizer the land.

o give thanks to vowelconsonants-ihoh-yeah; for he is good; for his kindness endureth to world.

and say ye, safe us, o these-to of our sticky-safety, and gather us together, and make safe us from the body-nations, that we may give thanks to thy dedicated namethere, and glory in thy praise.

first-pooled be vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'a'l to the worlds of worlds. and all the with said, amino-amen and cheerd vowelconsonants-ihoh-yeah.

so he left namethere before the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah add-collect-asaph and his brethren, to immerser before the gather-cabinet continually, as every day's work required:

and red-worker-obed-adom with their brethren, sixty and eight; red-worker-obed-adom also betweeninter of hand-jeduthun and lettuce-hosah to be gatekeepers:

and be-right-zadoq the darkener and his brethren the dark-ener, before the dwelling of vowelconsonants-ihoh-yeah in the high place that was at small-hill-gibeon,

to onup onups to vowelconsonants-ihoh-yeah upon the butcher-place of the onup continually morning and evening, and to do according to all that is written in the drops-of-teaching-torah of vowelconsonants-ihoh-yeah, which he directed israel;

and with them trusted-heman and hand-jeduthun, and the rest that were chosen, who were expressed by namethere, to give thanks to vowelconsonants-ihoh-yeah, because his kindness 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 these-to. and the betweeninters of hand-jeduthun were gatekeepers.

and all the with departed every man to his house: and dude-dawud returned to first-pool his house.

now it came to pass, as dude-dawud sat in his house, that dude-dawud said to given-natan the come-bringer, lo, i dwell in an house of cedars, but the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah remaineth under curtains.

then given-natan said to dude-dawud, do all that is in thine heart; for these-to is with thee.

ki kl alhi hemim alilim oihoh Smim
eSh

hod ohdr lpnio ec oHdoh bmqmo

hbo lihh mSpHot emim hbo lihh
kbod oec

hbo lihh kbod Smo Sao mnHh obao
lpnio hStHoo lihh bhdrt qdS

Hilo mlpnio kl harz ap tkon tbl bl
tmoT
iSmHo hSmim otgl harz oiamro
bgoim ihoh mlk

irem him omloao ielz hSdh okl aSr bo

ac irnno ezi hier mlpni ihoh ki ba
lSpOT at harz

hodo lihh ki Tob ki leolm Hsdo

oamro hoSieno alhi iSeno oqbzno
ohzilno mn hgoim lhdot lSm qdSk lh-
StbH bthltk

brok ihoh alhi iSral mn heolm oed
helm oiamro kl hem amn ohll lihh

oiecb Sm lpni aron brit ihoh lasp
olaHio lSrt lpni haron tmid ldbr iom
biomo

oebd adm oaHihm SSim oSmonh oebd
adm bn iditon oHsh lSerim

oat zdoq khkn oaHio khknim lpni
mSkn ihoh bbmh aSr bgbeon

lhelot elot lihh el mcbH helh tmid
lbqr olerb olkl hktob btort ihoh aSr
zoh el iSral

oemhm himn oidoton oSar hbrorim
aSr nqbo bSmot lhdot lihh ki leolm
Hsdo

oemhm himn oidoton Hzzrot omzl-
tim lmSmieim okli Sir halhim obni
idoton lSer

oilko kl hem aiS lbito oisb doid lbrk at
bito
oihi kaSr iSb doid bbito oiamr doid al
ntn hnbia hnh anki ioSb bbit harcim
oaron brit ihoh tHt irieot

oiamr ntn al doid kl aSr blbbk eSh ki
halhim emk

and it came to pass the same night, that the beeword of these-to came to given-natan, saying, go and tell dude-dawud my worker, thus saith vowelconsonants-ihoh-yeah, no between-build me an house to dwell in:

for i have not dwelt in an house since the day that i brought up to-song-immersed-isra'al to this day; but have gone from tent to tent, and from one dwelling to another.

wheresoever i have walked with all israel, beeworded i a beeword to any of the criterionizers of israel, whom i directed to feed my with, saying, why have ye not between-built me an house of cedars?

now therefore thus will thou say to my worker dude-dawud, thus saith vowelconsonants-ihoh-yeah of troops, i took thee from the sheepcote, even from following the sheep, that thou shouldest be governor over my with israel:

and i have been with thee theresoever thou hast walked, and have cut off all thine enemies from before thee, and have did thee a namethere like the namethere of the great men that are in the land.

also i will ordain a place for my with israel, and will plant them, and they will dwell in their place, and will be moved no more; neither will betweeninters of injustice waste them any more, as at the heading,

and since the time that i directed criterionizers to be over my with israel. moreover i will surrender all thine enemies. furthermore i tell thee that vowelconsonants-ihoh-yeah will between-build 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 betweeninters; and i will establish his kingdom.

he will between-build me an house, and i will stablish his throne world.

i will be his father, and he will be my betweeninter and i will not take my kindness away from him, as i took it from him that was before thee:

but i will standstay him in mine house and in my kingdom until the world: and his throne will be fixed worldmore.

according to all these beewords, and according to all this vision, so did given-natan beeword to dude-dawud.

and dude-dawud the king came and sat before vowelconsonants-ihoh-yeah, and said, who am i, vowelconsonants-ihoh-yeah these-to, and what is mine house, that thou hast brought me hitherto?

and yet this was a small beeword in thine eyes, o these-to; for thou hast also beeworded of thy worker's house for a great while to come, and hast regarded me according to the estate of a earthing of high degree, vowelconsonants-ihoh-yeah these-to.

what can dude-dawud speak more to thee for the heavy of thy worker? for thou knowest thy worker.

vowelconsonants-ihoh-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.

vowelconsonants-ihoh-yeah, namethere is none like thee, neither is namethere any these-to beside thee, according to all that we have heard with our ears.

and what one nation in the land is like thy with israel, whom these-to went to retrieve to be his own with, to make thee a namethere of greatness and terribleness, by driving out nations from before thy with whom thou hast retrieved out of narrows-develop-egypt?

oihl bilhl hhoa oihl dbr alhim al ntn lamr

lk oamrt al doid ebdl kh amr ihoh la ath tbnh li hbit lSbt

ki la iSbti bbit mn hiom aSr heliti at iSral ed hiom hch oahih mahl al ahl ommSkn

bkl aSr hthlkti bkl iSral hdbt dbrti at aHd SpTi iSral aSr zoiti lreot at emi lamr lmh la bnitm li bit arcim

oeth kh tamr lebdi ldoid kh amr ihoh zbaot ani lqHtik mn hnoh mn aHri hzan lhiot ngid el emi iSral

oahih emk bkl aSr hlkt oakrit at kl aoibik mpnik oeSiti lk Sm kSm hg-dolim aSr barz

oSmti mqom lemi iSral onTetiho oSkn tHtio ola irgc eod ola iosipo bni eolh lblo kaSr braSonh

olmimim aSr zoiti SpTim el emi iSral ohkneti at kl aoibik oagd lk obit ibnh lk ihoh

ohih ki mlao imik llkt em abtik ohqi-moti at crek aHrik aSr ihih mbnik ohkinoti at mlkoto

hoa ibnh li bit oknnti at ksao ed eolm

ani ahil lo lab ohoa ihih li lbn oHsdi la asir memo kaSr hsiroti maSr hih lPnik

ohemdtiho bbiti obmlkoti ed heolm oksao ihih nkon ed eolm

kkl hdbrim halh okkl hHcon hch kn dbr ntn al doid

oiba hmlk doid oiSb lPni ihoh oiamr mi ani ihoh alhim omi biti ki hbiatni ed hlm

otqTn cat beinik alhim otldr el bit ebdk lmrHoq oraitni ktor hadm hmehl ihoh alhim

mh iosip eod doid alik lkbod at ebdk oath at ebdk idet

ihoh bebor ebdk oklkb eSit at kl hg-dolh heat lhdie at kl hgdlot

ihoh ain kmok oain alhim coltk bkl aSr Smeno bacnino

omi kemk iSral goi aHd barz aSr hlk halhim lpdot lo em lSom lk Sm gdlot onraot lgrS mpni emk aSr pdit mmzrim goim

for thy with to-song-immersed-isra'al didst thou make
thine own with world; and thou, vowelconsonants-ihoh-
yeah, becamest their these-to.

therefore now, vowelconsonants-ihoh-yeah, let the bee-
word that thou hast beeworded concerning thy worker and
concerning his house be established world, and do as thou
hast said.

let it even be fixed, that thy namethere may be greated
world, saying, vowelconsonants-ihoh-yeah of troops is the
these-to of israel, even a these-to to israel: and let the house
of dude-dawud thy worker be fixed before thee.

for thou, o my these-to, hast told thy worker that thou wilt
between-build him an house: therefore thy worker hath
found in his heart to spill before thee.

and now, vowelconsonants-ihoh-yeah, thou art these-to,
and hast beeworded this goodness to thy worker:

now therefore let it please thee to first-pool the house of thy
worker, that it may be before thee to world: for thou first-
poolest, vowelconsonants-ihoh-yeah, and it will be first-
pooled to world.

now after this it came to pass, that dude-dawud hit the
splash-in-palestinians, and surrendered them, and took
winepress-gath and her towns out of the hand of the splash-
in-palestinians.

and he hit from-father-moab; and the from-father-
moabites became dude-dawud's workers, and brought gifts.
and dude-dawud hit sharpen-hadadezer king of engorged-
zobah to gourd-vessel-hamath, as he went to establish his
dominion by the river fruit-cow-euphrates.

and dude-dawud captered from him a thousand chariots,
and seven thousand horsemen, and twenty thousand foot-
men: dude-dawud also houghed all the chariot horses, but
reserved of them an hundred chariots.

and when the high-aram-syrians of quiet-bag-damasqus
came to help sharpen-hadadezer king of engorged-zobah,
dude-dawud slew of the high-aram-syrians two and twenty
thousand men.

then dude-dawud namethere garrisons in quiet-sack-high-
aram-damasqus; and the high-aram-syrians became dude-
dawud's workers, and brought gifts. thus vowelconsonants-
ihoh-yeah preserved dude-dawud theresoever 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 slaughter-cook-tibhath, and from make-
ready-kun, cities of sharpen-hadadezer, brought dude-
dawud very much brass, wherewith complete-sulayman did
the brazen sea, and the standstays, and the items of brass.

now when tou king of gourd-vessel-hamath heard how
dude-dawud had smitten all the stratagem of sharpen-
hadadezer king of engorged-zobah;

he sent their-generation-hadoram his betweeninter to king
dude-dawud, to enquire of his completeness, and to con-
gratulate him, because he had fought against sharpen-
hadadezer, and hit him; (for sharpen-hadadezer had war
with tou;) and with him all manner of items of gold and sil-
ver and brass.

them also king dude-dawud dedicated to vowelconsonants-
ihoh-yeah, with the silver and the gold that he brought
from all these nations; from man-red-adom, and from
from-father-moab, and from betweeninters of with-em-
mon, and from the splash-in-palestinians, and from labour-
king-emaleq.

ottn at emk iSral lk lem ed eolm oath
ihoh hiit lhm lalhim

oeth ihoh hdbR aSr dbRt el ebdK oel
bito iamn ed eolm oeSh kaSr dbRt

oiamn oigdl Smk ed eolm lamr ihoh
zbaot alhi iSral alhim liSral obit doid
ebdK nkon lPnik

ki ath alhi glit at acn ebdK lbnot lo bit
el kn mza ebdK lhtpl lPnik

oeth ihoh ath hoa halhim otdbr el ebdK
hTobh hcat
oeth hoalt lbrk at bit ebdK lhiot leolm
lPnik ki ath ihoh brkt ombrk leolm

oihi aHri kn oik doid at pLStim
oikniem oiQH at gt obntih mid pLStim

oik at moab oihio moab ebdm ldoid
nSai mnHh
oik doid at hddecr mlk zobh Hmth
blkto lhzib ido bnhR prt

oilkd doid mmno alp rkb oSBet alpim
prSim oeSrim alp aiS rgli oieqr doid at
kl hrkb oiotr mmno mah rkb

oiba arm drmsq lecor lhdecr mlk
zobh oik doid barm eSrim oSnim alp
aiS

oiSm doid barm drmsq oihi arm ldoid
ebdim nSai mnHh oioSe ihoh ldoid
bkl aSr hlk

oiQH doid at SITi hchb aSr hio el ebd
hddecr oibiam iroSlm

omTbHt omkon eri hddecr lqH doid
nHSt rbh mad bh eSh Slmh at im
hnHSt oat hemodim oat kli hnHSt

oiSme teo mlk Hmt ki hkh doid at kl
Hil hddecr mlk zobh

oiSIH at hdorm bno al hmlk doid lSaol
lSal lo lSlom olbrko el aSr nHm bhd-
decr oikho ki aiS mlHmot teo hih hd-
decr okl kli chb oksp onHSt

gm atm hqdiS hmlk doid lihof em
hksp ohchb aSr nSa mkl hgoim
madom ommoab ombni emon
omplStim omemlq

moreover dad-safe-abishai betweeninter of yeah-his-narrow-develop-zeruiah slew of the man-red-adomites in the valley of salt eighteen thousand.

and he namethere garrisons in man-red-adom; and all the man-red-adomites became dude-dawud's workers. thus vowelconsonants-ihoh-yeah preserved dude-dawud there-soever he went.

so dude-dawud kinged over all israel, and dod criterion and being right among all his with.

and yo-dad-joab betweeninter of yeah-his-narrow-develop-zeruiah was over the troop; and criterion-vowel-yeah-ihoshaphat betweeninter of newborn-bro-ahilud, recorder.

and be-right-zadoq betweeninter of my-bro-good-ahitub, and my-dad-king-abimelekh betweeninter of father-remainder-abiathar, were the darkener; and licorice-shavsha was scroll-recounters;

and betweener-vowel-yeah-benaiah betweeninter of know-vowel-yeah-ihoides was over the conscioskerethites and the fallen-pelethites; and the betweeninters of dude-dawud were chief about the king.

now it came to pass after this, that serpent-guess-nahash the king of betweeninters of with-emmon died, and his betweeninter kinged in his stead.

and dude-dawud said, i will do kindness to compassionate-hanun betweeninter of serpent-guess-nahash, because his father did 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 betweeninters of with-emmon to compassionate-hanun, to comfort him.

but the prince-immerseds of betweeninters of with-emmon said to compassionate-hanun, thinkest thou that dude-dawud doth heavy thy father, that he hath crossed comforters to thee? are not his workers come to 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 half hard by their buttocks-go-beyond, and sent them away.

then namethere 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 betweeninters of with-emmon saw that they had made themselves odious to dude-dawud, compassionate-hanun and betweeninters of with-emmon sent a thousand talents of silver to hire them chariots and horsemen out of high-rivers-mesopotamia-aram-naharim, and out of syria-high-squeeze-aram-meekah, and out of engorged-zobah.

so they hired thirty and two thousand chariots, and the king of squeeze-mekah and his with; who came and pitched before from-hand-come-medeba. and betweeninters of with-emmon added themselves together from their cities, and came to war.

and when dude-dawud heard of it, he sent yo-dad-joab, and all the troop of the heros.

and betweeninters of with-emmon came out, and put the war 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 war was set against him before and behind, he chose out of all the choice of israel, and put them in array against the high-aram-syrians.

oabSi bn zroiH hkh at adom bgia hmlH
Smonh eSr alp

oiSm badom nzibim oihio kl adom
ebdim lldoid oioSe ihoh at doid bkl aSr
hlk

oimlk doid el kl iSral oihi eSh mSpT
ozdqh lkl emo
oioab bn zroiH el hzba oihoSpT bn
aHilod mckir

ozdoq bn aHiTob oabimlk bn abitr
khnim oSoSa sopr

obniho bn ihoide el hkrti ohplti obni
doid hraSnim lid hmlk

oihi aHri kn oimt nHS mlk bni emon
oimlk bno tHtio

oiamr doid aeSh Hsd em Hnon bn
nHS ki eSh abio emi Hsd oiSIH doid
mlakim lnHmo el abio oibao ebdid doid
al arz bni emon al Hnon lnHmo

oiamro Sri bni emon lHnon hmkbd
doid at abik beinik ki SIH lk mnHmim
hla bebor lHqr olhpk olrgl harz bao
ebdio alik

oiqH Hnon at ebdid doid oiglHm oikrt
at mdoihm bHzid ed hmpSeh oiSIHm

oilko oigido lldoid el hanSim oiSIH
lqratm ki hio hanSim nklmim mad
oiamr hmlk Sbo birHo ed aSr izmH
cqnmk oSBtm
oirao bni emon ki htbaSo em doid
oiSIH Hnon obni emon alp kkr ksp
lSkr lhm mn arm nhrim omn arm
mekh omzobh rkb oprSim

oiSkro lhm Snim oSISim alp rkb
oat mlk mekh oat emo oibao oiHno
lpni midba obni emon naspo merihm
oibao lmlHmh p

oiSme doid oiSIH at ioab oat kl zba hg-
borim
oizao bni emon oierko mlHmh pTH
heir ohmlkim aSr bao lbdm bSDh

oira ioab ki hith pni hmlHmh alio
pnim oaHor oibHr mkl bHor biSral
oierk lqrat arm

and the remainder of the with he delivered to the hand of dad-safe-abishai his brother, and they set themselves in array against betweeninters of with-emmon.

and he said, if the high-aram-syrians be too strong for me, then thou will make safe me: but if betweeninters of with-emmon be too strong for thee, then i will make safe thee. be strong, let us be strengthened for our with, and for the cities of our these-to: and let vowelconsonants-ihoh-yeah do that which is good in his eyes.

so yo-dad-joab and the with that were with him drew nigh before the high-aram-syrians to the war; and they fled before him.

and when betweeninters of with-emmon saw that the high-aram-syrians were fled, they likewise fled before dad-safe-abishai his brother, and entered into the city. then yo-dad-joab came to cast-complete-jerusalem.

and when the high-aram-syrians saw that they were put to the worse before israel, they crossed messengers, and drew forth the high-aram-syrians that were beyond the river: and pour-out-shophak the captain of the troop of sharpen-hadadezer crossed before them.

and it was told dude-dawud; and he added all israel, and crossed over its-going-down-jordan, and crossed upon them, and set the war in array against them. so when dude-dawud had put the war in array against the high-aram-syrians, they fought with him.

but the high-aram-syrians fled before israel; and dude-dawud slew of the high-aram-syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed pour-out-shophak the captain of the troop.

and when the workers of sharpen-hadadezer saw that they were put to the worse before israel, they made complete with dude-dawud, and became his workers: neither would the high-aram-syrians make safe betweeninters of with-emmon 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 stratagem of the troop, and wasted the land of betweeninters of with-emmon, and came and develop-troubled much-rabbah. but dude-dawud tarried at cast-complete-jerusalem. and yo-dad-joab hit 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 namethere 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 that were in it, and cut them with saws, and with harrows of iron, and with axes. even so dot dude-dawud with all the cities of betweeninters of with-emmon. and dude-dawud and all the with returned to cast-complete-jerusalem.

and it came to pass after this, that namethere arose war at cut-carrot-gecer with the splash-in-palestinians; at which time entangle-warbler-sibbechai the feel-hushathite slew threshold-sipai, that was of children of the let-to-weak-giant: and they were surrender.

and namethere was war again with the splash-in-palestinians; and to camping-alhanan betweeninter of glow-jair slew my-bread-war-lahmi the brother of wave-reveal-jalut the winepress-gittite, whose spear staff was like a weaver's beam.

oat itr hem ntn bid abSi aHio oierko
lqrat bni emon

oiamr am tHcq mmni arm ohiit li
ltSoeh oam bni emon iHcqo mmk
ohoSetik
Hcq ontHcqh bed emno obed eri al-
hino oihoh hTob beinio ieSh

oigS ioab ohem aSr emo lpni arm
lmlHmh oinoso mpnio

obni emon rao ki ns arm oinoso gm
hm mpni abSi aHio oibao heirh oiba
ioab iroSlm

oira arm ki ngpo lpni iSral oiSlHo
mlakim oioziao at arm aSr mebr hnhr
oSopk Sr zba hddecr lpnihm

oigd ldoid oiasp at kl iSral oiebr hirdn
oiba alhm oierk alhm oierk doid lqrat
arm mlHmh oiHmo emo

oins arm mlpni iSral oihrg doid marm
Sbet alpim rkb oarbeim alp aiS rgli oat
Sopk Sr hzba hmit

oirao ebdh hddecr ki ngpo lpni iSral
oiSlimo em doid oiebdho ola abh arm
lhoSie at bni emon eod

oihi let tSobt hSnh let zat hmlkim
oinhg ioab at Hil hzba oiSHt at arz
bni emon oiba oizr at rbh odoid iSb
biroSlm oik ioab at rbh oihrsh

oiqH doid at eTrt mlkm mel raSo
oimzah mSql kkr chb obh abn iqrh
othi el raS doid oSlI heir hozia hrhb
mad

oat hem aSr bh hozia oiSr bmgrrh
obHrizi hbrcl obmgrot okn ieSh doid
lkl eri bni emon oiSb doid okl hem
iroSlm

oihi aHrikn otemd mlHmh bgcr em
plStim ac hkh sbki hHSti at spi mildi
hrpaim oikneo

othi eod mlHmh at plStim oik alHnn
bn ieor iear at IHmi aHi glit hgti oez
Hnito kmnr argim

and yet again namethere 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 and he also was son of the let-to-weak-giant.

but when he defied israel, given-io-jonatan betweeninter of hear-shimea dude-dawud's brother slew him.

these were born to 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 accuser stood up against israel, and provoked dude-dawud to number israel.

and dude-dawud said to yo-dad-joab and to the rulers of the with, go, count to-song-immersed-isra'al from seven-well-bar-shebe even to discuss-court-dan and bring the count of them to me, that i may know it.

and yo-dad-joab answered, vowelconsonants-ihoh-yeah make his withs an hundred times so many more as they be: but, my base-lord the king, are they not all my base-lord's workers? why then doth my base-lord require this thing? why will he be a cause of fault to israel?

nevertheless the king's beeword prevailed against yo-dad-joab. wherefore yo-dad-joab departed, and went through-out all israel, and came to cast-complete-jerusalem.

and yo-dad-joab gave the sum of the count of the with to dude-dawud. and all they of to-song-immersed-isra'al were a thousand thousand and an hundred thousand men that drew sword: and vowel-yeah-acknowledge-ihodah was four hundred seventy thousand men that drew sword. but borrow-join-levi and righthand-child-benjamin counted he not among them: for the king's beeword was abominable to yo-dad-joab.

and these-to was displeased with this beeword; therefore he hit israel.

and dude-dawud said to these-to, i have missed greatly, on beeword i have done this beeword: but now, i beseech thee, do away the season-answer of thy worker; for i have done very foolishly.

and vowelconsonants-ihoh-yeah beeworded to tell-luck-gad dude-dawud's seer, saying,

go and tell dude-dawud, saying, thus saith vowelconsonants-ihoh-yeah, i offer thee three beewords: choose thee one of them, that i may do it to thee.

so tell-luck-gad came to dude-dawud, and said to him, thus saith vowelconsonants-ihoh-yeah, choose thee

either three years' famine; or three months to be sword-parched before thy develop-narrowers, while that the sword of thine enemies overtaketh thee; or else three days the sword of vowelconsonants-ihoh-yeah, even the beeword, in the land, and the messenger of vowelconsonants-ihoh-yeah destroying throughout all the coasts of israel. now therefore advise thyself what beeword i will bring again to him that sent me.

and dude-dawud said to tell-luck-gad i am in a great strait: let me fall now into the hand of vowelconsonants-ihoh-yeah; for very great are his mercies: but let me not fall into the hand of earthling.

so vowelconsonants-ihoh-yeah sent beeword upon israel: and namethere fell of to-song-immersed-isra'al seventy thousand men.

othi eod mIHmh bgt oih i aiS mdh oaz-betio SS oSS eSrim oarbe ogm hoa nold lhrpa

oiHrp at iSral oikho ihontn bn Smea aHi doid

al noldo lhrpa bgt oiplo bid doid obid ebdio

oie md STn el iSral oist at doid lmnnot at iSral

oiamr doid al ioab oal Sri hem lko spro at iSral mbar Sbe oed dn ohbiao ali oadeh at mspr m

oiamr ioab iosp ihoh el emo khm mah pemim hla adni hmlk klm ladni lebdim lmh ibqS cat adni lmh ihih laSmh liSral

odbr hmlk Hcq el ioab oiza ioab oithlk bkl iSral oiba iroSlm

oitn ioab at mspr mpqd hem al doid oih i kl iSral alp alpim omah alp aiS Slp Hrb oihodh arbe maot oSbeim alp aiS Slp Hrb

oloi obnimn la pqd btokm ki nteb dbr hmlk at ioab

oire beini halhim el hdb hch oik at iSral

oiamr doid al halhim HTati mad aSr eSiti at hdb hch oeth hebr na at eoon ebdk ki nsklti mad

oidbr ihoh al gd Hch doid lamr

lk odbrt al doid lamr kh amr ihoh SloS ani nTh elik bHr lk aHt mhn h oaeSh lk

oiba gd al doid oiamr lo kh amr ihoh qbl lk

am SloS Snim reb oam SlSh HdSim nsp mpmi zrik oHrb aoibk lmSgt oam SlSt imim Hrb ihoh odbr barz omlak ihoh mSHit bkl gbol iSral oeth rah mh aSib at SlHi dbr

oiamr doid al gd zr li mad aplh na bid ihoh ki rbim rHmio mad obid adm al apl

oitn ihoh dbr biSral oipl miSral Sbeim alp aiS

and these-to sent an messenger to cast-complete-jerusalem to destroy it: and as he was destroying, vowelconsonants-ihoh-yeah beheld, and he repented him of the look, and said to the messenger that destroyed, it is enough, standstay now thine hand. and the messenger of vowelconsonants-ihoh-yeah stood by the threshingfloor of pine-aornan the trampler-jebusite.

and dude-dawud lifted up his eyes, and saw the messenger of vowelconsonants-ihoh-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 israel, who were clothed in sackcloth, fell upon their face-turnings.

and dude-dawud said to these-to, is it not i that directed the with to be numbered? even i it is that have missed and done look indeed; but as for these sheep, what have they done? let thine hand, i pray thee, vowelconsonants-ihoh-yeah my these-to, be on me, and on my father's house; but not on thy with, that they should be plagued.

then the messenger of vowelconsonants-ihoh-yeah directed tell-luck-gad to say to dude-dawud, that dude-dawud should go up, and set up an butcher-place to vowelconsonants-ihoh-yeah in the threshingfloor of pine-aornan the trampler-jebusite.

and dude-dawud went up at the beewording of tell-luck-gad which he beeworded in the namethere of vowelconsonants-ihoh-yeah.

and pine-aornan turned back, and saw the messenger; and his four betweeninters with him hid themselves. now pine-aornan was threshing wheat.

and as dude-dawud came to pine-aornan, pine-aornan looked and saw dude-dawud, and went out of the threshingfloor, and bowed himself to dude-dawud with his face-turnings to the land.

then dude-dawud said to pine-aornan, grant me the place of this threshingfloor, that i may between-build an butcher-place therein to vowelconsonants-ihoh-yeah: thou will grant it me for the full price: that the plague may be stayed from the with.

and pine-aornan said to dude-dawud, take it to thee, and let my base-lord the king do that which is good in his eyes: lo, i give thee the cattle also for onups, and the threshing instruments for wood, and the wheat for the rest-absorber; i give it all.

and king dude-dawud said to pine-aornan, nay; but i will verily buy it for the full price: for i will not take that which is thine for vowelconsonants-ihoh-yeah, nor onup onups without cost.

so dude-dawud gave to pine-aornan for the place six hundred light-sheqels of gold by weight.

and dude-dawud between-built namethere an butcher-place to vowelconsonants-ihoh-yeah, and onupped onups and completes, and called upon vowelconsonants-ihoh-yeah; and he answered him from namespaces by fire upon the butcher-place of onup.

and vowelconsonants-ihoh-yeah directed the messenger; and he put up his sword again into the sheath thereof.

at that time when dude-dawud saw that vowelconsonants-ihoh-yeah had answered him in the threshingfloor of pine-aornan the trampler-jebusite, then he butcherd namethere

oiSIH halhim mlak lroSlm lhSHith okhSHit rah ihoh oinHm el hreh oiamr lmlak hmSHit rb eth hrp idk omlak ihoh emd em grn arnn hibosi

oiSa doid at einio oira at mlak ihoh emd bin harz obin hSmim oHrbo Sloph bido nToih el iroSlm oiPl doid ohcqnm mksim bSqim el pnihm

oiamr doid al halhim hla ani amrti lnnot bem oani hoa aSr HTati ohre hreoti oalh hzan mh eSo ihoh alhi thi na idk bi obbit abi obemk la lmgph

omlak ihoh amr al gd lamr ldoid ki ielh doid lhqim mcbH lihoh bgrn arnn hibsi

oiel doid bdbR gd aSr dbr bSm ihoh

oiSb arnn oira at hmlak oarbet bnio emo mTHbaim oarnn dS HTim

oiba doid ed arnn oibT arnn oira at doid oiza mn hgrn oiStHo ldoid apim arzh

oiamr doid al arnn tnh li mqom hgrn oabnh bo mcbH lihoh bksp mla tnho li otezr hmgh mel hem

oiamr arnn al doid qH lk oieS adni hmlk hTob beinio rah ntti hbqr lelot ohmorgim lezim ohHTim lmnHh hkl ntti

oiamr hmlk doid larnn la ki qnh aqnh bksp mla ki la aSa aSr lk lihoh ohelot eolh Hnm

oitn doid larnn bmqom Sqli chb mSql SS maot

oibn Sm doid mcbH lihoh oiel elot oSlmim oiQra al ihoh oienho baS mn hSmim el mcbH helh

oiamr ihoh lmlak oiSb Hrbo al ndnh

bet hhia braot doid ki enho ihoh bgrn arnn hibosi oicbH Sm

for the dwelling of vowelconsonants-ihoh-yeah, which extract-musa did in the place-of-word-desert, and the butcher-place of the onup, were at that season in the high place at small-hill-gibeon.

but dude-dawud could not go before it to enquire of these-to: for he was afraid on beword of the sword of the messenger of vowelconsonants-ihoh-yeah.

then dude-dawud said, this is the alpha-beit-house of vowelconsonants-ihoh-yeah these-to, and this is the butcher-place of the onup for israel.

and dude-dawud directed to gather together the strangers that were in the land of israel; and he standstayd masons to hew wrought stones to between-build the alpha-beit-house of these-to.

and dude-dawud prepared iron in abundance for the nails for the gates of the gates, and for the joinings; and brass in abundance without weight;

also cedar trees in abundance-count: for the side-by-side-zidonians and they of narrow-develop-zur brought much cedar wood to dude-dawud.

and dude-dawud said, complete-sulayman my betweeninter is young and tender, and the house that is to be between-built for vowelconsonants-ihoh-yeah must be exceeding magnificent, of namethere 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-sulayman his betweeninter and charged him to between-build an house for vowelconsonants-ihoh-yeah these-to of israel.

and dude-dawud said to complete-sulayman, my betweeninter as for me, it was in my mind to between-build an house to the namethere of vowelconsonants-ihoh-yeah my these-to:

but vowelconsonants-ihoh-yeah beword came to me, saying, thou hast shed blood abundantly, and hast did great wars: no between-build an house to my namethere, on beword thou hast shed much blood upon the land in my sight.

behold, a betweeninter will be born to thee, who will be a man of completeness; and i will give him completeness from all his enemies round about: for his namethere will be complete-sulayman, and i will give complete and completeness to to-song-immersed-isra'al in his days.

he will between-build an house for my namethere; and he will be my betweeninter and i will be his father; and i will establish the throne of his kingdom over to-song-immersed-isra'al world.

now, my betweeninter vowelconsonants-ihoh-yeah be with thee; and prosper thou, and between-build the alpha-beit-house of vowelconsonants-ihoh-yeah thy these-to, as he hath beworded of thee.

only vowelconsonants-ihoh-yeah give thee skill and skill, and give thee charge concerning israel, that thou mayest keep the drops-of-teaching-torah of vowelconsonants-ihoh-yeah thy these-to.

then will thou prosper, if thou takest heed to fulfil the statutes and criteria which vowelconsonants-ihoh-yeah charged extract-musa with concerning israel: be strong, and of good courage; dread not, nor be dismayed.

omSkn ihoh aSr eSh mSh bmdbr om-cbH heolh bet hhia bbmh bgbeon

ola ikl doid llkt lpnio ldrS alhim ki nbet mpni Hrb mlak ihoh

oiamr doid ch hoa bit ihoh halhim och mcbH lelh liSral

oiamr doid lknos at hgrim aSr barz iS-ral oiemd Hzbim lHsob abni gcit lbnot bit halhim

obrcl lrb lmsmrim lldtot hSerim olmHbrot hkin doid onHSt lrb ain mSql
oezi arcim lain mspr ki hbiao hzidnim ohzrim ezi arcim lrb ldoid

oiamr doid Slmh bni ner ork ohbit lb-not lihoh lghdil lmelh lSm oltpart lkl harzot akinh na lo oikn doid lrb lpmi moto

oiqra lSImh bno oizoho lbnot bit lihoh alhi iSral

oiamr doid lSImh bno bni ani hih em lbbi lbnot bit lSm ihoh alhi

oihi eli dbr ihoh lamr dm lrb Spkt omHmot gdlot eSit la tbnh bit lSm ki dmim rbim Spkt arzh lpmi

hnh bn nold lk hoa ihih aiS mnoHh ohnHoti lo mkl aoibio msbib ki Slmh ihih Smo oSlom oSqT atn el iSral bimio

hoa ibnh bit lSmi ohoa ihih li lbn oani lo lab ohkinoti ksa mlkoto el iSral ed eolm

eth bni ihi ihoh emk ohzlhHt obnit bit ihoh alhik kaSr dbr elik

ak itn lk ihoh Skl obinh oizok el iSral olSmor at tort ihoh alhik

ac tzliH am tSmor leSot at hHqim oat hmSpTim aSr zoh ihoh at mSh el iSral Hcq oamz at tira oal tHt

now, behold, in my trouble i have prepared for the alpha-beit-house of vowelconsonants-ihoh-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 namethere are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men forevery manner of work.

of the gold, the silver, and the brass, and the iron, namethere is no count. stand up therefore, and be doing, and vowelconsonants-ihoh-yeah be with thee.

dude-dawud also directed all the prince-immerseds of to-song-immersed-isra'al to help complete-sulayman his betweeninter saying,

is not vowelconsonants-ihoh-yeah your these-to with you? and hath he not given you rest on every side? for he hath given the sit-inhabitants of the land into mine hand; and the land is lamb-subdued before vowelconsonants-ihoh-yeah, and before his with.

now namethere your self and your self to seek vowelconsonants-ihoh-yeah your these-to; stand up therefore, and between-build ye the dedicated of vowelconsonants-ihoh-yeah these-to, to bring the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah, and the dedicated items of these-to, into the house that is to be between-built to the namethere of vowelconsonants-ihoh-yeah.

so when dude-dawud was old and full-seven of days, he made complete-sulayman his betweeninter king over israel. and he added together all the prince-immerseds of israel, with the darkener and the borrow-join-levites.

now the borrow-join-levites were counted from the age of thirty years and upward: and their count by their polls, hero by hero, was thirty and eight thousand.

of which, twenty and four thousand were to set forward the work of the alpha-beit-house of vowelconsonants-ihoh-yeah; and six thousand were officers and criterionizers:

moreover four thousand were gatekeepers; and four thousand cheerd vowelconsonants-ihoh-yeah with the items which i did, said dude-dawud, to cheer therewith.

and dude-dawud partd them into parts among the betweeninters of borrow-join-levi namely, stranger-gershon, obedient-hope-kohath, and bitter-merari.

of the stranger-gershonites were, refine-leedan, and hear-shimei.

the betweeninters of refine-leedan; the chief was to-live-jehi'al, and olive-idiot-cetam, and to-io-jo'al, three.

the betweeninters of hear-shimei; my-complete-sheolmith, and to-chest-hazial, and hole-haran, three. these were the chief of the fathers of refine-leedan.

and the betweeninters of hear-shimei were, come-on-jahath, briar-zina, and wain-moth-jeush, and grazing-berieh. these four were the betweeninters of hear-shimei.

and come-on-jahath was the chief, and abundance-cicah the second: but wain-moth-jeush and grazing-berieh had not many betweeninters; therefore they were in one reckoning, according to their father's house.

the betweeninters of obedient-hope-kohath; width-high-imran, oil-izhar, friend-joy-hebron, and my-goatness-to-ucial, four.

ohnh benii hkinoti lbit ihoh chb kkrim mah alp oksp alp alpm kkrim olnHSt olbrcl ain mSql ki lrb hih oezim oabnim hkinoti oelihm tosip

oemk lrb eSi mlakh Hzbim oHrSi abn oez okl Hkm bkl mlakh

lchb lksp olnHSt olbrcl ain mspr qom oeSh oihi ihoh emk

oizo doid lkl Sri iSral lecr ISlmh bno

hla ihoh alhikm emkm ohniH lkm msbib ki ntn bidi at iSbi harz onkbSh harz lpni ihoh olpni emo

eth tno lbbkm onpSkM ldroS lihoh alhikm oqomo obno at mqdS ihoh halhim lhbua at aron brit ihoh okli qdS halhim lbit hnbh ISm ihoh

odoid cqn oSbe imim oimlk at Slmh bno el iSral oiasp at kl Sri iSral ohkhnim ohloim

oispro hloim mbn SLSim Snh omelh oihi msprml lglgtm lgrbm SLSim oSmonh alp malh lnzH el mlakt bit ihoh eSrim oarbeh alp oSTrim oSpTim SSt alpim

oarbet alpim Serim oarbet alpim mhlilm lihoh bklim aSr eSiti lhll

oiHlqm doid mHlqot lbni loi lgrSon qht omrri

lgrSni ledn oSmei

bni ledn hraS iHial octm oioal SISH

bni Smei Slmot Slomit oHcial ohrn SISH alh raSi habot lledn

obni Smei iHt cina oieoS obrieh alh bni Smei arbeh

oihi iHt hraS ocich hSni oieoS obrieh la hrbo bnim oihiio lbit ab lpqdh aHt

bni qht emrm izhr Hbron oecial arbeh

the betweeninters of width-high-imran; gather-cabinet-harun and extract-musa: and gather-cabinet-harun was differentiated, that he should dedicated the most dedicated things, he and his betweeninters world, to burn incense before vowelconsonants-ihoh-yeah, to immerser to him, and to first-pool in his namethere world.

now concerning extract-musa the man of these-to, his betweeninters were recall of the pen of borrow-join-levi the betweeninters of extract-musa were, stranger-gershom, and my-unto-helps-aliecer.

of the betweeninters of stranger-gershom, to-sit-return-shebual was the chief.

and the betweeninters of my-unto-helps-aliecer were, vowel-yeah-wide-rehabiho the chief. and my-unto-helps-aliecer had none other betweeninters; but the betweeninters of vowel-yeah-wide-rehabiho were very many.

of the betweeninters of oil-izhar; my-complete-sheolmith the chief.

of the betweeninters of friend-joy-hebron; vowel-yeah-respect-jeriah the first, vowel-yeah-say-amariho the second, stress-jahaziel the third, and fulfill-people-jeqameam the fourth.

of the betweeninters of my-goatness-to-ucial; who's-coward-mikah the first and yeah-be-jesiah the second.

the betweeninters of bitter-merari; forgive-sick-mahli, and my-draw-mushi. the betweeninters of forgive-sick-mahli; help-to-alecer, and ring-tinkle-qish.

and help-to-alecer died, and had no betweeninters, but betweenintera: and their brethren the betweeninters of ring-tinkle-qish took them.

the betweeninters of my-draw-mushi; forgive-sick-mahli, and herd-eder, and high-level-jeremoth, three.

these were the betweeninters of borrow-join-levi after the house of their fathers; even the chief of the fathers, as they were counted by count of nametheres by their polls, that did the work for the work of the alpha-beit-house of vowelconsonants-ihoh-yeah, from the age of twenty years and upward.

for dude-dawud said, vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al hath given completeness to his with, that they may dwell in cast-complete-jerusalem to world:

and also to the borrow-join-levites; they will no more bear the dwelling, nor any items of it for the work thereof.

for by the last beewords of dude-dawud the borrow-join-levites were counted from twenty years old and on:

because their office was to wait on the betweeninters of gather-cabinet-harun for the work of the alpha-beit-house of vowelconsonants-ihoh-yeah, in the courtyards, and in the chambers, and in the top-brightening of all dedicated things, and the doing of the work of the alpha-beit-house of these-to;

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 cheer vowelconsonants-ihoh-yeah, and likewise at even:

and to onup all onups to vowelconsonants-ihoh-yeah in the sevenths, in the new moons, and on the namethere feasts, by count, according to the criterion directed to them, continually before vowelconsonants-ihoh-yeah:

bni emrm ahrn omSh oibdl ahrn lhqdiSo qdS qdSim hoa obnio ed eolm lhqTir lpni ihoh lSрто olbrk bSmo ed eolm

omSh aiS halhim bnio iqrao el SbT hloi
bni mSh grSm oaliecer

bni grSom Sboal hraS

oihio bni aliecer rHBih hraS ola hih laliecer bnim aHrim obni rHBih rbo lmelh

bni izhr Slmit hraS

bni Hbron iriho hraS amrih hSni iH-cial hSliSi oiqmem hrbiei

bni ecial mikh hraS oiSih hSni

bni mrri mHli omoSi bni mHli alecr oqiS

oimt alecr ola hio lo bnim ki am bnot oiSaom bni qiS aHihm

bni moSi mHli oedr oirmot SlSh

alh bni loi lbit abthim raSi habot lpqodihm bmspr Smot lglgtm eSh hmlakh lebdt bit ihoh mbn eSrim Snh omelh

ki amr doid hniH ihoh alhi iSral lemo oiSkn biroSlm ed leolm

ogm lloim ain lSat at hmSkn oat kl klio lebdt
ki bdbri doid haHrnim hmh mspr bni loi mbn eSrim Snh olmelh
ki memdm lid bni ahrn lebdt bit ihoh el hHzrot oel hLSkot oel Thrt lkl qdS omeSh ebdt bit halhim

ollHm hmerkt olslt lmnHh olrqiqi hmzot olmHbt olmrbrkt olkl mSorh omdh

olemd bbqr bbqr lhdot olhll lihof okn lerb

olkl helot elot lihof lSBtot lHdSim olmedim bmspr kmSpT elihm tmid lpni ihoh

and that they should keep the charge of the proto-sinaitic-script-meet-until-due-tent, and the charge of the dedicated place, and the charge of the betweeninters of gather-cabinet-harun their brethren, in the work of the alpha-beit-house of vowelconsonants-ihoh-yeah.

now these are the parts of the betweeninters of gather-cabinet-harun. the betweeninters of gather-cabinet-harun; generous-nadab, and he-my-pa-abihu, help-to-alecer, and palm-itarar.

but generous-nadab and he-my-pa-abihu died before their father, and had no betweeninters: therefore help-to-alecer and palm-itarar executed the priest's office.

and dude-dawud part-distributed them, both be-right-zadoq of the betweeninters of help-to-alecer, and my-brother-king-ahimelek of the betweeninters of palm-itarar, according to their offices in their work.

and namethere were more chief heroes found of the betweeninters of help-to-alecer than of the betweeninters of palm-itarar, and thus were they partd. among the betweeninters of help-to-alecer namethere were sixteen chief heroes of the house of their fathers, and eight among the betweeninters of palm-itarar according to the house of their fathers.

thus were they partd by lot, one sort with another; for the governors of the dedicated, and governors of the alpha-beit-house of these-to, were of the betweeninters of help-to-alecer, and of the betweeninters of palm-itarar.

and vowel-yeah-hear-shemeihoa betweeninter of given-to-nethane'al the scroll-recounters, one of the borrow-join-levites, wrote them before the king, and the prince-imerseds, and be-right-zadoq the darkener and my-brother-king-ahimelek betweeninter of father-remainder-abiathar, and before the chief of the fathers of the darkener and borrow-join-levites: one principal household being held for help-to-alecer, and one held for palm-itarar.

now the first lot came forth to fight-vowel-yeah-ihoirib, the second to hand-knowledge-jedaiah, the third to ban-fishnet-harim, the fourth to gates-hairs-se-orim,

the fifth to yeah-moloch-king-malkijah, the sixth to skilled-mijamin,

the seventh to thorn-summer-end-haqoz, the eighth to vowel-yeah-my-father-abiho,

the ninth to sticky-safe-vowel-yeah-ihosue, the tenth to vowel-yeah-habitation-shekaniho,

the eleventh to answer-to-aliashib, the twelfth to fulfill-jaqim,

the thirteenth to cover-free-huppah, the fourteenth to father-sit-jeshebeab,

the fifteenth to in-her-log-bilgah, the sixteenth to saying-aimer

the seventeenth to pig-hecir, the eighteenth to distribute-aphzez,

the nineteenth to yeah-opening-pethahiah, the twentieth to to-strength-jeheceqal,

the one and twentieth to prepare-jakhin, the two and twentieth to reward-gamul,

the three and twentieth to vowel-yeah-weak-delaiho, the four and twentieth to vowel-yeah-stronghold-meeciho.

oSmro at mSmrt ahl moed oat mSmrt
hqdS omSmrt bni ahrn aHihm lebdt
bit ihoh

olbni ahrn mHlqotm bni ahrn ndb
oabihoa alecr oaitmr

oimt ndb oabihoa lpni abihm obnim la
hio lhm oikhno alecr oaitmr

oiHlqm doid ozdoq mn bni alecr
oaHimlk mn bni aitmrlpqqdm bebdtm

oimzao bni alecr rbim lraSi hgbrim
mn bni aitmrl oiHlqom lbni alecr
raSim lbit abot SSH eSr olbni aitmrlbit
abotm Smonh

oiHlqom bgorlot alh em alh ki hio
Sri qdS oSri halhim mbni alecr obbni
aitmr

oiktbm Smeih bn ntal hsopr mn
hloi lpni hmlk ohSrim ozdoq hkhn
oaHimlk bn abitr oraSi habot lkhnim
olloim bit ab aHd aHc laler oaHc aHc
laitmr

oiza hgorl hraSon lihoirib lideih hSni

IHRm hSliSi lSerim hrbei

lmlkih hHmiSi lminm hSSI

lhqoz hSbei labih hSmini

liSoe htSei lSknio heSri

laliSib eSti eSr liqim Snim eSr

lHph SISH eSr liSbab arbeh eSr

lblgh HmSh eSr lamr SSH eSr

lHcir Sbeh eSr lhpzz Smonh eSr

lptHih tSeh eSr liHcqal heSrim

likin aHd oeSrim lgmol Snim oeSrim

ldliho SISH oeSrim lmechiho arbeh oeS-
rim

these were the criterionings of them in their work to come into the alpha-beit-house of vowelconsonants-ihoh-yeah, according to their criterion, under gather-cabinet-harun their father, as vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al had directed him.

and the rest of the betweeninters of borrow-join-levi were these: of the betweeninters of width-high-imran; to-return-shuba'al: of the betweeninters of to-return-shuba'al; vowel-yeah-together-jahadiho.

concerning vowel-yeah-wide-rehabiho: of the betweeninters of vowel-yeah-wide-rehabiho, the first was female-lamb-issiah.

of the oil-izharites; complete-shelomoth: of the betweeninters of complete-shelomoth; come-on-jahath.

and the betweeninters of friend-joy-hebron; vowel-yeah-respect-jeriah the first, vowel-yeah-say-amariho the second, stress-jahaziel the third, fulfill-people-jeqameam the fourth.

of the betweeninters of my-goatness-to-ucial; yeah-who's-like-mikah: of the betweeninters of yeah-who's-like-mikah; dill-emery-shamir.

the brother of yeah-who's-like-mikah was female-lamb-issiah: of the betweeninters of female-lamb-issiah; yeah-remember-cekariah.

the betweeninters of bitter-merari were forgive-sick-mahli and my-draw-mushi: the betweeninters of vowel-yeah-goat-jeeciho; beno.

the betweeninters of bitter-merari by vowel-yeah-goat-jeeciho; beno, and keep-back-shoham, and remember-cakur, and cross-over-ebri.

of forgive-sick-mahli came help-to-alecer, who had no betweeninters.

concerning ring-tinkle-qish: betweeninter of ring-tinkle-qish was womb-mercy-to-jerahme'al.

the betweeninters also of my-draw-mushi; forgive-sick-mahli, and herd-eder, and highs-jerimot. these were the betweeninters of the borrow-join-levites after the house of their fathers.

these likewise cast lots over against their brethren the betweeninters of gather-cabinet-harun in the presence of dude-dawud the king, and be-right-zadoq, and my-brother-king-ahimelek, and the chief of the fathers of the darkener and borrow-join-levites, even the principal fathers over against their younger brethren.

moreover dude-dawud and the captains of the troop differentiated to the work of the betweeninters of add-collect-asaph, and of trusted-heman, and of hand-jeduthun, who should bring with harps, with psalteries, and with cymbals: and the count of the workmen according to their work was: of the betweeninters of add-collect-asaph; remember-cakur, and add-increase-yusif, and given-vowel-yeah-nethaniho, and to-confirm-happy-asaralah, the betweeninters of add-collect-asaph under the hands of add-collect-asaph, which brought according to the order of the king.

of hand-jeduthun: the betweeninters of hand-jeduthun; vowel-yeah-great-gedaliho, and narrow-develop-zeri, and vowel-yeah-stick-safe-jesheihoh, vowel-yeah-account-hashabiho, and vowel-yeah-given-mattithiah, six, under the hands of their father hand-jeduthun, who brought with a harp, to give thanks and to cheer vowelconsonants-ihoh-yeah.

alh pqdtm lebdtm lboa lbit ihoh km-SpTm bid ahn abihm kaSr zoho ihoh alhi iSral

olbni loi hnotrim lbni emrm Sobal lbni Sobal iHdiho

lrHbiho lbni rHbiho hraS iSih

lizhri Slmot lbni Slmot iHt

obni iriho amriho hSni iHcial hSliSi iqmem hrbiei

bni ecial mikh lbni mikh Smor Smir

aHi mikh iSih lbni iSih ckriho

bni mrri mHli omoSi bni ieciho bno

bni mrri lieciho bno oShm ockor oebri

lmHli alecr ola hih lo bnim

lqiS bni qiS irHmal

obni moSi mHli oedr oirimot alh bni hloim lbit abtihm

oipilo gm hm gorlot lemt aHihm bni ahn lpni doid hmlk ozdoq oaHimlk oraSi habot lkhnm olloim abot hraS lemt aHio hqTn

oibdl doid oSri hzba lebdl lbni asp ohimn oidoton hnbiaim hnbaim bknrot bnblm obmzltime oihi msprn anSi mlakh lebdtm

lbni asp ckor oiosp ontnih oaSralh bni asp el idi asp hnba el idi hmlk

lidoton bni idoton gdliho ozri oiSeiho HSbiho omttiho SSh el idi abihm idoton bknor hnba el hdot ohll liho

of trusted-heman: the betweeninters of trusted-heman: vowel-yeah-skilled-buqiho, vowel-yeah-given-mataniho, my-goatness-to-ucial, to-sit-return-shebual, and highs-jerimot, vowel-yeah-camping-hananiho, campingful-hanani shovel-to-aliathah, great-gidalti, and high-help-romamti-ecer, ask-joshbeqashah, my-words-maloti, remaining-hothir, and see-letter-mahaciaot:

all these were the betweeninters of trusted-heman the king's seer in the beewords of these-to, to lift up the ray-horn. and these-to gave to trusted-heman fourteen betweeninters and three betweenintera.

all these were under the hands of their father for song-immersed in the alpha-beit-house of vowelconsonants-ihoh-yeah, with cymbals, psalteries, and harps, for the work of the alpha-beit-house of these-to, according to the king's order to add-collect-asaph, hand-jeduthun, and trusted-heman.

so the count of them, with their brethren that were instructed in the songs of vowelconsonants-ihoh-yeah, even all that were between-understanding, was two hundred fourscore and eight.

and they cast lots, ward against ward, as well the small as the great, the between-understanding as the learned.

now the first lot came forth for add-collect-asaph to add-increase-yusif: the second to vowel-yeah-great-gedaloho, who with his brethren and betweeninters were twelve:

the third to remember-cakur, he, his betweeninters, and his brethren, were twelve:

the fourth to instinct-narrow-izri, he, his betweeninters, and his brethren, were twelve:

the fifth to given-vowel-yeah-nethaniho, he, his betweeninters, and his brethren, were twelve:

the sixth to vowel-yeah-skilled-buqiho, he, his betweeninters, and his brethren, were twelve:

the seventh to to-immersed-jesharalah, he, his betweeninters, and his brethren, were twelve:

the eighth to vowel-yeah-stick-safe-jesheihoh, he, his betweeninters, and his brethren, were twelve:

the ninth to vowel-yeah-given-mataniho, he, his betweeninters, and his brethren, were twelve:

the tenth to hear-shimei, he, his betweeninters, and his brethren, were twelve:

the eleventh to to-help-ecr'al, he, his betweeninters, and his brethren, were twelve:

the twelfth to vowel-yeah-account-hashabiho, he, his betweeninters, and his brethren, were twelve:

the thirteenth to to-return-shuba'al, he, his betweeninters, and his brethren, were twelve:

the fourteenth to vowel-yeah-given-mattithiah, he, his betweeninters, and his brethren, were twelve:

the fifteenth to high-level-jeremoth, he, his betweeninters, and his brethren, were twelve:

the sixteenth to vowel-yeah-camping-hananiho, he, his betweeninters, and his brethren, were twelve:

the seventeenth to ask-joshbeqashah, he, his betweeninters, and his brethren, were twelve:

the eighteenth to campingful-hanani he, his betweeninters, and his brethren, were twelve:

the nineteenth to my-words-maloti, he, his betweeninters, and his brethren, were twelve:

the twentieth to shovel-to-aliathah, he, his betweeninters, and his brethren, were twelve:

the one and twentieth to remaining-hothir, he, his betweeninters, and his brethren, were twelve:

lhimn bni himn bqiho mtniho ecial
Sboal oirimot Hnnih Hnni aliath gdlti
ormmti ecr iSbqSh mloti hotir mH-
ciaot

kl alh bnim lhimn Hch hmlk bdbri hal-
him lhrim qrn oitn halhim lhimn bnim
arbeh eSr obnot SloS

kl alh el idi abihm bSiri bit ihoh bm-
zltim nblim oknrot lebdt bit halhim el
idi hmlk asp oidoton ohimn

oihi msprm em aHihm mlmldi Sir li-
hoh kl hmbin matim Smonim oSmonh

oipilo gorlot mSmrt lemt kqTn kgdol
mbin em tlmld
oiza hgorl hraSon lasp liosp gdlaho
hSni hoa oaHio obnio Snim eSr

hSISi kkor bnio oaHio Snim eSr

hrbiei lizri bnio oaHio Snim eSr

hHmiSi ntniho bnio oaHio Snim eSr

hSSi bqiho bnio oaHio Snim eSr

hSbei iSralh bnio oaHio Snim eSr

hSmini iSeiho bnio oaHio Snim eSr

htSiei mtniho bnio oaHio Snim eSr

heSiri Smei bnio oaHio Snim eSr

eSti eSr ecral bnio oaHio Snim eSr

hSnim eSr IHSbih bnio oaHio Snim
eSr

ISISH eSr Sobal bnio oaHio Snim eSr

larbeh eSr mttiho bnio oaHio Snim
eSr

IHmSh eSr lirmot bnio oaHio Snim
eSr

ISSh eSr IHnniho bnio oaHio Snim eSr

ISbeh eSr liSbqSh bnio oaHio Snim
eSr

ISmonh eSr IHnni bnio oaHio Snim
eSr

lItseh eSr lmloti bnio oaHio Snim eSr

leSrim lalith bnio oaHio Snim eSr

laHd oeSrim lhohir bnio oaHio Snim
eSr

the two and twentieth to great-gidalti, he, his betweeninters, and his brethren, were twelve:

the three and twentieth to see-letter-mahaciaot, he, his betweeninters, and his brethren, were twelve:

the four and twentieth to high-help-romamti-ecer, he, his betweeninters, and his brethren, were twelve.

concerning the parts of the gatekeepers: of the bald-ice-qorhites was vowel-yeah-complete-meshelemiho betweeninter of qur'an-call-qora, of the betweeninters of add-collect-asaph.

and the betweeninters of vowel-yeah-complete-meshelemiho were, yeah-remember-cekariah the firstborn, to-know-jedie'al the second, yeah-portion-cebadiah the third, to-give-jathnial the fourth,

world-youth-elam the fifth, camping-vowel-yeah-ihohanan the sixth, my-eyes-to-io-alioenai the seventh.

moreover the betweeninters of red-worker-obed-adom were, vowel-yeah-hear-shemeiho the firstborn, drip-cloth-jehocabad the second, brother-io-joah the third, and sacar the fourth, and given-to-nethane'al the fifth.

my-to-with-emi'al the sixth, hire-wage-issachar the seventh, my-achievement-peultai the eighth: for these-to first-pooled him.

also to vowel-yeah-hear-shemeiho his betweeninter were betweeninters born, that proverb-ruled throughout the house of their father: for they were heros of stratagem.

the betweeninters of vowel-yeah-hear-shemeiho; my-time-eotni, and to-heal-rephal, and worker-eobed dowry-to-alcabad, whose brethren were strong men, vowel-yeah-to-al-ihoh, and vowel-yeah-depend-semakiho.

all these of the betweeninters of red-worker-obed-adom: they and their betweeninters and their brethren, stratagem men for energy for the work, were sixty and two of red-worker-obed-adom.

and vowel-yeah-complete-meshelemiho had betweeninters and brethren, strong men, eighteen.

also lettuce-hosah, of betweeninters of bitter-merari, had betweeninters; keep-simri the chief, (for though he was not the firstborn, yet his father made him the chief;)

vowel-yeah-part-hilqiho the second, vowel-yeah-dipped-good-tebaliho the third, yeah-remember-cekariah the fourth: all the betweeninters and brethren of lettuce-hosah were thirteen.

among these were the parts of the gatekeepers, even among the chief heroes, having wards one against another, to immerse in the alpha-beit-house of vowelconsonants-ihoh-yeah.

and they cast lots, as well the small as the great, according to the house of their fathers, foreverly gate.

and the lot eastward fell to vowel-yeah-complete-shelemiho. then for yeah-remember-cekariah his betweeninter a wise counselor, they cast lots; and his lot came out northward.

to red-worker-obed-adom southward; and to his betweeninters the house of add-collect-asupim.

to moustache-shuppin and lettuce-hosah the lot came forth westward, with the gate willecheth, by the causeway of the going up, ward against ward.

eastward were six borrow-join-levites, northward four a day, southward four a day, and toward add-collect-asupim two and two.

at suburb-parbar westward, four at the causeway, and two at suburb-parbar.

ISnim oeSrim lgdlti bnio oaHio Snim eSr

ISlSh oeSrim lmHciaot bnio oaHio Snim eSr

larbeh oeSrim Irommti ecr bnio oaHio Snim eSr

lmHlqot lSerim lqrHim mSlmiho bn qra mn bni asp

olmSlmiho bnim ckriho hbkor idieal hSni cbdio hSlSi itnial hrbiei

eilm hHmiSi ihoHnn hSSi alihoeini hSbiei

olebd adm bnim Smeih hbkor ihocbd hSni ioaH hSlSi oSkr hrbiei ontnal hHmiSi

emial hSSi iSSkr hSbiei pelti hSmini ki brko alhim

olSmeih bno nold bnim hmmSlim lbit abihm ki gbori Hil hmh

bni Smeih etni orpal oebod alcba dHio bni Hil aliho osmkiho

kl alh mbni ebd adm hmh obnihm oaHihm aiS Hil bkH lebhd SSim oS-nim lebda adm

olmSlmiho bnim oaHim bni Hil Smonh eSr

olHsh mn bni mmri bnim Smri hraS ki la hih bkori oiSimho abiho lraS

HLqiho hSni Tbliho hSlSi ckriho hrbei kl bnim oaHim lHsh SlSh eSr

lalh mHlqot hSerim lraSi hgbrim mSmrot lemt aHihm lSrt bbit ihoh

oipilo gorlot kqTn kgdol lbit abotm lSer oSer

oipl hgorl mcrHh lSlmiho ockriho bno ioez bSkI hpilo gorlot oiza gorlo zponh

lebd adm ngbh olbnio bit haspim

lSpim olHsh lmerb em Ser Slkt bmslh heolh mSmr lemt mSmr

lmcRH hloim SSh lzpnh liom arbeh lngbh liom arbeh olaspim Snim Snim

lprbr lmerb arbeh lmslh Snim lprbr

these are the parts of the gatekeepers among the betweeninters of qur'an-call-qora, and among the betweeninters of bitter-merari.

and of the borrow-join-levites, yeah-my-bro-ahijah was over the treasures of the alpha-beit-house of these-to, and over the treasures of the dedicated things.

as concerning the betweeninters of refine-leedan; the betweeninters of the stranger-gershonite refine-leedan, chief fathers, even of refine-leedan the stranger-gershonite, were to-live-jehi'ali.

the betweeninters of to-live-jehi'ali; olive-idiot-cetam, and to-io-jo'al his brother, which were over the treasures of the alpha-beit-house of vowelconsonants-ihoh-yeah.

of the width-high-imranites, and the oil-izharites, the friend-joy-hebronites, and the my-goatness-to-ucialites:

and to-sit-return-shebual betweeninter of stranger-gershom, betweeninter of extract-musa, was governor of the treasures.

and his brethren by my-unto-helps-aliecer; vowel-yeah-wide-rehabiho his betweeninter and vowel-yeah-stick-safe-jesheiho his betweeninter and yo-high-joram his betweeninter and my-male-cikri his betweeninter and my-complete-sheolmith his betweeninter

which my-complete-sheolmith 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 wars did they dedicate to maintain the alpha-beit-house of vowelconsonants-ihoh-yeah.

and all that to-his-there-samu'al the seer, and ask-talut betweeninter of ring-tinkle-qish, and my-dad-candle-abner betweeninter of candle-ner and yo-dad-joab betweeninter of yeah-his-narrow-develop-zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of my-complete-sheolmith, and of his brethren.

of the oil-izharites, vowel-yeah-establish-kenanihoah and his betweeninters were for the outward business over israel, for officers and criterionizers.

and of the friend-joy-hebronites, vowel-yeah-account-hashabiho and his brethren, men of stratagem, a thousand and seven hundred, were officers among them of to-song-immersed-isra'al on cross-over its-going-down-jordan westward in all the business of vowelconsonants-ihoh-yeah, and in the work of the king.

among the friend-joy-hebronites was yeah-down-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 namethere were found among them heros of stratagem at help-jecer of roll-until-gil'ed.

and his brethren, men of stratagem, were two thousand and seven hundred chief fathers, whom king dude-dawud made rulers over the see-child-raubenites, the gadites, and the half pen of sleep-change-manasseh, forevery beeword pertaining to these-to, and beewords of the king.

now betweeninters of to-song-immersed-isra'al after their count, to wit, the chief fathers and captains of thousands and hundreds, and their officers that workd the king in any beeword of the parts, which came in and went out month by month throughout all the months of the year, of every part were twenty and four thousand.

alh mHlqot hSerim lbni hqrHi olbni mrri

ohloim aHih el aozrot bit halhim olazrot hqdSim

bni ledn bni hgrSni lledn raSi habot lledn hgrSni iHiali

bni iHiali ctm oioal aHio el azrot bit ihoh

lemrmi lizhri IHbroni leciali

oSbal bn grSom bn mSh ngid el hazrot

oaHio laliecer rHbiho bno oiSeiho bno oirm bno ockri bno oSlmot oSlimit bno

hoa Slmot oaHio el kl azrot hqdSim aSr hqdiS doid hmlk oraSi habot lSri halpim ohmaot oSri hzba

mn hmlHmot omn hSlI hqdiSo lHcq lbit ihoh

okl hhqdiS Smoal hrah oSaol bn qiS oabnr bn nr oioab bn zroiH kl hmqdiS el id Slmit oaHio

lizhri knniho obnio lmlakh hHizonh el iSral lSTrim olSpTim

IHbroni HSbiho oaHio bni Hil alp oSbe maot el pqdt iSral mebr lirdn merbh lkl mlakt ihoh olebdt hmlk

IHbroni irih hraS IHbroni lItldtio labot bSnt harbeim lmlkot doid ndrSo oimza bhm gbori Hil biecir gled

oaHio bni Hil alpim oSbe maot raSi habot oipqidm doid hmlk el hraobni ohgdi oHzI SbT hmnSi lkl dbr halhim odbr hmlk

obni iSral lmsprn raSi habot oSri halpim ohmaot oSTrihm hmSrtim at hmlk lkl dbr hmHlqot hbah ohizat HdS bHdS lkl HdSi hSnh hmHlqt haHt eSrim oarbeh alp

over the first part for the first month was seven-satiation-jashobeam betweeninter of dowry-cabdiel: and in his part were twenty and four thousand.

of betweeninters of break-perez was the chief of all the captains of the troop for the first month.

and over the part of the second month was dodai an dude-ahohite, and of his part was sticks-ease-miqlot also the governor: in his part likewise were twenty and four thousand. the third captain of the troop for the third month was betweener-vowel-yeah-benaiah betweeninter of know-vowel-yeah-ihoidé, a chief darkener and in his part were twenty and four thousand.

this is that betweener-vowel-yeah-benaiah, who was hero among the thirty, and on the thirty: and in his part was my-people-dowry-emicabad his betweeninter

the fourth captain for the fourth month was to-do-esah'al the brother of yo-dad-joab, and yeah-portion-cebadiah his betweeninter after him: and in his part were twenty and four thousand.

the fifth captain for the fifth month was shamhuth the shine-icrahite: and in his part were twenty and four thousand.

the sixth captain for the sixth month was town-ira betweeninter of stubborn-eqesh the stuck-tequite: and in his part were twenty and four thousand.

the seventh captain for the seventh month was extract-helez the anybody-pelonite, of betweeninters of gray-fruitful-aprain: and in his part were twenty and four thousand. the eighth captain for the eighth month was warbler-entangle-sibekai the feel-hushathite, of the shine-carhites: and in his part were twenty and four thousand.

the ninth captain for the ninth month was my-father-help-abiecer the answers-enetotite, of the righthand-child-ben-jamites: and in his part were twenty and four thousand.

the tenth captain for the tenth month was hasten-maharai the dripped-netophatite, of the shine-carhites: and in his part were twenty and four thousand.

the eleventh captain for the eleventh month was betweener-vowel-yeah-benaiah the pay-off-pirathonite, of betweeninters of gray-fruitful-aprain: and in his part were twenty and four thousand.

the twelfth captain for the twelfth month was universe-rust-heldai the dripped-netophatite, of to-overthrow-othni'al: and in his part were twenty and four thousand.

furthermore over the pen of israel: the governor of the se-child-raubenites was my-unto-helps-aliecer betweeninter of my-male-cikri: of the hear-home-simeonites, yeah-criterion-shephatiah betweeninter of squeeze-mekah:

of the borrow-join-levites, vowel-yeah-account-hashabiho betweeninter of get-up-onto-qemu'al: of the gather-cabinet-harunites, be-right-zadoq:

of vowel-yeah-acknowledge-ihodah, vowel-yeah-to-aliho, one of the brethren of dude-dawud: of hire-wage-issachar, sheaf-omri betweeninter of who-like-to-mika'al:

of garbage-fertile-cebulun, ishmaiah betweeninter of vowel-yeah-work-eobadiho: of cunning-twist-naftali, highs-jerimot betweeninter of to-help-ecri'al:

of betweeninters of gray-fruitful-aprain, sticky-safe-vowel-yeah-ihosue betweeninter of vowel-yeah-goat-strong-ecacihó: of the half pen of sleep-change-manasseh, to-io-jo'al betweeninter of redemption-pedaiah:

el hmHlqt hraSonh IHdS hraSon iS-bem bn cbdial oel mHlqto eSrim oarbeh alp

mn bni prz hraS lkl Sri hzbaot IHDs hraSon

oel mHlqt hHdS hSni dodí haHoHi omHlqto omqlot hngid oel mHlqto eSrim oarbeh alp

Sr hzba hSliSi IHDs hSliSi bniho bn ihoide hkhn raS oel mHlqto eSrim oarbeh alp

hoa bniho gbor hSISim oel hSISim omHlqto emicbd bno

hrbiei IHDs hrbieí eSh al aHi ioab ocb-dih bno aHrio oel mHlqto eSrim oarbeh alp

hHmiSi IHDs hHmiSi hSr Smhot h-crH oel mHlqto eSrim oarbeh alp

hSSi IHDs hSSi eira bn eqS htqoei oel mHlqto eSrim oarbeh alp

hSbiei IHDs hSbiei Hlz hploni mn bni aprim oel mHlqto eSrim oarbeh alp

hSmini IHDs hSmini sbki hHSti lcrHi oel mHlqto eSrim oarbeh alp

htSiei IHDs htSiei abiecr hentti lbni-mini lbn imini oel mHlqto eSrim oarbeh alp

heSiri IHDs heSiri mhri hnTopti lcrHi oel mHlqto eSrim oarbeh alp

eSti eSr leSti eSr hHdS bnih hpretoni mn bni aprim oel mHlqto eSrim oarbeh alp

hSnim eSr lSnim eSr hHdS Hldi hn-Topti letnial oel mHlqto eSrim oarbeh alp

oel SbTi iSral Iraobni ngid aliecr bn ckri lSmeoni SpTiho bn mekh

lloi HSbih bn qmoal lahrn zdoq

lihodh aliho maHi doid liSSkr emri bn mikal

lcboln iSmeiho bn ebdihó Inptli irimot bn ecrial

lbni aprim hoSe bn ecciho IHzi SbT mnSh ioal bn pdiho

of the half tribe of sleep-change-manasseh in roll-un-til-gil'ed, up-to-edoa betweeninter of yeah-remember-cekariah: of righthand-child-benjamin, work-to-jesial betweeninter of my-dad-candle-abner: of discuss-court-dan to-help-ecr'al betweeninter of mercy-womb-jeroham. these were the prince-immerseds of the pen of israel.

but dude-dawud took not the count of them from twenty years old and tumble-under: because vowelconsonants-ihoh-yeah had said he would increase to-song-immersed-isra'al like to the stars of the namespaces.

yo-dad-joab betweeninter of yeah-his-narrow-develop-zeruah began to count, but he finished not, on beeword namethere fell wrath for it against israel; neither was the count put in the account of the beewords of the days of king dude-dawud.

and over the king's treasures was goat-dead-ecmavet betweeninter of to-until-edial: and over the storehouses in the fields, in the cities, and in the out-of-town-villages, and in the castles, was given-vowel-yeah-ihonathan betweeninter of vowel-yeah-goat-uciho:

and over them that did the work of the field for workage of the earth was my-help-ecri betweeninter of cage-kelub: and over the vineyards was hear-shimei the high-raised-ramatite: over the increase of the vineyards for the wine cellars was dowry-cabdi the moustache-mouth-shiphmite: and over the olive trees and the sycamore trees that were in the low-tide low-lands was kindness-possessor-bonupanan the wall-compound-gederite: and over the cellars of oil was give-up-joash:

and over the cattles that fed in sing-watch-sharon was shitrai the sing-watch-sharonite: and over the cattles that were in the valleys was criterion-shaphat betweeninter of adlai: over the camels also was weep-obil the to-hear-ishme'alite: and over the asses was vowel-yeah-together-jahadiho the sing-master-meronothite:

and over the sheeps was abundant-jacic the hagerite. all these were the rulers of the substance which was king dude-dawud's.

also given-io-jonatan dude-dawud's uncle was a counselor, a between-understanding man, and a scroll-recounters: and to-live-jehi'al betweeninter of wise-hakmoni was with the king's betweeninters:

and my-bro-bland-fall-ahithophel was the king's counselor: and sensory-hushai the long-arkite was the king's companion:

and after my-bro-bland-fall-ahithophel was know-vowel-yeah-ihoido betweeninter of betweener-vowel-yeah-benayah, and father-remainder-abiathar: and the general of the king's army was yo-dad-joab.

and dude-dawud assembled all the prince-immerseds of israel, the prince-immerseds of the pen, and the captains of the companies that was immersed to the king by part, 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 betweeninters, with the officers, and with the heros, and with all the stratagem heroes, to cast-complete-jerusalem.

IHzI hmnSh gledh ido bn kcriho lbn-
imn ieSial bn abnr

Idn ecral bn irHm alh Sri SbTi iSral

ola nSa doid msprm lmbn eSrim Snh
olmTh ki amr ihoh lhrbot at iSral
kkokbi hSmim

ioab bn zroiH hHl Imnot ola klh oihi
bcat qzp el iSral ola elh hmspr bmspr
dbri himim lmlk doid

oel azrot hmlk ecmot bn edial oel
hazrot bSdh berim obkprim obmgdlot
ihontn bn eciho

oel eSi mlakt hSdh lebdt hadmh ecri
bn klob
oel hkrmim Smei hrmti oel Sbkrmim
lazrot hiin cbdi hSpmi

oel hcitim ohSqmm aSr bSplh bel
Hnn hgdri oel azrot hSmn ioeS

oel hbqr hreim bSron STri SrTi hSroni
oel hbqr bemqim SpT bn edli

oel hgmlim aobil hiSmeli oel hatnot
iHdiho hmrnti

oel hzan icic hhgri kl alh Sri hrkoS aSr
lmlk doid

oihontn dod doid ioez aiS mbin osopr
hoa oiHial bn Hkmoni em bni hmlk

oaHitpl ioez lmlk oHoSi harki re hmlk

oaHri aHitpl ihoide bn bniho oabitr
oSr zba lmlk ioab

oiqhl doid at kl Sri iSral Sri hSbTim
oSri hmHlqot hmSrtim at hmlk oSri
halpim oSri hmaot oSri kl rkoS omqnh
lmlk olbno em hsrism ohgborim olkl
gbor Hil al iroSIm

then dude-dawud the king stood up upon his feet, and said, hear me, my brethren, and my with: as for me, i had in mine heart to between-build an house of rest for the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah, and for the footstool of our these-to, and had made ready for the between-building:

but these-to said to me, no between-build an house for my namethere, because thou hast been a man of war, and hast shed blood.

howbeit vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al chose me before all the house of my father to be king over to-song-immersed-isra'al to world: for he hath chosen vowel-yeah-acknowledge-ihodah to be the governor; and of the house of vowel-yeah-acknowledge-ihodah, the house of my father; and among the between-inters of my father he liked me to make me king over all israel:

and of all my betweeninters, (for vowelconsonants-ihoh-yeah hath given me many betweeninters,) he hath chosen complete-sulayman my betweeninter to sit upon the throne of the kingdom of vowelconsonants-ihoh-yeah over israel. and he said to me, complete-sulayman thy betweeninter he will between-build my house and my courtyards: for i have chosen him to be my betweeninter and i will be his father. moreover i will establish his kingdom to world, if he be constant to do my directives and my criteria, as at this day. now therefore in the eyes of all to-song-immersed-isra'al the assembly of vowelconsonants-ihoh-yeah, and in the audience of our these-to, keep and seek for all the directives of vowelconsonants-ihoh-yeah your these-to: that ye may inherit this good land, and leave it for an inheritance for your betweeninters after you world.

and thou, complete-sulayman my betweeninter know thou the these-to of thy father, and work for him with a complete self and with a willing self: for vowelconsonants-ihoh-yeah searcheth all selfs, and between-understandeth all the develops 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 vowelconsonants-ihoh-yeah hath chosen thee to between-build an house for the dedicated: be strong, and do it.

then dude-dawud gave to complete-sulayman his between-inter the pattern of the porch, and of the houses thereof, and of the treasures 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 breathwind, of the courtyards of the alpha-beit-house of vowelconsonants-ihoh-yeah, and of all the chambers round about, of the stores of the alpha-beit-house of these-to, and of the stores of the dedicated things:

also for the parts of the darkener and the borrow-join-levites, and for all the work of the work of the alpha-beit-house of vowelconsonants-ihoh-yeah, and for all the items of work in the alpha-beit-house of vowelconsonants-ihoh-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:

oiqm doid hmlk el rglio oiamr Sme-oni aHl oemi ani em lbbi lbnot bit mnoHh laron brit ihoh olhdm rgli al-hino ohkinoti lbnot

ohalhim amr li la tbnh bit lSmi ki aIS mlHmot ath odmim Spkt

oibHr ihoh alhi iSral bi mkl bit abi lhiot lmlk el iSral leolm ki bihodh bHr lngid obbit ihodh bit abi obbni abi bi rzh lhmlik el kl iSral

omkl bni ki rbim bnim ntn li ihoh oibHr bSlmh bni lSbt el ksa mlkot ihoh el iSral

oiamr li Slmh bnk hoa ibnh biti oibHroti ki bHrti bo li lbn oani ahih lo lab ohkinoti at mlkoto ed leolm am iHcq leSot mzoti omSpTi kiom hch oeth leini kl iSral qhl ihoh obacni al-hino Smro odrSo kl mzot ihoh alhikm lmen tirSo at harz hTobh ohnHltm lb-nikm aHrikm ed eolm

oath Slmh bni de at alhi abik oebdho blb Slm obnpS Hpzh kl kl lbbot dorS ihoh okl izr mHSbot mbin am tdrSno imza lk oam tecbno icniHk led

rah eth ki ihoh bHr bk lbnot bit lmqdS Hcq oeSh

oitr doid lSImh bno at tbnit haolm oat btio ognckio oelitio oHdrio hpnimim obit hkprt

otbnit kl aSr hih broH emo lHzrot bit ihoh olkl hlSkot sbib lazrot bit halhim olazrot hqdSim

olmHlqot hkhnim ohloim olkl mlakt ebodt bit ihoh olkl kli ebodt bit ihoh

lchb bmSql lchb lkl kli ebodh oebodh lkl kli hksp bmSql lkl kli ebodh oe-bodh

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 top-bright gold for the fleshhooks, 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 near-inwarders, that spread out their wings, and covered the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah.

all this, said dude-dawud, vowelconsonants-ihoh-yeah made me between-understand in writing by his hand upon me, even all the works of this pattern.

and dude-dawud said to complete-sulayman his between-inter be strong and of good courage, and do it: respect not, nor be dismayed: for vowelconsonants-ihoh-yeah these-to, even my these-to, 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 vowelconsonants-ihoh-yeah.

and, behold, the parts of the darkener and the borrow-join-levites, even they will be with thee for all the work of the alpha-beit-house of these-to: and namethere will be with thee for all beeword of message-craft every generous skillful man, for any beeword of work: also the generous and all the with will be wholly at thy beeword.

furthermore dude-dawud the king said to all the assembly, complete-sulayman my betweeninter whom alone these-to hath chosen, is yet young and tender, and the work is great: for the palace is not for earthling, but for vowelconsonants-ihoh-yeah these-to.

now i have prepared with all my energy for the house of my these-to 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; onyx stones, and stones to be namethere, glistening stones, and of divers colors, and all manner of precious stones, and silkmarble stones in abundance.

moreover, because i have set my affection to the house of my these-to, i have of mine own proper good, of gold and silver, which i have given to the house of my these-to, over and on all that i have prepared for the dedicated 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 service this day to vowelconsonants-ihoh-yeah?

then the chief of the fathers and prince-immerseds of the pen of to-song-immersed-isra'al and the captains of thousands and of hundreds, with the rulers of the king's work, were generous,

omSql Imnrot hchb onrtihm chb bmSql mnorh omnorh onrtih olmnrot hksp bmSql Imnorh onrtih kebodt mnorh omnorh

oat hchb mSql ISIHnot hmerkt ISIHn oSIHn oksp ISIHnot hksp

ohmclgot ohmcrqot ohqSot chb Thor olkpori hchb bmSql lkpor okpor olkpork hksp bmSql lkpor okpor

olmcbH hqTrt chb mcqq bmSql olthbnit hmrkbh hkrbim chb lprSim oskkim el aron brit ihoh

hkl bktb mid ihoh eli hSkil kl mlakot htbnt

oiamr doid ISlmh bno Hcq oamz oeSh al tira oal tHt ki ihoh alhim alhi emk la irpk ola iecbk ed lklot kl mlakt ebodt bit ihoh

ohnh mHlqot hkhnim ohloim lkl ebodt bit halhim oemk bkl mlakh lkl ndib bHkmh lkl ebodh ohSrim okl hem lkl dbrik

oiamr doid hmlk lkl hqhl Slmh bni aHd bHr bo alhim ner ork ohmlakh gdolh ki la ladm hbirh ki lihof alhim

okkl kHi hkinoti lbit alhi hchb lchb ohksp lksp ohnHSt lnHSt hbrcl lbrcl ohezim lezim abni Shm omloaim abni pok orqmh okl abn iqrh oabni SiS lrb

oeod brzoti bbit alhi iS li sgllh chb oksp ntnti lbit alhi lmelh mkl hkinoti lbit hqdS

SlSt alpim kkri chb mchb aopir oSBet alpim kkr ksp mcqq ITToH qirothbtim

lchb lchb olksp lksp olkl mlakh bid HrSim omi mtndb lmlaot ido hiom lihof

oitndbo Sri habot oSri SbTi iSral oSri halpim ohmaot olSri mlakt hmlk

and gave for the work of the alpha-beit-house of these-to 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 vowelconsonants-ihoh-yeah, by the hand of to-live-jehi'al the stranger-ger-shonite.

then the with be gladd, for that they were generous, because with complete heart they were generous to vowelconsonants-ihoh-yeah: and dude-dawud the king also be gladd with great gladness.

wherefore dude-dawud first-pooled vowelconsonants-ihoh-yeah before all the assembly: and dude-dawud said, first-pooled be thou, vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al our father, to the worlds of worlds.

thine, vowelconsonants-ihoh-yeah is the heroicness, 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, vowelconsonants-ihoh-yeah, and thou art exalted as head above all.

both heavyes and heavy come of thee, and thou reignest over all; and in thine hand is proverb-rule and heroness; and in thine hand it is to do heroic, and to give energy to all.

now therefore, our these-to, we thank thee, and cheer thy glorious namethere.

but who am i, and what is my with, that we should have the energy to be generous 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 namethere is none abiding.

vowelconsonants-ihoh-yeah our these-to, all this store that we have prepared to between-build thee an house for thine dedicated namethere cometh of thine hand, and is all thine own.

i know also, my these-to, that thou triest the heart, and hast pleasure in turgor-immersedness. as for me, in the turgor-immersedness of mine heart i have willingly ndboffered all these things: and now have i seen with gladness thy with, which are present here, to be generous to thee.

vowelconsonants-ihoh-yeah these-to of their-wing-organ-ibrahim, laugh-iz'haq, and of israel, our fathers, develop this to world in the develop of the thoughts of the heart of thy with, and prepare their heart to thee:

and give to complete-sulayman my betweeninter a complete heart, to keep thy directives, thy testimonies, and thy statutes, and to do all these things, and to between-build the palace, for the which i have did provision.

and dude-dawud said to all the assembly, now first-pool vowelconsonants-ihoh-yeah your these-to. and all the assembly first-pooled vowelconsonants-ihoh-yeah these-to of their fathers, and bowed down their heads, and bowed vowelconsonants-ihoh-yeah, and the king.

and they butcherd butchers to vowelconsonants-ihoh-yeah, and onupped onups to vowelconsonants-ihoh-yeah, on the morrow after that day, even a thousand bulls, a thousand lambs, and a thousand lambs, with their pourings, and butchers in abundance for all israel:

oitno lebodt bit halhim chb kkrim
HmSt alpim oadrknim rbo oksp
kkrim eSrt alpim onHSt rbo oSmont
alpim kkrim obrcl mah alp kkrim
ohnmza ato abnim ntno laozr bit ihoh
el id iHial hgrSni

oiSmHo hem el htndbm ki blb Slm
htndbo lihoh ogm doid hmlk SmH
SmHh gdolh

oibrk doid at ihoh leini kl hqhl oiamr
doid brok ath ihoh alhi iSral abino me-
olm oed eolm

lk ihoh hgdh ohgborh ohtpart ohnzH
ohhod ki kl bSmim obarz lk ihoh
hmmllk ohmntSa lkl lraS

ohSr ohkbod mlpnik oath moSl bkl
obidk kH ogborh obidk lgdl olHcq lkl

oeth alhino modim anHno lk omhllim
lSm tpartk
oki mi ani omi emi ki nezr kH lhtndb
kcat ki mmk hkl omidk ntno lk

ki grim anHno lpnik otoSbim kkl
abtino kzl imino el harz oain mqoh

ihoh alhino kl hhmon hch aSr hkinno
lbnot lk bit lSm qdSk midk hia hoa olk
hkl

oideti alhi ki ath bHn lbb omiSrim trzh
ani biSr lbbi htndbti kl alh oeth emk
hnmzao ph raiti bSmHh lhtndb lk

ihoh alhi abrhbm izHq oiSral abtino
Smrh cat leolm lizr mHSbot lbb emk
ohkn lbbm alik

olSlmh bni tn lbb Slm lSmor mztotik
edotik oHqik oleSot hkl olbnot hbirh
aSr hkinoti

oiamr doid lkl hqhl brko na at ihoh al-
hiikm oibrko kl hqhl lihoh alhi abtihm
oiqdo oiStHoo lihoh olmlk

oicbHo lihoh cbHim oielo elot lihoh
lmHrt hiom hhoa prim alp ailim alp
kbSim alp onskihm ocbHim lrb lkl iS-
ral

and did eat and drink before vowelconsonants-ihoh-yeah
on that day with great gladness. and they made complete-
sulayman betweeninter of dude-dawud king the second
time, and swimming him to vowelconsonants-ihoh-yeah to
be the chief governor, and be-right-zadoq to be darkener
then complete-sulayman sat on the throne of vowelconso-
nants-ihoh-yeah as king instead of dude-dawud his father,
and completeded; and all to-song-immersed-isra'al heard
him.

and all the prince-immerseds, and the heros, and all the be-
tweeninters likewise of king dude-dawud, gave hand under
complete-sulayman the king.

and vowelconsonants-ihoh-yeah greated complete-sulay-
man exceedingly in the eyes of all israel, and bestowed upon
him such royal majesty as had not been on any king before
him in israel.

thus dude-dawud betweeninter of safe-jesse kinged over all
israel.

and the time that he kinged over to-song-immersed-isra'al
was forty years; seven years kinged he in friend-joy-he-
bron, and thirty and three years kinged he in cast-complete-
jerusalem.

and he died in a good old age, full-seven of days, heavyes,
and heavy: and complete-sulayman his betweeninter
kinged in his stead.

now the beewords of dude-dawud the king, first and last,
behold, they are written in the book of to-his-there-samu'al
the seer, and in the book of given-natan the come-bringer,
and in the book of tell-luck-gad the seer,

with all his king and his heroness, and the times that crossed
over him, and over israel, and over all the kingdoms of the
countries.

oiaklo oiSto lpni ihoh biom hhoa
bSmHh gdolh oimliko Snit ISlmh bn
doid oimSHo lihoh lngid olzdoq lkhn

oiSb Slmh el ksa ihoh lmlk tHt doid
abio oizlH oiSmeo alio kl iSral

okl hSrim ohgbrim ogm kl bni hmlk
doid ntno id tHt Slmh hmlk

oigdl ihoh at Slmh lmelh leini kl iSral
oitn elio hod mlkot aSr la hih el kl mlk
lpnio el iSral

odoid bn iSi mlk el kl iSral

ohimim aSr mlk el iSral arbeim Snh
bHbron mlk Sbe Snim obiroSlm mlk
SlSim oSloS

oimt bSibh Tobh Sbe imim eSr okbod
oimlk Slmh bno tHtio

odbri doid hmlk hraSnim ohaHrnm
hnm ktobim el dbri Smoal hrah oel
dbri ntn hnbia oel dbri gd hHch

em kl mlkoto ogborto ohetim aSr ebroy
elio oel iSral oel kl mmlkot harzot

and complete-sulayman betweeninter of dude-dawud was strengthened in his kingdom, and vowelconsonants-ihoh-yeah his these-to was with him, and greated him exceedingly.

then complete-sulayman spake to all israel, to the captains of thousands and of hundreds, and to the criterionizers, and to every president in all israel, the head of the fathers.

so complete-sulayman, and all the assembly with him, went to the high place that was at small-hill-gibeon; for namethere was the tent of the assembly of these-to, which extract-musa the worker of vowelconsonants-ihoh-yeah had did in the place-of-word-desert.

but the gather-cabinet of these-to had dude-dawud brought up from forests-city-qirjath-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 to-onion-bezal'al betweeninter of my-light-uri betweeninter of small-place-prince-hur had did, he namethere before the dwelling of vowelconsonants-ihoh-yeah: and complete-sulayman and the assembly sought to it.

and complete-sulayman went up namethere to the brazen butcher-place before vowelconsonants-ihoh-yeah, which was at the tent of the assembly, and onuped a thousand onups upon it.

in that night did these-to appear to complete-sulayman, and said to him, ask what i will give thee.

and complete-sulayman said to these-to, thou hast did great kindness to dude-dawud my father, and hast did me to king in his stead.

now, vowelconsonants-ihoh-yeah these-to, let thy promise to dude-dawud my father be established: for thou hast made me king over a with 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: for who can criterionizer this thy with, that is so great?

and these-to said to complete-sulayman, because this was in thine self, and thou hast not asked heavyes, wealth, or heavy, nor the self of thine enemies, neither yet hast asked long self; but hast asked wisdom and knowledge for thyself, that thou mayest criterionizer my with, over whom i have did thee king:

wisdom and knowledge is granted to thee; and i will give thee heavyes, and wealth, and heavy, such as none of the kings have had that have been before thee, neither will namethere any after thee have the like.

then complete-sulayman came from his journey to the high place that was at small-hill-gibeon to cast-complete-jerusalem, from before the proto-sinaitic-script-meet-until-due-tent, and kinged over israel.

and complete-sulayman 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 low-land for abundance.

and complete-sulayman had horses brought out of narrows-develop-egypt, and linen yarn: the king's merchants received the linen yarn at a price.

oitHcq Slmh bn doid el mlkoto oihoh
alhio emo oigdlho lmelh

oiamr Slmh lkl iSral lSri halpim
ohmaot olSpTim olkl nSia lkl iSral
raSi habot
oilko Slmh okl hqhl emo lbmh aSr bg-
beon ki Sm hih ahl moed halhim aSr
eSh mSh ebd ihoh bmdbr

abl aron halhim helh doid mqrit ierim
bhkin lo doid ki nTh lo ahl biroSlm

omcbH hnHst aSr eSh bzal bn aori bn
Hor Sm lpmi mSkn ihoh oidrSho Slmh
ohqhl

oiel Slmh Sm el mcbH hnHst lpmi ihoh
aSr lahl moed oiel elio elot alp

blilh hhoa nrah alhim lSlmh oiamr lo
Sal mh atn lk
oiamr Slmh lalhim ath eSit em doid abi
Hsd gdol ohmlktni tHtio

eth ihoh alhim iamn dbrk em doid abi
ki ath hmlktni el em rb keptz harz

eth Hkmh omde tn li oazah lpni hem
hch oaboah ki mi iSpT at emk hch hg-
dol
oiamr alhim lSlmh ien aSr hith cat em
lbbk ola Salt eSr nksim okbod oat npS
Snaik ogm imim rbim la Salt otSal lk
Hkmh omde aSr tSpoT at emi aSr hm-
lktio elio

hHkmh ohmde nton lk oeSr onksim
okbod atn lk aSr la hih kn lmlkim aSr
lpnik oaHrik la ihih kn

oiba Slmh lbmh aSr bgbeon iroSlm
mlpmi ahl moed oimlk el iSral

oiasp Slmh rkb oprSim oihi lo alp
oarbe maot rkb oSnm eSr alp prSim
oiniHm beri hrkb oem hmlk biroSlm

oitn hmlk at hksp oat hchb biroSlm
kabnim oat harcim ntn kSqmm aSr
bSplh lrb
omoza hsosim aSr lSlmh mmzrim
omqoa sHri hmlk mqoa iqHo bmHir

and they fetched up, and brought forth out of narrows-develop-egypt a chariot for six hundred light-shegels 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-sulayman determined to between-build an alpha-beit-house for the namethere of vowelconsonants-ihoh-yeah, and an house for his kingdom.

and complete-sulayman counted seventy thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. and complete-sulayman sent to fishing-net-huram the king of narrow-develop-zur, saying, as thou didst do with dude-dawud my father, and didst send him cedars to between-build him an alpha-beit-house to dwell therein, even so do with me.

behold, i between-build an alpha-beit-house to the namethere of vowelconsonants-ihoh-yeah my these-to, to dedicate it to him, and to burn before him sweet incense, and for the continual bread system, and for the onups morning and evening, on the sevenths, and on the new moons, and on the solemn feasts of vowelconsonants-ihoh-yeah our these-to. this is an ordinance to world to israel.

and the alpha-beit-house which i between-build is great: for great is our these-to above all these-to.

but who has the energy to between-build him an alpha-beit-house, seeing the namespaces and namespaces of namespaces cannot contain him? who am i then, that i should between-build him an alpha-beit-house, safe 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 crimson, and blue, and that can skill to grave with the cunning men that are with me in vowel-yeah-acknowledge-ihodah 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 between-build 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 baths of wine, and twenty thousand baths of oil.

then fishing-net-huram the king of narrow-develop-zur answered in writing, which he sent to complete-sulayman, because vowelconsonants-ihoh-yeah hath loved his with, he did thee king over them.

fishing-net-huram said moreover, first-pooled be vowelconsonants-ihoh-yeah these-to of israel, that did namespaces and land, who hath given to dude-dawud the king a wise betweeninter endowed with prudence and skill, that might between-build an alpha-beit-house for vowelconsonants-ihoh-yeah, and an alpha-beit-house for his kingdom.

and now i have sent a cunning man, endowed with between-understanding, of fishing-net-huram my father's,

oielo oioziao mmzrim mrkbh bSS
maat ksp osos bHmSim omah okn lkl
mlki hHtim omlki arm bidm ioziao

oiamr Slmh lbnnot bit lSm ihoh obit lm-lkoto

oispr Slmh Sbeim alp aiS sbl oSmonim
alp aiS Hzb bhr omnzHim elihm SlSt
alpm oSS maat
oiSIH Slmh al Horm mlk zr lamr kaSr
eSit em doid abi otSIH lo arcim lbnnot
lo bit lSbt bo

hnh ani bonh bit lSm ihoh alhi lhqdiS
lo lhqTir lpnio qTrt smim omerkt
tmid oelot lbqr olerb lSbtot olHdSim
olmoedi ihoh alhino leolm cat el iSral

ohbit aSr ani bonh gdol ki gdol alhino
mkl halhim

omi iezr kH lbnnot lo bit ki hSmim
oSmi hSmim la ikklho omi ani aSr
abnh lo bit ki am lhqTir lpnio

oeth SIH li aiS Hkm leSot bchb obksp
obnHSt obbrcl obargon okrmil otklt
oide lptH ptoHim em hHkmim aSr
emi bihodh obiroSlm aSr hkin doid
abi

oSIH li ezi arcim broSim oalgomim
mhlbnon ki ani ideti aSr ebdik iodeim
lkrot ezi lbnon ohnh ebdik em ebdik

olhkin li ezim lrb ki hbit aSr ani bonh
gdol ohpla

ohnh lHTbim lkrti hezim ntti HTim
mkot lebdik krim eSrim alp oSrim
krim eSrim alp oiin btim eSrim alp
oSnn btim eSrim alp
oiamr Horm mlk zr bktb oiSIH al Slmh
bahbt ihoh at emo ntnk elihm mkl

oiamr Horm brok ihoh alhi iSral aSr
eSh at hSmim oat harz aSr ntn ldoid
hmkl bn Hkm iode Skl obinh aSr ibnh
bit lihoh obit lmlkoto

oeth SIHti aiS Hkm iode binh IHorm
abi

betweeninter of a woman of the betweenintera of discuss-
court-dan and his father was a man of narrow-develop-zur,
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 base-lord
dude-dawud thy father.

now therefore the wheat, and the barley, the oil, and the
wine, which my base-lord hath spoken of, let him send to
his workers:

and we will cut wood out of build-white-lebanon, as much
as thou will need: and we will bring it to thee in floats by sea
to beauty-joppa; and thou will carry it up to cast-complete-
jerusalem.

and complete-sulayman numbered all the strangers that
were in the land of israel, after the numbering namethere-
with dude-dawud his father had numbered them; and they
were found an hundred and fifty thousand and three thou-
sand and six hundred.

and he namethere seventy thousand of them to be bear-
ers of burdens, and fourscore thousand to be hewers in the
mountain, and three thousand and six hundred overseers to
namethere the with a work.

then complete-sulayman began to between-build the alpha-
beit-house vowelconsonants-ihoh-yeah at cast-complete-
jerusalem in mount bitter-teacher-moriah, where the lord
appeared to dude-dawud his father, in the place that dude-
dawud had prepared in the threshingfloor of pine-aornan
the trampler-jebusite.

and he began to between-build in the second day of the sec-
ond month, in the fourth year of his king.

now these are the things nametherein complete-sulayman
was instructed for the between-building of the alpha-beit-
house these-to. the length by cubits after the first measure
was sixty 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 tallness 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 namethere 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 near-inwarders on the walls.

and he did the most dedicated alpha-beit-house, the length
namethereof 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-sheqels of gold.
and he overlaid the upper chambers with gold.

and in the most dedicated alpha-beit-house he did two
near-inwarders of image doing, and overlaid them with
gold.

and the wings of the near-inwarders were twenty cubits
long: one wing of the one near-inwarder 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 near-inwarder.

bn aSh mn bnót dn oabio aiS zri iode
leSot bchb obksp bnHSt bbrcl babnim
obezim bargmn btklt obboz obkrmil
olpH kl ptoH oHSb kl mHSbt aSr
intn lo em Hkmik oHkmi adni doid
abik

oeth hHTim ohSerim hSmn ohiin aSr
amr adni iSIH lebdio

oanHno nkrť ezim mn hlbnon kkl
zrkń obniam lk rpsdot el im ipo oath
telh atm iroSlm

oispr Slmh kl hanSim hġirim aSr barz
iSral aHri hspř aSr sprm doid abio
oimzao mah oHmSim alp oSISt alpm
oSS maot

oieS mhm Sbeim alp sbl oSmnim
alp Hzb bhr oSISt alpm oSS maot
mnzHim lhebíd at hem

oiHl Slmh lbnót at bit ihoh biroSlm
bhr hmoriġ aSr nrah lđoid abiġo aSr
hkin bmqom doid bġrn arnn ġibosi

oiHl lbnót bHđS hSni bSni bSnt arbe
lmlkoto
oalh ġosđ Slmh lbnót at bit ġalhím
hark amot bmdġ ġraSonġ amot SSím
orġb amot eSřm

oġaolm aSr el pni hark el pni rġb ġbit
amot eSřm oġġbġ mah oeSřm oizpho
mpnimġ ġġb Thor

oat ġbit ġġđol Hph ez broSim oiHpho
ġġb Tob oiel elio tmřm oSřSrot

oizp at ġbit abn iqřr ltpart oġġġb ġġb
proim
oiHp at ġbit ġqrot ġspim oġirotio odl-
totio ġġb optġ ġrobim el ġġirot

oieS at bit qđS ġġđSim arko el pni rġb
ġbit amot eSřm orġbo amot eSřm
oiHpho ġġb Tob lkkrim SS maot

omSql lmsmrot lSqlím HmSim ġġb
oġeliot Hph ġġb
oieS bbit qđS ġġđSim ġrobim Sním
meSh zezeim oizpo atm ġġb

oknpi ġġrobim arkm amot eSřm knp
ġaġđ lamot HmS mġet lqir ġbit oġknp
ġaġřť amot HmS mġie lknp ġġrob
ġaġřť

and one wing of the other near-inwarder 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 near-inwarder.

the wings of these near-inwarders spread themselves forth twenty cubits: and they stood on their feet, and their face-turnings were inward.

and he did the breaker of blue, and purple, and crimson, and fine linen, and wrought near-inwarders thereon.

also he did before the alpha-beit-house two standstays 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 beeword, and put them on the heads of the standstays; and did an hundred high-pomegranates, and put them on the chains.

and he reared up the standstays before the hall, one on the right hand, and the other on the left; and called the namethere of that on the right hand prepare-jakin, and the namethere of that on the left in-goat-strength-boec.

moreover he did an butcher-place of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the stand-up-height thereof.

also he did a molten sea of ten cubits from brim to brim, round in compass, and five cubits the stand-up-height thereof; and a line of thirty cubits did compass it round about.

and under it was the similitude of cattle, which did compass it round about: ten in a cubit, compassing the sea round about. two rows of cattle were cast, when it was cast.

it stood upon twelve cattle, 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 on 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 baths.

he did also ten bulgings, and namethere five on the right hand, and five on the left, to wash in them: such things as they onuped for the onup they washed in them; but the sea was for the darkener to wash in.

and he did ten stream-candle-lights of gold according to their criterion, and namethere them in the hall, five on the criterion hand, and five on the left.

he did also ten tables, and placed them in the hall, five on the right side, and five on the left. and he did an hundred basins of gold.

furthermore he did the courtyard of the darkener, and the great courtyard, and doors for the courtyard, and overlaid the doors 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-sulayman for the alpha-beit-house these-to;

to wit, the two standstays, and the pommels, and the chapters which were on the top of the two standstays, and the two wreaths to cover the two pommels of the chapters which were on the top of the standstays;

oknp hkrob haHd amot HmS mgie
lqir hbit ohknp haHrt amot HmS dbqh
lknpr hkrob haHr

knpi hkrobim halh prSim amot eSrim
ohm emdim el rglihm opnihm lbit

oieS at hprkt tklt oargmn okrmil oboz
oieL elio krobim
oieS lpmi hbit emodim Snim amot
SISim oHmS ark ohzpt aSr el raSo
amot HmS
oieS SrSrot bdbir oitn el raS hemdim
oieS rmonim mah oitn bSrSrot

oigq at hemodim el pni hhikl aHd
mimin oaHd mhSmaol oigra Sm hi-
mini himni ikin oSm hSmali bec

oieS mcbH nHSt eSrim amh arko oeS-
rim amh rHbo oeSr amot qomto

oieS at him mozq eSr bamh mSpto al
Spto egol sbib oHmS bamh qomto oqo
SISim bamh isb ato sbib

odmot bqrim tHt lo sbib sbib sobbim
ato eSr bamh mqipim at him sbib Snim
Torim hbqr izoqim bmzqto
eomd el Snim eSr bqr SISH pnim
zponh oSloSh pnim imh oSISH pnim
ngbh oSISH pnim mcrHh ohim elihm
mlmelh okl aHrihm bith

oebio Tph oSpto kmeSh Spt kos prH
SoSnh mHciq btim SIsT alpim ikil

oieS kiorim eSrh oitn HmSh mimin
oHmSh mSmaol lrHzh bhm at meSh
heolh idiHo bm ohim lrHzh lkhnim bo

oieS at mnrot hchb eSr kmSpTm oitn
bhikl HmS mimin oHmS mSmaol

oieS SInot eSrh oinH bhikl HmSh
mimin oHmSh mSmaol oieS mcrqi
chb mah
oieS Hzr hkhnim ohecrh hgdolh odl-
tot lecrh odltotihm zph nHSt

oat him ntn mktp himnit qdmh mmol
ngbh
oieS Horm at hsirot oat hieim oat hm-
crqot oikl Hirm Horm leSot at hmlakh
aSr eSh lmlk Slmh bbit halhim

emodim Snim ohglot ohktrot el raS
hemodim Stim ohSbkot Stim lksot at
Sti glot hktrot aSr el raS hemodim

and four hundred high-pomegranates on the two wreaths; two rows of high-pomegranates on each wreath, to cover the two pommels of the chapters which were upon the standstays.

he did also bases, and bulgings did he upon the bases;

one sea, and twelve cattle under it.

the pots also, and the shovels, and the fleshhooks, and all their items, did fishing-net-huram his father do to king complete-sulayman for the alpha-beit-house vowelconsonants-ihoh-yeah of bright brass.

in the plain of its-going-down-jordan did the king cast them, in the clay earth between booths-sukot and twig-ceredathah.

thus complete-sulayman did all these items in great abundance: for the weight of the brass could not be found out.

and complete-sulayman did all the items that were for the alpha-beit-house these-to, 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 beeword before the beeword, of sealed gold;

and the flowers, and the lamps, and the tongs, made he of gold, and that dedicated gold;

and the scissors, and the basins, and the spoons, and the wipe-dishes, of sealed gold: and the entry of the alpha-beit-house, the inner openings thereof for the most dedicated place, and the openings of the alpha-beit-house the hall, were of gold.

thus all the work that complete-sulayman did for the alpha-beit-house vowelconsonants-ihoh-yeah was finished: and complete-sulayman 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 these-to.

then complete-sulayman assembled the elders of israel, and all the heads of the tribes, the president of the fathers of betweeninters of israel, to cast-complete-jerusalem, to bring up the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah out of the city of dude-dawud, which is mark-zion.

wherefore all the men of to-song-immersed-isra'al assembled themselves to the king in the feast which was in the seventh month.

and all the elders of to-song-immersed-isra'al came; and the borrow-join-levites took up the gather-cabinet.

and they brought up the gather-cabinet, and the protosinaitic-script-meet-until-due-tent, and all the dedicated items that were in the tent, these did the darkener and the borrow-join-levites bring up.

also king complete-sulayman, and all the meeting of to-song-immersed-isra'al that were assembled to him before the gather-cabinet, butcherd sheep and cattle, which could not be recounted nor numbered for multitude.

and the darkener brought in the gather-cabinet of the alignment of vowelconsonants-ihoh-yeah to his place, to the beeword of the alpha-beit-house, into the most dedicated place, even under the wings of the near-inwarders:

for the near-inwarders spread forth their wings over the place of the gather-cabinet, and the near-inwarders covered the gather-cabinet and the canvas thereof on.

oat hrmonim arbe maot lSti hSbkot
Snim Torim rmonim lSBkh haHt lksot
at StI glot hktror aSr el pni hemodim

oat hmknot eSh oat hkirot eSh el hmknot

at him aHd oat hbqr Snim eSr tHtio
oat hsirot oat hieim oat hmcgot oat kl
klihm eSh Horm abio lmlk Slmh lbit
ihoh nHSt mroq

bkk r hirdn izqm hmlk bebi hadmh bin
skot obin zrdth

oieS Slmh kl hklm halh lrb mad ki la
nHqr mSql hnHSt

oieS Slmh at kl hklm aSr bit halhim
oat mcbH hchb oat hSIHnot oelihm
lHm hpnim
oat hmnrot onrtihm lberm kmSpT
lpni hdbir chb sgor

ohprH ohnrot ohmlqHim chb hoa mk-
lot chb

ohmcmrot ohmcrot ohkpot ohmH-
tot chb sgor optH hbit dltotio hpn-
imiot lqdS hqdSim odlti hbit lhikl chb

otSlm kl hmlakh aSr eSh Slmh lbit
ihoh oiba Slmh at qdSi doid abio oat
hksp oat hchb oat kl hklm ntn bazrot
bit halhim

ac iqhil Slmh at cqni iSral oat kl raSi
hmTot nSiai habot lbni iSral al iroSlm
lhelot at aron brit ihoh meir doid hia
zion

oighlo al hmlk kl aiS iSral bHg hoa
hHdS hSbei

oibao kl cqni iSral oiSao hloim at
haron

oielo at haron oat ahl moed oat kl kli
hqdS aSr bahl helo atm hkhnim hloim

ohmlk Slmh okl edt iSral hnoedim elio
lpni haron mcbHim zan obqr aSr la is-
pro ola imno mrb

oibao hkhnim at aron brit ihoh al
mqomo al dbr hbit al qdS hqdSim al
tHt knpi hkrobim

oihio hkrobim prSim knpim el mqom
haron oikso hkrobim el haron oel bdio
mlmelh

and they drew out the canvas of the gather-cabinet, that the ends of the canvas were seen from the gather-cabinet before the beeword; but they were not seen without. and namethere it is to this day.

namethere was nothing in the gather-cabinet save the two tables which extract-musa put therein at parch-sword-horeb, when vowelconsonants-ihoh-yeah made a covenant with betweeninters of israel, when they came out of narrows-develop-egypt.

and it came to pass, when the darkener were come out of the dedicated place: (for all the darkener that were present were dedicated, and did not then wait by part:

also the borrow-join-levites which were the singers, all of them of add-collect-asaph, of trusted-heman, of hand-jeduthun, with their betweeninters 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 sounding with trumpets:)

it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in cheering and thanking vowelconsonants-ihoh-yeah; and when they lifted up their voice with the trumpets and cymbals and items of music, and cheerd vowelconsonants-ihoh-yeah, saying, for he is good; for his kindness endureth to world: that then the alpha-beit-house was filled with a cloud, even the alpha-beit-house vowelconsonants-ihoh-yeah;

so that the darkener could not stand to immerser by reason of the cloud: for the heavy of vowelconsonants-ihoh-yeah had filled the alpha-beit-house these-to.

then said complete-sulayman, vowelconsonants-ihoh-yeah hath said that he would dwell in the thick darkness.

but i have between-built an alpha-beit-house habitation for thee, and a place for thy dwelling world.

and the king turned his face-turnings, and first-pooled the whole assembly of israel: and all the assembly of to-song-immersed-isra'al stood.

and he said, first-pooled be vowelconsonants-ihoh-yeah these-to of israel, who hath with his hands fulfilled that which he beeworded with his mouth to my father dude-dawud, saying,

since the day that i brought forth my with out of the land of narrows-develop-egypt i chose no city among all the pen of to-song-immersed-isra'al to between-build an alpha-beit-house in, that my namethere might be namethere neither chose i any man to be a governor over my with israel:

but i have chosen cast-complete-jerusalem, that my namethere might be namethere and have chosen dude-dawud to be over my with israel.

now it was in the heart of dude-dawud my father to between-build an alpha-beit-house for the namethere of vowelconsonants-ihoh-yeah these-to of israel.

but vowelconsonants-ihoh-yeah said to dude-dawud my father, forasmuch as it was in thine heart to between-build an alpha-beit-house for my namethere, thou didst well in that it was in thine heart:

notwithstanding no between-build the alpha-beit-house; but thy betweeninter which will come forth out of thy loins, he will between-build the alpha-beit-house for my namethere.

oiariko hbdim oirao raSi hbdim mn haron el pni hdbir ola irao hHozh oihi Sm ed hiom hch

ain baron rq Sni hlHot aSr ntn mSh bHrb aSr krt ihoh em bni iSral bzatm mmzrim

oihi bzat hkhnm mn hqdS ki kl hkhnm hnmzaim htqdSo ain lSmor lmHlqot

ohloim hmSrrim lkml lasp lhmn lidton olbnihm olaHihm mlbSim boz bmlztim obnblim oknrot emdim mcrH lmcBH oemhm khnm lmah oeSrim mHzrrim mHzrim bHzzrot

oihi kaHd lmHzzrim lmHzrim olmSr-rim lhSmie qol aHd lhl olldot lihoh okhrim qol bHzzrot obmzltim obkli hSrir obhll lihoh ki Tob ki leolm Hsdo ohbit mla enn bit ihoh

ola iklo hkhnm lemod lSrt mpni henn ki mla kbod ihoh at bit halhim

ac amr Slmh ihoh amr lSkon berpl

oani bniti bit cbl lk omkon lSbtke eolmim oish hmlk at pnio oibrk at kl qhl iSral okl qhl iSral eomd

oiamr brok ihoh alhi iSral aSr dbr bpio at doid abi obidio mla lamr

mn hiom aSr hozati at emi marz mzzrim la bHrti beir mkl SbTi iSral lb-not bit lhiot Smi Sm ola bHrti baiS lhiot ngid el emi iSral

oabHr biroSlm lhiot Smi Sm oabHr bdoid lhiot el emi iSral

oihi em lbb doid abi lbnot bit lSmi ihoh alhi iSral

oiamr ihoh al doid abi ien aSr hih em lbbk lbnot bit lSmi hTibot ki hih em lbbk

rq ath la tbnh hbit ki bnk hioza mHlzik hoia ibnh hbit lSmi

vowelconsonants-ihoh-yeah therefore hath performed his beeword that he hath beeworded: for i am standn up in the room of dude-dawud my father, and am namethere on the throne of israel, as vowelconsonants-ihoh-yeah beeworded, and have between-built the alpha-beit-house for the namethere of vowelconsonants-ihoh-yeah these-to of israel.

and in it have i namethere the gather-cabinet, nametherein is the alignment of vowelconsonants-ihoh-yeah, that he made with betweeninters of israel.

and he stood before the butcher-place of vowelconsonants-ihoh-yeah in the presence of all the assembly of israel, and spread forth his hands:

for complete-sulayman had did a brazen scaffold of five cubits long, and five cubits broad, and three cubits stand-up-high, and had namethere it in the midst of the help-enclosure: and upon it he stood, and kneeled down upon his knees before all the assembly of israel, and spread forth his hands toward namespaces.

and said, vowelconsonants-ihoh-yeah these-to of israel, namethere is no these-to like thee in the namespaces, nor in the land; which keepest alignment, and showest kindness to 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 beeworded him; and beewordedst with thy mouth, and hast fulfilled it with thine hand, as it is this day.

now therefore, vowelconsonants-ihoh-yeah these-to of israel, keep with thy worker dude-dawud my father that which thou hast beeworded him, saying, namethere will not fail thee a man in my sight to sit upon the throne of israel; yet so that thy betweeninters take heed to their pathway to walk in my drops-of-teaching-torah as thou hast walked before me.

now then, vowelconsonants-ihoh-yeah these-to of israel, let thy beeword be verified, which thou hast beeworded to thy worker dude-dawud.

but will these-to 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 between-built!

have respect therefore to the spilling of thy worker, and to his supplication, vowelconsonants-ihoh-yeah my these-to, to hearken to the cry and the spilling which thy worker spillesh before thee:

that thine eyes may be open upon this alpha-beit-house day and night, upon the place namethereof thou hast said that thou wouldest namethere thy namethere namethere to hearken to the spilling which thy worker spillesh toward this place.

hearken therefore to the supplications of thy worker, and of thy with israel, which they will spill toward this place: hear thou from thy dwelling place, even from namespaces; and when thou hearest, forgive.

if a man miss against his in-sight, 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 criterionizer thy workers, by requiting the big-shot, by recompensing his pathway upon his own head; and by rightifying the right, by giving him according to his being right.

oiqm ihoh at dbro aSr dbr oaqom tHt doid abi oaSb el ksa iSral kaSr dbr ihoh oabnh hbit lSm ihoh alhi iSral

oaSim Sm at haron aSr Sm brit ihoh aSr krt em bni iSral

oiemd lPni mcbH ihoh ngd kl qhl iSral oiprS kpio

ki eSh Slmh kior nHSt oitnho btok hecrh HmS amot arko oHmS amot rHbo oamot SloS qomto oiemd elio oibrk el brkio ngd kl qhl iSral oiprS kpio hSmimh

oiamr ihoh alhi iSral ain kmok alhim bSmim obarz Smr hbrit ohHsd lebdik hhlkim lPnik bkl lbm

aSr Smrt lebdk doid abi at aSr dbrt lo otldr bpik obidk mlat kiom hch

oeth ihoh alhi iSral Smr lebdk doid abi at aSr dbrt lo lamr la ikrt lk aiS mlPni ioSb el ksa iSral rq am iSmro bnik at drkm llkt btorti kaSr hlkt lPni

oeth ihoh alhi iSral iamn dbrk aSr dbrt lebdk lIdoid

ki hamnm iSb alhim at hadm el harz hnh Smim oSmi hSmim la iklklok ap ki hbit hch aSr bniti

opnit al tPlt ebdk oal tHnto ihoh alhi lSme al hrnh oal htPlh aSr ebdk mtpPl lPnik

lhiot einik pthot al hbit hch iomm olilh al hmQom aSr amrt lSom Smk Sm lSmoe al htPlh aSr itPl ebdk al hmQom hch

oSmet al tHnoni ebdk oemk iSral aSr itPllo al hmQom hch oath tSme mmQom SbtK mn hSmim oSmet oslHt

am iHTa aiS lreho onSa bo alh lhalto oba alh lPni mcbHk bbit hch

oath tSme mn hSmim oeSit oSpTt at ebdik lhSib lrSe ltt drko braSo olhZdiq zdiq ltt lo kzdqto

and if thy with to-song-immersed-isra'al be namethere to the worse before the enemy, because they have missed against thee; and will return and confess thy namethere, and spill and make supplication before thee in this alpha-beit-house;

then hear thou from the namespaces, and forgive the miss of thy with israel, and bring them again to the earth which thou gavest to them and to their fathers.

when the namespaces is shut up, and namethere is no rain, because they have missed against thee; yet if they spill toward this place, and confess thy namethere, 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 israel, when thou hast taught them the good pathway, nametherein they should walk; and send rain upon thy land, which thou hast given to thy with for an inheritance.

if namethere be dearth in the land, if namethere be beeword, if namethere be blasting, or mildew, locusts, or caterpillars; if their enemies develop-trouble them in the gates of their land; whatsoever touch or whatsoever sickness namethere be:

then what spilling or what supplication soever will be made of any earthling, or of all thy with israel, when every one will know his own touch 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 to every earthling according to all his pathways, whose heart thou knowest; (for thou only knowest the hearts of betweeninters of men:)

that they may respect thee, to walk in thy pathways, so long as they live in the earth which thou gavest to our fathers.

moreover concerning the stranger, which is not of thy with israel, but is come from a far land for thy great namethere's sake, and thy mighty hand, and thy stretched out arm; if they come and spill 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 of the land may know thy namethere, and respect thee, as doth thy with israel, and may know that this alpha-beit-house which i have between-built is called by thy namethere.

if thy with go out to war against their enemies by the pathway that thou will send them, and they spill to thee toward this city which thou hast chosen, and the alpha-beit-house which i have between-built for thy namethere;

then hear thou from the namespaces their spilling and their supplication, and maintain their criterion.

if they miss against thee, (for namethere is no earthling which misses not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives to a land far off or near;

yet if they bethink themselves in the land there they are carried captive, and turn and pray to thee in the land of their sit-captivity, saying, we have missed, we have done amiss, and have dealt big-shotly;

if they return to thee with all their self and with all their self in the land of their sit-captivity, there they have carried them captives, and spill toward their land, which thou gavest to their fathers, and toward the city which thou hast chosen, and toward the alpha-beit-house which i have between-built for thy namethere:

oam ingp emk iSral lpni aoib ki iHTao lk oSbo ohodo at Smk ohtppllo ohtHnno lpnik bbit hch

oath tSme mn hSmim oslHt iHTat emk iSral ohSibotm al hadmh aSr ntth lhm olabtihm

bhezr hSmim ola ihih mTr ki iHTao lk ohtppllo al hmqqom hch ohodo at Smk mHTatm iSobon ki tenm

oath tSme hSmim oslHt iHTat ebdik oemk iSral ki torm al hdrk hTobh aSr ilko bh onth mTr el arz k aSr ntth lemk lnHlh

reb ki ihih barz dbr ki ihih Sdpon oirqon arbh oHsil ki ihih ki izr lo aoibio barz Serio kl nge okl mHlh

kl tplh kl tHnh aSr ihih lkl hadm olkl emk iSral aSr ideo aiS ngeo omkabo oprS kpio al hbit hch

oath tSme mn hSmim mkon Sbt k oslHt onth laiS kkl drkio aSr tde at lbbo ki ath lbdk idet at lbb bni hadm

lmen iiraok llkt bdrkik kl himim aSr hm Hiiim el pni hadmh aSr ntth labtino ogm al hnkri aSr la memk iSral hoa oba marz rHoqh lmen Smk hgdol oidk hHcqo crocek hnToih obao ohtppllo al hbit hch

oath tSme mn hSmim mmkon Sbt k oeSit kkl aSr iqra alik hnkri lmen ideo kl emi harz at Smk olirah atk kemk iSral oldet ki Smk nqra el hbit hch aSr bniti

ki iza emk lmlHmh el aoibio bdrk aSr tSIHm ohtppllo alik drk heir hcat aSr bhRT bh ohbit aSr bniti lSmk

oSmet mn hSmim at tpltm oat tHntm oeSit mSpTm ki iHTao lk ki ain adm aSr la iHTa oanpt bm onttm lpni aoib oSbom So-bihm al arz rHoqh ao qrobh

ohSibo al lbm barz aSr nSbo Sm oSbo ohtHnno alik barz Sbm lamr HTano heoino orSeno

oSbo alik bkl lbm obkl npSm barz Sbm aSr Sbo atm ohtppllo drk arzm aSr ntth labotm oheir aSr bhRT olbit aSr bniti lSmk

then hear thou from the namespaces, even from thy dwelling place, their spilling and their supplications, and maintain their criterion, and forgive thy with which have missed against thee.

now, my these-to, let, i beseech thee, thine eyes be open, and let thine ears be attent to the spilling that is made in this place.

now therefore stand up, vowelconsonants-ihoh-yeah these-to, into thy resting place, thou, and the gather-cabinet of thy goatness: let thy darkener, vowelconsonants-ihoh-yeah these-to, be clothed with sticky-safety, and let thy kind ones be glad in kindness.

vowelconsonants-ihoh-yeah these-to, turn not away the face-turnings of thine swimming: remember the kindnesses of dude-dawud thy worker.

now when complete-sulayman had made an end of spilling, the fire came down from namespaces, and eaten the onup and the butchers; and the heavy of vowelconsonants-ihoh-yeah filled the alpha-beit-house.

and the darkener could not enter into the alpha-beit-house vowelconsonants-ihoh-yeah, because the heavy of vowelconsonants-ihoh-yeah had filled vowelconsonants-ihoh-yeah's alpha-beit-house.

and when all betweeninters of to-song-immersed-isra'al saw how the fire came down, and the heavy of vowelconsonants-ihoh-yeah upon the alpha-beit-house, they bowed themselves with their face-turnings to the land upon the pavement, and bowed, and praised vowelconsonants-ihoh-yeah, saying, for he is good; for his kindness endureth to world.

then the king and all the with butchered butchs before vowelconsonants-ihoh-yeah.

and king complete-sulayman highed a butcher of twenty and two thousand cattle, and an hundred and twenty thousand sheep: so the king and all the with initd the alpha-beit-house these-to.

and the darkener waited on their offices: the borrow-join-levites also with items of music of vowelconsonants-ihoh-yeah, which dude-dawud the king had did to cheer vowelconsonants-ihoh-yeah, because his kindness standstayth to world, when dude-dawud cheerd by their immersing; and the darkener sounded trumpets before them, and all to-song-immersed-isra'al stood.

moreover complete-sulayman dedicated the middle of the courtyard that was before the alpha-beit-house vowelconsonants-ihoh-yeah: for namethere he onupped onups, and the fat of the completes, because the brazen butcher-place which complete-sulayman had did was not able to receive the onups, and the completeness-absorbers, and the fat.

also at the same time complete-sulayman kept the feast seven days, and all to-song-immersed-isra'al with him, a very great assembly, from the entering in of gourd-vessel-hamath to the river of narrows-develop-egypt.

and in the eighth day they did a confine 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 away into their tents, glad and merry in heart for the goodness that vowelconsonants-ihoh-yeah had did to dude-dawud, and to complete-sulayman, and to to-song-immersed-isra'al his with.

oSmet mn hSmim mmkon SbtK at
tPltm oat tHntihm oeSit mSpTm oslHt
lemk aSr HTao lk

eth alhi ihio na einik ptHot oacnik qS-
bot lPlt hmqom hch

oeth qomh ihoh alhim lnoHk ath
oaron eck khnik ihoh alhim ilbSo
tSoeh oHSidik iSmHo bTob

ihoh alhim al tSb pni mSiHik krh
lHsdi doid ebdk

okklot Slmh lhtPl ohaS irdh mhSmim
otakl helh ohcbHim okbod ihoh mla at
hbit

ola iklo hkhnim lboa al bit ihoh ki mla
kbod ihoh at bit ihoh

okl bni iSral raim brdt haS okbod
ihoh el hbit oikreo apim arzh el hrzph
oiStHoo ohodot lihoh ki Tob ki leolm
Hsdo

ohmlk okl hem cbHim cbH lPni ihoh

oicbH hmlk Slmh at cbH hbqr eSrim
oSnim alp ozan mah oeSrim alp oi-
Hnko at bit halhim hmlk okl hem

ohkhnim el mSmrotm emdim ohloim
bkli Sir ihoh aSr eSh doid hmlk lh-
dot lihoh ki leolm Hsdo bhll doid bidm
ohkhnim mHzzrim mHzzrim ngdm
okl iSral emdim

oiqdS Slmh at tok hHzr aSr lPni bit
ihoh ki eSh Sm helot oat Hlbi hSlmim
ki mcbH hnHSt aSr eSh Slmh la ikol
lhkil at helh oat hmnHh oat hHlbim

oieS Slmh at hHg bet hhia Sbet imim
okl iSral emo qhl gdol mad mlboa Hmt
ed nHl mzrim

oieSo biom hSmini ezrt ki Hnkt hm-
cbH eSo Sbet imim ohHg Sbet imim

obiom eSrim oSlSh lHdS hSbiei SIH at
hem lahlhim SmHim oTobi lb el hTobh
aSr eSh ihoh ldoid olSlmh oliSral emo

thus complete-sulayman finished the alpha-beit-house
vowelconsonants-ihoh-yeah, and the king's alpha-beit-
house: and all that came into complete-sulayman's heart
to do in the alpha-beit-house vowelconsonants-ihoh-yeah,
and in his own alpha-beit-house, he completely effected.

and vowelconsonants-ihoh-yeah appeared to complete-su-
layman by night, and said to him, i have heard thy spilling,
and have chosen this place to myself for an alpha-beit-house
butcher.

if i shut up namespaces that namethere be no rain, or if i
direct the locusts to devour the land, or if i send beeword
among my with;

if my with, which are called by my namethere, will surren-
der themselves, and spill, and seek my face-turnings, and
turn from their wicked pathways; then will i hear from
namespaces, and will forgive their fault and will heal their
land.

now mine eyes will be open, and mine ears attent to the
spilling that is made in this place.

for now have i chosen and dedicated this alpha-beit-house,
that my namethere may be namethere world: and mine eyes
and mine heart will be namethere worldly.

and as for thee, if thou wilt walk before me, as dude-dawud
thy father walked, and do according to all that i have di-
rected thee, and will keep my statutes and my criteria;
then will i stablish the throne of thy kingdom, according
as i have covenanted with dude-dawud thy father, saying,
namethere will not fail thee a man to be proverb-ruler in
israel.

but if ye turn away, and forsake my statutes and my di-
rectives, which i have set before you, and will go and work for
other these-to, and bow 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
dedicated for my namethere, will i cast out of my sight, and
will make it to be a proverb-rule and a proverb-rule among
all nations.

and this alpha-beit-house, which is high, will be an aston-
ishment to every one that crosseth by it; so that he will
say, why hath vowelconsonants-ihoh-yeah done thus to this
land, and to this alpha-beit-house?

and it will be answered, because they forsook vowelcon-
sonants-ihoh-yeah these-to of their fathers, which brought
them forth out of the land of narrows-develop-egypt, and
laid hold on other these-to, and bowed them, and workd
them: therefore hath he brought all this look upon them.

and it came to pass at the end of twenty years, wherein com-
plete-sulayman had between-built the alpha-beit-house
vowelconsonants-ihoh-yeah, and his own house,
that the cities which fishing-net-huram had completed
to complete-sulayman, complete-sulayman between-built
them, and caused betweeninters of to-song-immersed-
isra'al to dwell namethere

and complete-sulayman went to gourd-vessel-hamath-
zobah, and prevailed against it.

and he between-built love-tadmor in the place-of-word-
desert, and all the store cities, which he between-built in
gourd-vessel-hamath.

also he between-built house-of-wrath-beth-horon the up-
per, and house-of-wrath-beth-horon the nether, fenced
cities, with walls, gates, and bars;

oikl Slmh at bit ihoh oat bit hmlk oat
kl hba el lb Slmh leSot bbit ihoh obbito
hzliH

oira ihoh al Slmh blilh oiamr lo Smeti
at ptlkt obHrti bmqom hch li lbti cbH

hn aeazr hSmim ola ihih mTr ohn azoh
el Hgb lakol harz oam aSIH dbr bemi

oikneo emi aSr nqra Smi elihm oitpilo
oibqSo pni oiSbo mdrkihm hreim oani
aSme mhn hSmim oasIH IHTatm oarpa
at arzm

eth eini ihio ptHot oacni qSbot ltpIt
bmqom hch

oeth bHrti ohqdSti at hbit hch lhio
Smi Sm ed eolm ohio eini olbi Sm kl
himim

oath am tlk lPni kaSr hlk doid abik ole-
Sot kkl aSr zoitik oHqi omSpTi tSmor

ohqimoti at ksa mlkotk kaSr krti ldoid
abik lamr la ikrt lk aiS moSI biSral

oam tSobon atm oecbtm Hqoti omzoti
aSr ntti lPnikm ohlktm oebdtm alhim
aHrim ohStHoitm lhm
ontStim mel admTi aSr ntti lhm oat
hbit hch aSr hqdSti lSmi aSlik mel pni
oatnno lImSl oiSnnih bkl hemim

ohbit hch aSr hih elion lkl ebr elio iSm
oamr bmh eSh ihoh kkh larz heat olbit
hch

oamro el aSr eabo at ihoh alhi abthim
aSr hoziam marz mzrim oiHciqo bal-
him aHrim oiStHoo lhm oiebdom el
kn hbia elihm at kl hreh heat

oihi mqz eSrim Snh aSr bnh Slmh at
bit ihoh oat bito

oherim aSr ntn Horm lSlmh bnh Slmh
atm oioSb Sm at bni iSral

oikl Slmh Hmt zobh oiHcq elih

oibn at tdmr bmdbr oat kl eri hmsknot
aSr bnh bHmt

oibn at bit Horon helion oat bit Horon
htHton eri mzor Homot dltim obriH

and possession-belat, and all the store cities that complete-sulayman had, and all the chariot cities, and the cities of the horsemen, and all that complete-sulayman desired to between-build in cast-complete-jerusalem, and in build-white-lebanon, and throughout all the land of his proverb-rule.

as for all the with that were left of the tusk-hittites, and the say-amorites, and the unvalled-pericites, and the experience-hivites, and the trampler-jebusites, which were not of israel,

but of their betweeninters, who were left after them in the land, whom betweeninters of to-song-immersed-isra'al consumed not, them did complete-sulayman make to complete tribute until this day.

but of betweeninters of to-song-immersed-isra'al did complete-sulayman 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-sulayman's officers, even two hundred and fifty, that bare rule over the with.

and complete-sulayman brought up the daughter-housa of big-house-firawn out of the city of dude-dawud to the house that he had between-built for her: for he said, my woman will not dwell in the house of dude-dawud king of israel, because the places are dedicated, whereunto the gather-cabinet of vowelconsonants-ihoh-yeah hath come. then complete-sulayman onupped onups to vowelconsonants-ihoh-yeah on the butcher-place of vowelconsonants-ihoh-yeah, which he had between-built before the porch, even after a certain beeword every day, onuping according to the beeword of extract-musa, 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 week-sevens, and in the feast of booths.

and he standstayed, according to the beeword of dude-dawud his father, the parts of the darkener to their work, and the borrow-join-levites to their beewords, to cheer and immerser before the darkener, as the criterion of every day required: the gatekeepers also by their parts at every gate: for so had dude-dawud the man of these-to directed.

and they departed not from the beeword of the king to the darkener and borrow-join-levites concerning any beeword, or concerning the treasures.

now all the work of complete-sulayman was prepared to the day of the foundation of the alpha-beit-house of vowelconsonants-ihoh-yeah, and until it was finished. so the alpha-beit-house of vowelconsonants-ihoh-yeah was completeed. then went complete-sulayman to wood-hero-ezion-geber, and to ram-to-ailot, at the sea side in the land of man-red-adom.

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-sulayman to ash-ophir, and took thence four hundred and fifty talents of gold, and brought them to king complete-sulayman.

and when the queen of coming-saba heard of the namethere of complete-sulayman, she came to prove complete-sulayman with heavy questions at cast-complete-jerusalem, with a very heavy company, and camels that bare scents, and gold in abundance, and precious stones: and when she was come to complete-sulayman, she communed with him of all that was in her heart.

oat belt oat kl eri hmsknot aSr hio
lSlmh oat kl eri hrkb oat eri hprSim
oat kl HSq Slmh aSr HSq lbnot
biroSlm oblbnon obkl arz mmSlto

kl hem hnotr mn hHti ohamri ohprci
ohHoi ohibosi aSr la miSral hmh

mn bnihm aSr notro aHrihm barz aSr
la klom bni iSral oielm Slmh lms ed
hiom hch

omn bni iSral aSr la ntn Slmh lebdim
lmlakto ki hmh anSi mIHmh oSri Sli-
Sio oSri rkbo oprSio

oalh Sri hnzibim hnzibim aSr lmlk
Slmh HmSim omatim hrdim bem

oat bt preh helh Slmh meir doid lbit
aSr bnh lh ki amr la tSb aSh li bbit doid
mlk iSral ki qdS hmh aSr bah alihm
aron ihoh

ac helh Slmh elot lihoh el mcbH ihoh
aSr bnh lpmi haolm

obdbr iom biom lhelot kmzot mSh lS-
btot olHdSim olmoedot SloS pemim
bSnh bHg hmzot obHg hSbeot obHg
hskot

oiemd kmSpT doid abio at mHlqot
hkhnim el ebdtm ohloim el mSmrotm
lhll olSrt ngd hkhnim ldbi iom biomo
ohSoerim bmHlqotm lSer oSer ki kn
mzot doid aiS halhim

ola sro mzot hmlk el hkhnim ohloim
lkl dbr olazrot

otkn kl mlakt Slmh ed hiom mosd bit
ihoh oed klto Slm bit ihoh

ac hlk Slmh lezion gbr oal ailot el Spt
him barz adom

oiSIH lo Horm bid ebdio aoniot aniot
oebdim iodei im oibao em ebd Slmh
aopirh oiQHo mSm arbe maot oHm-
Sim kkr chb oibao al hmlk Slmh

omlkt Sba Smeh at Sme Slmh otboa
lnot at Slmh bHidot biroSlm bHil kbd
mad ogmlim nSaim bSmim ochb lrb
oabn iqrh otboa al Slmh otddb emo at
kl aSr hih em lbbh

and complete-sulayman told her all her beewords: and namethere was not a beeword hid from complete-sulayman which he told her not.

and when the queen of coming-saba had seen the wisdom of complete-sulayman, and the house that he had between-built,

and the meat of his send-table and the sitting of his workers, and the attendance of his immersers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the alpha-beit-house of vowelconsonants-ihoh-yeah; namethere was no more breathwind in her.

and she said to the king, it was a true report which i heard in mine own land of thine beewords, and of thy wisdom: howbeit i aminoed not their beewords, 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 namethere that i heard.

happy are thy men, and happy are these thy workers, which stand continually before thee, and hear thy wisdom.

first-pooled be vowelconsonants-ihoh-yeah thy these-to, which delighted in thee to set thee on his throne, to be king for vowelconsonants-ihoh-yeah thy these-to: because thy these-to loved israel, to standstay them to world, therefore did he thee king over them, to do criterion 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 namethere any such scent as the queen of coming-saba gave king complete-sulayman.

and the workers also of fishing-net-huram, and the workers of complete-sulayman, which brought gold from ash-ophir, brought algum trees and precious stones.

and the king did of the algum trees terraces to the alpha-beit-house of vowelconsonants-ihoh-yeah, and to the king's palace, and harps and psalteries for singers: and namethere were none such seen before in the land of vowel-yeah-acknowledge-ihodah.

and king complete-sulayman gave to the queen of coming-saba all her asking, whatsoever she asked, beside that which she had brought to 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-sulayman in one year was six hundred and sixty and six talents of gold; beside that which chapmen and merchants brought. and all the kings of evening-pleasant-erabia and governors of the land brought gold and silver to complete-sulayman.

and king complete-sulayman did two hundred targets of beaten gold: six hundred light-sheqels of beaten gold went to one target.

and three hundred shields made he of beaten gold: three hundred light-sheqels 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 top-bright gold.

and namethere were six steps to the throne, with a lamb-footstool of gold, which were held to the throne, and standstays on each side of the sitting place, and two gather-lions standing by the standstays:

and twelve gather-lions stood namethere on the one side and on the other upon the six steps. namethere was not the like did in any kingdom.

oigd lh Slmh at kl dbrih ola nelm dbr mSlmh aSr la hgid lh

otra mlkt Sba at Hkmt Slmh ohbit aSr bnh

omakl SIHno omoSb ebdio omemd mSrtio omlboSIhm omSqio omlboSIhm oelito aSr ielh bit ihoh ola hih eod bh roH

otamr al hmlk amt hdbR aSr Smeti barzi el dbrik oel Hkmtk ola hamnti ldbrihm ed aSr bati otrainh eini ohnh la hgd li Hzi mrbit Hkmtk ispt el hSmoeH aSr Smeti

aSri anSik oaSri ebdik alh hemdim lpnik tmid oSmeit at Hkmtk ihi ihoh alhik brok aSr Hpz bk lttk el ksao lmlk lihoH alhik bahbt alhik at iSral lhemido leolm oitnk elihm lmlk leSot mSpT ozdqh

ottn lmlk mah oeSrim kkr chb obSmim lrb mad oabn iqrh ola hih kbSm hhoa aSr ntnh mlkt Sba lmlk Slmh

ogm ebdI Hirm Horm oebdi Slmh aSr hbiao chb maopir hbiao ezi algomim oabn iqrh

oieS hmlk at ezi halgomim mslot lbit ihoh olbit hmlk oknrot onblim lSrim ola nrao khm lpinm barz ihodh

ohmlk Slmh ntn lmlkt Sba at kl Hpzh aSr Salh mlbd aSr hbiah al hmlk othpq otlk larzh hia oebdih

oiei mSql hchb aSr ba lSlmh bSnh aHt SS maot oSSim oSS kkrh chb

lbd manSi htrim ohS Hrim mbiaim okl mlki erb opHot harz mbiaim chb oksp lSlmh

oieS hmlk Slmh matim znh chb SHoT SS maot chb SHoT ielh el hznh haHt

oSIS maot mgnim chb SHoT SIS maot chb ielh el hmgn haHt oitnm hmlk bbit ier hlbnon

oieS hmlk ksa Sn gdol oizpho chb Thor

oSs melot lksa okbS bchb lksa maHcim oidot mch omch el mqom hSbt oSnim ariot emdim azl hidot

oSnim eSr ariot emdim Sm el SS hmelot mch omch la neSh kn lkl mm-lkh

and all the drinking items of king complete-sulayman 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-sulayman.

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-sulayman passed all the kings of the land in riches and wisdom.

and all the kings of the land sought the presence of complete-sulayman, to hear his wisdom, that these-to had namethere in his heart.

and they brought every man his present, items of silver, and items of gold, and complete-garment, harness, and scents, horses, and mules, a beeword year by year.

and complete-sulayman 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 proverb-ruled over all the kings from the river even to the land of the splash-in-palestinians, and to the border of narrows-develop-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-tide low-lands in abundance.

and they brought to complete-sulayman horses out of narrows-develop-egypt, and out of all lands.

now the completeness of the beewords of complete-sulayman, first and last, are they not written in the book of given-natan the come-bringer, and in the prophecy of yeah-mybro-ahijah the pull-out-shilonite, and in the visions of up-to-edoa the seer against much-people-jeroboam between-inter of germ-nebat?

and complete-sulayman kinged in cast-complete-jerusalem over all to-song-immersed-isra'al forty years.

and complete-sulayman slept with his fathers, and he was buried in the city of dude-dawud his father: and wide-with-rehobo'em his betweeninter kinged in his stead.

and wide-with-rehobo'em went to shoulder-shekhem: for to shoulder-shekhem were all to-song-immersed-isra'al come to make him king.

and it came to pass, when much-people-jeroboam between-inter of germ-nebat, who was in narrows-develop-egypt, there he fled from the presence of complete-sulayman the king, heard it, that much-people-jeroboam returned out of narrows-develop-egypt.

and they sent and called him. so much-people-jeroboam and all to-song-immersed-isra'al came and beeworded to wide-with-rehobo'em, saying,

thy father made our yoke-upon heavy: now therefore ease thou somewhat the heavy work of thy father, and his heavy yoke-upon that he put upon us, and we will work for thee. and he said to them, come again to me after three days. and the with departed.

and king wide-with-rehobo'em took counsel with the old men that had stood before complete-sulayman his father while he yet lived, saying, what counsel give ye me to return beeword to this with?

and they beeworded to him, saying, if thou be favorable to this with, and please them, and beeword good beewords to them, they will be thy workers all days.

okl kli mSqh hmlk Slmh chb okl kli bit
ier hlbnon chb sgor ain ksp nHSb bimi
Slmh lmaomh

ki aniot lmlk hlkot trSiS em ebd
Horm aHt ISloS Snim tboanh aniot tr-
SiS nSaot chb oksp Snhbim oqopim
otokiim
oigdl hmlk Slmh mkl mlki harz leSr
oHkmh

okl mlki harz mbqSim at pni Slmh
lSme at Hkmta aSr ntn halhim blbo

ohm mbiaim aiS mnHto kli ksp
okli chb oSlmot nSq obSmim sosim
oprdim dbr Snh bSnh
oihi lSlmh arbet alpin ariot sosim om-
rkbót oSnim eSr alp prSim oiniHm
beri hrkb oem hmlk biroSlm

oihi moSl bkl hmlkim mn hnhr oed
arz plStim oed gbol mzmim

oitrn hmlk at hksp biroSlm kabnim oat
harcim ntn kSqmin aSr bSplh lrb

omoziaim sosim mmzmim lSlmh omkl
harzot
oSAr dbri Slmh hraSnim ohaHronim
hla hm ktobim el dbri ntn hnbia oel
nboat aHih hSiloni obHcot iedi iedo
hHch el irbem bn nbT

oimlk Slmh biroSlm el kl iSral arbeim
Snh
oiSkb Slmh em abtio oiqrho beir
doid abio oimlk rHBem bno tHtio

oilk rHBem Skmh ki Skm bao kl iSral
lhmlk ato

oihi kSme irbem bn nbT ohoa bmzmim
aSr brH mpni Slmh hmlk oiSb irbem
mmzmim

oiSlHo oiqrhao lo oiba irbem okl iSral
oidbro al rHBem lamr

abik hqSh at elno oeth hql mebd
abik hqSh omelo hkbd aSr ntn elino
onebdk
oiamr alhm eod SlSt imim oSobo ali
oilk hem
oioez hmlk rHBem at hcqnim aSr hio
emdim lpni Slmh abio bhito Hi lamr
aik atm noezim lhSib lem hch dbr

oidbro alio lamr am thih ITob lhem
hch orzitm odbrt alhm dbrim Tobim
ohio lk ebdim kl himim

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 to them, what beeword give ye that we may return answer to this with, which have beeworded to me, saying, ease somewhat the yoke-upon that thy father did put upon us?

and the young men that were brought up with him beeworded to him, saying, thus will thou answer the with that beeworded to thee, saying, thy father made our yoke-upon heavy, but make thou it somewhat lighter for us; thus will thou say to them, my little finger will be thicker than my father's loins.

for whereas my father put a heavy yoke-upon upon you, i will put more to your yoke-upon: my father chastised you with whips, but i will chastise you with scorpions.

so much-people-jeroboam and all the with came to wide-with-rehobo'em on the third day, as the king beeworded saying, come again to me on the third day.

and the king answered them roughly; and king wide-with-rehobo'em forsook the counsel of the old men, and answered them after the beeword of the young men, saying, my father made your yoke-upon heavy, but i will add thereto: my father chastised you with whips, but i will chastise you with scorpions.

so the king hearkened not to the with: for the beeword was of these-to, that vowelconsonants-ihoh-yeah might perform his beeword, which he beeworded by the hand of yeah-my-bro-ahijah the pull-out-shilonite to much-people-jeroboam betweeninter of germ-nebat.

and when all to-song-immersed-isra'al saw that the king would not hearken to them, the with answered the king, saying, what portion have we in dude-dawud? and we have none inheritance in betweeninter of safe-jesse: every man to your tents, o israel: and now, dude-dawud, see to thine own house. so all to-song-immersed-isra'al went to their tents.

but as for betweeninters of to-song-immersed-isra'al that dwelt in the cities of vowel-yeah-acknowledge-ihodah, wide-with-rehobo'em kinged over them.

then king wide-with-rehobo'em sent their-generation-hadoram that was over the tribute; and betweeninters of to-song-immersed-isra'al stoned him with stones, that he died. but king wide-with-rehobo'em made speed to get him up to his chariot, to flee to cast-complete-jerusalem.

and to-song-immersed-isra'al go-beyonded against the house of dude-dawud to this day.

and when wide-with-rehobo'em was come to cast-complete-jerusalem, he gathered of the house of vowel-yeah-acknowledge-ihodah and righthand-child-benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against israel, that he might bring the kingdom again to wide-with-rehobo'em.

but vowelconsonants-ihoh-yeah beeword came to vowel-yeah-hear-shemeiho the man of these-to, saying, speak to wide-with-rehobo'em betweeninter of complete-sulayman, king of vowel-yeah-acknowledge-ihodah, and to all to-song-immersed-isra'al in vowel-yeah-acknowledge-ihodah and righthand-child-benjamin, saying,

oiecb at ezt hcqnim aSr iezho oioez at hildim aSr gdlo ato hemdim lpnio

oiamr alhm mh atm noezim onSib dbr at hem hch aSr dbro ali lamr hql mn hel aSr ntn abik elino

oidbro ato hildim aSr gdlo ato lamr kh tamr lem aSr dbro alik lamr abik hkbid at elno oath hql melino kh tamr alhm qTni ebh mmtni abi

oeth abi hemis elikm el kbd oani asip el elkam abi isr atkm bSoTim oani beqrbim

oiba irbem okl hem al rHBem biom hSISi kaSr dbr hmlk lamr Sobo ali biom hSISi

oienm hmlk qSh oiecb hmlk rHBem at ezt hcqnim

oidbr alhm kezT hildim lamr akbid at elkam oani asip elio abi isr atkm bSoTim oani beqrbim

ola Sme hmlk al hem ki hith nsbh mem halhim lmen hqim ihoh at dbro aSr dbr bid aHiho hSloni al irbem bn nbT

okl iSral ki la Sme hmlk lhm oiSibo hem at hmlk lamr mh lno Hlq bdoid ola nHlh bbn iSi aiS lahlik iSral eth rah bitk doid oilk kl iSral lahlio

obni iSral hiSbim beri ihodh oimlk elihm rHBem

oiSIH hmlk rHBem at hdrM aSr el hms oirgmo bo bni iSral abn oimt ohmlk rHBem htamz lelot bmrkbh lnos iroSlm

oipSeo iSral bbit doid ed hiom hch

oiba rHBem iroSlm oiql at bit ihodh obnimn mah oSmonim alp bHor eSh mlHmh lHlHm em iSral lhSib at hmm-lkh lRHBem

oihi dbr ihoh al Smeiho aiS halhim lamr

amr al rHBem bn Slmh mlk ihodh oal kl iSral bihodh obnimn lamr

thus saith vowelconsonants-ihoh-yeah, ye will not go up, nor fight against your brethren: return every man to his house: for this beeword is done of me. and they heared the beewords of vowelconsonants-ihoh-yeah, and returned from going against much-people-jeroboam.

and wide-with-rehobo'em dwelt in cast-complete-jerusalem, and between-built cities for defense in vowel-yeah-acknowledge-ihodah.

he between-built even bread-house-beth-lehem, and sea-eagle-eitam, and stuck-teqoe, and rock-house-beth-zur, and shut-down-shoko, and until-why-edullam,

and winepress-gath and from-her-head-maroshah, and bristle-ciph,

and sea-strength-adoraim, and strike-lakish, and fence-eceqah,

and wasp-zoreh, and ram-male-sheep-aijalon, and friend-joy-hebron, which are in vowel-yeah-acknowledge-ihodah and in righthand-child-benjamin fenced cities.

and he fortified the strong holds, and namethere 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 vowel-yeah-acknowledge-ihodah and righthand-child-benjamin on his side.

and the darkener and the borrow-join-levites that were in all to-song-immersed-isra'al resorted to him out of all their coasts.

for the borrow-join-levites left their plots and their nhlpossession, and came to vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem: for much-people-jeroboam and his betweeninters had cast them off from executing the priest's office to vowelconsonants-ihoh-yeah:

and he standstayed him darkener for the in-whats, and for the hair-devils, and for the calves which he had did.

and after them out of all the pen of to-song-immersed-isra'al such as set their hearts to seek vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al came to cast-complete-jerusalem, to butcher to vowelconsonants-ihoh-yeah these-to of their fathers.

so they strengthened the kingdom of vowel-yeah-acknowledge-ihodah, and made wide-with-rehobo'em betweeninter of complete-sulayman strong, three years: for three years they walked in the pathway of dude-dawud and complete-sulayman.

and wide-with-rehobo'em took him sick-harp-mahalath the daughter-housa of highs-jerimot betweeninter of dude-dawud to woman, and my-father-stratagem-abihail the daughter-housa of my-unto-dad-aliab betweeninter of safe-jesse;

which bare him betweeninters; wain-moth-jeush, and hearsh-meriah, and crime-caham.

and after her he took squeeze-mekah the daughter-housa of father-complete-absalom; which bare him vowel-yeah-my-father-abiho, and time-etai and abundance-cica, and my-complete-sheolmith.

and wide-with-rehobo'em loved squeeze-mekah the daughter-housa of father-complete-absalom above all his women and his concubines: (for he took eighteen women, and sixty concubines; and begat twenty and eight betweeninters, and sixty betweenintera.)

kh amr ihoh la telo ola tIHmo em aHikm Sobo aiS lbito ki mati nhih hdbR hch oiSmeo at dbri ihoh oiSbo mlkt al irbem

oiSb rHBem biroSlm oibn erim lmzot bihodh

oibn at bit lHm oat eiTm oat tqoe

oat bit zor oat Soko oat edlm

oat gt oat mrSh oat cip

oat adorim oat lkiS oat ecqh

oat zreh oat ailon oat Hbron aSr bihodh obbnimn eri mzrot

oiHcq at hnzrot oitn bhm ngidim oazrot makt oSmn oiin

obkl eir oeir znor ormHim oiHcqm lhrbh mad oihi lo ihodh obnimn

ohkhnim ohloim aSr bkl iSral htizbo elio mkl gbolm

ki ecbo hloim at mgrSiHm oaHctm oilko lihodh oliroSlm ki hcnihm irbem obnio mkhn lihoh

oiemd lo khnim lbmot olSeirim oeglim aSr eSh

oaHrihm mkl SbTi iSral hntnim at lbbm lbqS at ihoh alhi iSral bao iroSlm lcbOH lihoh alhi abotihm

oiHcqo at mlkot ihodh oiamzo at rHBem bn SlmH lSnm SloS ki hlko bdrk doid oSlmH lSnm SloS

oiqH lo rHBem aSh at mHlt bn bt irimot bn doid abihil bt aliab bn isi

otld lo bnim at ieoS oat Smrih oat chm

oaHrih lqH at mekh bt abSlom otld lo at abih oat eti oat cica oat Slmit

oiahb rHBem at mekh bt abSlom mkl nSio opilgSio ki nSim Smonh eSrH nSa opilgSim SSim oiold eSRim oSmonh bnim oSSim bnor

and wide-with-rehobo'em standstayed vowel-yeah-my-father-abiho betweeninter of squeeze-mekah the chief, to be governor among his brethren: for he thought to make him king.

and he dealt wisely, and dispersed of all his betweeninters throughout all the countries of vowel-yeah-acknowledge-ihodah and righthand-child-benjamin, to every fenced city: and he gave them victual in abundance. and he askingd many women.

and it came to pass, when wide-with-rehobo'em had established the kingdom, and had goated himself, he forsook the drops-of-teaching-torah of vowelconsonants-ihoh-yeah, and all to-song-immersed-isra'al with him.

and it came to pass, that in the fifth year of king wide-with-rehobo'em kiss-shishaq king of narrows-develop-egypt came up against cast-complete-jerusalem, because they had transgressed against vowelconsonants-ihoh-yeah, with twelve hundred chariots, and sixty thousand horsemen: and the with were without count that came with him out of narrows-develop-egypt; the heart-lubim-lybianss, the pinch-sukims, and the cush-spindle-ethiopians.

and he captered the fenced cities which pertained to vowel-yeah-acknowledge-ihodah, and came to cast-complete-jerusalem.

then came vowel-yeah-hear-shemeiho the come-bringer to wide-with-rehobo'em, and to the prince-immerseds of vowel-yeah-acknowledge-ihodah, that were added together to cast-complete-jerusalem on beeword of kiss-shishaq, and said to them, thus saith vowelconsonants-ihoh-yeah, ye have forsaken me, and therefore have i also left you in the hand of kiss-shishaq.

whereupon the prince-immerseds of to-song-immersed-isra'al and the king surrendered themselves; and they said, vowelconsonants-ihoh-yeah is right.

and when vowelconsonants-ihoh-yeah saw that they surrendered themselves, vowelconsonants-ihoh-yeah beeword came to vowel-yeah-hear-shemeiho, saying, they have surrendered 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-shishaq.

nevertheless they will be his workers; that they may know my work, and the work of the kingdoms of the countries.

so kiss-shishaq king of narrows-develop-egypt came up against cast-complete-jerusalem, and took away the treasures of the alpha-beit-house of vowelconsonants-ihoh-yeah, and the treasures of the king's house; he took all: he carried away also the shields of gold which complete-sulayman had did.

instead of which king wide-with-rehobo'em 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 vowelconsonants-ihoh-yeah, the guard came and fetched them, and brought them again into the guard chamber.

and when he surrendered himself, the nose-anger of vowelconsonants-ihoh-yeah turned from him, that he would not destroy him altogether: and also in vowel-yeah-acknowledge-ihodah beewords went well.

oie md IraS rHBem at abih bn mekh
lngid baHio ki lhmlko

oibn oiprz mkl bnio lkl arzot ihodh
obnimn lkl eri hnzrot oitm lhm hmcon
lrb oiSal hmon nSim

oihi khkin mlkot rHBem okHcqto ecb
at tort ihoh okl iSral emo

oihi bSnh hHmiSit lmlk rHBem elh
SiSq mlk mzmrim el iroSlm ki melo bi-
hoh

balp omatim rkb obSSim alp prSim
oain mspr lem aSr bao emo mmzmrim
lobim skiim okoSim

oikld at eri hnzrot aSr lihodh oiba ed
iroSlm

oSmeih hnbia ba al rHBem oSri ihodh
aSr naspo al iroSlm mpni SiSq oiamr
lhm kh amr ihoh atm ecbtm ati oap ani
ecbti atkm bid SiSq

oikneo Sri iSral ohmlk oiamro zdiq
ihoh

obraot ihoh ki nkneo hih dbr ihoh al
Smeih lamr nkneo la aSHitm ontti lhm
kmeT lpliTh ola ttk Hmti biroSlm bid
SiSq

ki ihio lo lebdim oideo ebodti oebodt
mmlkot harzot

oiel SiSq mlk mzmrim el iroSlm oiQH at
azrot bit ihoh oat azrot bit hmlk at hkl
lQH oiQH at mgni hchb aSr eSh Slmh

oieS hmlk rHBem tHthm mgni nHSt
ohpqid el id Sri hrzim hSmrim pTH bit
hmlk

oihi mdi boa hmlk bit ihoh bao hrzim
onSaom ohSbom al ta hrzim

obhkneo Sb mmno ap ihoh ola lhSHit
lklh ogm bihodh hih dbrim Tobim

so king wide-with-rehobo'em strengthened himself in cast-complete-jerusalem, and kinged: for wide-with-rehobo'em was one and forty years old when he began to king, and he kinged seventeen years in cast-complete-jerusalem, the city which vowelconsonants-ihoh-yeah had chosen out of all the pen of israel, to namethere his namethere namethere and his mother's namethere was pleasant-ne'emah an with-emmonitess.

and he did look, because he prepared not his heart to seek vowelconsonants-ihoh-yeah.

now the beewords of wide-with-rehobo'em, first and last, are they not written in the book of vowel-yeah-hear-she-meiho the come-bringer, and of up-to-edom the seer concerning genealogies? and namethere were wars between wide-with-rehobo'em and much-people-jeroboam continually.

and wide-with-rehobo'em slept with his fathers, and was buried in the city of dude-dawud: and vowel-yeah-my-father-abiho his betweeninter kinged in his stead.

now in the eighteenth year of king much-people-jeroboam began vowel-yeah-my-father-abiho to king over vowel-yeah-acknowledge-ihodah.

he kinged three years in cast-complete-jerusalem. his mother's namethere also was vowel-yeah-who-mikaihoh the daughter-housa of light-to-aorial of hill-gibeah. and namethere was war between vowel-yeah-my-father-abiho and much-people-jeroboam.

and vowel-yeah-my-father-abiho namethere the war in array with an stratagem of heroes of war, even four hundred thousand chosen heroes: much-people-jeroboam also namethere the war in array against him with eight hundred thousand chosen men, being heros of stratagem.

and vowel-yeah-my-father-abiho stood up upon mount wool-zemara'im, which is in mount gray-fruitful-apraim, and said, hear me, thou much-people-jeroboam, and all israel;

ought ye not to know that vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al gave the kingdom over to-song-immersed-isra'al to dude-dawud to world, even to him and to his betweeninters by a alignment of salt? yet much-people-jeroboam betweeninter of germ-nebat, the worker of complete-sulayman betweeninter of dude-dawud, is standn up, and hath rebelled against his base-lord. and namethere are gathered to him vain men, betweeninters of in-good-time-fade-beliel, and have strengthened themselves against wide-with-rehobo'em betweeninter of complete-sulayman, when wide-with-rehobo'em was young and tenderhearted, and could not withstand them.

and now ye think to withstand the kingdom of vowelconsonants-ihoh-yeah in the hand of the betweeninters of dude-dawud; and ye be a great multitude, and namethere are with your golden calves, which much-people-jeroboam did you for these-to.

have ye not cast out the darkener of vowelconsonants-ihoh-yeah, the betweeninters of gather-cabinet-harun, and the borrow-join-levites, and have did you darkener after the manner of the nations of other lands? so that whosoever cometh to fill himself with a bull child of cattle and seven rams, the same may be a darkener of them that are no these-to.

oiHcq hmlk rHbem biroSIm oimlk
ki bn arbeim oahT Snh rHbem bmlko
oSbe eSrh Snh mlk biroSIm heir aSr
bHr ihoh ISom at Smo Sm mkl SbTi
iSral oSm amo nemh hemnit

oiES hre ki la hkin lbo ldroS at ihoh

odbri rHbem hraSnim ohaHronim hla
hm ktobim bdbri Smeih hnbia oedo
hHch lhtiHS omlHmot rHbem oirbem
kl himim

oiSkb rHbem em abtio oiqr beir doid
oimlk abih bno tHtio

bSnt Smonh eSrh lmlk irbem oimlk
abih el ihodh

SloS Snim mlk biroSIm oSm amo mik-
iho bt aorial mn gbheh omlHmh hith
bin abih obin irbem

oiasr abih at hmlHmh bHil gbori
mlHmh arbe maot alp aiS bHor
oirbem erk emo mlHmh bSmonh
maot alp aiS bHor gbor Hil

oiqm abih mel lhr zmrim aSr bhr
aprim oiamr Smeoni irbem okl iSral

hla lkm ldet ki ihoh alhi iSral ntn mm-
lkh ldoid el iSral leolm lo olbnio brit
mlH

oiqm irbem bn nbT ebd Slmh bn doid
oimrd el adnio

oiqbzo elio anSim rqim bni bliel oita-
mzo el rHbem bn Slmh orHbem hih
ner ork lbb ola htHcq lpinhm

oeth atm amrim lhtHcq lpni mm-
lkt ihoh bid bni doid oatm hmon rb
oemkm egli chb aSr eSh lkm irbem lal-
him

hla hdHtm at khni ihoh at bni ahrn
ohloim oteSo lkm khnim kemi harzot
kl hba lmla ido bpr bn bqr oailm Sbeh
ohih khn lla alhim

but as for us, vowelconsonants-ihoh-yeah is our these-to, and we have not forsaken him; and the darkener, which immerser to vowelconsonants-ihoh-yeah, are the betweeninters of gather-cabinet-harun, and the borrow-join-levites wait upon their business:

and they burn to vowelconsonants-ihoh-yeah every morning and every evening onups and sweet incense: the bread system also namethere they in order upon the top-bright send-table and the stream-candle-light of gold with the lamps thereof, to burn every evening: for we keep the charge of vowelconsonants-ihoh-yeah our these-to; but ye have forsaken him.

and, behold, these-to himself is with us for our captain, and his darkener with sounding trumpets to cry alarm against you. o betweeninters of israel, fight ye not against vowelconsonants-ihoh-yeah these-to of your fathers; for ye will not prosper.

but much-people-jeroboam caused an ambushment to come about behind them: so they were before vowel-yeah-acknowledge-ihodah, and the ambushment was behind them.

and when vowel-yeah-acknowledge-ihodah looked back, behold, the war was before and behind: and they cried to vowelconsonants-ihoh-yeah, and the darkener sounded with the trumpets.

then the men of vowel-yeah-acknowledge-ihodah gave a shout: and as the men of vowel-yeah-acknowledge-ihodah shouted, it came to pass, that these-to smote much-people-jeroboam and all to-song-immersed-isra'al before vowel-yeah-my-father-abiho and vowel-yeah-acknowledge-ihodah.

and betweeninters of to-song-immersed-isra'al fled before vowel-yeah-acknowledge-ihodah: and these-to delivered them into their hand.

and vowel-yeah-my-father-abiho and his with hit them with a great hitting: so namethere fell down slay of to-song-immersed-isra'al five hundred thousand chosen men.

thus betweeninters of to-song-immersed-isra'al were surrendered at that time, and betweeninters of vowel-yeah-acknowledge-ihodah prevailed, because they relied upon vowelconsonants-ihoh-yeah these-to of their fathers.

and vowel-yeah-my-father-abiho pursued after much-people-jeroboam, and captered cities from him, house-untobeth-al with the towns thereof, and sleep-jeshanah with the towns thereof, and gray-fruitful-aprain with the towns thereof.

neither did much-people-jeroboam recover energy again in the days of vowel-yeah-my-father-abiho: and vowelconsonants-ihoh-yeah struck him, and he died.

but vowel-yeah-my-father-abiho waxed mighty, and married fourteen women, and begat twenty and two betweeninters, and sixteen betweenintera.

and the remainder of the beewords of vowel-yeah-my-father-abiho, and his pathways, and his beewordings, are written in the story of the come-bringer up-to-edoa.

so vowel-yeah-my-father-abiho slept with his fathers, and they buried him in the city of dude-dawud: and ride-asa his betweeninter kined in his stead. in his days the land was quiet ten years.

and ride-asa did that which was good and turgor-immersed in the eyes of vowelconsonants-ihoh-yeah his these-to:

oanHno ihoh alhino ola ecbnho okhnm mSrtim lihoh bni ahrn ohloim bmlakt

omqTrim lihoh elot bbqr bbqr oberb
berb oqTrt smim omerkt lHm el
hSIHn hThor omnort hchb onrtih lber
berb berb ki Smrim anHno at mSmt
ihoh alhino oatm ecbtm ato

ohnh emno braS halhim okhnio oHz-
zrot htroeh lhrie elikm bni iSral al
tIHmo em ihoh alhi abtkm ki la tziHo

oirbem hsb at hmarb lboa maHrihm
oihio lpni ihodh ohmarb maHrihm

oipno ihodh ohnh lhm hmlHmh pnim
oaHor oizeqo lihoh ohkhnm mHz-
zrim mHzrim bHzzrot

oirieo aiS ihodh oihl bhrle aiS ihodh
ohalhim ngp at irbem okl iSral lpni
abih oihodh

oinoso bni iSral mpni ihodh oitnm al-
him bidm

oiko bhm abih oemo mkh rbh oioplo
Hllim miSral HmS maot alp aiS bHor

oikneo bni iSral bet hhia oiamzo bni
ihodh ki nSeno el ihoh alhi abotihm

oirdp abih aHri irbem oilkd mmno
erim at bit al oat bnotih oat iSnh oat
bnotih oat epron eprin obntih

ola ezs kH irbem eod bimi abiho
oigpho ihoh oimt

oitHcq abiho oiSa lo nSim arbe eSrh
oiold eSrim oSnim bnim oSS eSrh
bnot
oitr dbri abih odrkio odbrio ktobim
bmdrS hnbia edo

oiSkb abih em abtio oiqbto ato beir
doid oimlk asa bno tHtio bimio SqTh
harz eSr Snim

oieS asa hTob ohiSr beini ihoh alhio

for he took away the butcher-places of the strange-substantial these-to, and the in-whats, and brake down the status-posts, and cut down the prosperity-fortuna-asherahs: and directed vowel-yearh-acknowledge-ihodah to seek vowelconsonants-ihoh-yearh these-to of their fathers, and to do the drops-of-teaching-torah and the directive. also he took away out of all the cities of vowel-yearh-acknowledge-ihodah the in-whats and the conceive-sunflow-ers: and the kingdom was quiet before him. and he between-built fenced cities in vowel-yearh-acknowledge-ihodah: for the land had rest, and he had no war in those years; because vowelconsonants-ihoh-yearh had given him rest. therefore he said to vowel-yearh-acknowledge-ihodah, let us between-build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought vowelconsonants-ihoh-yearh our these-to, we have sought him, and he hath given us rest on every side. so they between-built and prospered. and ride-asa had an stratagem of heroes that bare targets and spears, out of vowel-yearh-acknowledge-ihodah three hundred thousand; and out of righthand-child-benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were heroes of stratagem. and namethere came out against them shine-cerah the cush-spindle-ethiopian with an stratagem of a thousand thousand, and three hundred chariots; and came to from-her-head-maroshah. then ride-asa went out against him, and they set the war in array in the valley of her-float-zephatah at from-her-head-maroshah. and ride-asa readcalled to vowelconsonants-ihoh-yearh his these-to, and said, vowelconsonants-ihoh-yearh, it is nothing with thee to help, whether with many, or with them that have no energy: help us, vowelconsonants-ihoh-yearh our these-to; for we rest on thee, and in thy namethere we go against this multitude. vowelconsonants-ihoh-yearh, thou art our these-to; let no man prevail against thee. so vowelconsonants-ihoh-yearh smote the cush-spindle-ethiopians before ride-asa and before vowel-yearh-acknowledge-ihodah; and the cush-spindle-ethiopians fled. and ride-asa and the with that were with him pursued them to tow-gerar: and the cush-spindle-ethiopians were overthrown, that they could not recover themselves; for they were wiped before vowelconsonants-ihoh-yearh, and before his camp; and they carried away very much spoil. and they hit all the cities round about tow-gerar; for the fear of vowelconsonants-ihoh-yearh came upon them: and they spoiled all the cities; for namethere was exceeding much spoil in them. they smote also the tents of livestock and carried away sheep and camels in abundance, and returned to cast-complete-jerusalem. and breathwind of these-to came upon vowel-yearh-help-ececriho betweeninter of until-encourage-oded: and he went out to meet ride-asa and said to him, hear ye me, ride-asa and all vowel-yearh-acknowledge-ihodah and righthand-child-benjamin; vowelconsonants-ihoh-yearh 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 to-song-immersed-isra'al hath been without the true these-to, and without a teaching darkener and without drops-of-teaching-torah

oisr at mcbHot hnkr ohbmot oiSbr at hmbot oigde at haSrim

oiamr lihodh ldroS at ihoh alhi abotihm oleSot htorh ohmzoh

oisr mkl eri ihodh at hbmot oat hHm-nim otSqT hmmlkh lpnio

oibn eri mzorh bihodh ki SqTh harz oain emo mlHmh bSnim halh ki hniH ihoh lo

oiamr lihodh nbnh at herim halh onsb Homh omgdlm dltim obriHim eodno harz lpnio ki drSno at ihoh alhino drSno oinH lno msbib oibno oizliHo

oihi lasa Hil nSa znh ormH mihodh SIS maot alp ombnimm nSai mgn odrki qSt matim oSmonim alp kl alh gbori Hil

oiza alihm crH hkoSi bHil alp alpin omrkbob SIS maot oiba ed mrSh

oiza asa lpnio oierko mlHmh bgia zpth lmrSh

oiqra asa al ihoh alhio oiamr ihoh ain emk lecor bin rb lain kH ecrno ihoh alhino ki elik nSeno obSmk bano el hhm-nom hch ihoh alhino ath al iezr emk anoS

oigp ihoh at hkoSim lpmi asa olpmi ihodh oinso hkoSim

oirdpm asa ohem aSr emo ed lgrri olpmi mkoSim lain lhm mHih ki nSbro lpmi ihoh olpmi mHnho oiSao Slr hrhb mad

oiko at kl herim sbibot grr ki hih pHd ihoh elihm oibco at kl herim ki bch rbh hith bhm

ogm ahli mqnh hko oiSbo zan lrb ogmlim oiSbo iroSlm

oecriho bn eodd hith elio roH alhim

oiza lpmi asa oiamr lo Smeoni asa okl ihodh obnimm ihoh emkm bhiotkm emo oam tdrSho imza lkm oam tecbho iecb atkm

oimim rbim liSral lla alhi amt olla khn morh olla torh

but when they in their develop-narrows did turn to vowelconsonants-ihoh-yeah these-to of israel, and sought him, he was found of them.

and in those times namethere was no complete to him that went out, nor to him that came in, but great vexations were upon all the sit-inhabitants of the countries.

and nation was destroyed of nation, and city of city: for these-to did vex them with all adversity.

be ye strong therefore, and let not your hands be weak: for your achievement will be achievemented.

and when ride-asa heard these beewords, and the prophecy of until-encourage-oded the come-bringer, he stronged, and namethere away the abominations out of all the land of vowel-yeah-acknowledge-ihodah and righthand-child-benjamin, and out of the cities which he had captured from mount gray-fruitful-apraim, and renewed the butcher-place of vowelconsonants-ihoh-yeah, that was before the porch of vowelconsonants-ihoh-yeah.

and he gathered all vowel-yeah-acknowledge-ihodah and righthand-child-benjamin, and the strangers with them out of gray-fruitful-apraim and sleep-change-manasseh, and out of hear-home-simeon: for they fell to him out of to-song-immersed-isra'al in abundance, when they saw that vowelconsonants-ihoh-yeah his these-to 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 butchered to vowelconsonants-ihoh-yeah the same time, of the spoil which they had brought, seven hundred cattle and seven thousand sheep.

and they entered into a alignment to seek vowelconsonants-ihoh-yeah these-to of their fathers with all their self and with all their self;

that whosoever would not seek vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al should be put to death, whether small or great, whether man or woman.

and they swear-sevened to vowelconsonants-ihoh-yeah with a loud voice, and with shouting, and with trumpets, and with cornets.

and all vowel-yeah-acknowledge-ihodah be gladd at the oath-seven: for they had swear-sevened with all their heart, and sought him with their whole desire; and he was found of them: and vowelconsonants-ihoh-yeah gave them rest round about.

and also concerning squeeze-mekah the mother of ride-asa the king, he removed her from being queen, because she had did an monster in a prosperity-fortuna-asherah: and ride-asa cut down her monster, and stamped it, and burnt it at the brook dark-mourning-kidron.

but the in-whats were not taken away out of israel: nevertheless the heart of ride-asa was complete all his days.

and he brought into the alpha-beit-house of these-to the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and items.

and namethere was no more war to 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-b'esha king of to-song-immersed-isra'al came up against vowel-yeah-acknowledge-ihodah, and between-built high-region-ramah, to the intent that he might let none go out or come in to ride-asa king of vowel-yeah-acknowledge-ihodah.

oiSb bzz lo el ihoh alhi iSral oibqSho oimza lhm

obetim hhm ain Slom lioza olba ki mhomt rbot el kl ioSbi harzot

oktto goi bgoi oeir beir ki alhim hmmm bkl zrh

oatm Hcqo oal irpo idikm ki iS Skr lpeltkm

okSme asa hdbrim halh ohnboah edd hnbia htHcq oiebr hSqozim mkl arz ihodh obnimn omn herim aSr lkd mhr aprim oiHdS at mcbH ihoh aSr lpmi aolm ihoh

oiqbz at kl ihodh obnimn ohgrim emhm maprim omnSh omSmeon ki nplo elio miSral lrb bratm ki ihoh al-hio emo

oiqbzo iroSlm bHdS hSliSi lSnt HmS eSrH lmlkot asa

oicbHo lihof biom hhoa mn hSll hbiao bqr Sbe maot ozan Sbet alpm

oibao bbrit ldroS at ihoh alhi abotihm bkl lbbm obkl npSm

okl aSr la idrS lihof alhi iSral iomt lmn qTn oed gdol lmaiS oed aSh

oiSbeo lihof bqol gdol obtroeh obHz-zrot obSoprot

oiSmHo kl ihodh el hSboeh ki bkl lbbm nSbeo obkl rzonm bqSho oimza lhm oinH ihoh lhm msbib

ogm mekh am asa hmlk hsirh mg-birh aSr eStH laSrH mplzt oikrt asa at mplzth oidq oiSrp bnHl qdron

ohbmot la sro miSral rq lbb asa hih Slm kl imio

oiba at qdSi abio oqdSio bit halhim ksp ochb oklim

omlHmh la hith ed Snt SlSim oHmS lmlkot asa

bSnt SlSim oSS lmlkot asa elh beSa mlk iSral el ihodh oibn at hrhm lbtit tt ioza oba lasa mlk ihodh

then ride-asa brought out silver and gold out of the treasures of the alpha-beit-house of vowelconsonants-ihoh-yeah and of the king's house, and sent to child-of-echo-ben-hadad king of high-aram-syria that dwelt at quiet-bag-damasqus, saying,

namethere is a league between me and thee, as namethere was between my father and thy father: behold, i have sent thee silver and gold; go, break thy league with in-moth-b'esda king of israel, that he may depart from me.

and child-of-echo-ben-hadad hearkened to king ride-asa and sent the captains of his armies against the cities of israel; and they hit consideration-eijon, and discuss-court-dan and mourning-waters-habil-maim, and all the store cities of cunning-twist-naftali.

and it came to pass, when in-moth-b'esda heard it, that he left off between-building of high-region-ramah, and let his work cease.

then ride-asa the king took all vowel-yeah-acknowledge-ihodah; and they carried away the stones of high-region-ramah, and the timber thereof, wherewith in-moth-b'esda was between-building; and he between-built therewith small-hill-gebe and watch-mizpah.

and at that time campingful-hanani the seer came to ride-asa king of vowel-yeah-acknowledge-ihodah, and said to him, because thou hast relied on the king of high-aram-syria and not relied on vowelconsonants-ihoh-yeah thy these-to, therefore is the stratagem of the king of high-aram-syria escaped out of thine hand.

were not the cush-spindle-ethiopians and the heart-lubim-lybians a huge stratagem, with very many chariots and horsemen? yet, because thou didst rely on vowelconsonants-ihoh-yeah, he make safeed them into thine hand.

for the eyes of vowelconsonants-ihoh-yeah run to and fro throughout the complete land, to show himself strong in the behalf of them whose heart is complete 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 on beeword of this thing. and ride-asa shattered some of the with the same time.

and, behold, the beewords of ride-asa first and last, lo, they are written in the recount-scroll of the kings of vowel-yeah-acknowledge-ihodah and israel.

and ride-asa in the thirty and ninth year of his king was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to vowelconsonants-ihoh-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 spices' art: and they did a very great burning for him.

and criterion-vowel-yeah-ihoshaphat his betweeninter kinged in his stead, and strengthened himself against israel. and he placed stratagems in all the fenced cities of vowel-yeah-acknowledge-ihodah, and set garrisons in the land of vowel-yeah-acknowledge-ihodah, and in the cities of gray-fruitful-apraim, which ride-asa his father had captured.

oiza asa ksp ochb mazrot bit ihoh obit
hmlk oiSIH al bn hdd mlk arm hioSB
bdrmSq lamr

brit bini obink obin abi obin abik hnh
SIHti lk ksp ochb lk hpr britk at beSa
mlk iSral oielh meli

oiSme bn hdd al hmlk asa oiSIH at Sri
hHilim aSr lo al eri iSral oiko at eion
oat dn oat abl mim oat kl msknot eri
nptli

oihi kSme beSa oiHdl mbnot at hrnh
oiSBt at mlakto

oasa hmlk lqH at kl ihodh oiSao at abni
hrmh oat ezih aSr bnh beSa oibn bhm
at gbe oat hmpz

obet hhia ba Hnni hrah al asa mlk
ihodh oiamr alio bhSenk el mlk arm
ola nSent el ihoh alhik el kn nmlT Hil
mlk arm midk

hla hkoSim ohlobim hio lHil lrb lrkb
olprSim lhrbh mad obhSenk el ihoh
ntnm bidk

ki ihoh einio mSTTot bkl harz lhtHcq
em lbbm SIm alio nsklt el cat ki meth
iS emk mlHmot

oikes asa al hrah oitnho bit hmhpkt ki
bcep emo el cat oirzz asa mn hem bet
hhia

ohnh dbri asa hraSonim ohaHronim
hnm ktobim el spr hmlkim lihodh oiS-
ral
oiHla asa bSnt SloSim otSe lmlkoto
brglio ed lmelh Hlio ogm bHlio la drS
at ihoh ki brpaim

oiSkb asa em abtio oimt bSnt arbeim
oaHt lmlko
oiqbrho bqbrtio aSr krh lo beir doid
oiSkibho bmSkb aSr mla bSmim oc-
nim mrqHim bmrqHt meSh oiSrpo lo
Srph gdolh ed lmad

oimlk ihoSpT bno tHtio oitHcq el iS-
ral
oitn Hil bkl eri ihodh hzbzrot oitn nz-
ibim barz ihodh oberi aprim aSr lkd
asa abio

and vowelconsonants-ihoh-yeah was with criterion-vowel-yeah-ihoshaphat, because he walked in the first pathways of his father dude-dawud, and sought not to possessors-belim; but sought to the lord these-to of his father, and walked in his directives, and not after the doings of israel.

therefore vowelconsonants-ihoh-yeah stablished the kingdom in his hand; and all vowel-yeah-acknowledge-ihodah brought to criterion-vowel-yeah-ihoshaphat presents; and he had heavyes and heavy in abundance.

and his heart tallied in the pathways of vowelconsonants-ihoh-yeah: moreover he took away the in-whats and prosperity-fortuna-asherahs out of vowel-yeah-acknowledge-ihodah.

also in the third year of his king he sent to his prince-immerseds, even to benhail, and to vowel-yeah-work-eobadiho, and to yeah-remember-cekariah, and to given-to-nethane'al, and to vowel-yeah-who-mikaiho, to teach in the cities of vowel-yeah-acknowledge-ihodah.

and with them he sent borrow-join-levites, even vowel-yeah-hear-shemeiho, and given-vowel-yeah-nethaniho, and yeah-portion-cebadiah, and to-do-esah'al, and keep-highs-shemiramoth, and given-vowel-yeah-ihonathan, and vowel-yeah-my-base-adoniho, and good-tobijah, and good-tobadonijah, borrow-join-levites; and with them my-to-hears-alisheme and high-vowel-yeah-ihoram, darkener. and they taught in vowel-yeah-acknowledge-ihodah, and had the recount-scroll of the drops-of-teaching-torah of vowelconsonants-ihoh-yeah with them, and went about throughout all the cities of vowel-yeah-acknowledge-ihodah, and taught the with.

and the fear of vowelconsonants-ihoh-yeah fell upon all the kingdoms of the lands that were round about vowel-yeah-acknowledge-ihodah, so that they made no war against criterion-vowel-yeah-ihoshaphat.

also some of the splash-in-palestinians brought criterion-vowel-yeah-ihoshaphat presents, and tribute silver; and the evening-pleasant-erabians brought him sheeps, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

and criterion-vowel-yeah-ihoshaphat waxed great exceedingly; and he between-built in vowel-yeah-acknowledge-ihodah castles, and cities of store.

and he had much business in the cities of vowel-yeah-acknowledge-ihodah: and the heroes of war, heros of stratagem, were in cast-complete-jerusalem.

and these are the numbers of them according to the house of their fathers: of vowel-yeah-acknowledge-ihodah, the captains of thousands; soften-era-ednah the chief, and with him heros of stratagem three hundred thousand.

and next to him was camping-vowel-yeah-ihohanan the captain, and with him two hundred and fourscore thousand. and next him was yeah-load-emasiah betweeninter of my-male-cikri, who be generoused himself to vowelconsonants-ihoh-yeah; and with him two hundred thousand heros of stratagem.

and of righthand-child-benjamin; know-to-alide a hero of stratagem, and with him armed heroes with bow and shield two hundred thousand.

and next him was drip-cloth-jehocabad, and with him an hundred and fourscore thousand ready prepared for the war.

oihi ihoh em ihoSpT ki hlk bdrki doid abio hraSnm ola drS lbelim

ki lalhi abio drS obmzotio hlk ola kmeSh iSral
oikn ihoh at hmmlkh bido oitno kl
ihodh mnHh lihoSpT oihi lo eSr ok-
bod lrb

oigbh lbo bdrki ihoh eoed hsir at hb-
mot oat haSrim mihodh

obSnt SloS lmlko SIH lSrio lbn Hil
olebdih olckrih olntnal olmikiho lmd
beri ihodh

oemhm hloim Smeiho ontniho ocb-
diho oeShal oSmrimot oSmirmot oi-
hontn oadniho oTobiho oTob adonih
hloim oemhm aliSme oihorm khknim

oilmdo bihodh oemhm spr tort ihoh
oisbo bkl eri ihodh oilmdo bem

oihi pHd ihoh el kl mmlkot harzot aSr
sbiobot ihodh ola nIHmo em ihoSpT

omn plStim mbiaim lihoSpT mnHh
oksp mSa gm herbiaim mbiaim lo zan
ailim Sbet alpim oSbe maot otiSim
Sbet alpim oSbe maot

oihi ihoSpT hlk ogdl ed lmelh oibn bi-
hodh birniot oeri msknot

omlakh rbh hih lo beri ihodh oanSi
mlHmh gbori Hil biroSlm

oalh pqdmt lbit abotihm lihodh Sri
alpim ednh hSr oemo gbori Hil SIS
maot alp

oel ido ihoHnn hSr oemo matim oS-
monim alp
oel ido emsih bn ckri hmtndb lihod
oemo matim alp gbor Hil

omn binim gbor Hil alide oemo nSq
qSt omgn matim alp

oel ido ihocbd oemo mah oSmonim
alp Hlozi zba

these waited on the king, beside those whom the king put in the fenced cities throughout all vowel-yeah-acknowledge-ihodah.

now criterion-vowel-yeah-ihoshaphat had heavyes and heavy in abundance, and joined affinity with brother-dad-ahab.

and after certain years he went down to brother-dad-ahab to keep-samaria. and brother-dad-ahab killed sheep and cattle for him in abundance, and for the with that he had with him, and persuaded him to go up with him to highs-roll-until-ramot-gilead.

and brother-dad-ahab king of to-song-immersed-isra'al said to criterion-vowel-yeah-ihoshaphat king of vowel-yeah-acknowledge-ihodah, wilt thou go with me to highs-roll-until-ramot-gilead? and he answered him, i am as thou art, and my with as thy with; and we will be with thee in the war.

and criterion-vowel-yeah-ihoshaphat said to the king of israel, enquire, i pray thee, at vowelconsonants-ihoh-yeah beeword to day.

therefore the king of to-song-immersed-isra'al gathered together of come-bringers four hundred men, and said to them, will we go to highs-roll-until-ramot-gilead to war, or will i forbear? and they said, go up; for these-to will deliver it into the king's hand.

but criterion-vowel-yeah-ihoshaphat said, is namethere not here a come-bringer of vowelconsonants-ihoh-yeah besides, that we might enquire of him?

and the king of to-song-immersed-isra'al said to criterion-vowel-yeah-ihoshaphat, namethere is yet one man, by whom we may enquire of vowelconsonants-ihoh-yeah: but i hate him; for he never brought good to me, but always look: the same is vowel-yeah-blow-mikaiho betweeninter of imla. and criterion-vowel-yeah-ihoshaphat said, let not the king say so.

and the king of to-song-immersed-isra'al called for one of his officers, and said, fetch quickly vowel-yeah-blow-mikaiho betweeninter of imla.

and the king of to-song-immersed-isra'al and criterion-vowel-yeah-ihoshaphat king of vowel-yeah-acknowledge-ihodah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of keep-samaria; and all the come-bringers brought before them.

and vowel-yeah-right-zedeqiho betweeninter of trade-kenenah had did him ray-horns of iron, and said, thus saith vowelconsonants-ihoh-yeah, with these thou will push high-aram-syria until they be consumed.

and all the come-bringers brought so, saying, go up to highs-roll-until-ramot-gilead, and prosper: for vowelconsonants-ihoh-yeah will deliver it into the hand of the king. and the messenger that went to call vowel-yeah-blow-mikaiho beeworded to him, saying, behold, the beewords of the come-bringers declare good to the king with one assent; let thy beeword therefore, i pray thee, be like one of theirs, and beeword thou good.

and vowel-yeah-blow-mikaiho said, as vowelconsonants-ihoh-yeah liveth, even what my these-to saith, that will i beeword.

and when he was come to the king, the king said to him, vowel-yeah-blow-mikaiho, will we go to highs-roll-until-ramot-gilead to war, or will i forbear? and he said, go ye up, and prosper, and they will be delivered into your hand.

alh hmSrtim at hmlk mlbd aSr ntn
hmlk beri hmbzr bkl ihodh

oihi lihoSpT eSr okbod lrb oitHtn la-
Hab

oird lqz Snim al aHab lSmron oicbH
lo aHab zan obqr lrb olem aSr emo
oisitho lelot al rmot gled

oiamr aHab mlk iSral al ihoSpT
mlk ihodh htlk emi rmt gled oiamr
lo kmoni kmok okemk emi oemk
bmlHmh

oiamr ihoSpT al mlk iSral drS na kiom
at dbr ihoh

oiqbz mlk iSral at hnbaim arbe maot
aiS oiamr alhm hnlk al rmt gled
lmlHmh am aHdl oiamro elh oitn hal-
him bid hmlk

oiamr ihoSpT hain ph nbia lihoh eod
ondrSh mato

oiamr mlk iSral al ihoSpT eod aiS aHd
ldroS at ihoh mato oani Snatiho ki
ainno mtbna eli lTobh ki kl imio lreh
hoa mikiho bn imla oiamr ihoSpT al
iamr hmlk kn

oiqra mlk iSral al sris aHd oiamr mhr
mikhoh mikiho bn imla

omlk iSral oihoSpT mlk ihodh ioSbim
aiS elksao mlbSim bgdim oiSbim bgrn
ptH Ser Smron okl hnbaim mtbnaim
lpnihm

oieS lo zdqiho bn knenh qrni brcl
oiamr kh amr ihoh balh tngH at arm
ed klotm

okl hnbaim nbaim kn lamr elh rmt
gled ohziH ontn ihoh bid hmlk

ohmlak aSr hlk lqra lmikiho dbr alio
lamr hnh dbri hnbaim ph aHd Tob al
hmlk oihi na dbrk kaHd mhm odbrt
Tob

oiamr mikiho Hi ihoh ki at aSr iamar
alhi ato adbr

oiba al hmlk oiamr hmlk alio mikh
hnlk al rmt gled lmlHmh am aHdl
oiamr elo ohzliHo ointno bidkm

and the king said to him, how many times will i adjure-
seven thee that thou say not a beeword but the truth to me
in the namethere of vowelconsonants-ihoh-yeah?

then he said, i did see all to-song-immersed-isra'al scattered
upon the mountains, as sheep that have no watcher: and
vowelconsonants-ihoh-yeah said, these have no base-lord;
let them return therefore every man to his house in com-
plete.

and the king of to-song-immersed-isra'al said to criterion-
vowel-yeah-ihoshaphat, did i not tell thee that he would not
bring good to me, but look?

again he said, therefore hear vowelconsonants-ihoh-yeah
beeword; i saw vowelconsonants-ihoh-yeah sitting upon
his throne, and all the troop of namespaces standing on his
right hand and on his left.

and vowelconsonants-ihoh-yeah said, who will entice
brother-dad-ahab king of israel, that he may go up and fall
at highs-roll-until-ramot-gilead? and one spake saying af-
ter this manner, and another saying after that manner.

then namethere came out a breathwind, and stood before
vowelconsonants-ihoh-yeah, and said, i will entice him. and
vowelconsonants-ihoh-yeah said to him, wherewith?

and he said, i will go out, and be a lying breathwind in the
mouth of all his come-bringers. and the lord said, thou will
entice him, and thou will also prevail: go out, and do even
so.

now therefore, behold, vowelconsonants-ihoh-yeah hath
put a lying breathwind in the mouth of these thy come-
bringers, and vowelconsonants-ihoh-yeah hath beeworded
look against thee.

then vowel-yeah-right-zedeqiho betweeninter of trade-
kenenah crossed near, and hit vowel-yeah-blow-mikaiho
upon the cheek, and said, which pathway crossed breath-
wind of vowelconsonants-ihoh-yeah from me to beeword
to thee?

and vowel-yeah-blow-mikaiho said, behold, thou will see
on that day when thou will go into an inner chamber to hide
thyself.

then the king of to-song-immersed-isra'al said, take ye
vowel-yeah-blow-mikaiho, and carry him back to mum-
amino-amon the governor of the city, and to give-up-joash
the king's betweeninter

and say, thus saith the king, namethere this fellow in the
prison, and feed him with bread of pressure and with water
of pressure, until i return in complete.

and vowel-yeah-blow-mikaiho said, if thou certainly re-
turn in complete, then hath not vowelconsonants-ihoh-
yeah beeworded by me. and he said, hearken, all ye withs.

so the king of to-song-immersed-isra'al and criterion-
vowel-yeah-ihoshaphat the king of vowel-yeah-acknowl-
edge-ihodah went up to highs-roll-until-ramot-gilead.

and the king of to-song-immersed-isra'al said to criterion-
vowel-yeah-ihoshaphat, i will disguise myself, and i will go
to the war; but put thou on thy robes. so the king of to-
song-immersed-isra'al disguised himself; and they went to
the war.

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, safe only with the king of israel.

oiamr alio hmlk ed kmh pemim ani
mSbiek aSr la tdbr ali rq amt bSm ihoh

oiamr raiti at kl iSral npozim el hhrim
kzan aSr ain lhn reh oiamr ihoh la ad-
nim lalh iSobo aiS lbito bSlom

oiamr mlk iSral al ihoSpT hla amrti
alik la itnba eli Tob ki am lre

oiamr lkn Smeo dbr ihoh raiti at ihoh
ioSb el ksao okl zba hSmim emdim el
imino oSmal

oiamr ihoh mi ipth at aHab mlk iSral
oiel oiopl brmot gled oiamr ch amr kkh
och amr kkh

oiza hroH oiemd lpni ihoh oiamr ani
aptno oiamr ihoh alio bhm

oiamr aza ohiiti lroH Sqr bpi kl nbiao
oiamr tpth ogm tokl za oeSh kn

oeth hnh ntn ihoh roH Sqr bpi nbiaik
alh oihoH dbr elik reh

oigS zdqiho bn knenh oik at mikiho
el hIH i oiamr ai ch hdrk ebr roH ihoh
mati ldbr atk

oiamr mikiho hnk rah biom hhoa aSr
tboa Hdr bHdr lhHba

oiamr mlk iSral qHo at mikiho
ohSibho al amon Sr heir oal ioaS bn
hmlk

oamrtm kh amr hmlk Simo ch bit hkla
ohaklho IHm IHZ omim IHZ ed Sobi
bSlom

oiamr mikiho am Sob tSob bSlom la
dbr ihoh bi oiamr Smeo emim klm

oiel mlk iSral oihoSpT mlk ihodh al
rmt gled

oiamr mlk iSral al ihoSpT htHpS oboa
bmlHmh oath lbS bgdik oitHpS mlk
iSral oibao bmlHmh

omlk arm zoh at Sri hrkb aSr lo lamr
la tIHmo at hqTn at hgdol ki am at mlk
iSral lbdo

and it came to pass, when the captains of the chariots saw criterion-vowel-yeah-ihoshaphat, that they said, it is the king of israel. therefore they compassed about him to fight: but criterion-vowel-yeah-ihoshaphat cried out, and vowelconsonants-ihoh-yeah helped him; and these-to 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 israel, they turned back again from pursuing him.

and a certain man drew a bow at a venture, and hit the king of to-song-immersed-isra'al between the joints of the harness: therefore he said to his chariot man, turn thine hand, that thou mayest carry me out of the camp; for i am wounded.

and the war increased that day: howbeit the king of to-song-immersed-isra'al standstayed himself up in his chariot against the high-aram-syrians until the even: and about the time of the sun going down he died.

and criterion-vowel-yeah-ihoshaphat the king of vowel-yeah-acknowledge-ihodah returned to his house in complete to cast-complete-jerusalem.

and he-yeah-jehu betweeninter of campingful-hanani the seer went out to meet him, and said to king criterion-vowel-yeah-ihoshaphat, shouldest thou help the bloody, and love them that hate vowelconsonants-ihoh-yeah? therefore is wrath upon thee from before vowelconsonants-ihoh-yeah. nevertheless namethere are good beewords found in thee, in that thou hast taken away the prosperity-fortuna-asherahs out of the land, and hast prepared thine heart to seek these-to.

and criterion-vowel-yeah-ihoshaphat dwelt at cast-complete-jerusalem: and he went out again through the with from seven-well-bar-shebe to mount gray-fruitful-apraim, and brought them back to vowelconsonants-ihoh-yeah these-to of their fathers.

and he standstayed criterionizers in the land throughout all the fenced cities of vowel-yeah-acknowledge-ihodah, city by city,

and said to the criterions, take heed what ye do: for ye criterion not for earthling, but for vowelconsonants-ihoh-yeah, who is with you in the criterion

nametherefore now let the fear of vowelconsonants-ihoh-yeah be upon you; take heed and do it: for namethere is no injustice with vowelconsonants-ihoh-yeah our these-to, nor respect of persons, nor taking of gifts.

moreover in cast-complete-jerusalem did criterion-vowel-yeah-ihoshaphat standstayed of the borrow-join-levites, and of the darkener, and of the chief of the fathers of israel, for the criterion of vowelconsonants-ihoh-yeah, and for controversies, when they returned to cast-complete-jerusalem.

and he charged them, saying, thus will ye do in the respect of vowelconsonants-ihoh-yeah, aminoingfully, and with a complete heart.

and what criterion 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 criteria, ye will even warn them that they fault not against vowelconsonants-ihoh-yeah, and so wrath come upon you, and upon your brethren: this do, and ye will not fault.

oihi kraot Sri hrkb at ihoSpT ohmh
amro mlk iSral hoa oisbo elio lhlHm
oiceq ihoSpT oihoh ecro oisitm alhim
mmno

oihi kraot Sri hrkb ki la hih mlk iSral
oiSbo maHrio

oaiS mSk bqSt ltmo oik at mlk iSral
bin hdbqim obin hSrin oiamr lrkb hpk
idik idk ohozatni mn hmHnh ki hHliti

otel hmlHmh biom hhoa omlk iSral
hih memid bmrkbh nkH arm ed herb
oimt let boa hSmS

oiSb ihoSpT mlk ihodh al bito bSlom
liroSlm

oiza al pnio ihoa bn Hnni hHch oiamr
al hmlk ihoSpT hlrSe lecr oISnai iohoh
tabh obcat elik qzp mlpni iohoh

abl dbrim Tobim nmzao emk ki bert
haSrot mn harz ohkinot lbbk ldrS hal-
him

oiSb ihoSpT biroSlm oiSb oiza bem
mbar Sbe ed hr aprim oiSibm al iohoh
alhi abotihm

oiemd SpTim barz bkl eri ihodh
hbzrot leir oeir

oiamr al hSpTim rao mh atm eSim ki
la ladm tSpTo ki liho oemkm bdbbr
mSpT
oeth ihi pHd iohoh elikm Smro oeSo ki
ain em iohoh alhino eolh omSa pnim
omqH SHd

ogm biroSlm hemid ihoSpT mn hloim
ohkhnm omraSi habot liSral lmSpT
ihoh olrib oiSbo iroSlm

oizo elihm lamr kh teSon birat iohoh
bamonh oblbb Slm

okl rib aSr iboa elikm maHikm hiS-
bim berihm bin dm ldm bin torh lm-
zoh lHqim olmSpTim ohchrtn atm
ola iaSmo liho ohih qzp elikm oel
aHikm kh teSon ola taSmo

and, behold, vowel-yeah-say-amariho the chief darkener is over you in all beewords of vowelconsonants-ihoh-yeah; and yeah-portion-cebadiah betweeninter of to-hear-ishme'al, the governor of the house of vowel-yeah-acknowledge-ihodah, for all the king's beewords: also the borrow-join-levites will be officers before you. do courageously, and vowelconsonants-ihoh-yeah will be with the good.

it came to pass after this also, that betweeninters of from-father-moab, and betweeninters of with-emmon, and with them other beside the with-emmonites, came against criterion-vowel-yeah-ihoshaphat to war.

then namethere crossed some that told criterion-vowel-yeah-ihoshaphat, saying, namethere cometh a great multitude against thee from beyond the sea on cross-over high-aram-syria and, behold, they be in palm-arrow-hazazon-tamar, which is eye-of-my-luck-ein-gedi.

and criterion-vowel-yeah-ihoshaphat respected, and set himself to seek vowelconsonants-ihoh-yeah, and readcalled a fast throughout all vowel-yeah-acknowledge-ihodah.

and vowel-yeah-acknowledge-ihodah gathered themselves together, to ask help of vowelconsonants-ihoh-yeah: even out of all the cities of vowel-yeah-acknowledge-ihodah they came to seek vowelconsonants-ihoh-yeah.

and criterion-vowel-yeah-ihoshaphat stood in the assembly of vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem, in the alpha-beit-house of vowelconsonants-ihoh-yeah, before the new courtyard,

and said, vowelconsonants-ihoh-yeah these-to of our fathers, art not thou these-to in namespaces? and proverb-rulest not thou over all the kingdoms of the body-nations? and in thine hand is namethere not energy and heroness, so that none is able to withstand thee?

art not thou our these-to, who didst drive out the sit-inhabitants of this land before thy with israel, and gavest it to the seed of their-wing-organ-ibrahim thy in-sight to world?

and they dwelt therein, and have between-built thee a dedicated therein for thy namethere, saying,

if, when look cometh upon us, as the sword, criterion, or beeword, or famine, we stand before this house, and in thy presence, (for thy namethere is in this alpha-beit-house,) and cry to thee in our develop-narrows, then thou wilt hear and help.

and now, behold, betweeninters of with-emmon and from-father-moab and mount hair-seir, whom thou wouldest not let to-song-immersed-isra'al invade, when they came out of the land of narrows-develop-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 inheritance, which thou hast given us to inherit.

o our these-to, wilt thou not criterionizer them? for we have no energy against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

and all vowel-yeah-acknowledge-ihodah stood before vowelconsonants-ihoh-yeah, with their little ones, their women, and their betweeninters.

then upon stress-jahaziel betweeninter of yeah-remember-cekariah, betweeninter of betweener-vowel-yeah-benaiah, betweeninter of to-move-jei'al, betweeninter of vowel-yeah-given-mataniho, a borrow-join-levite of the betweeninters of add-collect-asaph, came breathwind of vowelconsonants-ihoh-yeah in the midst of the assembly;

ohnh amriho khn hraS elikm lkl dbr ihoh ocdbdiho bn iSmeal hngid lbit ihodh lkl dbr hmlk oSTrim hloim lp-nikm Hcqo oeSo oihi ihoh em hTob

oihi aHrikn bao bni moab obni emon oemhm mhemonim el ihoSpT lmlHmh

oibao oigido lihoSpT lamr ba elik hmon rb mebr lim marm ohnm bHz-zon tmr hia ein gdi

oira oitn ihoSpT at pnio ldroS lihodh oiqrq zom el kl ihodh

oiqbzo ihodh lbqS mihoh gm mkl eri ihodh bao lbqS at ihoh

oiemd ihoSpT bqhl ihodh oirolSm bbit ihoh lpni hHzr hHdSh

oiamr ihoh alhi abtino hla ath hoa alhim bSmim oath moSl bkl mmlkot hgoim obidk kH ogborh oain emk lh-tizb

hla ath alhino horSt at iSbi harz heat mlpni emk iSral ottnh lcrc abrhbm abbk leolm
oiSbo bh oibno lk bh mqdS lSmk lamr

am tboa elino reh Hrb SpoT odbr oreb nemdh lpni hbit hch olpnik ki Smk bbit hch onceqalik mzrtno otSme oto-Sie

oeth hnh bni emon omoab ohr Seir aSr la ntth liSral lboa bhm bbam marz mzmrim ki sro melihm ola hSmidom

ohnh hm gmlim elino lboa lgrSno mirStk aSr horStno alhino hla tSpT bm ki ain bno kH lpni hhmom hrb hch hba elino oanHno la nde mh neSh ki elik einino okl ihodh emdim lpni ihoh gm Tpm nSihm obnihm

oiHcial bn ckriho bn bnih bn ieial bn mtnih hloi mn bni asp hith elio roH ihoh btok hqhl

and he said, hearken ye, all vowel-yeah-acknowledge-ihodah, and ye sit-inhabitants of cast-complete-jerusalem, and thou king criterion-vowel-yeah-ihoshaphat, thus saith vowelconsonants-ihoh-yeah to you, be not afraid nor dismayed by reason of this great multitude; for the war is not yours, but these-to'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 to-down-jerual.

ye will not need to fight in this battle: set yourselves, stand ye still, and see the sticky-safety of vowelconsonants-ihoh-yeah with you, o vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem: respect not, nor be dismayed; to-morrow go out against them: for vowelconsonants-ihoh-yeah will be with you.

and criterion-vowel-yeah-ihoshaphat bowed his head with his face-turnings to the land: and all vowel-yeah-acknowledge-ihodah and the sit-inhabitants of cast-complete-jerusalem fell before vowelconsonants-ihoh-yeah, bowing vowelconsonants-ihoh-yeah.

and the borrow-join-levites, of betweeninters of the obedient-hope-kohathites, and of betweeninters of the bald-ice-qorhites, stood up to cheer vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al with a loud voice on stand-up-high.

and they rose early in the morning, and went forth into the place-of-word-desert of stuck-teqoe: and as they went forth, criterion-vowel-yeah-ihoshaphat stood and said, hear me, o vowel-yeah-acknowledge-ihodah, and ye sit-inhabitants of cast-complete-jerusalem; amino in vowelconsonants-ihoh-yeah your these-to, so will ye be standstayed; amino his come-bringers, so will ye completed.

and when he had consulted with the with, he standstayed singers to vowelconsonants-ihoh-yeah, and that should cheer the splendor of dedicatedion, as they went out before the army, and to say, cheer vowelconsonants-ihoh-yeah; for his kindness standstayth to world.

and when they began to joy-sing and to acknowledge, vowelconsonants-ihoh-yeah set ambushments against betweeninters of with-emmon, from-father-moab, and mount hair-seir, which were come against vowel-yeah-acknowledge-ihodah; and they were smitten.

for betweeninters of with-emmon and from-father-moab stood up against the sit-inhabitants of mount hair-seir, utterly to slay and destroy them: and when they had made an end of the sit-inhabitants of hair-seir, every one helped to destroy another.

and when vowel-yeah-acknowledge-ihodah came toward the watch tower in the place-of-word-desert, they looked to the multitude, and, behold, they were dead bodies fallen to the land, and none escaped.

and when criterion-vowel-yeah-ihoshaphat and his with 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 strip-delivered 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 bornfirst-berakah; for namethere they first-pooled vowelconsonants-ihoh-yeah: therefore the namethere of the same place was called, the valley of bornfirst-berakah, to this day.

oiamr hqSibo kl ihodh oiSbi iroSlm ohmlk ihoSpT kh amr ihoh lkm atm al tirao oal tHto mpni hhmon hrb hch ki la lkm hmlHmh ki lalhlm

mHr rdo elihm hnm elim bmelh hziz omzatm atm bsop hnHl pni mdr iroal

la lkm lhlHm bcst htizbo emdo orao at iSoet ihoh emkm ihodh oirolSlm al tirao oal tHto mHr zao lpinhm oiho emkm

oiqd ihoSpT apim arzh okl ihodh oiSbi iroSlm nplo lpm ihoh lhStHot li-hoh

oiqmo hloim mn bni hqhtim omn bni hqrHim lhl lihoh alhi iSral bqol gdol lmelh

oiSkimo bbqr oizao lmdbr tqoe obzatm emd ihoSpT oiamr Smeoni ihodh oiSbi iroSlm hamino bihoh alhikm otamno hamino nbnaio ohzliHo

oioez al hem oiemd mSrrim lihoh omhllim lhdrt qdS bzat lpm hHloz oamrim hodo lihoh ki leolm Hsdo

obet hHlo brnh othlh ntn ihoh marbim el bni emon moab ohr Seir hbaim li-hodh oingpo

oiemdo bni emon omoab el iSbi hr Seir lhHrim olhSmid okklotm bioSbi Seir ecro aiS breho lmSHit

oihodh ba el hzmph lmdbr oipno al hhmon ohnm pgrim nplim arzh oain pliTh

oiba ihoSpT oemo lbc at Sllm oimzao bhm lrb orkoS opgrim okli Hmdot oinzlo lhm lain mSa oiho imim SloSh bccim at hSll ki rb hoo

obiom hrbei nqhol lemq brkh ki Sm brko at ihoh el kn qrao at Sm hmqom hhoa emq brkh ed hiom

then they returned, every man of vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem, and criterion-vowel-yeah-ihoshaphat in the forefront of them, to go again to cast-complete-jerusalem with gladness; for vowelconsonants-ihoh-yeah had made them to be glad over their enemies.

and they came to cast-complete-jerusalem with psalteries and harps and trumpets to the alpha-beit-house of vowelconsonants-ihoh-yeah.

and the fear of these-to was on all the kingdoms of those countries, when they had heard that vowelconsonants-ihoh-yeah fought against the enemies of israel.

so the realm of criterion-vowel-yeah-ihoshaphat was quiet: for his these-to gave him rest round about.

and criterion-vowel-yeah-ihoshaphat kinged over vowel-yeah-acknowledge-ihodah: 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 namethere was neglect-ecubah the daughter-housa of send-shilhi.

and he walked in the pathway of ride-asa his father, and departed not from it, doing that which was turgor-immersed in the eyes of vowelconsonants-ihoh-yeah.

howbeit the in-whats were not taken away: for as yet the with had not prepared their hearts to the these-to of their fathers.

now the remainder of the beewords of criterion-vowel-yeah-ihoshaphat, first and last, behold, they are written in the recount-scroll of he-yeah-jehu betweeninter of campingful-hanani who is mentioned in the recount-scroll of the kings of israel.

and after this did criterion-vowel-yeah-ihoshaphat king of vowel-yeah-acknowledge-ihodah join himself with vowel-yeah-hold-ahaciho king of 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-hero-ezion-geber.

then my-unto-helps-aliecer betweeninter of love-dodavah of from-her-head-maroshah brought against criterion-vowel-yeah-ihoshaphat, saying, because thou hast joined thyself with vowel-yeah-hold-ahaciho, vowelconsonants-ihoh-yeah hath broken thy doings. and the ships were broken, that they were not able to go to cypress-cedar-tarshish. now criterion-vowel-yeah-ihoshaphat slept with his fathers, and was buried with his fathers in the city of dude-dawud. and high-vowel-yeah-ihoram his betweeninter kinged in his stead.

and he had brethren the betweeninters of criterion-vowel-yeah-ihoshaphat, vowel-yeah-help-eceriho, and to-live-jehi'al, and yeah-remember-cekariah, and vowel-yeah-help-eceriho, and who-like-to-mika'al, and yeah-criterion-shephatiah: all these were the betweeninters of criterion-vowel-yeah-ihoshaphat king of israel.

and their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in vowel-yeah-acknowledge-ihodah: but the kingdom gave he to high-vowel-yeah-ihoram; because he was the firstborn.

now when high-vowel-yeah-ihoram was standn up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the prince-immerseds of israel.

high-vowel-yeah-ihoram was thirty and two years old when he began to king, and he kinged eight years in cast-complete-jerusalem.

oiSbo kl aiS ihodh oiroSlm oihoSpT
braSm lSob al iroSlm bSmHh ki
SmHm ihoh maoibihm

oibao iroSlm bnbilm obknrot obHz-
zrot al bit ihoh

oihi pHd alhim el kl mmlkot harzot
bSmem ki nLHm ihoh em aoibi iSral

otSqT mltkot ihoSpT oinH lo alhio ms-
bib

oimlk ihoSpT el ihodh bn SiSim oHmS
Snh bmlko oeSrim oHmS Snh mlk
biroSlm oSm amo ecobh bt SiHi

oilk bdrk abio asa ola sr mmnh leSot
hiSr beini ihoh

ak hbmot la sro oead hem la hkino
lbbm lalhi abtihm

oitr dbri ihoSpT hraSnm ohaHrnm
hnm ktobim bdbri ihoa bn Hnni aSr
helh el spr mlki iSral

oaHrikn atHBr ihoSpT mlk ihodh em
aHCih mlk iSral hoa hrSie leSot

oiHbrho emo leSot aniot llkt trSiS
oieSo aniot bezion gbr

oitnba aliecr bn ddoho mmrSh el
ihoSpT lamr khtHbrk em aHCiho prz
ihoh at meSik oiSbro aniot ola ezro
llkt al trSiS

oiSkb ihoSpT em abtio oiqr em abtio
beir doid oimlk ihorm bno tHtio

olo aHim bni ihoSpT ecirh oiHial ock-
riho oecriho omikal oSpTiho kl alh
bni ihoSpT mlk iSral

oitn lhm abihm mtnot rbot lksp olchb
olmgdnnot em eri mzrot bihodh oat
hmmllkh ntn lihorm ki hoa hbkor

oigq ihorm el mmlkt abio oitHcq
oihrq at kl aHio bHrb ogm mSri iSral

bn SiSim oStim Snh ihorm bmlko oS-
monh Snim mlk biroSlm

and he walked in the pathway of the kings of israel, like as did the house of brother-dad-ahab: for he had the daughter-housa of brother-dad-ahab to woman: and he wrought that which was look in the eyes of vowelconsonants-ihoh-yeah. howbeit vowelconsonants-ihoh-yeah would not destroy the house of dude-dawud, on beeword of the alignment that he had made with dude-dawud, and as he promised to give a light to him and to his betweeninters all days.

in his days the man-red-adomites go-beyonded from under the dominion of vowel-yeah-acknowledge-ihodah, and made themselves a king.

then high-vowel-yeah-ihoram crossed forth with his prince-immerseds, and all his chariots with him: and he stood up by night, and hit the man-red-adomites which compassed him in, and the captains of the chariots.

so the man-red-adomites go-beyonded from under the hand of vowel-yeah-acknowledge-ihodah to this day. the same time also did white-build-libnah go-beyond from under his hand; because he had forsaken vowelconsonants-ihoh-yeah these-to of his fathers.

moreover he did in-whats in the mountains of vowel-yeah-acknowledge-ihodah and caused the sit-inhabitants of cast-complete-jerusalem to commit fornication, and compelled vowel-yeah-acknowledge-ihodah thereto.

and namethere came a writing to him from yeah-my-to-al-ijah the come-bringer, saying, thus saith vowelconsonants-ihoh-yeah these-to of dude-dawud thy father, because thou hast not walked in the pathways of criterion-vowel-yeah-ihoshaphat thy father, nor in the pathways of ride-asa king of vowel-yeah-acknowledge-ihodah,

but hast walked in the pathway of the kings of israel, and hast made vowel-yeah-acknowledge-ihodah and the sit-inhabitants of cast-complete-jerusalem to go a feeding-whoring, like to the feed-whoredoms of the house of brother-dad-ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

behold, with a great plague will vowelconsonants-ihoh-yeah hit thy with, and thy betweeninters, and thy women, and all thy goods:

and thou wilt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. moreover vowelconsonants-ihoh-yeah stirred up against high-vowel-yeah-ihoram breathwind of the splash-in-palestinians, and of the evening-pleasant-erabians, that were near the cush-spindle-ethiopians:

and they came up into vowel-yeah-acknowledge-ihodah, and hatch into it, and carried away all the substance that was found in the king's house, and his betweeninters also, and his women; so that namethere was never a betweeninter left him, safe hold-vowel-yeah-ihohac, the youngest of his betweeninters.

and after all this vowelconsonants-ihoh-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 look diseases. and his with 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.

oilk bdrk mlki iSral kaSr eSo bit aHAb ki bt aHAb hiith lo aSh oieS hre beini ihoh

ola abh ihoh lhSHit at bit doid lmen hbrit aSr krt ldoid okaSr amr ltt lo nir olbnio kl himim

bimio pSe adom mtHt id ihodh oimliko elihm mlk

oiebr ihorm em Srio okl hrkb emo oihi qm liih oik at adom hsohb alio oat Sri hrkb

oipSe adom mtHt id ihodh ed hiom hch ac tpSe lbnh bet hhia mtHt ido ki ecb at ihoh alhi abtio

gm hoa eSh bmot bhri ihodh oicn at iSbi iroSIm oidH at ihodh

oiba alio mktb maliho hnbia lamr kh amr ihoh alhi doid abik tHt aSr la hlkt bdrki ihoSpT abik obdrki asa mlk ihodh

otlk bdrk mlki iSral otcnh at ihodh oat iSbi iroSIm khcnot bit aHAb ogm at aHik bit abik hTobim mmk hrgt

hnh ihoh ngp mgph gdolh bemk obbnik obnSik obkl rkoSk

oath bHliim rbim bmHlh meik ed izao meik mn hHli imim el imim oier ihoh el ihorm at roH hplStim oherbim aSr el id koSim

oielo bihodh oi bqeoH oiSbo at kl hrkoS hnmza lbit hmlk ogm bnio onSio ola nSar lo bn ki am ihoaHc qTn bnio

oaHri kl cat ngpo ihoh bmeio lHli lain mrpa

oihi limim mimim oket zat hqz limim Snim izao meio em Hlio oimt btHlaim reim ola eSo lo emo Srph kSrpt abtio

bn SiSim oStim hih bmlko oSmonh Snim mlk biroSIm oilk bla Hmdh oiqbrho beir doid ola bqbrt hmlkim

and the sit-inhabitants of cast-complete-jerusalem made vowel-yeah-hold-ahaciho his youngest betweeninter king in his stead: for the camp of men that came with the evening-pleasant-erabians to the camp had slain all the eldest. so vowel-yeah-hold-ahaciho betweeninter of high-vowel-yeah-ihoram king of vowel-yeah-acknowledge-ihodah kinged.

forty and two years old was vowel-yeah-hold-ahaciho when he began to king, and he kinged one year in cast-complete-jerusalem. his mother's namethere also was vowel-yeah-time-etaliho the daughter-housa of sheaf-omri.

he also walked in the pathways of the house of brother-dad-ahab: for his mother was his counselor to do big-shotly.

wherefore he did look in the eyes of vowelconsonants-ihoh-yeah like the house of brother-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 high-vowel-yeah-ihoram betweeninter of brother-dad-ahab king of to-song-immersed-isra'al to war against to-chest-look-haca'al king of high-aram-syria at highs-roll-until-ramot-gilead: and the high-aram-syrians hit yo-high-joram.

and he returned to be healed in to-sow-jecre'al on beeword of the wounds which were given him at high-region-ramah, when he fought with to-chest-look-haca'al king of high-aram-syria and vowel-yeah-help-eceriho betweeninter of high-vowel-yeah-ihoram king of vowel-yeah-acknowledge-ihodah went down to see high-vowel-yeah-ihoram betweeninter of brother-dad-ahab at to-sow-jecre'al, because he was sick.

and the destruction of vowel-yeah-hold-ahaciho was of these-to by coming to yo-high-joram: for when he was come, he went out with high-vowel-yeah-ihoram against he-yeah-jehu betweeninter of freckles-nimshi, whom vowelconsonants-ihoh-yeah had swimming to cut off the house of brother-dad-ahab.

and it came to pass, that, when he-yeah-jehu was executing criterion upon the house of brother-dad-ahab, and found the prince-immerseds of vowel-yeah-acknowledge-ihodah, and the betweeninters of the brethren of vowel-yeah-hold-ahaciho, that was immersed to vowel-yeah-hold-ahaciho, he slew them.

and he sought vowel-yeah-hold-ahaciho: and they captured him, (for he was hid in keep-samaria,) and brought him to he-yeah-jehu and when they had slain him, they buried him: because, said they, he is betweeninter of criterion-vowel-yeah-ihoshaphat, who sought vowelconsonants-ihoh-yeah with all his heart. so the house of vowel-yeah-hold-ahaciho had no energy to keep still the kingdom.

but when vowel-yeah-time-etaliho the mother of vowel-yeah-hold-ahaciho saw that her betweeninter was dead, she arose and beeworded all the seed royal of the house of vowel-yeah-acknowledge-ihodah.

but seven-vowel-yeah-ihoshabet, the daughter-housa of the king, took give-up-joash betweeninter of vowel-yeah-hold-ahaciho, and stole him from among the king's betweeninters that were slain, and put him and his nurse in a bedchamber. so seven-vowel-yeah-ihoshabet, the daughter-housa of king high-vowel-yeah-ihoram, the woman of know-vowel-yeah-ihode the darkener (for she was the sister of vowel-yeah-hold-ahaciho,) hid him from vowel-yeah-time-etaliho, so that she slew him not.

oimliko ioSbi iroSIm at aHciho bno hqTn tHtio ki kl hraSnm hrg hgdod hba berbim lmHnh oimlk aHciho bn ihorm mlk ihodh

bn arbeim oStim Snh aHciho bmlko oSnh aHt mlk biroSIm oSm amo etliho bt emri

gm hoa hlk bdrki bit aHab ki amo hith ioezto lhrSie

oieS hre beini ihoh kbit aHab ki hmh hio lo ioezim aHri mot abio lmSHit lo

gm beztm hlk oilk at ihorm bn aHab mlk iSral lmlHmh el Hcal mlk arm bromot gled oiko hrmmim at iorm

oiSb lhtpra bicreal ki hmkim aSr hkhho brmh bhlHmo at Hchal mlk arm oecriho bn ihorm mlk ihodh ird lraot at ihorm bn aHab bicreal ki Hlh hoa

omalhim hith tbost aHciho lboa al iorm obbao iza em ihorm al ihoa bn nmSi aSr mSHo ihoh lhkrit at bit aHab

oihi khSpT ihoa em bit aHab oimza at Sri ihodh obni aHi aHciho mSrtim laHciho oihrgm

oibqS at aHciho oilkdh ohoa mtHba bSmron oibaho al ihoa oimtho oiqrbrho ki amro bn ihoSpT hoa aSr drS at ihoh bkl lbbo oain lbit aHciho lezr kH lmmklk

oetliho am aHciho rath ki mt bnh otqm otdbr at kl cre hmmklk lbit ihodh

otqH ihoSbet bt hmlk at ioaS bn aHciho otgnb ato mtok bni hmlk hmomtim ottn ato oat minqto bHdr hmTot otstirho ihoSbet bt hmlk ihorm aSt ihoide hkhkn ki hia hith aHot aHciho mpni etliho ola hmittho

and he was with them hid in the alpha-beit-house of these-to six years: and vowel-yeah-time-etaliho kinged over the land.

and in the seventh year know-vowel-yeah-ihoide goated himself, and took the captains of hundreds, vowel-yeah-help-ecerihio betweeninter of mercy-womb-jeroham, and to-hear-ishme'al betweeninter of camping-vowel-yeah-ihohanan, and vowel-yeah-help-ecerihio betweeninter of worker-eobed and vowel-yeah-do-ma'eseihio betweeninter of yeah-until-edaiah, and criterion-my-to-alishaphat betweeninter of my-male-cikri, into alignment with him.

and they went about in vowel-yeah-acknowledge-ihodah, and gathered the borrow-join-levites out of all the cities of vowel-yeah-acknowledge-ihodah, and the chief of the fathers of israel, and they came to cast-complete-jerusalem.

and all the assembly made a alignment with the king in the alpha-beit-house of these-to. and he said to them, behold, the king's betweeninter will king, as vowelconsonants-ihoh-yeah hath said of the betweeninters of dude-dawud.

this is the beeword that ye will do; a third part of you entering on the seventh, of the darkener and of the borrow-join-levites, will be gatekeepers of the thresholds;

and a third half will be at the king's house; and a third half at the gate of the foundation: and all the with will be in the courtyards of the alpha-beit-house of vowelconsonants-ihoh-yeah.

but let none come into the alpha-beit-house of vowelconsonants-ihoh-yeah, save the darkener, and they that immerser of the borrow-join-levites; they will go in, for they are dedicated: but all the with will keep the watch of vowelconsonants-ihoh-yeah.

and the borrow-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 borrow-join-levites and all vowel-yeah-acknowledge-ihodah did according to all things that know-vowel-yeah-ihoide the darkener 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 know-vowel-yeah-ihoide the darkener dismissed not the parts.

moreover know-vowel-yeah-ihoide the darkener delivered to the captains of hundreds spears, and shields, and shields, that had been king dude-dawud's, which were in the alpha-beit-house of these-to.

and he standstayed all the with, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the butcher-place and the temple, by the king round about.

then they brought out the king's betweeninter and put upon him the crown, and gave him the witness, and made him king. and know-vowel-yeah-ihoide and his betweeninters swimming him, and said, these-to safe the king.

now when vowel-yeah-time-etaliho heard the voice of the with running and cheering the king, she came to the with into the alpha-beit-house of vowelconsonants-ihoh-yeah:

oihi atm bbit halhim mtHba SS Snim
oetlih mlkt el harz

obSnh hSbeit htHcq ihoide oiQH at Sri
hmaot lecriho bn irHm oliSmeal bn
ihoHnn olecriho bn eobd oat meSiho
bn edihio oat aliSpT bn ckri emo bbrit

oisbo bihodh oiqbzo at hloim mkl
eri ihodh oraSi habot liSral oibao al
iroSlm

oikrt kl hqhl brit bbit halhim em hmlk
oiamr lhm hnh bn hmlk imlk kaSr dbr
ihoh el bni doid

ch hdbR aSr teSo hSISit mkm bai hSbt
lkhnm olloim lSeri hspim

ohSISit bbit hmlk ohSISit bSer hisod
okl hem bHzrot bit ihoh

oal iboa bit ihoh ki am hkhnm ohm-
Srtim lloim hmh ibao ki qdS hmh okl
hem iSmro mSmrt ihoh

ohqipo hloim at hmlk sbib aiS oklio
bido ohba al hbit iomt ohio at hmlk
bbao obzato

oieSo hloim okl ihodh kkl aSr zoh
ihoide hkhnm oiQH aiS at anSio bai
hSbt em iozai hSbt ki la pTr ihoide
hkhnm hmHlqot

oitn ihoide hkhnm lSri hmaot at hH-
nitim oat hmgnot oat hSITim aSr lmlk
doid aSr bit halhim

oiemd at kl hem oaiS SIHo bido mktp
hbit himnit ed ktp hbit hSmalit lmcBH
olbit el hmlk sbib

oioziao at bn hmlk oitno elio at hncr
oat hedot oimliko ato oimSHho ihoide
obnio oiamro iHi hmlk

otSme etliho at qol hem hrzim ohmh-
lhim at hmlk otboa al hem bit ihoh

and she looked, and, behold, the king stood at his standstay at the entering in, and the prince-immerseds and the trumpets by the king: and all the with of the land be gladd, and sounded with trumpets, also the singers with items of music, and such as taught to sing cheer. then vowel-yeah-time-etaliho rent her clothes, and said, treason, treason.

then know-vowel-yeah-ihoide the darkener brought out the captains of hundreds that were set over the stratagem, and said to them, have her forth of the ranges: and whoso followeth her, let him be deaded with the sword. for the darkener said, dead her not in the alpha-beit-house of vowelconsonants-ihoh-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 namethere

and know-vowel-yeah-ihoide made a alignment between him, and between all the with, and between the king, that they should be vowelconsonants-ihoh-yeah's with.

then all the with went to the house of possessor and brake it down, and brake his butcher-places and his images in pieces, and slew giving-matan the darkener of possessor before the butcher-places.

also know-vowel-yeah-ihoide namethereed the offices of the alpha-beit-house of vowelconsonants-ihoh-yeah by the hand of the darkener the borrow-join-levites, whom dude-dawud had part-distributed in the alpha-beit-house of vowelconsonants-ihoh-yeah, to onup the onups of vowelconsonants-ihoh-yeah, as it is written in the drops-of-teaching-torah of extract-musa, with rejoicing and with singing, as it was ordained by dude-dawud.

and he standstayed the gatekeepers at the gates of the alpha-beit-house of vowelconsonants-ihoh-yeah, that none which was lowdown in any beeword should enter in.

and he took the captains of hundreds, and the nobles, and the proverb-rulers of the with, and all the with of the land, and brought down the king from the alpha-beit-house of vowelconsonants-ihoh-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 of the land be gladd: and the city was quiet, after that they had deaded vowel-yeah-time-etaliho 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 namethere also was gazelle-zibiah of seven-well-bar-shebe.

and give-up-joash did that which was turgor-immersed in the eyes of vowelconsonants-ihoh-yeah all the days of know-vowel-yeah-ihoide the darkener

and know-vowel-yeah-ihoide took for him two women; and he begat betweeninters and betweenintera.

and it came to pass after this, that give-up-joash was minded to repair the alpha-beit-house of vowelconsonants-ihoh-yeah.

and he gathered together the darkener and the borrow-join-levites, and said to them, go out to the cities of vowel-yeah-acknowledge-ihodah, and gather of all to-song-immersed-isra'al money to repair the house of your these-to from year to year, and see that ye hasten the beeword. howbeit the borrow-join-levites hastened it not.

otra ohnh hmlk eomd el emodo bm-boa ohSrim ohHzzrot el hmlk okl em harz SmH otoqe bHzzrot ohmSorrin bkli hSir omodieim lhll otqre etliho at bgdih otamr qSr qSr

oioza ihoide hkhn at Sri hmaot pqodi hHil oiamr alhm hoziaoh al mbit hS-drot ohba aHrih iomt bHrb ki amr hkhn la tmitoh bit ihoh

oiSimo lh idim otboa al mboa Ser hsosim bit hmlk oimitoh Sm

oikrt ihoide brit bino obin kl hem obin hmlk lhiot lem lihoh

oibao kl hem bit hbel oitzho oat mcb-Htio oat zlmio Sbro oat mtm khn hbel hrgo lpmi hmcBHot

oiSm ihoide pqdt bit ihoh bid hkhnim hloim aSr Hlq doid el bit ihoh lhelot elot ihoh kktob btort mSh bSmHh ob-Sir el idi doid

oiemd hSoerim el Seri bit ihoh ola iba Tma lkl dbr

oiqH at Sri hmaot oat hadirim oat hmoSlim bem oat kl em harz oior at hmlk mbit ihoh oibao btok Ser helion bit hmlk oioSibo at hmlk el ksa hmlk-lkh

oiSmHo kl em harz oheir SqTh oat etliho hmito bHrb

bn Sbe Snim iaS bmlk oarbeim Snh mlk biroSlm oSm amo zbih mbar Sbe

oieS ioaS hiSr beini ihoh kl imi ihoide hkhn

oiSa lo ihoide nSim Stim oiold bnim obnot oihi aHrikn hih em lb ioaS IHdS at bit ihoh

oiqbz at hkhnim ohloim oiamr lhm zao leri ihodh oqbzo mkl iSral ksp lHcq at bit alhikm mdi Snh bSnh oatm tmlro ldbR ola mhro hloim

and the king called for know-vowel-yeah-ihoide the chief, and said to him, why hast thou not required of the borrow-join-levites to bring in out of vowel-yeah-acknowledge-ihodah and out of cast-complete-jerusalem the collection, according to the saying of extract-musa the worker of vowelconsonants-ihoh-yeah, and of the meeting of israel, for the tent of witness?

for the betweeninters of vowel-yeah-time-etaliho, that big-shot woman, had hatchd the alpha-beit-house of these-to; and also all the dedicated things of the alpha-beit-house of vowelconsonants-ihoh-yeah did they bestow upon possessors-belim.

and at the king's saying they did a cabinet, and set it without at the gate of the alpha-beit-house of vowelconsonants-ihoh-yeah.

and they made a proclamation through vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem, to bring in to vowelconsonants-ihoh-yeah the collection that extract-musa the worker of these-to laid upon to-song-immersed-isra'al in the place-of-word-desert.

and all the prince-immerseds and all the with be gladd, and brought in, and cast into the cabinet, until they had made an end.

now it came to pass, that at what time the cabinet was brought to the king's office by the hand of the borrow-join-levites, and when they saw that namethere was much money, the king's scroll-recounters and the stand-up-high priest's officer came and emptied the cabinet, and took it, and carried it to his place again. thus they did day by day, and added money in abundance-count.

and the king and know-vowel-yeah-ihoide gave it to such as did the work of the work of the alpha-beit-house of vowelconsonants-ihoh-yeah, and hired masons and carpenters to repair the alpha-beit-house of vowelconsonants-ihoh-yeah, and also such as wrought iron and brass to mend the alpha-beit-house of vowelconsonants-ihoh-yeah.

so the workmen wrought, and the work was dedicated by them, and they standstayed the alpha-beit-house of these-to in his state, and strengthened it.

and when they had finished it, they brought the rest of the money before the king and know-vowel-yeah-ihoide, whereof were did items for the alpha-beit-house of vowelconsonants-ihoh-yeah, even items to immerse, and to onup withal, and spoons, and items of gold and silver. and they onupped onups in the alpha-beit-house of vowelconsonants-ihoh-yeah continually all the days of know-vowel-yeah-ihoide.

but know-vowel-yeah-ihoide waxed old, and was full-seven 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 israel, both toward these-to, and toward his house.

now after the death of know-vowel-yeah-ihoide came the prince-immerseds of vowel-yeah-acknowledge-ihodah, and bowed to the king. then the king hearkened to them.

and they left the alpha-beit-house of vowelconsonants-ihoh-yeah these-to of their fathers, and workd prosperity-fortuna-asherahs and fashions: and wrath came upon vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem for this their fault.

oiqra hmlk lihoide hraS oiamr lo mdoe la drSt el hloim lhbia mihodh omiroSlm at mSat mSh ebd ihoh ohqhl liSral lahl hedot

ki etliho hmrSet bnih przo at bit halhim ogm kl qdSi bit ihoh eSo lbelim

oiamr hmlk oieSo aron aHd oitnho bSer bit ihoh Hozh

oitno qol bihodh obiroSlm lhbia lihoim mSat mSh ebd halhim el iSral bmdbr

oiSmHo kl hSrim okl hem oibiao oiSliko laron ed lklh

oihi bet ibia at haron al pqdt hmlk bid hloim okraotm ki rb hksp oba sopr hmlk opqid khn hraS oiero at haron oiSaho oiSibho al mqmo kh eSo liom biom oiaspo ksp lrb

oitnho hmlk oihoide al eoSh mlakt ebodt bit ihoh oiho Skrim Hzbim oHrSim lHdS bit ihoh ogm lHrSi brcl onHSt lHcq at bit ihoh

oieSo eSi hmlakh otel arokh lmlakh bidm oiemido at bit halhim el mtknto oiamzho okklotm hbiao lpni hmlk oihoide at Sar hksp oieSho klim lbit ihoh kli Srt ohelot okpot okli chb oksp oiho me- lim elot bbit ihoh tmid kl imi ihoide

oicqn ihoide oiSbe imim oimt bn mah oISim Snh bmoto

oiqbrho beir doid em hmlkim ki eSh Tobh biSral oem halhim obito

oaHri mot ihoide bao Sri ihodh oiStHoo lmlk ac Sme hmlk alihm

oiecb o at bit ihoh alhi aboihm oiebdo at haSrim oat hezbim oihi qzp el ihodh oiroSlm baSmtm cat

yet he sent come-bringers to them, to bring them again to vowelconsonants-ihoh-yeah; and they testified against them: but they would not give ear.

and breathwind of these-to crossed upon yeah-remember-cekariah betweeninter of know-vowel-yeah-ihoid the darkener which stood on the with, and said to them, thus saith these-to, why cross over ye the directives of vowelconsonants-ihoh-yeah, that ye cannot prosper? because ye have forsaken vowelconsonants-ihoh-yeah, he hath also forsaken you.

and they conspired against him, and stoned him with stones at the directive of the king in the courtyard of the alpha-beit-house of vowelconsonants-ihoh-yeah.

thus give-up-joash the king remembered not the kindness which know-vowel-yeah-ihoid his father had done to him, but slew his betweeninter and when he died, he said, vowelconsonants-ihoh-yeah look upon it, and require it.

and it came to pass at the end of the year, that the stratagem of high-aram-syria came up against him: and they came to vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem, and destroyed all the prince-immerseds of the with from among the with, and sent all the spoil of them to the king of quiet-bag-damasqus.

for the stratagem of the high-aram-syrians came with a small company of men, and vowelconsonants-ihoh-yeah delivered a very great stratagem into their hand, because they had forsaken vowelconsonants-ihoh-yeah these-to of their fathers. so they dod criterion 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 betweeninters of know-vowel-yeah-ihoid the darkener 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-cabad betweeninter of hear-sh'meat an with-emmonitess, and drip-cloth-jehocabad betweeninter of keepguard-shimrith a from-father-moabitess.

now concerning his betweeninters, and the greatness of the burdens laid upon him, and the repairing of the alpha-beit-house of these-to, behold, they are written in the story of the recount-scroll of the kings. and vowel-yeah-courage-amaziho his betweeninter kinged in his stead.

vowel-yeah-courage-amaziho 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 namethere was delight-vowel-yeah-ihodeden of cast-complete-jerusalem.

and he did that which was turgor-immersed in the eyes of vowelconsonants-ihoh-yeah, but not with a complete 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 betweeninters, but did as it is written in the drops-of-teaching-torah in the recount-scroll of extract-musa, where vowelconsonants-ihoh-yeah directed, saying, the fathers will not die for betweeninters, neither will betweeninters die for the fathers, but every man will die for his own miss

oiSIH bhm nbaim lhSibm al ihoh
oieido bm ola hacino

oroH alhim lbSh at ckrh bn ihoide
hkhn oiemd mel lem oiamr lhm kh
amr halhim lmh atm ebrim at mzot
ihoh ola tzliHo ki ecbtm at ihoh oiecb
atkm

oiqSro elio oirgmho abn bmzot hmlk
bHzr bit ihoh

ola ckr ioaS hmlk hHsd aSr eSh ihoide
abio emo oihrg at bno okmoto amr ira
ihoh oidrS

oihi ltqopt hSnh elh elio Hil arm oibao
al ihodh oirolSm oiSHito at kl Sri hem
mem okl SlIm SIHo lmlk drmSq

ki bmzer anSim bao Hil arm oihoh ntn
bidm Hil lrb mad ki ecbo at ihoh alhi
abotihm oat ioaS eSo SpTIm

oblktm mmno ki ecbo ato bmHliim
bmHloim rbim htqSro elio ebdio bdmi
bni ihoide hkhn oihrgoho el mTto oimt
oiqbrho beir doid ola qbrho bqbrot
hmlkim

oalh hmtqSrim elio cbd bn Smet
hemonit oihocbd bn Smrit hmoabit

obnio orb irb hmSa elio oisod bit hal-
him hnm ktobim el mdrS spr hmlkim
oimlk amziho bno tHtio

bn eSrim oHmS Snh mlk amziho oeS-
rim otSe Snh mlk biroSlm oSm amo
ihodn miroSlm

oieS hiSr beini ihoh rq la blbb Slm

oihi kaSr Hcqh hmlkh elio oihrg at
ebdio hmkim at hmlk abio

oat bnihm la hmit ki kktob btorth bspr
mSh aSr zoh ihoh lamr la imoto abot
el bnim obnim la imoto el abot ki aiS
bHTao imoto

moreover vowel-yeah-courage-amaziho gathered vowel-yeah-acknowledge-ihodah together, and standstayed them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all vowel-yeah-acknowledge-ihodah and righthand-child-benjamin: and he numbered them from twenty years old and on, 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 heros of stratagem out of to-song-immersed-isra'al for an hundred talents of silver.

but namethere came a man of these-to to him, saying, o king, let not the army of to-song-immersed-isra'al go with thee; for vowelconsonants-ihoh-yeah is not with israel, to wit, with all betweeninters of gray-fruitful-aprim.

but if thou wilt go, do it; be strong for the war: these-to will do thee fall before the enemy: for these-to hath energy to help, and to cast down.

and vowel-yeah-courage-amaziho said to the man of these-to, but what will we do for the hundred talents which i have given to the army of israel? and the man of these-to answered, vowelconsonants-ihoh-yeah is able to give thee much more than this.

then vowel-yeah-courage-amaziho differentiated them, to wit, the army that was come to him out of gray-fruitful-aprim, to go home again: wherefore their nose-anger was greatly kindled against vowel-yeah-acknowledge-ihodah, and they returned home in great nose-anger.

and vowel-yeah-courage-amaziho strengthened himself, and led forth his with, and went to the valley of salt, and hit of betweeninters of hair-seir ten thousand.

and other ten thousand left alive did betweeninters of vowel-yeah-acknowledge-ihodah carry away captive, and brought them to the top of the rock, and cast them down from the top of the rock, that they all were hatched in pieces. but the soldiers of the army which vowel-yeah-courage-amaziho sent back, that they should not go with him to war, fell upon the cities of vowel-yeah-acknowledge-ihodah, from keep-samaria even to house-of-wrath-beth-horon, and hit three thousand of them, and took much spoil. now it came to pass, after that vowel-yeah-courage-amaziho was come from the hitting of the man-red-adomites, that he brought the these-to of betweeninters of hair-seir, and standstayed them up to be his these-to, and bowed down himself before them, and burned incense to them.

wherefore the nose-anger of vowelconsonants-ihoh-yeah was kindled against vowel-yeah-courage-amaziho, and he sent to him a come-bringer, which said to him, why hast thou sought after the these-to of the with, which could not deliver their own with out of thine hand?

and it came to pass, as he beeworded with him, that the king said to him, art thou did of the king's counsel? forbear; why shouldest thou be hit? then the come-bringer forbare, and said, i know that these-to hath determined to destroy thee, on beeword thou hast done this, and hast not hearkened to my counsel.

then vowel-yeah-courage-amaziho king of vowel-yeah-acknowledge-ihodah took advice, and sent to give-up-joash, betweeninter of hold-vowel-yeah-ihoaahac, betweeninter of he-yeah-jehu king of israel, saying, come, let us hold one another in the face-turnings.

oiqbz amziho at ihodh oiemi dm lbit
about ISri halpim oISri hmaot lkl ihodh
obnimn oipqdm lmbn eSrim Snh
omelh oimzam SIs maot alp bHor
ioza zba aHc rmH oznh

oiSkr miSral mah alp gbor Hil bmah
kkr ksp
oaiS halhim ba alio lamr hmlk al iba
emk zba iSral ki ain ihoh em iSral kl
bni aprim

ki am ba ath eSh Hcq lmlHmh ikSilk
halhim lpmi aoib ki iS kH balhim lecor
olhkSil
oiamr amziho laiS halhim omh leSot
lmat hkkar aSr ntti lgdod iSral oiamr
aiS halhim iS lihoh ltt lk hrhb mch

oibdlm amziho lhgddod aSr ba alio
maprim llkt lmqomm oiHr apm mad
bihodh oiSobo lmqomm bHri ap

oamziho htHcq oinhg at emo oilk gia
hmlH oik at bni Seir eSrt alpm

oeSrt alpm Hiim Sbo bni ihodh oiba-
iaom IraS hsls oiSlikom mraS hsls
oklm nbqeo

obni hgddod aSr hSib amziho mlkt emo
lmlHmh oipSTo beri ihodh mSmron
oed bit Horon oiko mhm SIsT alpm
oibco bch rbh

oihi aHri boa amziho mtkot at
adomim oiba at alhi bni Seir oiemi dm
lo lalhim olpnihm iStHoh olhm iqTr

oiHr ap ihoh bamziho oiSIH alio nbia
oiamr lo lmh drSt at alhi hem aSr la
hzilo at emm midk

oihi bdbro alio oiamr lo hlloeZ lmlk
ntnok HdI lk lmh ikok oiHdl hnbia
oiamr ideti ki iez alhim lhSHitk ki eSit
cat ola Smet lezti

oioeZ amziho mlk ihodh oiSIH al ioaS
bn ihoaHc bn ihoa mlk iSral lamr lk
lkh ntrah pnim

and give-up-joash king of to-song-immersed-isra'al crossed to vowel-yeah-courage-amaziho king of vowel-yeah-acknowledge-ihodah, saying, the thistle that was in build-white-lebanon crossed to the cedar that was in build-white-lebanon, saying, give thy daughter-housa to my betweeninter to woman: and namethere crossed by a animal of the field that was in build-white-lebanon, and trode down the thistle.

thou sayest, lo, thou hast smitten the man-red-adomites; and thine heart lifteeth thee up to heavy-boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and vowel-yeah-acknowledge-ihodah with thee?

but vowel-yeah-courage-amaziho would not hear; for it came of these-to, that he might deliver them into the hand of their enemies, because they sought after the these-to of man-red-adom.

so give-up-joash the king of to-song-immersed-isra'al went up; and they saw one another in the face-turnings, both he and vowel-yeah-courage-amaziho king of vowel-yeah-acknowledge-ihodah, at house-of-sun-beth-shemesh, which belongeth to vowel-yeah-acknowledge-ihodah.

and vowel-yeah-acknowledge-ihodah was put to the worse before israel, and they fled every man to his tent.

and give-up-joash the king of to-song-immersed-isra'al took vowel-yeah-courage-amaziho king of vowel-yeah-acknowledge-ihodah, betweeninter of give-up-joash, betweeninter of hold-vowel-yeah-ihoaahac, at house-of-sun-beth-shemesh, and brought him to cast-complete-jerusalem, and brake down the wall of cast-complete-jerusalem from the gate of gray-fruitful-apraim 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 these-to with red-worker-obed-adom, and the treasures of the king's house, the hostages also, and returned to keep-samaria.

and vowel-yeah-courage-amaziho betweeninter of give-up-joash king of vowel-yeah-acknowledge-ihodah lived after the death of give-up-joash betweeninter of hold-vowel-yeah-ihoaahac king of to-song-immersed-isra'al fifteen years.

now the remainder of the beewords of vowel-yeah-courage-amaziho, first and last, behold, are they not written in the recount-scroll of the kings of vowel-yeah-acknowledge-ihodah and israel?

now after the time that vowel-yeah-courage-amaziho did turn away from following vowelconsonants-ihoh-yeah they made a conspiracy against him in cast-complete-jerusalem; and he fled to strike-lakish: but they sent to strike-lakish after him, and slew him namethere

and they brought him upon horses, and buried him with his fathers in the city of vowel-yeah-acknowledge-ihodah.

then all the with of vowel-yeah-acknowledge-ihodah took vowel-yeah-goat-uciho, who was sixteen years old, and did him king in the room of his father vowel-yeah-courage-amaziho.

he between-built ram-to-ailot, and restored it to vowel-yeah-acknowledge-ihodah, after that the king slept with his fathers.

sixteen years old was vowel-yeah-goat-uciho when he began to king, and he kinged fifty and two years in cast-complete-jerusalem. his mother's namethere also was yeah-all-jekoliah of cast-complete-jerusalem.

oiSIH ioaS mlk iSral al amziho mlk ihodh lamr hHoH aSr blbnon SIH al harc aSr blbnon lamr tnh at btk lbni laSh otebr Hit hSDh aSr blbnon otrms at hHoH

amrt hnh hkit at adom onSak lbk lhk-bid eth Sbh bbit lmh ttgrh breh onplt ath oiiodh emk

ola Sme amziho ki mhalhim hia lmen ttm bid ki drSo at alhi adom

oiel ioaS mlk iSral oitrao pnim hoa oamziho mlk ihodh bbit SmS aSr li-hodh

oingp ihodh lpni iSral oinso aiS lahlilo

oat amziho mlk ihodh bn ioaS bn ihoaHc tpS ioaS mlk iSral bbit SmS oibiaho iroSlm oiprz bHomt iroSlm mSer aprim ed Ser hponh arbe maot amh

okl hchb ohksp oat kl hklm hnmzaim bbit halhim em ebd adom oat azrot bit hmik oat bni hterbot oiSb Smron

oiHi amziho bn ioaS mlk ihodh aHri mot ioaS bn ihoaHc mlk iSral HmS eSrh Snh

oitr dbri amziho hraSnim ohaHronim hla hnm ktobim el spr mlki ihodh oiS-ral

omet aSr sr amziho maHri ihoh oiqSro elio qSr biroSlm oins lkiSh oiSIHo aHrio lkiSh oimitho Sm

oiSaho el hsoim oiqbro ato em abtio beir ihodh oiqHo kl em ihodh at eciho ohoa bn SS eSrh Snh oimliko ato tHt abio amziho

hoa bnh at ailot oiSibh lihodh aHri Skb hmik em abtio

bn SS eSrh Snh eciho bmlko oHmSim oStim Snh mlk biroSlm oSm amo ik-ilih iklih mn iroSlm

and he did that which was turgor-immersed in the eyes of vowelconsonants-ihoh-yeah, according to all that his father vowel-yeah-courage-amaziho did.

and he sought these-to in the days of yeah-remember-cekariah, who had between-understanding in the visions of these-to: and as long as he sought vowelconsonants-ihoh-yeah, these-to made him to prosper.

and he went forth and warred against the splash-in-palestinians, and brake down the wall of winepress-gath and the wall of understand-building-jabneh, and the wall of fire-plunder-ashdod, and between-built cities about fire-plunder-ashdod, and among the splash-in-palestinians.

and these-to helped him against the splash-in-palestinians, and against the evening-pleasant-erabians that dwelt in cub-dwell-gurbaal, and the springs-mehunims.

and the with-emonites gave gifts to vowel-yeah-goat-uciho: and his namethere spread abroad even to the entering in of narrows-develop-egypt; for he goated himself exceedingly.

moreover vowel-yeah-goat-uciho between-built 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 between-built towers in the place-of-word-desert, and digged earthlingy wells: for he had much livestock both in the low-tide country, and in the low-lands: husbandmen also, and vine dressers in the mountains, and in damp-unripe-grain-karmel: for he loved husbandry.

moreover vowel-yeah-goat-uciho had an troop of fighting men, that went out to war by bands, according to the count of their account by the hand of to-move-jei'al the scroll-recounters and vowel-yeah-do-ma'eseiho the ruler, under the hand of vowel-yeah-camping-hananiho, one of the king's captains.

the whole count of the chief of the fathers of the heros of stratagem were two thousand and six hundred.

and under their hand was an stratagem, three hundred thousand and seven thousand and five hundred, that did war with mighty energy, to help the king against the enemy. and vowel-yeah-goat-uciho 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 arrow-halfers and great stones withal. and his namethere spread far abroad; for he was wonderfully helped, till he was strong.

but when he was strong, his heart talled to his destruction: for he transgressed against vowelconsonants-ihoh-yeah his these-to, and went into the hall of vowelconsonants-ihoh-yeah to burn incense upon the butcher-place of incense.

and vowel-yeah-help-eceriho the darkener went in after him, and with him fourscore darkener of vowelconsonants-ihoh-yeah, that were of stratagem men:

and they withstood vowel-yeah-goat-uciho the king, and said to him, it appertaineth not to thee, vowel-yeah-goat-uciho, to burn incense to vowelconsonants-ihoh-yeah, but to the darkener the betweeninters of gather-cabinet-harun, that are filld to burn incense: go out of the dedicated; for thou hast trespassed; neither will it be for thine heavy from vowelconsonants-ihoh-yeah these-to.

oieS hiSr beini ihoh kkl aSr eSh amz-ihoh abio

oihi ldrS alhim bimi ckriho hmbin brat halhim obimi drSo at ihoh hzliHo halhim

oiza oilHm bplStim oiprz at Homt gt oat Homt ibnh oat Homt aSdod oibnh erim baSdod obplStim

oiecrho halhim el plStim oel herbiim herbin hiSbim bgor bel ohmeonim

oitno hemonim mnHh leciho oilk Smo ed lboa mzzrim ki hHciq ed lmelh

oibn eciho mgdlm biroSlm el Ser hphn oel Ser hgia oel hmzoe oiHcqm

oibn mgdlm bmdbr oiHzb brot rbim ki mqnh rb hih lo obSplh obmiSor akrim okrmim bhrim obkrml ki ahb admh hih

oihi leciho Hil eSh mIHmh iozai zba lgdod bmspr pqdtm bid ieol ieial hsopr omeSiho hSoTr el id Hnniho mSri hmlk

kl mspr raSi habot lgbori Hil alpim oSS maot

oel idm Hil zba SIS maot alp oSBet alpim oHmS maot eoSi mIHmh bkH Hil lecr lmlk el haoib

oikn lhm eciho lkl hzba mgnim ormHim okobeim oSrinot oqStot olabni qleim

oieS biroSlm HSbnat mHSbt HoSb lhriot el hmgdlm oel hpnat liroa bHzim obabnim gdlot oiza Smo ed lmrHoq ki hplia lhcrc ed ki Hcq

okHcqto gbh lbo ed lhSHit oimel bihoh alhio oiba al hikh ihoh lhqTir el mcbH hqTtr

oiba aHrio ecriho hkhn oemo khnim lihoh Smonim bni Hil

oiemdo el eciho hmlk oiamro lo la lk eciho lhqTir lihoh ki lkhnim bni ahnrn hmqdSim lhqTir za mn hmqdS ki melt ola lk lkbo mihoh alhim

then vowel-yeah-goat-uciho was wroth, and had a censer in his hand to burn incense: and while he was wroth with the darkener, the narrow-waspishness even rose up in his forehead before the darkener in the alpha-beit-house of vowelconsonants-ihoh-yeah, from beside the incense butcher-place.

and vowel-yeah-help-eceriho the chief darkener and all the darkener, looked upon him, and, behold, he was narrow-waspish in his forehead, and they thrust him out from thence; yea, himself alarm-hasted also to go out, because vowelconsonants-ihoh-yeah had smitten him.

and vowel-yeah-goat-uciho the king was a narrow-waspish to 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 vowelconsonants-ihoh-yeah: and sound-io-jotham his betweeninter was over the king's house, criteri-onizing the with of the land.

now the remainder of the beewords of vowel-yeah-goat-uciho, first and last, did vowel-yeah-stick-safe-iseiho the come-bringer, betweeninter of courage-amoz, write.

so vowel-yeah-goat-uciho 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 sound-io-jotham his betweeninter kinged in his stead. sound-io-jotham was twenty and five years old when he began to king, and he kinged sixteen years in cast-complete-jerusalem. his mother's namethere also was inheritance-jerushah, the daughter-housa of be-right-zadoq.

and he did that which was turgor-immersed in the eyes of vowelconsonants-ihoh-yeah, according to all that his father vowel-yeah-goat-uciho did: howbeit he entered not into the hall of vowelconsonants-ihoh-yeah. and the with did yet swamly.

he between-built the high gate of the alpha-beit-house of vowelconsonants-ihoh-yeah, and on the wall of tower-darkness-small-white-cloud-eophel he between-built much.

moreover he between-built cities in the mountains of vowel-yeah-acknowledge-ihodah, and in the forests he between-built castles and towers.

he fought also with the king of the with-emmonites, and prevailed against them. and betweeninters of with-emmon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. so much did betweeninters of with-emmon pay to him, both the second year, and the third.

so sound-io-jotham became mighty, because he prepared his pathways before vowelconsonants-ihoh-yeah his these-to.

now the remainder of the beewords of sound-io-jotham, and all his wars, and his pathways, lo, they are written in the recount-scroll of the kings of to-song-immersed-isra'al and vowel-yeah-acknowledge-ihodah.

he was five and twenty years old when he began to king, and kinged sixteen years in cast-complete-jerusalem.

and sound-io-jotham slept with his fathers, and they buried him in the city of dude-dawud: and hold-ahac his between-inter kinged in his stead.

hold-ahac 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 turgor-immersed in the eyes of vowelconsonants-ihoh-yeah, like dude-dawud his father:

oicep eciho obido mqTrt lhqTir ob-
cepo em hkhnm ohzret crHh bmzHo
lpni hkhnm bbit ihoh mel lmcBH
hqTrt

oipn alio ecriho khn hraS okl hkhnm
ohnh hoa mzre bmzHo oibhloho mSm
ogm hoa ndHp lzat ki ngeo ihoh

oihi eciho hmlk mzre ed iom moto
oiSb bit hHpSot hHpSit mzre ki ngr
mbit ihoh iotm bno el bit hmlk SopT
at em harz

oitr dbri eciho hraSnm ohaHrnm ktb
iSeiho bn amoz hnbia

oiSb eciho em abtio oiqbpro ato em
abtio bSdh hqborh aSr lmlkim ki amro
mzore hoa oimlk iotm bno tHtio

bn eSrim oHmS Snh iotm bmlko oSS
eSrh Snh mlk biroSlm oSm amo iroSh
bt zdoq

oieS hiSr beini ihoh kkl aSr eSh eciho
abio rq la ba al hikl ihoh oead hem
mSHitim

hoa bnh at Ser bit ihoh helion obHomt
hepl bnh lrb

oerim bnh bhr ihodh obHrSim bnh
birniot omgdlim

ohoa nlHm em mlk bni emon oiHcq
elihm oitno lo bni emon bSnh hhia
mah kkr ksp oeSrt alpim krim HTim
oSeorim eSrt alpim cat hSibo lo bni
emon obSnh hSnit ohSiSit

oitHcq iotm ki hkin drkio lpni ihoh al-
hio

oitr dbri iotm okl mlHmtio odrkio
hnm ktobim el spr mlki iSral oihodh

bn eSrim oHmS Snh hih bmlko oSS
eSrh Snh mlk biroSlm
oiSb iotm em abtio oiqbpro ato beir
doid oimlk aHc bno tHtio

bn eSrim Snh aHc bmlko oSS eSrh Snh
mlk biroSlm ola eSh hiSr beini ihoh
kdoid abio

for he walked in the pathways of the kings of israel, and did also screens for possessors-belim.

moreover he burnt incense in the valley of betweeninter of doze-hinnom, and burnt his betweeninters in the fire, after the abominations of the body-nations whom vowelconsonants-ihoh-yeah had cast out before betweeninters of israel. he butcherd also and burnt incense in the in-whats, and on the mountains, and under every green tree.

wherefore vowelconsonants-ihoh-yeah his these-to delivered him into the hand of the king of high-aram-syria and they hit him, and carried away a great multitude of them captives, and brought them to quiet-bag-damasqus. and he was also delivered into the hand of the king of israel, who hit him with a great hitting.

for inspector-peqah betweeninter of vowel-yeah-high-re-maliho slew in vowel-yeah-acknowledge-ihodah an hundred and twenty thousand in one day, which were all of stratagem men; because they had forsaken vowelconsonants-ihoh-yeah these-to of their fathers.

and my-male-cikri, a hero of gray-fruitful-apraim, slew vowel-yeah-do-ma'eseiho the king's betweeninter and get-up-my-help-ecriqam the governor of the house, and envy-buy-to-alqanah that was next to the king.

and betweeninters of to-song-immersed-isra'al carried away captive of their brethren two hundred thousand, women, betweeninters, and betweenintera, and took also away much spoil from them, and brought the spoil to keep-samaria.

but a come-bringer of vowelconsonants-ihoh-yeah was namethere whose namethere was until-encourage-oded: and he went out before the troop that came to keep-samaria, and said to them, behold, because vowelconsonants-ihoh-yeah these-to of your fathers was wroth with vowel-yeah-acknowledge-ihodah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up to namespaces.

and now ye purpose to keep under betweeninters of vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem for workers and bondwomen to you: but are namethere not with you, even with you, sins against vowelconsonants-ihoh-yeah your these-to?

now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce nose-anger of vowelconsonants-ihoh-yeah is upon you.

then certain of the heads of betweeninters of gray-fruitful-apraim, vowel-yeah-help-eceriho betweeninter of camping-io-johanan, vowel-yeah-bornfirst-berekiho betweeninter of complete-meshilemot, and yeah-strong-jehicqihoh betweeninter of complete-shallum, and with-burden-emasah betweeninter of loiter-hinder-hadlai, stood up against them that came from the war,

and said to them, ye will not bring in the captives hither: for namethereas we have faulted against vowelconsonants-ihoh-yeah already, ye intend to add more to our misses and to our fault: for our fault is great, and namethere is fierce nose-anger against israel.

so the armed men left the captives and the spoil before the prince-immerseds and all the assembly.

oilk bdrki mlki iSral ogm mskot eSh lbelim

ohoa hqTir bgia bn hnm oiber at bnio baS ktebot hgoim aSr hriS ihoh mpni bni iSral

oicbH oiQTr bbmot oel hgbeot otHt kl ez renn

oitnho ihoh alhio bid mlk arm oiko bo oiSbo mmno Sbih gdolh oibiao drmsq ogm bid mlk iSral ntn oik bo mkh gdolh

oihrg pqH bn rmliho bihodh mah oeS-rim alp biom aHd hkl bni Hil becbm at ihoh alhi abotm

oihrg ckri gbor aprim at meSiho bn hmlk oat ecriqm ngid hbit oat alqhn mSnh hmlk

oiSbo bni iSral maHihm matim alp nSim bnim obnot ogm Sll rb bcco mhm oibiao at hSll lSmron

oSm hih nbia lihhoh edd Smo oiza lpm hzba hba lSmron oiamr lhm hnh bHmt ihoh alhi abotikm el ihodh ntnm bidkm othrgo bm bcep ed lSmim hgic

oeth bni ihodh oirolm atm amrim lkbS lebdm olSpHot lkm hla rq atm emkm aSmot lihhoh alhikm

oeth Smeoni ohSibo hSbih aSr Sbitm maHikm ki Hron ap ihoh elikm

oiqmo anSim mraSi bni aprim eciriho bn ihoHnn brkiho bn mSlmot oiHc-qihoh bn Slm oemSa bn Hdli el hbaim mn hzba

oiamro lhm la tbiao at hSbih hnh ki laSmt ihoh elino atm amrim lhsip el HTatino oel aSmtino ki rbh aSmh lno oHron ap el iSral

oiecb hHloz at hSbih oat hbch lpm hSrim okl hqhl

and the men which were expressed by namethere stood up, and stronged the captives, and with the spoil clothed all that were skin-naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and 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-samaria.

at that time did king hold-ahac send to the kings of pine-song-immersed-syria to help him.

for again the man-red-adomites had come and hit vowel-yeah-acknowledge-ihodah, and carried away captives.

the splash-in-palestinians also had invaded the cities of the low-tide country, and of the south of vowel-yeah-acknowledge-ihodah, and had captured house-of-sun-beth-shemesh, and ram-ajalon, and wall-compound-gederoth, and defense-shoko with the villages thereof, and prevent-timneh with the villages thereof, gimzo also and the villages thereof: and they dwelt namethere

for vowelconsonants-ihoh-yeah surrendered vowel-yeah-acknowledge-ihodah low on beeword of hold-ahac king of israel; for he made vowel-yeah-acknowledge-ihodah naked, and crossed over sore against vowelconsonants-ihoh-yeah. and fallen-fall-ban-tilgath-pilneser king of pine-song-immersed-syria came to him, and develop-troubled him, but strengthened him not.

for hold-ahac took away a portion out of the alpha-beit-house of vowelconsonants-ihoh-yeah, and out of the house of the king, and of the prince-immerseds, and gave it to the king of pine-song-immersed-syria but he helped him not. and in the time of his distress did he trespass yet more against vowelconsonants-ihoh-yeah: this is that king hold-ahac.

for he butcherd to the these-to of quiet-bag-damasqus, which smote him: and he said, because the these-to 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 israel.

and hold-ahac added together the items of the alpha-beit-house of these-to, and cut in pieces the items of the alpha-beit-house of these-to, and shut up the thresholds of the alpha-beit-house of vowelconsonants-ihoh-yeah, and he did him butcher-places in every corner of cast-complete-jerusalem.

and in every several city of vowel-yeah-acknowledge-ihodah he did in-whats to burn incense to other these-to, and provoked to anger vowelconsonants-ihoh-yeah these-to of his fathers.

now the remainder of his beewords and of all his pathways, first and last, behold, they are written in the recount-scroll of the kings of vowel-yeah-acknowledge-ihodah and israel. and hold-ahac 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 israel: and vowel-yeah-strong-heceqiho his betweeninter kinged in his stead. vowel-yeah-strong-heceqiho 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 namethere was vowel-yeah-my-father-abiho, the daughter-housa of yeah-remember-cekariah.

and he did that which was turgor-immersed in the eyes of vowelconsonants-ihoh-yeah, according to all that dude-dawud his father had done.

oiqmo hanSim aSr nqbo bSmot oi-
Hciqo bSBih okl mermihm hlbIso
mn hSll oilbSom oinelom oiaklom
oiSqom oiskom oinhlom bHmrin lkl
koSl oibiaom irHo eir htmrim azl
aHihm oiSobo Smron

bet hhia SIH hmlk aHc el mlki aSor
lecr lo

oeod adomim bao oiko bihodh oiSbo
Sbi
oplStim pSTo beri hSplh ohngb lihodh
oilkdo at bit SmS oat ailon oat hgdrot
oat Soko obnotih oat tmnh obnotih
oat gmco oat bntih oiSbo Sm

ki hknice ihoh at ihodh bebor aHc mlk
iSral ki hprie bihodh omeol mel bihoh

oiba elio tlgt plnasr mlk aSor oizr lo
ola Hcqo

ki Hlq aHc at bit ihoh oat bit hmlk
ohSrim oitn lmlk aSor ola lecrh lo

obet hzr lo oiosp lmeol bihoh hoa
hmlk aHc

oicbH lalhi drmSq hmkim bo oiamr ki
alhi mlki arm hm mecrim aotm lhm
acbH oiecroni ohm hio lo lhkSilo okl
iSral

oiasp aHc at kli bit halhim oiqlz at kli
bit halhim oisgr at dltot bit ihoh oieS
lo mcbHot bkl pnh biroSlm

obkl eir oeir lihodh eSh bmot lqTr lal-
him aHrim oikes at ihoh alhi abtio

oitr dbrio okl drkio hraSnim
ohaHronim hnm ktobim el spr
mlki ihodh oiSral
oiSkb aHc em abtio oiqrbrho beir
biroSlm ki la hbiaho lqbri mlki iSral
oimlk iHcqiho bno tHtio

iHcqiho mlk bn eSrim oHmS Snh oeS-
rim otSe Snh mlk biroSlm oSm amo
abih bt ckriho

oieS hiSr beini ihoh kkl aSr eSh doid
abio

he in the first year of his king, in the first month, opened the openings of the alpha-beit-house of vowelconsonants-ihoh-yeah, and repaired them.

and he brought in the darkener and the borrow-join-levites, and added them together into the east street,

and said to them, hear me, ye borrow-join-levites, dedicated now yourselves, and dedicated the alpha-beit-house of vowelconsonants-ihoh-yeah these-to of your fathers, and carry forth the filthiness out of the dedicated place.

for our fathers have trespassed, and done that which was look in the eyes of vowelconsonants-ihoh-yeah our these-to, and have forsaken him, and have turned away their face-turnings from the habitation of vowelconsonants-ihoh-yeah, and turned their backs.

also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor onupped onups in the dedicated place to the these-to of israel.

nametherefore the wrath of vowelconsonants-ihoh-yeah was upon vowel-yeah-acknowledge-ihodah 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 betweeninters and our women are in sit-captivity for this.

now it is in mine heart to make a alignment with vowelconsonants-ihoh-yeah these-to of israel, that his fierce nose-anger may turn away from us.

my betweeninters, be not now negligent: for vowelconsonants-ihoh-yeah hath chosen you to stand before him, to work for him, and that ye should immerser to him, and burn incense.

then the borrow-join-levites arose, wipe-mahat betweeninter of with-burden-emasai, and to-io-jo'al betweeninter of vowel-yeah-help-eceriho, of the betweeninters of the obedient-hope-kohathites: and of the betweeninters of bittermerari, ring-tinkle-qish betweeninter of my-worker-ebdi, and vowel-yeah-help-eceriho betweeninter of jehalelel: and of the stranger-gershonites; brother-io-joah betweeninter of lewdness-cimah, and delight-while-eden betweeninter of brother-io-joah:

and of the betweeninters of bring-to-alizaphan; keepguard-shimri, and to-move-jei'al: and of the betweeninters of add-collect-asaph; yeah-remember-cekariah, and vowel-yeah-given-mataniho:

and of the betweeninters of trusted-heman; to-live-jehi'al, and hear-shimei: and of the betweeninters of hand-jeduthun; vowel-yeah-hear-shemeiho, and my-goatness-toucial.

and they added their brethren, and dedicated themselves, and came, according to the beeword of the king, by the beewords of vowelconsonants-ihoh-yeah, to top-brighten the alpha-beit-house of vowelconsonants-ihoh-yeah.

and the darkener went into the inner half of the alpha-beit-house of vowelconsonants-ihoh-yeah, to top-brighten it, and brought out all the lowdownness that they found in the hall of vowelconsonants-ihoh-yeah into the courtyard of the alpha-beit-house of vowelconsonants-ihoh-yeah. and the borrow-join-levites took it, to carry it out abroad into the brook dark-mourning-kidron.

hoa bSnh hraSonh lmlko bHdS hraSon
ptH at dltot bit ihoh oiHcqgm

oiba at hkhnim oat hloim oiaspm
lrHob hmcrH

oiamr lhm Smeoni hloim eth htqdSo
oqdSo at bit ihoh alhi abtikm ohoziao
at hndh mn hqdS

ki melo abtino oeSo hre beini ihoh
alhino oiecbho oisbo pnihm mmSkN
ihoh oitno erp

gm sgro dltot haolm oikbo at hnrot
oqTrt la hqTiro oelh la helo bqds lalhi
iSral

oihi qzp ihoh el ihodh oirolm oitnm
lceoh lceoh lSmh olSrqh kaSr atm
raim beinikm

ohnh nplo abotino bHrb obnino ob-
notino onSino bSbi el cat

eth em lbbi lkrot brit lihoh alhi iSral
oiSb mmno Hron apo

bni eth al tSlo ki bkm bHr ihoh lemd
lpnio lSrto olhiot lo mSrtim omqTrim

oigmo hloim mHt bn emSi oioal bn
ecriho mn bni hqhti omn bni mrii qiS
bn ebdii oecriho bn ihllal omn hgrSni
ioaH bn cmh oedn bn ioaH

omn bni alizpn Smri oieoal oieial omn
bni asp ccriho omtniho

omn bni himn iHoal iHial oSmei omn
bni idoton Smeih oecial

oiaspo at aHihm oitqdSo oibao kmzot
hmlk bdbri ihoh lThr bit ihoh

oibao hkhnim lpinim bit ihoh lThr
oioziao at kl hTmah aSr mzao bhikl
ihoh lHrz bit ihoh oiqblo hloim lhozia
lnHl qdron Hozh

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 vowelconsonants-ihoh-yeah: so they dedicated the alpha-beit-house of vowelconsonants-ihoh-yeah in eight days; and in the sixteenth day of the first month they did an end.

then they went in to vowel-yeah-strong-heceqiho the king, and said, we have top-brightend all the alpha-beit-house of vowelconsonants-ihoh-yeah, and the butcher-place of onup, with all the items thereof, and the bread system send-table with all the items thereof.

moreover all the items, which king hold-ahac in his king did cast away in his going over the top, have we prepared and dedicated, and, behold, they are before the butcher-place of vowelconsonants-ihoh-yeah.

then vowel-yeah-strong-heceqiho the king rose early, and added the rulers of the city, and went up to the alpha-beit-house of vowelconsonants-ihoh-yeah.

and they brought seven bulls, and seven lambs, and seven lambs, and seven he goats, for a misser for the kingdom, and for the dedicated, and for vowel-yeah-acknowledge-ihodah. and he directed the darkener the betweeninters of gather-cabinet-harun to high them on the butcher-place of vowelconsonants-ihoh-yeah.

so they slaughtered the bullocks, and the darkener received the blood, and sprinkled it on the butcher-place: likewise, when they had slaughtered the lambs, they sprinkled the blood upon the butcher-place: they slaughtered 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 assembly; and they laid their hands upon them:

and the darkener slaughtered them, and they made reconciliation with their blood upon the butcher-place, to out-of-town for all israel: for the king directed that the onup and the misser should be made for all israel.

and he standstayed the borrow-join-levites in the alpha-beit-house of vowelconsonants-ihoh-yeah with cymbals, with psalteries, and with harps, according to the directive of dude-dawud, and of tell-luck-gad the king's seer, and given-natan the come-bringer: for so was the directive of vowelconsonants-ihoh-yeah by his come-bringers.

and the borrow-join-levites stood with the items of dude-dawud, and the darkener with the trumpets.

and vowel-yeah-strong-heceqiho directed to onup the onup upon the butcher-place. and when the onup began, the song-immerseds of vowelconsonants-ihoh-yeah began also with the trumpets, and with the items ordained by dude-dawud king of israel.

and all the assembly bowed, and the singers sang, and the trumpeters sounded: and all this continued until the onup was finished.

and when they had made an end of onuping, the king and all that were present with him bowed themselves, and bowed. moreover vowel-yeah-strong-heceqiho the king and the prince-immerseds directed the borrow-join-levites to sing cheer to vowelconsonants-ihoh-yeah with the beewords of dude-dawud, and of add-collect-asaph the seer. and they sang cheers with gladness, and they bowed their heads and bowed.

oiHlo baHd lHdS hraSon lqdS obiOm
Smonh lHdS bao laolm ihoh oiqdSo at
bit ihoh limim Smonh obiOm SSh eSr
lHdS hraSon klo

oiboao pnimh al Hcqiho hmlk oiamro
Thrno at kl bit ihoh at mcbH heolh oat
kl klio oat SIHn hmerkt oat kl klio

oat kl hklm aSr hcniH hmlk aHc bm-
lkoto bmelo hkno ohqdSno ohnm lpni
mcbH ihoh

oiSkM iHcqiho hmlk oiasp at Sri heir
oiel bit ihoh

oibiao prim Sbeh oailm Sbeh okbSim
Sbeh ozpiri ecim Sbeh iHTat el hmm-
lkh oel hmQdS oel ihodh oiamr lbni
ahrn hkhnim lhelot el mcbH ihoh

oiSHTo hbqr oiqblo hkhnim at hdm
oicrqo hmcBHH oiSHTo halim oicrqo
hdm hmcBHH oiSHTo hkbSim oicrqo
hdm hmcBHH

oigiSo at Seiri hHTat lpni hmlk ohqhl
oismko idihm elihm

oiSHTom hkhnim oiHTao at dmm
hmcBHH lkpr el kl iSral ki lkl iSral amr
hmlk heolh ohHTat

oiemd at hloim bit ihoh bmlztim bn-
blim obknrot bmzot doid ogd Hch
hmlk ontn hnbia ki bid ihoh hmzoh
bid nbiaio

oiemdo hloim bkli doid ohkhnim
bHzzrot
oiamr Hcqiho lhelot helh lhmcbH obet
hHl heolh hHl Sir ihoh ohHzzrot oel
idi kli doid mlk iSral

okl hqhl mStHoim ohSir mSorr ohHz-
zrot mHzzrim mHzzrim hkl ed lklot
helh
okklot lhelot kreo hmlk okl hnmzaim
ato oiStHoo
oiamr iHcqiho hmlk ohSrim lloim lHl
lihoh bdbri doid oasp hHch oihllo ed
lSmHh oiqdo oiStHoo

then vowel-yeah-strong-heceqiho answered and said, now ye have filld yourselves to vowelconsonants-ihoh-yeah, come near and bring butchers and thanks into the alpha-beit-house of vowelconsonants-ihoh-yeah. and the assembly brought in butchers and thanks; and as many as were of a generous heart onups.

and the count of the onups, which the assembly brought, was seventy bulls, an hundred lambs, and two hundred lambs: all these were for a onup to vowelconsonants-ihoh-yeah.

and the filld things were six hundred cattle and three thousand sheep.

but the darkener were too few, so that they could not flay all the onups: wherefore their brethren the borrow-joinlevites did help them, till the work was ended, and until the other darkener had dedicated themselves: for the borrow-join-levites were more turgor-immersed in heart to dedicated themselves than the darkener.

and also the onups were in abundance, with the fat of the completes, and the pourings forevery onup. so the work of the alpha-beit-house of vowelconsonants-ihoh-yeah was set in order.

and vowel-yeah-strong-heceqiho be gladd, and all the with, that these-to had prepared the with: for the beeword was done suddenly.

and vowel-yeah-strong-heceqiho sent to all to-song-immersed-isra'al and vowel-yeah-acknowledge-ihodah, and wrote letters also to gray-fruifful-apraim and sleep-change-manasseh, that they should come to the alpha-beit-house of vowelconsonants-ihoh-yeah at cast-complete-jerusalem, to keep the stopskip to vowelconsonants-ihoh-yeah these-to of israel.

for the king had taken counsel, and his prince-immerseds, and all the assembly in cast-complete-jerusalem, to keep the stopskip in the second month.

for they could not keep it at that time, because the darkener had not dedicated themselves sufficiently, neither had the with added themselves together to cast-complete-jerusalem.

and the beeword pleased the king and all the assembly.

so they standstayed a beeword to do proclamation throughout all israel, from seven-well-bar-shebe even to discuss-court-dan that they should come to keep the stopskip to vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al 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 prince-immerseds throughout all to-song-immersed-isra'al and vowel-yeah-acknowledge-ihodah, and according to the directive of the king, saying, ye betweeninters of israel, turn again to vowelconsonants-ihoh-yeah these-to of their-wing-organ-ibrahim, laugh-iz'haq, and 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 trespassed against vowelconsonants-ihoh-yeah these-to of their fathers, who therefore gave them up to name-desolation, as ye see.

now be ye not stiffnecked, as your fathers were, but yield yourselves to vowelconsonants-ihoh-yeah, and enter into his dedicated, which he hath dedicated to world: and work for vowelconsonants-ihoh-yeah your these-to, that the fierceness of his nose-anger may turn away from you.

oien iHcqiho oiamr eth mlatm idkm lihof gSo ohbiao cbHim otodot lbit ihoh oibiao hqhl cbHim otodot okl ndib lb elot

oihi mspr helh aSr hbiao hqhl bqr Sbeim ailim mah kbSim matim lelh lihoh kl alh

ohqdSim bqr SS maot ozan SlSt alpm

rq hkhnm hio lmeT ola iklo lhpSiT at kl helot oiHcqom aHiim hloim ed klot hmlakh oed itqdSo hkhnm ki hloim iSri lbb lhtqdS mhhkhnm

ogm elh lrb bHlbi hSlmim obnskim lelh otkon ebodt bit ihoh

oiSmH iHcqiho okl hem el hkhin halhim lem ki bptam hih hdbR

oiSIH iHcqiho el kl iSral oihodh ogm agrot ktb el aprim omnSh lboa lbit ihoh biroSlm leSot psH lihoh alhi iSral

oioez hmlk oSrio okl hqhl biroSlm leSot hpsH bHdS hSni

ki la iklo leSto bet hhia ki hkhnm la htqdSo lmdi ohem la naspo liroSlm

oiisr hdbR beini hmlk obeini kl hqhl oiemido dbr lhebiri qol bkl iSral mbar Sbe oed dn lboa leSot psH lihoh alhi iSral biroSlm ki la lrb eSo kktob

oilko hrzim bagrot mid hmlk oSrio bkl iSral oihodh okmzot hmlk lamr bni iSral Sobo al ihoh alhi abrhim izHq oiSral oiSb al hpliTh hnSart lkm mkp mlki aSor

oal thio kabotikm okaHikm aSr melo bihof alhi abotihm oitnm lSmh kaSr atm raim

eth al tqSo erpkm kabotikm tno id lihoh obao lmqdSo aSr hqdiS leolm oebdo at ihoh alhikm oiSb mkm Hron apo

for if ye turn again to vowelconsonants-ihoh-yeah, your brethren and your betweeninters will find wombing before them that lead them captive, so that they will come again into this land: for vowelconsonants-ihoh-yeah your these-to is gracious and wombing, and will not turn away his face-turnings from you, if ye return to him.

so the posts crossed from city to city through the land of gray-fruitful-apraim and sleep-change-manasseh even to garbage-fertile-cebulun: but they laughed them to play-grind, and play-grinded them.

nevertheless divers of happy-confirm-asher and sleep-change-manasseh and of garbage-fertile-cebulun surrendered themselves, and came to cast-complete-jerusalem.

also in vowel-yeah-acknowledge-ihodah the hand of these-to was to give them one heart to do the beeword of the king and of the prince-immerseds, by vowelconsonants-ihoh-yeah beeword.

and namethere assembled at cast-complete-jerusalem much with to feast the feast of lit-mazat in the second month, a very great assembly.

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 dark-mourning-kidron.

then they slaughtered the stopskip on the fourteenth day of the second month: and the darkener and the borrow-join-levites were ashamed, and dedicated themselves, and brought in the onups into the alpha-beit-house of vowelconsonants-ihoh-yeah.

and they stood in their place after their criterion, according to the drops-of-teaching-torah of extract-musa the man of these-to: the darkener sprinkled the blood, which they received of the hand of the borrow-join-levites.

for namethere were many in the assembly that were not dedicated: therefore the borrow-join-levites had the charge of the slaughtering of the stopskips forevery one that was not top-bright, to dedicated them to vowelconsonants-ihoh-yeah.

for a multitude of the with, even many of gray-fruitful-apraim, and sleep-change-manasseh, hire-wage-issachar, and garbage-fertile-cebulun, had not out-of-towned themselves, yet did they eat the stopskip otherwise than it was written. but vowel-yeah-strong-heceqiho spilled for them, saying, the good vowelconsonants-ihoh-yeah out-of-town every one

that prepareth his heart to seek these-to, vowelconsonants-ihoh-yeah these-to of his fathers, though he be not top-brightend according to the top-brightening of the dedicated.

and vowelconsonants-ihoh-yeah hearkened to vowel-yeah-strong-heceqiho, and healed the with.

and betweeninters of to-song-immersed-isra'al that were present at cast-complete-jerusalem kept the feast of lit-mazat seven days with great gladness: and the borrow-join-levites and the darkener cheerd vowelconsonants-ihoh-yeah day by day, singing with goat-loud items to vowelconsonants-ihoh-yeah.

and vowel-yeah-strong-heceqiho beeworded comfortably to all the borrow-join-levites that taught the good knowledge of vowelconsonants-ihoh-yeah: and they did eat throughout the feast seven days, butchering completes, and making confession to vowelconsonants-ihoh-yeah these-to of their fathers.

ki bSobkm el ihoh aHikm obnikm
lRhmim lPni Sobihm olSob larz hcac
ki Hnon orHom ihoh alhikm ola isir
pnim mkm am tSobo alio

oihio hrzim ebrim meir leir barz
aprim omnSh oed cblon oihio
mSHiqim elihm omlegim bm

ak anSim maSr omnSh omcblon nk-
neo oibao liroSlm

gm bihodh hith id halhim ltt lhm lb
aHd leSot mzot hmlk ohSrim bdbR
ihoh

oiaspo iroSlm em rb leSot at Hg hmzot
bHdS hSni qhl lrb mad

oiqmo oisiro at hmcBHot aSr biroSlm
oat kl hmqTrot hsiro oiSliko lnHl
qdron

oiSHTo hpsH barbeh eSr lHdS hSni
ohkhnim ohloim nklmo oitqdSo oib-
iao elot bit ihoh

oiemdo el emdm kmSpTm ktort mSh
aIS halhim hkhnim crqim at hdm mid
hloim

ki rbt bqhl aSr la htqdSo ohloim el
SHiTt hpsHim lkl la Thor lhqdiS lihoh

ki mrbit hem rbt maprim omnSh iS-
Skr ocblon la hThro ki aklo at hpsH bla
kktob ki htPlI iHcqiho elihm lamr ihoh
hTob ikpr bed

kl lbbo hkin ldroS halhim ihoh alhi
abotio ola kThrt hqdS

oiSme ihoh al iHcqiho oirpa at hem

oieSo bni iSral hnmzaim biroSlm
at Hg hmzot Sbet imim bSmHh
gdolh omhllim lihoh iom biom hloim
ohkhnim bkli ec lihoh

oidbr iHcqiho el lb kl hloim hmSkilim
SkI Tob lihoh oiaKlo at hmoed Sbet
himim mcbHim cbHi Slmim omtodim
lihoh alhi abotihm

and the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

for vowel-yeah-strong-heceqiho king of vowel-yeah-acknowledge-ihodah did give to the assembly a thousand bulls and seven thousand sheep; and the prince-immerseds gave to the assembly a thousand bulls and ten thousand sheep: and a great number of darkener dedicated themselves.

and all the assembly of vowel-yeah-acknowledge-ihodah, with the darkener and the borrow-join-levites, and all the assembly that came out of israel, and the strangers that came out of the land of israel, and that dwelt in vowel-yeah-acknowledge-ihodah, be gladd.

so namethere was great gladness in cast-complete-jerusalem: for since the time of complete-sulayman betweeninter of dude-dawud king of to-song-immersed-isra'al namethere was not the like in cast-complete-jerusalem.

then the darkener the borrow-join-levites arose and first-pooled the with: and their voice was heard, and their spilling came up to his dedicated residence place, even to namespaces.

now when all this was finished, all to-song-immersed-isra'al that were present went out to the cities of vowel-yeah-acknowledge-ihodah, and brake the status-posts in pieces, and cut down the prosperity-fortuna-asherahs, and threw down the in-whats and the butcher-places out of all vowel-yeah-acknowledge-ihodah and righthand-child-benjamin, in gray-fruitful-apraim also and sleep-change-manasseh, until they had fishing-net-destroyed them all. then all betweeninters of to-song-immersed-isra'al returned, every man to his holding, into their own cities.

and vowel-yeah-strong-heceqiho standstayed the parts of the darkener and the borrow-join-levites after their parts, every man according to his work, the darkener and borrow-join-levites for onups and for completes, to immerser, and to give thanks, and to cheer in the gates of the camps of vowelconsonants-ihoh-yeah.

he namethereed also the king's portion of his substance for the onups, to wit, for the morning and evening onups, and the onups for the sevenths, and for the new moons, and for the namethere feasts, as it is written in the drops-of-teaching-torah of vowelconsonants-ihoh-yeah.

moreover he directed the with that dwelt in cast-complete-jerusalem to give the portion of the darkener and the borrow-join-levites, that they might be encouraged in the drops-of-teaching-torah of vowelconsonants-ihoh-yeah.

and as soon as the beeword came abroad, betweeninters of to-song-immersed-isra'al brought in abundance the first-fruits of corn, wine, and oil-develop, and honey, and of all the increase of the field; and the tithe of all beewords brought they in abundantly.

and concerning betweeninters of to-song-immersed-isra'al and vowel-yeah-acknowledge-ihodah, that dwelt in the cities of vowel-yeah-acknowledge-ihodah, they also brought in the tithe of cattle and sheep, and the tithe of dedicated things which were filld to vowelconsonants-ihoh-yeah their these-to, 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 vowel-yeah-strong-heceqiho and the prince-immerseds came and saw the heaps, they first-pooled vowelconsonants-ihoh-yeah, and his with israel.

oioezo kl hqhl leSot Sbet imim aHrim
oieSo Sbet imim SmHh

ki Hcqihio mlk ihodh hrim lqhl alp
prim oSbet alpm zan ohSrim hrmo
lqhl prim alp ozan eSrt alpm oitqdSo
khnim lrb

oiSmHo kl qhl ihodh ohkhnim ohloim
okl hqhl hbaim miSral ohgrim hbaim
marz iSral ohioSbim bihodh

othi SmHh gdolh biroSlm ki mimi
Slmh bn doid mlk iSral la kcat biroSlm

oigmo hkhnm hloim oibrko at hem
oiSme bqolm otboa tptm lmeon qdSo
lSmim

okklot kl cat izar kl iSral hnmzaim
leri ihodh oiSbro hmzbot oigdeo haS-
rim ointzo at hbmot oat hmcBHt mkl
ihodh obnimn obaprim omnSh ed lklh
oiSobo kl bni iSral aiS laHcto lerihm

oiemd iHcqihio at mHlqot hkhnm
ohloim el mHlqotm aiS kpi ebdto
lkhnm olloim lelh olSlmim lSrt olh-
dot olhlh bSeri mHnot ihoh

omnt hmlk mn rkoSo lelot lelot hbqr
oherb ohelot lSbtot olHdSim olmedim
kktob btort ihoh

oiamr lem lioSbi iroSlm ltt mnt
hkhnm ohloim lmen iHcqo btort
ihoh

okprz hdbz hrbo bni iSral raSit dgn
tiroS oizhr odbS okl tboat Sdh omeSr
hkl lrb hbiao

obni iSral oihodh hioSbim beri ihodh
gm hm meSr bqr ozan omeSr qdSim
hmqdSim lihoh alhihm hbiao oitno er-
mot ermot

bHdS hSisi hHlo hermot lisod obHdS
hSbiei klo
oibao iHcqihio ohSrim oirao at hermot
oibrko at ihoh oat emo iSral

then vowel-yeah-strong-heceqiho questioned with the darkener and the borrow-join-levites concerning the heaps. and vowel-yeah-help-eceriho the chief darkener of the house of be-right-zadoq answered him, and said, since the with began to bring the highings into the alpha-beit-house of vowelconsonants-ihoh-yeah, we have had enough-seven to eat, and have left plenty-seven: for vowelconsonants-ihoh-yeah hath first-pooled his with; and that which is left is this great store.

then vowel-yeah-strong-heceqiho directed to prepare chambers in the alpha-beit-house of vowelconsonants-ihoh-yeah; and they prepared them, and brought in the onupings and the tithes and the dedicated things aminoingfully: over which yeah-honest-kononiho the borrow-join-levite was governor, and hear-shimei his brother was the next.

and to-live-jehi'al, and vowel-yeah-goat-strong-ecaciho, and landed-nahat, and to-do-esah'al, and highs-jerimot, and dowry-vowel-yeah-ihocabad, and to-my-to-alial, and vowel-yeah-trust-ismakiho, and wipe-mahat, and betweener-vowel-yeah-benaiah, were overseers under the hand of yeah-honest-kononiho and hear-shimei his brother, at the commandment of vowel-yeah-strong-heceqiho the king, and vowel-yeah-help-eceriho the governor of the alpha-beit-house of these-to.

and qur'an-call-qora betweeninter of summon-imnah the borrow-join-levite, the gatekeeper toward the east, was over the generouss of these-to, to distribute the highs of vowelconsonants-ihoh-yeah, and the most dedicated things.

and next him were delight-while-eden, and from-right-hand-miniamin, and sticky-safe-vowel-yeah-ihosue, and vowel-yeah-hear-shemeiho, vowel-yeah-say-amariho, and vowel-yeah-habitation-shekaniho, in the cities of the darkener, in their namethere office, to give to their brethren by parts, as well to the great as to the small:

beside their genealogy of male-rememberers, from three years old and upward, even to every one that entereth into the alpha-beit-house of vowelconsonants-ihoh-yeah, his daily beeword for their work in their beewords according to their parts;

both to the genealogy of the darkener by the house of their fathers, and the borrow-join-levites from twenty years old and upward, in their charges by their parts; and to the genealogy of all their little ones, their women, and their betweeninters, and their betweenintera, through all the assembly: for in their set office they dedicated themselves in dedicatedion:

also of the betweeninters of gather-cabinet-harun the darkener, which were in the fields of the plots of their cities, in every several city, the men that were expressed by namethere, to give portions to all the male-rememberers among the darkener, and to all that were reckoned by genealogies among the borrow-join-levites.

and thus did vowel-yeah-vowng-heceqiho throughout all vowel-yeah-acknowledge-ihodah, and wrought that which was good and turgor-immersed and truth before vowelconsonants-ihoh-yeah his these-to.

and in every doing that he began in the work of the alpha-beit-house of these-to, and in the drops-of-teaching-torah and in the directives, to seek his these-to, he did it with all his heart, and prospered.

oidrS iHcqihq el hkhnm ohloim el hermot

oiamr alio ecriho hkhnm hraS lbit zdoq oiamr mhHl htromh lbia bit ihoh akol oSboe ohotr ed lrob ki ihoh brk at emo ohnotr at hhmon hch

oiamr iHcqihq lhkin lSkot bbit ihoh oikino

oibiao at htromh ohmeSr ohqdSim bamonh oelihm ngid konniho knniho hloi oSmei aHio mSnh

oiHial oecciho onHt oeShal oirimot oiocbd oalial oismkiho omHt obniho pqidim mid konniho knniho oSmei aHio bmpqd iHcqihq hmlk oecriho ngid bit halhim

oqora bn imnh hloi hSoer lmcrrHh el ndbot halhim ltt tromt ihoh oqdSi hqdSim

oel ido edn omnimn oiSoe oSmeiho amriho oSkniho beri hkhnm bamonh ltt laHihm bmHlqot kgdol kqTn

mlbd htiHSm lckrim mbn SloS Snim olmelh lkl hba lbit ihoh ldrb iom biomo lebodtm bmSmrotm kmHlqotihm

oat htiHS hkhnm lbit abotihm ohloim mbn eSrim Snh olmelh bmSmrotihm bmHlqotihm olhtiHS bkl Tpm nSihm obnihm obnotihm lkl qhl ki bamontm itqdSo qdS

olbni ahrn hkhnm bSdi mgrS erihm bkl eir oeir anSim aSr ngqbo bSmot ltt mnnot lkl ckr bkhnm olkl htiHS bloim

oieS kcat iHcqihq bkl ihodh oieS hTob ohiSr ohamt lpni ihoh alhio

obkl meSh aSr hHl bebodt bit halhim obtorh obmzoh ldrS lalhio bkl lbbo eSh ohzliH

after these beewords, and the establishment thereof, scorching-senaherib king of pine-song-immersed-syria came, and entered into vowel-yeah-acknowledge-ihodah, and encamped against the fenced cities, and thought to hatch them for himself.

and when vowel-yeah-strong-heceqiho saw that scorching-senaherib was come, and that he was purposed to fight against cast-complete-jerusalem,

he took counsel with his prince-immerseds and his heros to stop the waters of the fountains which were without the city: and they did help him.

so namethere was gathered much with 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 between-built 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 arrow-halfers and shields in abundance.

and he set captains of hilwar over the with, and gathered them together to him in the street of the gate of the city, and beeworded 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 namethere be more with us than with him:

with him is an arm of flesh-immersed but with us is vowel-consonants-ihoh-yeah our these-to to help us, and to fight our wars. and the with rested themselves upon the beewords of vowel-yeah-strong-heceqiho king of vowel-yeah-acknowledge-ihodah.

after this did scorching-senaherib king of pine-song-immersed-syria send his workers to cast-complete-jerusalem, (but he himself laid siege against strike-lakish, and all his proverb-rule with him,) to vowel-yeah-strong-heceqiho king of vowel-yeah-acknowledge-ihodah, and to all vowel-yeah-acknowledge-ihodah that were at cast-complete-jerusalem, saying,

thus saith scorching-senaherib king of pine-song-immersed-syria whereon do ye be sure, that ye abide in the siege in cast-complete-jerusalem?

doth not vowel-yeah-strong-heceqiho persuade you to give over yourselves to die by famine and by thirst, saying, vowelconsonants-ihoh-yeah our these-to will deliver us out of the hand of the king of pine-song-immersed-syria

hath not the same vowel-yeah-strong-heceqiho taken away his in-whats and his butcher-places, and directed vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem, saying, ye will bow before one butcher-place, and burn in-cense upon it?

know ye not what i and my fathers have done to all the with of other lands? were the these-to of the nations of those lands any ways able to deliver their lands out of mine hand? who was namethere among all the these-to of those nations that my fathers fishing-net-destroyed, that could deliver his with out of mine hand, that your these-to should be able to deliver you out of mine hand?

aHri hdbrim ohamt halh ba snHrib
mlk aSor oiba bihodh oiHn el herim
hbzrot oiamr lbqem alio

oira iHcqiho ki ba snHrib opnio
lmIHmh el iroSlm

oioez em Srio ogbrio lstom at mimi
heinot aSr mHoz leir oiecroho

oibqzo em rb oistmo at kl hmeinot oat
hnHl hSoTp btok harz lamr lmh iboao
mlki aSor omzao mim rbim

oitHcq oibn at kl hHomh hprozh oiel
el hmgdlot olHozh hHomh aHrt oiHcq
at hmloa eir doid oieS SIH lrb omgnim

oitr Sri mlHmot el hem oiqbzm alio al
rHob Ser heir oidbr el lbbm lamr

Hcqo oamzo al tirao oal tHto mpni
mlk aSor omplni kl hhmon aSr emo ki
emno rb memo

emo croe bSr oemno ihoh alhino
lecrno olhIHm mlHmtno oismko hem
el dbri iHcqiho mlk ihodh

aHr ch SIH snHrib mlk aSor ebdio
iroSlimh ohoa el lkiS okl mmSlto emo
el iHcqiho mlk ihodh oel kl ihodh aSr
biroSlm lamr

kh amr snHrib mlk aSor el mh atm
bTHim oiSbim bmzor biroSlm

hla iHcqiho msit atkm ltt atkm lmot
breb obzma lamr ihoh alhino izilno
mkp mlk aSor

hla hoa iHcqiho hsir at bmtio oat mcb-
Htio oiamr lihodh oliroSlm lamr lpni
mcbH aHd tStHoo oelio tqTiro

hla tdeo mh eSiti ani oaboti lkl emi
harzot hikel iklo alhi goi harzot lhzil
at arzm midi
mi bkl alhi hgoim halh aSr hHrimo
aboti aSr ikol lhzil at emo midi ki iokl
alhikm lhzil atkm midi

now therefore let not vowel-yeah-strong-heceqiho deceive you, nor persuade you on this manner, neither yet amino him: for no these-to of any nation or kingdom was able to deliver his with out of mine hand, and out of the hand of my fathers: how much less will your these-to deliver you out of mine hand?

and his workers beeworded yet more against vowelconsonants-ihoh-yeah these-to, and against his worker vowel-yeah-strong-heceqiho.

he wrote also recount-scrolls to rail on vowelconsonants-ihoh-yeah these-to of israel, and to speak against him, saying, as the these-to of the nations of other lands have not delivered their with out of mine hand, so will not the these-to of vowel-yeah-strong-heceqiho deliver his with out of mine hand.

then they readcalled with a loud voice in the vowel-yeah-acknowledge-ihodim speech to the with of cast-complete-jerusalem that were on the wall, to affright them, and to alarm-hasten them; that they might capture the city.

and they beeworded against the these-to of cast-complete-jerusalem, as against the these-to of the with of the land, which were the doing of the hands of earthling.

and for this cause vowel-yeah-strong-heceqiho the king, and the come-bringer vowel-yeah-stick-safe-iseiho betweeninter of courage-amoz, spilled and cried to namespaces.

and vowelconsonants-ihoh-yeah sent a messenger, which cut off all the heros of stratagem, and the leaders and captains in the camp of the king of pine-song-immersed-syria so he returned with shame of face-turnings to his own land, and when he was come into the house of his these-to, they that came forth of his own bowels slew him namethere with the sword.

thus vowelconsonants-ihoh-yeah safed vowel-yeah-strong-heceqiho and the sit-inhabitants of cast-complete-jerusalem from the hand of scorching-senaherib the king of pine-song-immersed-syria and from the hand of all other, and guided them on every side.

and many brought gifts to vowelconsonants-ihoh-yeah to cast-complete-jerusalem, and presents to vowel-yeah-strong-heceqiho king of vowel-yeah-acknowledge-ihodah: so that he was magnified in the eyes of all nations from thenceforth.

in those days vowel-yeah-strong-heceqiho was sick to the death, and spilled to vowelconsonants-ihoh-yeah: and he spake to him, and he gave him a sign.

but vowel-yeah-strong-heceqiho compleeted not again according to the benefit done to him; for his heart tallied: therefore namethere was wrath upon him, and upon vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem.

notwithstanding vowel-yeah-strong-heceqiho surrendered himself for the pride of his heart, both he and the sit-inhabitants of cast-complete-jerusalem, so that the wrath of vowelconsonants-ihoh-yeah came not upon them in the days of vowel-yeah-strong-heceqiho.

and vowel-yeah-strong-heceqiho had exceeding much heavyes and heavy: 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;

storehouses also for the increase of corn, and wine, and oil-develop; and gather-stalls for all manner of in-them animals, and cotes for flocks.

oeth al iSia atkm Hcqiho oal isit atkm
keat oal tamino lo ki la iokl kl aloh kl
goi ommklh lhzil emo midi omid aboti
ap ki alhikm la izilo atkm midi

oeod dbro ebdio el ihoh halhim oel
iHcqiho ebdo

osprim ktb lHrp lihoh alhi iSral olamr
elio lamr kalhi goi harzot aSr la hzilo
emm midi kn la izil alhi iHcqiho emo
midi

oiqrao bqol gdol ihodit el em iroSlm
aSr el hHomh liram olbhlml lmen ilkdo
at heir

oidbro al alhi iroSlm kel alhi emi harz
meSh idi hadm

oitpll iHcqiho hmlk oiSeiho bn amoz
hnbia el cat oiceqo hSmim

oiSIH ihoh mlak oikHd kl gbor Hil
ongid oSr bmHnh mlk aSor oiSb bbSt
pnim larzo oiba bit alhio omiziao
omiziai meio Sm hpilho bHrb

oioSe ihoh at iHcqiho oat iSbi iroSlm
mid snHrib mlk aSor omid kl oinhlml
msbib

orbim mbiaim mnHh lihoh liroSlm
omgdnot liHcqiho mlk ihodh oinSa
leini kl hgoim maHri kn

bimim hhm Hlh iHcqiho ed lmot oitpll
al ihoh oiamr lo omopt ntn lo

ola kgml elio hSib iHcqiho ki gbh lbo
oihi elio qzp oel ihodh oirolm

oikne iHcqiho bgbh lbo hoa oiSbi
iroSlm ola ba elihm qzp ihoh bimi iHc-
qiho

oihi liHcqiho eSr okbod hrbh mad
oazrot eSh lo lksp olchb olabn iqrh
olbSmim olmgnim olkl kli Hmdh

omsknot ltboat dgn otiroS oizhr oarot
lkl bhmh obhmh oedrim laorot

moreover he provided him cities, and possessions of sheeps and cattles in abundance: for these-to had given him substance very much.

this same vowel-yeah-strong-heceqiho also stopped the upper watercourse of belly-gihon, and brought it straight tumble-down to the west side of the city of dude-dawud. and vowel-yeah-strong-heceqiho prospered in all his doings.

howbeit in the business of the ambassadors of the prince-immerseds of in-mix-fade-bhabil, who sent to him to enquire of the wonder that was done in the land, these-to left him, to try him, that he might know all that was in his heart. now the remainder of the beewords of vowel-yeah-strong-heceqiho, and his kindness, behold, they are written in the vision of vowel-yeah-stick-safe-iseiho the come-bringer, betweeninter of courage-amoz, and in the recount-scroll of the kings of vowel-yeah-acknowledge-ihodah and israel.

and vowel-yeah-strong-heceqiho slept with his fathers, and they buried him in the chiefest of the sepulchres of the betweeninters of dude-dawud: and all vowel-yeah-acknowledge-ihodah and the sit-inhabitants of cast-complete-jerusalem did him heavy at his death. and sleep-change-manasseh his betweeninter kinged in his stead.

sleep-change-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 look in the eyes of vowelconsonants-ihoh-yeah, like to the holies of the body-nations, whom vowelconsonants-ihoh-yeah had cast out before betweeninters of israel.

for he between-built again the in-whats which vowel-yeah-strong-heceqiho his father had broken down, and he reared up butcher-places for possessors-belim, and did prosperity-fortuna-asherahs, and bowed all the troop of namespaces, and workd them.

also he between-built butcher-places in the alpha-beit-house of vowelconsonants-ihoh-yeah, namethereof vowelconsonants-ihoh-yeah had said, in cast-complete-jerusalem will my namethere be to world.

and he between-built butcher-places for all the troop of namespaces in the two courtyards of the alpha-beit-house of vowelconsonants-ihoh-yeah.

and he caused his betweeninters to cross through the fire in the valley of betweeninter of doze-hinnom: also he observed season-answer-times, and used enchantments, and used spell-castercraft, and dot with a familiar breathwind, and with wizards: he wrought much look in the eyes of vowelconsonants-ihoh-yeah, to provoke him to anger.

and he namethere a chiseling, the emblem which he had did, in the alpha-beit-house of these-to, of which these-to had said to dude-dawud and to complete-sulayman his betweeninter in this house, and in cast-complete-jerusalem, which i have chosen before all the pen of israel, will i namethere my namethere to world:

neither will i any more remove the foot of to-song-immerseds-isra'al from out of the earth which i have stand-stayed 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 criterions by the hand of extract-musa.

oerim eSh lo omqnh zan obqr lrb ki
ntn lo alhim rkoS rb mad

ohoa iHcqiho stm at moza mimi giHon
helion oiiSrm lmTh merbh leir doid
oizlH iHcqiho bkl meSho

okn bmlizi Sri bbl hmSIHim elio ldrS
hmopt aSr hih barz ecbo halhim lnsoto
ldet kl bibbo

oitr dbri iHcqiho oHsdio hnm ktobim
bHcon iSeiho bn amoz hnbia el spr
mlki ihodh oiSral

oiSkb iHcqiho em abtio oiqrho
bmelh qbri bni doid okbod eSo lo
bmoto kl ihodh oiSbi iroSlm oimlk
mnSh bno tHtio

bn Stim eSrh Snh mnSh bmlko oHm-
Sim oHmS Snh mlk biroSlm

oieS hre beini ihoh ktoebot hgoim aSr
horiS ihoh mpni bni iSral

oiSb oibn at hbmot aSr ntz iHcqiho
abio oiqm mcbHot lbelim oieS aSrot
oiStHo lkl zba hSmim oiebd atm

obnh mcbHot bbit ihoh aSr amr ihoh
biroSlm ihih Smi leolm

oibn mcbHot lkl zba hSmim bSti
Hzrot bit ihoh

ohoa hebir at bnio baS bgi bn hnm
oeonn onHS okSp oeSh aob oideoni
hrbh leSot hre beini ihoh lhkeiso

oiSm at psl hsmI aSr eSh bbit halhim
aSr amr alhim al doid oal Slmh bno
bbit hch obiroSlm aSr bHrti mkl SbTi
iSral aSim at Smi leilom

ola aosip lhsir at rgl iSral mel hadmh
aSr hemdti labtikm rq am iSmro leSot
at kl aSr zoitim lkl htorh ohHqim
ohmSpTim bid mSh

so sleep-change-manasseh did vowel-year-acknowledge-
ihodah and the sit-inhabitants of cast-complete-jerusalem
to err, and to do more look than the body-nations,
whom vowelconsonants-ihoh-year had destroyed before
betweeninters of israel.

and vowelconsonants-ihoh-year beeworded to sleep-
change-manasseh, and to his with: but they would not
hearken.

wherefore vowelconsonants-ihoh-year brought upon them
the captains of the troop of the king of pine-song-
immersed-syria which captered sleep-change-manasseh
among the thorns, and bound him with fetters, and carried
him to in-mix-fade-bhail.

and when he was in develop-narrows, he besought vowel-
consonants-ihoh-year his these-to, and surrendered him-
self greatly before the these-to of his fathers,
and spilled to him: and he was intreated of him, and heard
his supplication, and brought him again to cast-complete-
jerusalem into his kingdom. then sleep-change-manasseh
knew that vowelconsonants-ihoh-year he was these-to.

now after this he between-built a half-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-
eophel, and raised it up a very great tallness, and namethere
captains of war in all the fenced cities of vowel-year-ac-
knowledge-ihodah.

and he took away the strange-substantial these-to, and the
emblem out of the alpha-beit-house of vowelconsonants-
ihoh-year, and all the butcher-places that he had between-
built in the mount of the alpha-beit-house of vowelconso-
nants-ihoh-year, and in cast-complete-jerusalem, and cast
them out of the city.

and he repaired the butcher-place of vowelconsonants-
ihoh-year, and butcherd thereon completes and thanks,
and directed vowel-year-acknowledge-ihodah to work for
vowelconsonants-ihoh-year these-to of israel.

nevertheless the with did butcher still in the in-whats, yet
to vowelconsonants-ihoh-year their these-to only.

now the remainder of the beewords of sleep-change-man-
asseh, and his spilling to his these-to, and the beewords of
the seers that beeworded to him in the namethere of vow-
elconsonants-ihoh-year these-to of israel, behold, they are
written in the book of the kings of israel.

his spilling also, and how these-to was intreated of him, and
all his misses, and his trespass, and the places wherein he
between-built in-whats, and standstayed up prosperity-for-
tuna-asherahs and chiselings, before he was surrendered:
behold, they are written among the beewordings of the
seers.

so sleep-change-manasseh slept with his fathers, and they
buried him in his own house: and mum-amino-amon his
betweeninter kinged in his stead.

mum-amino-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 look in the eyes of vowelconso-
nants-ihoh-year, as did sleep-change-manasseh his father:
for mum-amino-amon butcherd to all the chiselings which
sleep-change-manasseh his father had did, and workd them;

oite mnSh at ihodh oiSbi iroSlm leSot
re mn hgoim aSr hSmid ihoh mpni bni
iSral

oidbr ihoh al mnSh oal emo ola hqSibo

oiba ihoh elihm at Sri hzba aSr lmlk
aSor oikdo at mnSh bHHim oiasrho
bnHStim oiolikho bblh

okhzr lo Hlh at pni ihoh alhio oikne
mad mlpni alhi abtio

oitpl alio oietr lo oiSme tHnto oiS-
ibho iroSlm lmlkoto oide mnSh ki
ihoh hoa halhim

oaHri kn bnh Homh Hizonz leir doid
merbh lgiHon bnHl olboa bSer hdgim
osbb lepl oigbihh mad oiSm Sri Hil bkl
herim hbzrot bihodh

oisr at alhi hnkr oat hsmI mbit ihoh
okl hmcBHot aSr bnh bhr bit ihoh
obiroSlm oiSlk Hozh leir

oikn oibn at mcbH ihoh oicbH elio
cbHi Slmim otodh oiamr lihodh lebod
at ihoh alhi iSral

abl eod hem cbHim bbmot rq lihoh al-
hilm
oitr dbri mnSh otplo al alhio odbri
hHcim hmdbrim alio bSm ihoh alhi iS-
ral hnm el dbri mlki iSral

otplto ohetr lo okl HTato omelo
ohmqmot aSr bnh bhm bmot ohemid
haSrim ohpslim lpm hkneo hnm kto-
bim el dbri Hoci

oiSkb mnSh em abtio oiqrho bito
oimlk amon bno tHtio

bn eSrim oStim Snh amon bmlko oS-
tim Snim mlk biroSlm

oieS hre beini ihoh kaSr eSh mnSh
abio olkl hpsilim aSr eSh mnSh abio
cbH amon oiebdm

and surrendered not himself before vowelconsonants-ihoh-yeah, as sleep-change-manasseh his father had surrendered himself; but mum-amino-amon faulted more and more.

and his workers conspired against him, and slew him in his own house.

but the with of the land slew all them that had conspired against king mum-amino-amon and the with of the land made vowel-yeah-fire-josiho his betweeninter king in his stead.

vowel-yeah-fire-josiho 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 turgor-immersed in the eyes of vowelconsonants-ihoh-yeah, and walked in the pathways of dude-dawud his father, and declined neither to the turgor-immersed hand, nor to the left.

for in the eighth year of his king, while he was yet young, he began to seek after the these-to of dude-dawud his father: and in the twelfth year he began to top-brighten vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem from the in-whats, and the prosperity-for-tuna-asherahs, and the chiselings, and the screens.

and they brake down the butcher-places of possessors-belim in his presence; and the conceive-sunflowers, that were on high on them, he cut down; and the prosperity-fortuna-asherahs, and the chiselings, and the screens, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had butcherd to them.

and he burnt the bones of the darkener upon their butcher-places, and top-brightend vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem.

and so did he in the cities of sleep-change-manasseh, and gray-fruitful-apraim, and hear-home-simeon, even to cunning-twist-naftali, with their mattocks round about.

and when he had broken down the butcher-places and the prosperity-fortuna-asherahs, and had beaten the chiselings into powder, and cut down all the conceive-sunflowers throughout all the land of israel, he returned to cast-complete-jerusalem.

now in the eighteenth year of his king, when he had top-brightend the land, and the house, he sent cony-shaphan betweeninter of yeah-delegate-azaliah, and vowel-yeah-doma'eseiho the governor of the city, and brother-io-joah betweeninter of brother-io-joahaz the recorder, to repair the alpha-beit-house of vowelconsonants-ihoh-yeah his these-to.

and when they came to vowel-yeah-part-hilqiho the high darkener they delivered the money that was brought into the alpha-beit-house of these-to, which the borrow-joinlevites that kept the thresholds had added of the hand of sleep-change-manasseh and gray-fruitful-apraim, and of all the remnant of israel, and of all vowel-yeah-acknowledge-ihodah and righthand-child-benjamin; and they returned to cast-complete-jerusalem.

and they namethere it in the hand of the workmen that had the oversight of the alpha-beit-house of vowelconsonants-ihoh-yeah, and they gave it to the workmen that wrought in the alpha-beit-house of vowelconsonants-ihoh-yeah, to repair and amend the house:

ola nkne mlpni ihoh khkne mnSh abio
ki hoa amon hrhb aSmlh

oiqSro elio ebdio oimitho bbito

oiko em harz at kl hqSrim el hmlk
amon oimliko em harz at iaSiho bno
tHtio

bn Smonh Snim iaSiho bmlko oSISim
oaHt Snh mlk biroSIm

oieS hiSr beini ihoh oilk bdrki doid
abio ola sr imin oSmaol

obSmonh Snim lmlko ohoa eodno ner
hHI ldroS lalhi doid abio obStim eSrh
Snh hHI lThr at ihodh oirolm mn hb-
mot ohaSrim ohpslim ohmskot

ointzo lpnio at mcbHot hbelim ohHm-
nim aSr lmelh melihm gde ohaSrim
ohpslim ohmskot Sbr ohdq oicrq el
pni hqbrim hcbHim lhm

oezmot khnim Srp el mcbHotim mcb-
Hotm oiThr at ihodh oat iroSIm

oberi mnSh oaprim oSmeon oed nptli
bhr btihm bHrtihm sbib

ointz at hmcbHot oat haSrim ohpslim
ktt lhdq okl hHmnim gde bkl arz iSral
oiSb liroSIm

obSnt Smonh eSrh lmlko lThr harz
ohbit SIH at Spn bn azliho oat meSiho
Sr heir oat ioaH bn ioaHc hmckir lHcq
at bit ihoh alhio

oibao al Hlqiho hkhn hgdol oitno at
hksp hmoba bit alhim aSr aspo hloim
Smri hsp mid mnSh oaprim omkl Sarit
iSral omkl ihodh obnimn oiSbi oiSbo
iroSIm

oitno el id eSh hmlakh hmpqdim bbit
ihoh oitno ato eoSi hmlakh aSr eSim
bbit ihoh lbdoq olHcq hbit

even to the artificers and between-builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of vowel-yeah-acknowledge-ihodah had destroyed.

and the men did the work aminoingfully: and the overseers of them were come-on-jahath and vowel-yeah-work-eobadiho, the borrow-join-levites, of the betweeninters of bitter-merari; and yeah-remember-cekariah and complete-meshullam, of the betweeninters of the obedient-hope-kohathites, to namethere it forward; and other of the borrow-join-levites, all that could between-understand 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 borrow-join-levites namethere were scroll-recounterss, and officers, and gatekeepers.

and when they brought out the money that was brought into the alpha-beit-house of vowelconsonants-ihoh-yeah, vowel-yeah-part-hilqiho the darkener found a recount-scroll of the drops-of-teaching-torah of vowelconsonants-ihoh-yeah given by extract-musa.

and vowel-yeah-part-hilqiho answered and said to cony-shaphan the scroll-recounters, i have found the recount-scroll of the drops-of-teaching-torah in the alpha-beit-house of vowelconsonants-ihoh-yeah. and vowel-yeah-part-hilqiho delivered the recount-scroll to cony-shaphan. and cony-shaphan carried the recount-scroll to the king, and brought the king beeword 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 vowelconsonants-ihoh-yeah, and have delivered it into the hand of the overseers, and to the hand of the workmen.

then cony-shaphan the scroll-recounters recounted the king, saying, vowel-yeah-part-hilqiho the darkener hath given me a recount-scroll. and cony-shaphan readcalled it before the king.

and it came to pass, when the king had heard the beewords of the drops-of-teaching-torah that he rent his clothes.

and the king directed vowel-yeah-part-hilqiho, and my-brother-got-up-ahiqam betweeninter of cony-shaphan, and worked-them-ebdon betweeninter of who's-coward-mikah, and cony-shaphan the scroll-recounters, and yeah-do-esaiah a worker of the king's, saying,

go, enquire of vowelconsonants-ihoh-yeah for me, and for them that are left in to-song-immersed-isra'al and in vowel-yeah-acknowledge-ihodah, concerning the beewords of the recount-scroll that is found: for great is the wrath of vowelconsonants-ihoh-yeah that is poured out upon us, on beeword our fathers have not kept vowelconsonants-ihoh-yeah beeword, to do after all that is written in this recount-scroll. and vowel-yeah-part-hilqiho, and they that the king had namethereed, went to universe-mole-huldah the come-bringeress, the woman of complete-shallum betweeninter of bag-tiqvath, betweeninter of missing-hasrah, keeper of the wardrobe; (now she dwelt in cast-complete-jerusalem in the college:) and they beeworded to her to that effect.

and she answered them, thus saith vowelconsonants-ihoh-yeah these-to of israel, tell ye the man that sent you to me,

oitno lHrSim olbnim lqnot abni mHzb
oezim lmHbrot olqrot at hbtim aSr
hSHito mlki ihodh

ohanSim eSim bamonh bmlakh
oelihm mpqdim iHt oebdiho hloim
mn bni mrrri ockrih omSlm mn bni
hqhtim lnzH ohloim kl mbin bkli Sir

oel hsbli omnzHim lkl eSh mlakh
lebodh oebodh omhloim soprim oS-
Trim oSoerim

obhoziam at hksp hmoba bit ihoh mza
HLqiho hkhn at spr tort ihoh bid mSh

oien HLqiho oiamr al Spn hsopr spr
htorh mzati bbit ihoh oitn HLqiho at
hspr al Spn

oiba Spn at hspr al hmlk oiSb eod at
hmlk dbr lamr kl aSr ntn bid ebdik hm
eSim
oitiko at hksp hnmza bbit ihoh oit-
noho el id hmpqdim oel id eoSi hm-
lakh

oigd Spn hsopr lmlk lamr spr ntn li
HLqiho hkhn oiqla bo Spn lpm hmlk

oihi kSme hmlk at dbri htorh oiqla at
bgdio
oizo hmlk at HLqiho oat aHiqm bn Spn
oat ebdon bn mikh oat Spn hsopr oat
eSih ebd hmlk lamr

lko drSo at ihoh bedi obed hnSar biS-
ral obihodh el dbri hspr aSr nmza ki
gdolh Hmt ihoh aSr ntkh bno el aSr la
Smro abotino at dbr ihoh leSot kkl hk-
tob el hspr hch

oilk HLqiho oaSr hmlk al Hldh hn-
biah aSt Slm bn toqht tqht bn Hsrh
Somr hbqdim ohia ioSbt biroSlm bm-
Snh oidbro alih kcat

otamr lhm kh amr ihoh alhi iSral amro
laiS aSr SIH atkm ali

thus saith vowelconsonants-ihoh-yeah, behold, i will bring look upon this place, and upon the sit-inhabitants thereof, even all the curse-lightens that are written in the recount-scroll which they have readcalled before the king of vowel-yeah-acknowledge-ihodah:

because they have forsaken me, and have burned incense to other these-to, 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 vowel-yeah-acknowledge-ihodah, who sent you to enquire of vowelconsonants-ihoh-yeah, so will ye say to him, thus saith vowelconsonants-ihoh-yeah these-to of to-song-immersed-isra'al concerning the beewords which thou hast heard;

on beeword thine heart was tender, and thou didst surrender thyself before these-to, when thou heardest his beewords against this place, and against the sit-inhabitants thereof, and surrenderedst thyself before me, and didst rend thy clothes, and weep before me; i have even heard thee also, saith vowelconsonants-ihoh-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 look that i will bring upon this place, and upon the sit-inhabitants of the same. so they brought the king beeword again.

then the king sent and added together all the elders of vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem.

and the king went up into the alpha-beit-house of vowelconsonants-ihoh-yeah, and all the men of vowel-yeah-acknowledge-ihodah, and the sit-inhabitants of cast-complete-jerusalem, and the darkener, and the borrow-joinlevites, and all the with, great and small: and he readcalled in their ears all the beewords of the recount-scroll of the alignment that was found in the alpha-beit-house of vowelconsonants-ihoh-yeah.

and the king stood in his place, and did a alignment before vowelconsonants-ihoh-yeah, to walk after vowelconsonants-ihoh-yeah, and to keep his beewords, and his testimonies, and his statutes, with all his self, and with all his self, to perform the beewords of the alignment which are written in this recount-scroll.

and he caused all that were standstay in cast-complete-jerusalem and righthand-child-benjamin to stand to it. and the sit-inhabitants of cast-complete-jerusalem did according to the alignment of these-to, the these-to of their fathers. and vowel-yeah-fire-josiho took away all the holies out of all the countries that pertained to betweeninters of israel, and made all that were present in to-song-immersed-isra'al to work for even to work for vowelconsonants-ihoh-yeah their these-to. and all his days they departed not from following vowelconsonants-ihoh-yeah, the these-to of their fathers.

moreover vowel-yeah-fire-josiho kept a stopskip to vowelconsonants-ihoh-yeah in cast-complete-jerusalem: and they slaughtered the stopskip on the fourteenth day of the first month.

and he standstayed the darkener in their charges, and encouraged them to the work of the alpha-beit-house of vowelconsonants-ihoh-yeah,

kh amr ihoh hnhi mbia reh el hmqom
hch oel ioSbio at kl halot hktobot el
hspr aSr qrao lpni mlk ihodh

tHt aSr ecboni oiQ Tiro oiQ Tro lalhim
aHrim lmen hkeisni bkl meSi idihm
otk Hmti bmqom hch ola tkbh

oal mlk ihodh hSiH atkm ldroS bihoh
kh tamro alio kh amr ihoh alhi iSral
hdbrim aSr Smet

ien rk lbkb otkne mlpni alhim bSmek
at dbrio el hmqom hch oel iSbio otkne
lpni otqre at bgdik otkb lpni ogm ani
Smeti nam ihoh

hnhi aspk al abtik onaspt al qbrtik
bSlom ola trainh einik bkl hreh aSr ani
mbia el hmqom hch oel iSbio oiSibo at
hmlk dbr

oiSiH hmlk oiasp at kl cqni ihodh
oiroSlm

oel hmlk bit ihoh okl aiS ihodh oiSbi
iroSlm ohkhnm ohloim okl hem mg-
dol oed qTn oiQra bacnihm at kl dbri
spr hbrit hnmza bit ihoh

oiemd hmlk el emdo oikrt at hbrit lpni
ihoh llkt aHri ihoh olSmor at mzo-
tio oedotio oHqio bkl lbbo obkl npSo
leSot at dbri hbrit hktobim el hspr hch

oiemd at kl hnmza biroSlm obnimn
oiSo iSbi iroSlm kbrit alhim alhi
abotihm

oisr iaSiho at kl htobot mkl harzot
aSr lbni iSral oiebd at kl hnmza biS-
ral lebod at ihoh alhihm kl imio la sro
maHri ihoh alhi abotihm

oiS iaSiho biroSlm psH lihoh oiSHTo
hpsH barbeh eSr lHdS hraSon

oiemd hkhnm el mSmrotm oiHcqom
lebod bit ihoh

and said to the borrow-join-levites that understand-taught all israel, which were dedicated to vowelconsonants-ihoh-yeah, namethere the dedicated gather-cabinet in the house which complete-sulayman betweeninter of dude-dawud king of to-song-immersed-isra'al did between-build; it will not be a burden upon your shoulders: work for now vowelconsonants-ihoh-yeah your these-to, and his with israel, and prepare yourselves by the houses of your fathers, after your parts, according to the writing of dude-dawud king of israel, and according to the writing of complete-sulayman his betweeninter

and stand in the dedicated place according to the parts of the families of the fathers of your brethren the with, and after the part of the families of the borrow-join-levites.

so slaughter the stopskip, and dedicated yourselves, and prepare your brethren, that they may do according to vowelconsonants-ihoh-yeah beeword by the hand of extract-musa.

and vowel-yeah-fire-josiho gave to the with, of the sheep, lambs and kids, all for the stopskip highings, for all that were present, to the count of thirty thousand, and three thousand bulls: these were of the king's substance.

and his prince-immerseds gave willingly to the with, to the darkener, and to the borrow-join-levites: vowel-yeah-part-hilqiho and yeah-remember-cekariah and to-live-jehi'al, governors of the alpha-beit-house of these-to, gave to the darkener for the stopskip highings two thousand and six hundred small cattle and three hundred cattle.

vowel-yeah-establish-konaniah also, and vowel-yeah-hear-shemeiho and given-to-nethane'al, his brethren, and vowel-yeah-account-hashabiho and to-move-jei'al and dowry-vowel-yeah-ihocabad, chief of the borrow-join-levites, gave to the borrow-join-levites for stopskip highings five thousand small cattle, and five hundred cattle.

so the work was prepared, and the darkener stood in their place, and the borrow-join-levites in their parts, according to the king's directive.

and they slaughtered the stopskip, and the darkener sprinkled the blood from their hands, and the borrow-join-levites flayed them.

and they removed the onups, that they might give according to the divisions of the families of the with, to near-inward to vowelconsonants-ihoh-yeah, as it is written in the recount-scroll of extract-musa. and so did they with the cattle.

and they roasted the stopskip with fire according to the criterion: but the other dedicated offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the with.

and afterward they made ready for themselves, and for the darkener: because the darkener the betweeninters of gather-cabinet-harun were busied in onuping of onups and the fat until night; therefore the borrow-join-levites prepared for themselves, and for the darkener the betweeninters of gather-cabinet-harun.

and the singers the betweeninters 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 gatekeepers waited at every gate; they might not depart from their work; for their brethren the borrow-join-levites prepared for them.

oiamr lloim hmbonim hmbinim lkl iS-
ral hqdoSim lihoh tno at aron hqdS
bbit aSr bnh Slmh bn doid mlk iSral
ain lkm mSa bktp eth ebdo at ihoh al-
hikm oat emo iSral

ohkono lbit abotikm kmHlqotikm
bktb doid mlk iSral obmktb Slmh bno

oemdo bqds lplgot bit habot laHikm
bni hem oHlqt bit ab lloim

oSHTo hpsH ohtqdSo ohkino laHikm
leSot kdbr ihoh bid mSh

oirm iaSiho lbni hem zan kbSim obni
ecim hkl lpsHim lkl hnmza lmspr
SlSim alp obqr SlSt alpm alh mrkoS
hmlk

oSrio lndbh lem lkhnim olloim hrmo
Hlqih ockriho oiHial ngidi bit halhim
lkhnim ntno lpsHim alpm oSS maot
obqr SlS maot

okonniho oknniho oSmeiho ontnal
aHio oHSbiho oieial oiocbd Sri hloim
hrmo lloim lpsHim HmSt alpm obqr
HmS maot

otkon hebodh oiemdo hkhnim el
emdm ohloim el mHlqotm kmzot
hmlk
oiSHTo hpsH oicrqo hkhnim midm
ohloim mpSiTim

oisiro helh lttm lmlgot lbit abot lbni
hem lhqrib lihoh kktob bspr mSh okn
lbqr

oibSlo hpsH baS kmSpT ohqdSim
bSlo bsirot obdodim obzlHot oirizo
lkl bni hem

oaHr hkino lhm olkhnim ki hkhnim
bni ahnr bhelot heolh ohHlbim ed lih
ohloim hkino lhm olkhnim bni ahnr

ohmSrrim bni asp el memdm kmzot
doid oasp ohimn oidton Hoch hmlk
ohSerim lSer oSer ain lhm lSor mel
ebdtm ki aHihm hloim hkino lhm

so all the work of vowelconsonants-ihoh-yeah was prepared the same day, to keep the stopskip, and to onup onups upon the butcher-place of vowelconsonants-ihoh-yeah, according to the directive of king vowel-yeah-fire-josiho.

and betweeninters of to-song-immersed-isra'al that were present kept the stopskip at that time, and the feast of lit-mazat seven days.

and namethere was no stopskip like to that kept in to-song-immersed-isra'al from the days of to-his-there-samu'al the come-bringer; neither did all the kings of to-song-immersed-isra'al keep such a stopskip as vowel-yeah-fire-josiho kept, and the darkener, and the borrow-join-levites, and all vowel-yeah-acknowledge-ihodah and to-song-immersed-isra'al that were present, and the sit-inhabitants of cast-complete-jerusalem.

in the eighteenth year of the king of vowel-yeah-fire-josiho was this stopskip kept.

after all this, when vowel-yeah-fire-josiho had prepared the temple, lame-beaten-neko king of narrows-develop-egypt came up to fight against lamb-withdraw-karkemish by fruit-cow-euphrates: and vowel-yeah-fire-josiho went out against him.

but he sent ambassadors to him, saying, what have i to do with thee, thou king of vowel-yeah-acknowledge-ihodah? i come not against thee this day, but against the house where-with i have war: for these-to directed me to make alarm-haste: forbear thee from meddling with these-to, who is with me, that he destroy thee not.

nevertheless vowel-yeah-fire-josiho would not turn his face-turnings from him, but disguised himself, that he might fight with him, and hearkened not to the beewords of lame-beaten-neko from the mouth of these-to, and came to fight in the hatch-plain of precious-thing-megiddo.

and the archers shot at king vowel-yeah-fire-josiho; 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 crossed him to cast-complete-jerusalem, and he died, and was buried in one of the sepulchres of his fathers. and all vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem mourned for vowel-yeah-fire-josiho.

and vowel-yeah-high-jeremiho lamented for vowel-yeah-fire-josiho: and all the singing men and the singing women spake of vowel-yeah-fire-josiho in their lamentations to this day, and made them an ordinance in israel: and, behold, they are written in the lamentations.

now the remainder of the beewords of vowel-yeah-fire-josiho, and his kindness, according to that which was written in the drops-of-teaching-torah of vowelconsonants-ihoh-yeah,

and his beewords, first and last, behold, they are written in the recount-scroll of the kings of to-song-immersed-isra'al and vowel-yeah-acknowledge-ihodah.

then the with of the land took hold-vowel-yeah-ihohac betweeninter of vowel-yeah-fire-josiho, and made him king in his father's stead in cast-complete-jerusalem.

hold-vowel-yeah-ihohac 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-develop-egypt put him down at cast-complete-jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

otkon kl ebodt ihoh biom hhoa leSot
hpsH ohelot elot el mcbH ihoh kmzot
hmlk iaSiho

oieSo bni iSral hnmzaim at hpsH bet
hhia oat Hg hmzot Sbet imim

ola neSh psH kmho biSral mimi Smoal
hnbia okl mlki iSral la eSo kpsH aSr
eSh iaSiho ohkhnim ohloim okl ihodh
oiSral hnmza oioSbi iroSlm

bSmonh eSrh Snh lmlkot iaSiho neSh
hpsH hch
aHri kl cat aSr hkin iaSiho at hbit elh
nko mlk mzmrim lhlHm bkrkmiS el prt
oiza lqrato iaSiho

oiSH alio mlakim lamr mh li olk mlk
ihodh la elik ath hiom ki al bit mlHmti
oalhim amr lhlhni HdI lk malhim aSr
emi oal iSHitk

ola hsb iaSiho pnio mmno ki lhlHm bo
htHpS ola Sme al dbri nko mpi alhim
oiba lhlHm bbqet mgdo

oiro hirim lmlk iaSiho oiamr hmlk
lebdio hebironi ki hHliti mad

oiebirho ebodio mn hmrkbh oirkibho
el rkb hmSnh aSr lo oiolikho iroSlm
oimt oiqr bqbro abtio okl ihodh
oiroSlm mtablim el iaSiho

oiqonn irmiho el iaSiho oiamro kl
hSrim ohSrot bqinotihm el iaSiho ed
hiom oitnom lHq el iSral ohnm kto-
bim el hqinot

oitr dbri iaSiho oHsdio kktob btort
ihoh

odbrio hraSnim ohaHrnim hnm kto-
bim el spr mlki iSral oihodh

oiqHo em harz at ihoahC bn iaSiho
oimlikho tHt abio biroSlm

bn SloS oeSrim Snh ioahC bmlko
oSISh HdSim mlk biroSlm

oisirho mlk mzmrim biroSlm oienS at
harz mah kkr ksp okkr chb

and the king of narrows-develop-egypt made my-to-get-up-aliqim his brother king over vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem, and turned his namethere to get-up-vowel-yeah-ihojaqim. and lame-beaten-neko took hold-vowel-yeah-ihohac his brother, and carried him to narrows-develop-egypt.

get-up-vowel-yeah-ihojaqim 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 look in the eyes of vowelconsonants-ihoh-yeah his these-to.

against him came up bring-jug-guard-nebuchadnezzar king of in-mix-fade-bhabil, and bound him in fetters, to carry him to in-mix-fade-bhabil.

bring-jug-guard-nebuchadnezzar also carried of the items of the alpha-beit-house of vowelconsonants-ihoh-yeah to in-mix-fade-bhabil, and put them in his hall at in-mix-fade-bhabil.

now the remainder of the beewords of get-up-vowel-yeah-ihojaqim, and his abominations which he did, and that which was found in him, behold, they are written in the recount-scroll of the kings of to-song-immersed-isra'el and vowel-yeah-acknowledge-ihodah: and prepare-vowel-yeah-ihojakin his betweeninter kinged in his stead.

prepare-vowel-yeah-ihojakin 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 look in the eyes of vowelconsonants-ihoh-yeah.

and when the year was expired, king bring-jug-guard-nebuchadnezzar sent, and brought him to in-mix-fade-bhabil, with the goodly items of the alpha-beit-house of vowelconsonants-ihoh-yeah, and made vowel-yeah-right-zedeqiho his brother king over vowel-yeah-acknowledge-ihodah and cast-complete-jerusalem.

vowel-yeah-right-zedeqiho 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 look in the eyes of vowelconsonants-ihoh-yeah his these-to, and surrendered not himself before vowel-yeah-high-jeremiho the come-bringer speaking from the mouth of vowelconsonants-ihoh-yeah.

and he also rebelled against king bring-jug-guard-nebuchadnezzar, who had made him swear-seven by these-to: but he stiffened his neck, and courageed his heart from turning to vowelconsonants-ihoh-yeah these-to of israel.

moreover all the chief of the darkener, and the with, transgressed very much after all the abominations of the body-nations; and polluted the alpha-beit-house of vowelconsonants-ihoh-yeah which he had dedicated in cast-complete-jerusalem.

and vowelconsonants-ihoh-yeah these-to of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his with, and on his residence place:

but they mocked the messengers of these-to, and despised his beewords, and misused his come-bringers, until the wrath of vowelconsonants-ihoh-yeah arose against his with, till namethere was no remedy.

therefore he brought upon them the king of the as-breast-genies-kasidim, who slew their young men with the sword in the house of their dedicated, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

oimlk mlk mzrim at aliqim aHio el
ihodh oiroSIm oisb at Smo ihoiqim oat
ioaHc aHio lqH nko oibiaho mzrimh

bn eSrim oHmS Snh ihoiqim bmlko
oaHt eSrh Snh mlk biroSIm oieS hre
beini ihoh alhio

elio elh nbokdnazr mlk bbl oiasrho
bnHStim lhliko bblh

omkli bit ihoh hbia nbokdnazr lbbl
oitnm bhliko bbbI

oitr dbri ihoiqim otebtio aSr eSh ohn-
mza elio hnm ktobim el spr mlki iSral
oihodh oimlk ihoikin bno tHtio

bn Smonh Snim ihoikin bmlko oSISh
HdSim oeSrt imim mlk biroSIm oieS
hre beini ihoh

oltSobt hSnh SIH hmlk nbokdnazr
oibaho bblh em kli Hmdt bit ihoh
oimlk at zdqiho aHio el ihodh oiroSIm

bn eSrim oaHt Snh zdqiho bmlko oaHt
eSrh Snh mlk biroSIm

oieS hre beini ihoh alhio la nkne mlpni
irmiho hnbia mpi ihoh

ogm bmlk nbokdnazr mrd aSr hSbieo
balhim oiQs at erpo oiamz at lbbo
mSob al ihoh alhi iSral

gm kl Sri khknim ohem hrbo lmeol
mel kkl tebot hgoim oiTmao at bit
ihoh aSr hqdiS biroSIm

oiSIH ihoh alhi abotihm elihm bid
mlakio hSkM oSloH ki Hml el emo oel
meono

oihio mlehim bmlaki halhim obocim
dbrio omtetiem bnbaio ed elot Hmt
ihoh bemo ed lain mrpa

oiel elihm at mlk kSDiim kSDim oihrg
bHorihm bHrb bbit mqdSm ola Hml el
bHor obtolh cqN oiSS hkl ntn bido

and all the items of the alpha-beit-house of these-to, great and small, and the treasures of the alpha-beit-house of vowelconsonants-ihoh-yeah, and the treasures of the king, and of his prince-immerseds; all these he brought to in-mix-fade-bhabil.

and they burnt the alpha-beit-house of these-to, 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 in-mix-fade-bhabil; where they were workers to him and his betweeninters until the king of the kingdom of split-spread-persia-iran:

to fulfil vowelconsonants-ihoh-yeah beeword by the mouth of vowel-yeah-high-jeremiho, until the land had enjoyed her sevenths: for as long as she namethere name-desolate she kept seventh, to fulfil seventy years.

now in the first year of belly-cyrus king of split-spread-persia-iran, that vowelconsonants-ihoh-yeah beeword beeworded by the mouth of vowel-yeah-high-jeremiho might be accomplished, vowelconsonants-ihoh-yeah stirred up breathwind of belly-cyrus king of split-spread-persia-iran, 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-iran, all the kingdoms of the land hath vowelconsonants-ihoh-yeah these-to of namespaces given me; and he hath charged me to between-build him an house in cast-complete-jerusalem, which is in vowel-yeah-acknowledge-ihodah. who is namethere among you of all his with? vowelconsonants-ihoh-yeah his these-to be with him, and let him go up.

okl kli bit halhim hgdlim ohqTnim
oazrot bit ihoh oazrot hmlk oSrio hkl
hbia bbl

oiSrpo at bit halhim ointzo at Homt
iroSlm okl armnotih Srpo baS okl kli
mHmdih lhSHit

oigl hSarit mn hHrb al bbl oihio lo olb-
nio lebdim ed mlk mlkot prs

lmlaot dbr ihoh bpi irmiho ed rzth
harz at Sbtotih kl imi hSmh Sbth lmlaot
Sbeim Snh

obSnt aHt lkorS mlk prs lklot dbr ihoh
bpi irmiho heir ihoh at roH korS mlk
prs oiebr qol bkl mlkoto ogm bmkbt
lamr

kh amr korS mlk prs kl mmlkot harz
ntn li ihoh alhi hSmim ohoa pqd eli lb-
not lo bit biroSlm aSr bihodh mi bkm
mkl emo ihoh alhio emo oieli

small-paul, a worker of sticky-safe-vowel-yeah-ihosue swimming, called to be an sent-out, separated to the message of these-to,
(which he had message-promised afore by his come-bringers in the dedicated writings,)
concerning his betweeninter sticky-safe-vowel-yeah-ihosue swimming our base-lord, which was did of the seed of dude-dawud according to the flesh;
and declared to be betweeninter of these-to with dynamic, according to breathwind of dedicatedion, by the stand up from the dead:
by whom we have received camping and sending-out, for obedience to the aminoing among all nations, for his namethere:
among whom are ye also the called of sticky-safe-vowel-yeah-ihosue swimming:
to all that be in kraft-durch-freude-rome, beloved of these-to, called to be dedicated: camping to you and complete from these-to our father, and vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.
first, i thank my these-to through sticky-safe-vowel-yeah-ihosue swimming for you all, that your aminoing is spoken of throughout the whole cosmos.
for these-to is my witness, whom i work for with my breathwind in the message of his betweeninter that without ceasing i do mention of you always in my spillings;
making request, if by any means now at length i might have a prosperous journey by the will of these-to to come to you.
for i long to see you, that i may impart to you some breathwinding, to the finish ye may be established;
that is, that i may be comforted together with you by the mutual aminoing both of you and me.
now i would not have you ignorant, brethren, that oftentimes i purposed to come to you, (but was let hitherto,) that i might have some fruit among you also, even as among other body-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-durch-freude-rome also.
for i am not dry of the message of swimming: for it is the dynamic of these-to to sticky-safety to into the worldly one that aminoth; to the vowel-yeah-acknowledge-ihode first, and also to the hellene-greek.
for therein is the being right of these-to revealed from aminoing to aminoing: as it is written, the right will live by aminoing.
for the wrath of these-to is revealed from namespaces against all unthese-toliness and not being right of men, who hold the truth in not being right;
because that which may be known of these-to is manifest in them; for these-to hath shewed it to 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 these-tohead; so that they are without excuse:
because that, when they knew these-to, they given heavy him not as these-to, 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 heavy of the uncorruptible these-to into an image did like to swamible man, and to birds, and four-footed animals, and insects.

wherefore these-to also gave them up to lowdownness through the lusts of their own hearts, to dishonour their own bodies between themselves:

who changed the truth of these-to into a lie, and bowed and workd the creature more than the creator, who is happy into the worlds. amino-amen

for this cause these-to gave them up to 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 doinging 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 these-to in their knowledge, these-to gave them over to a reprobate mind, to do those things which are not convenient;

being filled with all not being right, fornication, visual-retoilness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of these-to, spiteful, proud, cheerers, inventors of look things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

who knowing the criterion of these-to, 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 criterionizerst: for wherein thou criterionizerst another, thou condemnest thyself; for thou that criterionizerst doest the same things.

but we are sure that the criterion of these-to is according to truth against them which commit such things.

and thinkest thou this, o man, that criterionizerst them which do such things, and doest the same, that thou will escape the criterion of these-to?

or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of these-to leadeth thee to repentance?

but after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath and revelation of the right criterion of these-to;

who will render to every man according to his deeds:

to them who by patient continuance in well doing seek for heavy and honour and immortality, into the world life:

but to 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 look, of the vowel-yeah-acknowledge-ihode first, and also of the gentile;

but heavy, honour, and complete, to into the worldly man that doingeth good, to the vowel-yeah-acknowledge-ihode first, and also to the gentile:

for there is no fear of persons with these-to.

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 criterionized by the drops-of-teaching-torah

(for not the hearers of the drops-of-teaching-torah are right before these-to, but the doers of the drops-of-teaching-torah will be rightified.

for when the body-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 to 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 these-to will criterionizer the secrets of men by sticky-safe-vowel-yeah-ihosue swimming according to my message.

behold, thou art called a vowel-yeah-acknowledge-ihode and retest in the drops-of-teaching-torah and dost thy cheer of these-to,

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 declareest 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-image-idols, dost thou commit sacrilege?

thou that dost thy cheer of the drops-of-teaching-torah through breaking the drops-of-teaching-torah dishonourest thou these-to?

for the namethere of these-to is blasphemed among the body-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 criterionizer thee, who by the letter and write-circumcision dost go-beyond the drops-of-teaching-torah

for he is not a vowel-yeah-acknowledge-ihode which is one outwardly; neither is that write-circumcision, which is outward in the flesh:

but he is a vowel-yeah-acknowledge-ihode which is one inwardly; and write-circumcision is that of the heart, in breathwind, and not in the letter; whose thanks is not of men, but of these-to.

what advantage then hath the vowel-yeah-acknowledge-ihode or what profit is there of write-circumcision?

much into the worldly pathway: chiefly, because that to them were missed the logic of these-to.

for what if some did not amino? will their not-aminoing do the aminoing of these-to without effect?

these-to forbid: yea, let these-to 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 criterionized.

but if our not being right commend the being right of these-to, what will we say? is these-to unrighteous who taketh vengeance? (i speak as a man)

these-to forbid: for then how will these-to criterionizer the cosmos?

for if the truth of these-to hath more abounded through my lie to his heavy; why yet am i also criterionized as a misser? and not rather, (as we be slanderously reported, and as some affirm that we say,) let us do look, 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 vowel-yeah-acknowledge-ihodim and body-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 these-to.

they are all gone out of the pathway, 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 are swift to shed blood:

destruction and misery are in their pathways:

and the pathway of complete have they not known:

there is no respect of these-to 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 guilty before these-to.

therefore by the deeds of the drops-of-teaching-torah there will no flesh be rightified in his sight: for by the drops-of-teaching-torah is the knowledge of miss

but now the being right of these-to without the drops-of-teaching-torah is manifested, being witnessed by the drops-of-teaching-torah and the come-bringers;

even the being right of these-to which is by aminoing of sticky-safe-vowel-yeah-ihosue swimming to all and upon all them that amino: for there is no difference:

for all have missed, and come short of the heavy of these-to; being rightified freely by his camping through the ransom-redemption that is in swimming sticky-safe-vowel-yeah-ihosue:

whom these-to hath namethere forth to be a propitiation through aminoing in his blood, to declare his being right for the remission of misses that are past, through the forbearance of these-to;

to declare, i say, at this time his being right: that he might be right, and the rightifier of him which aminoth in sticky-safe-vowel-yeah-ihosue.

where is cheering then? it is excluded. by what drops-of-teaching-torah of doings? nay: but by the drops-of-teaching-torah of aminoing.

therefore we conclude that a man is rightified by aminoing without the deeds of the drops-of-teaching-torah is he the these-to of the vowel-yeah-acknowledge-ihodim only? is he not also of the body-nations? yes, of the body-nations also:

seeing it is one these-to, which will rightify the write-circumcision by aminoing, and uncircumcision through aminoing.

do we then do void the drops-of-teaching-torah through aminoing? these-to 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, hath found?

for if their-wing-organ-ibrahim were rightified by doings, he hath whereof to heavy; but not before these-to.

for what saith the writing? their-wing-organ-ibrahim aminoed these-to, and it was counted to him for being right.

now to him that doingeth is the reward not reckoned of camping, but of debt.

but to him that doingeth not, but aminos him that rightifieth the unthese-toly, his aminoing is counted for being right.

even as dude-dawud also describeth the happyness of the man, to whom these-to imputeth being right without doings,

saying, happy are they whose season-answers are out-of-towned, and whose misses are covered.

happy is the man to whom vowelconsonants-ihoh-yeah will not impute miss

cometh this happyness then upon the write-circumcision only, or upon the uncircumcision also? for we say that aminoing 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 aminoing which he had yet being foreskinned: that he might be the father of all them that amino, though they be not write-circumcised; that being right might be imputed to them also:

and the father of write-circumcision to them who are not of the write-circumcision only, but who also walk in the go-beyonds of that aminoing 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 aminoing.

for if they which are of the drops-of-teaching-torah be heirs, aminoing is did void, and the message-promise did of none effect:

because the drops-of-teaching-torah doingeth wrath: for where no drops-of-teaching-torah is, there is no go-beyond.

therefore it is of aminoing, that it might be by camping; 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 aminoing 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 aminoed, even these-to, who quickeneth the dead, and calleth those things which be not as though they were.

who against hope aminoed 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 aminoing, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of her-song-immersed-sara's womb:

he staggered not at the message-promise of these-to
through not-aminoing; but was strong in aminoing, giving
heavy to these-to;
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 im-
puted to him;
but for us also, to whom it will be imputed, if we amino on
him that raised up sticky-safe-vowel-yeah-ihosue our base-
lord from the dead;
who was delivered for our offences, and was raised again
for our rightification.
therefore being rightified by aminoing, we have complete
with these-to through our base-lord sticky-safe-vowel-
yeah-ihosue swimming:
by whom also we have access by aminoing into this camping
wherein we stand, and rejoice in hope of the heavy of these-
to.
and not only so, but we heavy in tribulations also: knowing
that tribulation doingeth patience;
and patience, experience; and experience, hope:
and hope doth not dry; because the gravity-love of these-
to is shed abroad in our hearts by the dedicated breathwind
which is given to us.
for when we were yet without strength, in due time swim-
ming died for the unthese-to-ly.
for scarcely for a right man will one die: yet peradventure
for a good man some would even dare to die.
but these-to commendeth his gravity-love toward us, in
that, while we were yet missers, swimming died for us.
much more then, being now rightified by his blood, we will
be safed from wrath through him.
for if, when we were enemies, we were reconciled to these-
to by the death of his betweeninter much more, being rec-
onciled, we will be safed by his life.
and not only so, but we also joy in these-to through
our base-lord sticky-safe-vowel-yeah-ihosue swimming,
by whom we have now received the out-of-town-ment.
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 cos-
mos: but miss is not imputed when there is no drops-of-
teaching-torah
to world notwithstanding death kinged from earth-blood-man-
adam to extract-musa, even over them that had not missed
after the similitude of adam's go-beyond, who is the figure
of him that was to come.
but not as the offence, so also is the free camper. for if
through the offence of one many be dead, much more the
camping of these-to, and the camper by camping, which
is by one man, sticky-safe-vowel-yeah-ihosue swimming,
hath abounded to many.
and not as it was by one that missed, so is the camper: for the
criterion was by one to condemnation, but the free camper
is of many offences to rightification.
for if by one man's offence death kinged by one; much more
they which receive abundance of camping and of the gift of
being right will king in life by one, sticky-safe-vowel-yeah-
ihosue swimming.)

therefore as by the offence of one criterion came upon all men to condemnation; even so by the being right of one the free gift came upon all men to rightification of life.

for as by one man's not-aminoing many were did missers, 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, camping did much more abound:

that as miss hath kinged to death, even so might camping king through being right to into the world life by sticky-safe-vowel-yeah-ihosue swimming our base-lord.

what will we say then? will we continue in miss that camping may abound?

these-to 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 sticky-safe-vowel-yeah-ihosue swimming were immersed into his death?

therefore we are buried with him by immersing into death: that like as swimming was raised up from the dead by the heavy 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 stood-up 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 swimming, we amino that we will also live with him:

knowing that swimming being raised from the dead dieth no more; death hath no more dominion over him.

for in that he died, he died to miss once: but in that he liveth, he liveth to these-to.

likewise reckon ye also yourselves to be dead indeed to miss but alive to these-to through sticky-safe-vowel-yeah-ihosue swimming our base-lord.

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 to miss but yield yourselves to these-to, as those that are alive from the dead, and your members as instruments of being right to these-to.

for miss will not have dominion over you: for ye are not under the drops-of-teaching-torah but under camping.

what then? will we miss because we are not under the drops-of-teaching-torah but under camping? these-to forbid.

know ye not, that to whom ye yield yourselves workers to obey, his workers ye are to whom ye obey; whether of miss to death, or of obedience to being right?

but these-to 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 on beeword of the infirmity of your flesh: for as ye have yielded your members workers to lowdownness and to noisomeness to noisomeness; even so now yield your members workers to being right to dedication.

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 dry? for the finish of those things is death.

but now being did free from miss and become workers to these-to, ye have your fruit to dedicatedion, and the finish world life.

for the wages of miss is death; but the camper of these-to is into the world life through sticky-safe-vowel-yeah-ihosue swimming our base-lord.

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 retrieved 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 swamried 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 swamried to another man.

wherefore, my brethren, ye also are become dead to the drops-of-teaching-torah by the body of swimming; that ye should be swamried to another, even to him who is raised from the dead, that we should bring forth fruit to these-to. for when we were in the flesh, the motions of misses, which were by the drops-of-teaching-torah did doing in our members to bring forth fruit to 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 breathwind, and not in the oldness of the letter.

what will we say then? is the drops-of-teaching-torah miss these-to 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 directive, 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 directive came, miss revived, and i died.

and the directive, which was ordained to life, i found to be to death.

for miss taking occasion by the directive, deceived me, and by it slew me.

wherefore the drops-of-teaching-torah is dedicated, and the directive dedicated, and right, and good.

was then that which is good did death to me? these-to forbid. but miss that it might appear miss doing death in me by that which is good; that miss by the directive might become exceeding missing.

for we know that the drops-of-teaching-torah is breathwind: 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 to 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,) 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 look 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, look is present with me.

for i delight in the drops-of-teaching-torah of these-to 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 these-to through sticky-safe-vowel-yeah-ihosue swimming our base-lord. so then with the mind i myself work for the drops-of-teaching-torah of these-to; but with the flesh the drops-of-teaching-torah of miss

there is therefore now no condemnation to them which are in swimming sticky-safe-vowel-yeah-ihosue, who walk not after the flesh, but after breathwind.

for the drops-of-teaching-torah of breathwind of life in swimming sticky-safe-vowel-yeah-ihosue 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, these-to sending his own betweeninter in the likeness of missing flesh, and for miss condemned miss in the flesh:

that the being right of the drops-of-teaching-torah might be fulfilled in us, who walk not after the flesh, but after breathwind.

for they that are after the flesh do mind the things of the flesh; but they that are after breathwind the things of breathwind.

for to be man-likely minded is death; but to be breathwindually minded is life and complete.

because the man-like mind is enmity against these-to: for it is not subject to the drops-of-teaching-torah of these-to, neither indeed can be.

so then they that are in the flesh cannot please these-to.

but ye are not in the flesh, but in breathwind, if so be that breathwind of these-to house-dwell in you. now if any man have not breathwind of swimming, he is none of his.

and if swimming be in you, the body is dead on beeword of miss but breathwind is life on beeword of being right.

but if breathwind of him that raised up sticky-safe-vowel-yeah-ihosue from the dead house-dwell in you, he that raised up swimming from the dead will also quicken your mortal bodies by his breathwind that house-dwelleth in you.

therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

for if ye live after the flesh, ye will die: but if ye through breathwind do mortify the deeds of the body, ye will live.

for as many as are led by breathwind of these-to, they are the betweeninters of these-to.

for ye have not received breathwind of employment again to respect; but ye have received breathwind of adoption, whereby we cry, abba, father.

breathwind itself beareth witness with our breathwind, that we are betweeninters of these-to:

and if betweeninters, then heirs; heirs of these-to, and joint-heirs with swimming; if so be that we suffer with him, that we may be also given heavy together.

for i reckon that the sufferings of this present time are not worthy to be compared with the heavy which will be revealed in us.

for the earnest expectation of the creature waiteth for the manifestation of the betweeninters of these-to.

for the creature was did subject to vanity-fade, 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 swamion into the heavy liberty of betweeninters of these-to.

for we know that the whole creation groaneth and travaileth in labour together until now.

and not only they, but ourselves also, which have the first-fruits of breathwind, even we ourselves groan in near-inwards ourselves, waiting for the adoption, to wit, the ransome-redemption of our body.

for we are safed 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 breathwind also helpeth our infirmities: for we know not what we should spill for as we ought: but breathwind itself doth intercession for us with groanings which cannot be uttered.

and he that searcheth the hearts knoweth what is the mind of breathwind, because he doth intercession for the dedicated according to the will of these-to.

and we know that all things doing together for good to them that gravity-love these-to, to them who are the called according to his purpose.

for whom he did foreknow, he also did predestinate to be conformed to the image of his betweeninter that he might be the firstborn among many brethren.

moreover whom he did predestinate, them he also called: and whom he called, them he also rightified: and whom he rightified, them he also given heavy.

what will we then say to these things? if these-to be for us, who can be against us?

he that spared not his own betweeninter but delivered him up for us all, how will he not with him also freely give us all things?

who will namethere any thing to the charge of these-to's elect? it is these-to that rightifieth.

who is he that condemneth? it is swimming that died, yea rather, that is risen again, who is even at the right hand of these-to, who also doth intercession for us.

who will separate us from the gravity-love of swimming? 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 gravity-loved 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-love of these-to, which is in swimming sticky-safe-vowel-yeah-ihosue our base-lord.

i say the truth in swimming, i lie not, my conscience also bearing me witness in the dedicated breathwind,

that i have great heaviness and continual labour in my heart.

for i could wish that myself were up-theme from swimming
 for my brethren, my kinsmen according to the flesh:
 who are to-song-immersed-isra'alites; to whom pertaineth
 the adoption, and the heavy, and the covenants, and the giv-
 ing of the drops-of-teaching-torah and the work of these-
 to, and the message-promises;
 whose are the fathers, and of whom as concerning the flesh
 swimming came, who is over all, these-to happy into the
 worlds. amino-amen
 not as though the beeword of these-to hath taken none ef-
 fect. for they are not all israel, which are of israel:
 neither, because they are the seed of their-wing-organ-
 abraham, are they all betweeninters: but, in laugh-iz'haq will
 thy seed be called.
 that is, they which are betweeninters of the flesh, these
 are not betweeninters of these-to: but betweeninters of the
 message-promise are counted for the seed.
 for this is the beeword of message-promise, at this time will
 i come, and her-song-immersed-sara will have a between-
 inter
 and not only this; but when stall-rebeqah also had bright-
 conceived by one, even by our father laugh-iz'haq;
 (for betweeninters being not yet born, neither having done
 any good or look, that the purpose of these-to according to
 election might stand, not of doings, but of him that calleth;)
 it was said to her, the elder will work for the younger.
 as it is written, heel-supplant-jeqob have i gravity-loved,
 but do-esau have i hated.
 what will we say then? is there not being right with these-
 to? these-to forbid.
 for he saith to extract-musa, i will womb whom i will womb,
 and i will have wombing on whom i will have wombing.
 so then it is not of him that willeth, nor of him that runneth,
 but of these-to that sheweth wombing.
 for the writing saith to big-house-firawn even for this same
 purpose have i raised thee up, that i might shew my dynamic
 in thee, and that my namethere might be declared through-
 out all the land.
 therefore hath he wombing on whom he will womb, and
 whom he will he hardeneth.
 thou wilt say then to me, why doth he yet find swam? for
 who hath resisted his will?
 nay but, o man, who art thou that repliest against these-to?
 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 to honour, and another to dishonour?
 what if these-to, willing to shew his wrath, and to do his dy-
 namic known, endured with much longsuffering the items
 of wrath fitted to destruction:
 and that he might do known the riches of his heavy on the
 items of wombing, which he had afore prepared to heavy,
 even us, whom he hath called, not of the vowel-yearh-ac-
 knowledge-ihodim only, but also of the body-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
 to them, ye are not my people; there will they be called be-
 tweeninters of the living these-to.

yeah-stick-safe-jesaiah also crieth concerning israel, though the number of betweeninters of to-song-immersed-isra'al be as the sand of the sea, a remnant will be safed:

for he will finish the doing, and cut it short in being right: because a short doing will vowelconsonants-ihoh-yeah do upon the land.

and as yeah-stick-safe-jesaiah said before, except vowelconsonants-ihoh-yeah of troops-sabaoth had left us a seed, we had been as splint-blood-sodoma, and been did like to sheaves-gomorrha.

what will we say then? that the body-nations, which followed not after being right, have buyed to being right, even the being right which is of aminoing.

but israel, which followed after the drops-of-teaching-torah of being right, hath not buyed to the drops-of-teaching-torah of being right.

wherefore? because they sought it not by aminoing, 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 namethere in mark-zionsion a stumblingstone and rock of offence: and whosoever aminos him will not be dry.

brethren, my heart's desire and spilling to these-to for to-song-immersed-isra'al is, that they might be safed.

for i bear them record that they have a zeal of these-to, but not according to knowledge.

for they being ignorant of these-to's being right, and going about to establish their own being right, have not gave hand under the being right of these-to.

for swimming is the finish of the drops-of-teaching-torah for being right to into the worldly one that aminoth.

for extract-musa 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 aminoing speaketh on this wise, say not in thine heart, who will ascend into namespaces? (that is, to bring swimming down from above:)

or, who will descend into the deep? (that is, to bring up swimming again from the dead.)

but what saith it? the beeword is nigh thee, in thy mouth, and in thy heart: that is, the beeword of aminoing, which we declare;

that if thou will confess with thy mouth vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, and will amino thine heart that these-to hath raised him from the dead, thou will be safed.

for with the heart man aminoth to being right; and with the mouth confession is did to sticky-safety.

for the writing saith, whosoever aminos him will not be dry. for there is no difference between the vowel-yeah-acknowledge-ihode and the hellene-greek: for the same base-lord over all is rich to all that call upon him.

for whosoever will call upon the namethere of vowelconsonants-ihoh-yeah will be safed.

how then will they call on him in whom they have not aminoed? and how will they amino 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 of them that declare the message of complete, and bring glad tidings of good things!

but they have not all obeyed the message. for yeah-stick-safe-jesaiah saith, base-lord, who hath aminoed our report?

so then aminoing cometh by hearing, and hearing by the beeword of these-to.

but i say, have they not heard? yes verily, their sound went into all the land, and their beewords for into the worlds of the inhabited world.

but i say, did not to-song-immersed-isra'al know? first extract-musa saith, i will provoke you to jealousy by them that are no people, and by a foolish nation i will anger you.

but yeah-stick-safe-jesaiah is very bold, and saith, i was found of them that sought me not; i was did manifest to them that asked not after me.

but to to-song-immersed-isra'al he saith, all day long i have stretched forth my hands to a disobedient and gainsaying people.

i say then, hath these-to cast away his people? these-to forbid. for i also am an to-song-immersed-isra'alite, of the seed of their-wing-organ-ibrahim, of the pen of righthand-child-benjamin.

these-to hath not cast away his people which he foreknew. wot ye not what the writing saith of my-to-alias how he doth intercession to these-to against to-song-immersed-isra'al saying,

base-lord, they have killed thy come-bringers, and digged down thine butcher-places; and i am left alone, and they seek my life.

but what saith the answer of these-to to him? i have reserved to myself seven thousand men, who have not bowed the knee to the image of possessor

even so then at this present time also there is a remnant according to the election of camping.

and if by camping, then is it no more of doings: otherwise camping is no more camping. but if it be of doings, then it is no more camping: otherwise doing is no more doing.

what then? to-song-immersed-isra'al hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

(according as it is written, these-to hath given them breath-wind of slumber, eyes that they should not see, and ears that they should not hear;) to this day.

and dude-dawud saith, let their table be did a snare, and a swampin, and a stumblingblock, and a recompence to them: let their eyes be darkened, that they may not see, and bow down their back alway.

i say then, have they stumbled that they should fall? these-to forbid: but rather through their fall sticky-safety is come to the body-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 body-nations; how much more their fulness?

for i speak to you body-nations, inasmuch as i am the sent-out of the body-nations, i magnify mine office:

if by any means i may provoke to emulation them which are my flesh, and might save 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 firstfruit be dedicated, the lump is also dedicated:

and if the root be dedicated, so are the branches.

and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

cheer not against the branches. but if thou cheer, 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; on beeword of not-aminoing they were broken off, and thou standest by aminoing. be not highminded, but respect:

for if these-to spared not the natural branches, take heed lest he also spare not thee.

behold therefore the goodness and severity of these-to: 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-aminoing, will be grafted in: for these-to is able to graff 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 israel, until the fulness of the body-nations be come in.

and so all to-song-immersed-isra'al will be safed: as it is written, there will come out of zenith-sion the deliverer, and will turn away unthese-toliness from heel-supplant-jeqob:

for this is my covenant to 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 campers and calling of these-to are without repentance.

for as ye in times past have not aminoed these-to, yet have now obtained wombing through their not-aminoing: even so have these also now not aminoed, that through your wombing they also may obtain wombing.

for these-to hath concluded them all in not-aminoing, that he might womb upon all.

o the depth of the riches both of the skill and knowledge of these-to! how unsearchable are his criteria, and his pathways past finding out!

for who hath known the mind of vowelconsonants-ihoh-yeah? or who hath been his counsellor?

or who hath first given to him, and it will be recompensed to him again?

for of him, and through him, and to him, are all things: to whom be heavy into the worlds. amino-amen

i beseech you therefore, brethren, by the mercies of these-to, that ye present your bodies a living butcher, dedicated, acceptable to these-to, 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 fixed, will of these-to.

for i say, through the camping given to me, to into the worldly man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as these-to hath dealt to into the worldly man the measure of aminoing.

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 swimming, and every one members one of another.

having then campers differing according to the camping
 that is given to us, whether come-bringing, let us bring ac-
 cording to the proportion of aminoing;
 or immersing, let us wait on our immersering: 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 wombing, with cheerfulness.
 let gravity-love be without dissimulation. loathe that which
 is visual-re-toil; cleave to that which is good.
 be kindly affectioned one to another with brotherly gravity-
 love; in honour preferring one another;
 not slothful in business; fervent in breathwind; serving
 vowelconsonants-ihoh-yeah;
 rejoicing in hope; patient in tribulation; continuing instant
 in spilling;
 distributing to the necessity of dedicated; given to hospital-
 ity.
 first-pool them which persecute you: first-pool, and curse-
 lighten 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 look for look. 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
 to wrath: for it is written, vengeance is mine; i will repay,
 saith vowelconsonants-ihoh-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 look, but overcome look with good.
 let every self be subject to the higher dynamics. for there
 is no dynamic but of these-to: the dynamics that be are or-
 dained of these-to.
 whosoever therefore resisteth the dynamic, resisteth the
 criterion of these-to: and they that resist will receive to
 themselves damnation.
 for governors are not a terror to good doings, but to the
 look. 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 immerser of these-to to thee for good. but if
 thou do that which is look, be afraid; for he beareth not the
 sword in vain: for he is the immerser of these-to, a revenger
 to do wrath upon him that doeth look.
 wherefore ye must needs be subject, not only for wrath, but
 also for conscience sake.
 for for this cause complete ye tribute also: for they are
 these-to's immersers, attending continually upon this very
 thing.
 render therefore to all their dues: tribute to whom tribute
 is due; custom to whom custom; respect to whom respect;
 honour to whom honour.
 owe no man any thing, but to gravity-love one another: for
 he that gravity-loveth 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 directive, it is briefly comprehended in this saying, namely, thou wilt love thy neighbor as thyself.

gravity-love doeth no ill to his neighbor: therefore gravity-love is the fulfilling of the law of teaching-torah

and that, knowing the time, that now it is high time to awake out of sleep: for now is our safety nearer than when we were asleep.

the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor 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 love, which is the bond of perfectness, and do not provision for the flesh, to fulfill the lusts thereof.

him that is weak in the faith receive ye, but not to doubtful disputations.

for one that is weak that he may eat all things: another, who is weak, eateth grass.

let not him that eateth despise him that eateth not; and let not him which eateth not criticize him that eateth: for these things have received him.

who art thou that criticizest another man's worker? to his own master he standeth or falleth. yea, he will be holden up: for these things are 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 to love, neighbor-love; and he that regardeth not the day, to love, neighbor-love he doth not regard it. he that eateth, eateth to love, neighbor-love, for he giveth these things to thanks; and he that eateth not, to love, neighbor-love he eateth not, and giveth these things to thanks.

for none of us liveth to himself, and no man dieth to himself. for whether we live, we live to love, neighbor-love; and whether we die, we die to love, neighbor-love: whether we live therefore, or die, we are to love, neighbor-love's.

for to this finish swimming both died, and rose, and revived, that he might be head-lord both of the dead and living.

but why dost thou criticize thy brother? or why dost thou namethere at nought thy brother? for we will all stand before the criterion seat of swimming.

for it is written, as I live, saith love, neighbor-love, every knee will bow to me, and every language-tongue will confess to these things.

so then every one of us will give account of himself to these things.

let us not therefore criticize one another any more: but criticize this rather, that no man put a stumblingblock or an occasion to fall in his brother's pathway.

I know, and am persuaded by love, neighbor-love sticky-safe-love-love, that there is nothing low-down of itself: but to him that esteemeth any thing to be low-down, to him it is low-down.

but if thy brother be grieved with thy meat, now walkest thou not charitably. destroy not him with thy meat, for whom swimming died.

let not then your good be looked upon as evil:

for the kingdom of these-to is not meat and drink; but being
 right, and complete, and joy in the dedicated breathwind.
 for he that in these things workth swimming is acceptable
 to these-to, and approved of men.
 let us therefore follow after the things which do for com-
 plete, and things wherewith one may edify another.
 for meat destroy not the doing of these-to. all things indeed
 are win-pure; but it is look for that man who eateth with
 offence.
 it is good neither to eat flesh, nor to drink wine, nor any
 thing whereby thy brother stumbleth, or is go-beyond-of-
 fended, or is did weak.
 hast thou aminoing? have it to thyself before these-to.
 happy is he that condemneth not himself in that thing which
 he alloweth.
 and he that doubteth is criterion-damned if he eat, because
 he eateth not of aminoing: for whatsoever is not of amino-
 ing 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 in-sight for his good
 to edification.
 for even swimming 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 these-to of patience and consolation grant you to
 be likeminded one toward another according to swimming
 sticky-safe-vowel-yeah-ihosue:
 that ye may with one mind and one mouth heavy these-
 to, even the father of our base-lord sticky-safe-vowel-yeah-
 ihosue swimming.
 wherefore receive ye one another, as swimming also re-
 ceived us to the heavy of these-to.
 now i say that sticky-safe-vowel-yeah-ihosue swimming
 was a immerser of the write-circumcision for the truth of
 these-to, to confirm the message-promises did to the fa-
 thers:
 and that the body-nations might heavy these-to for his
 wombing; as it is written, for this cause i will confess to thee
 among the body-nations, and sing to thy namethere.
 and again he saith, rejoice, ye body-nations, with his people.
 and again, thanks vowelconsonants-ihoh-yeah, all ye body-
 nations; and laud him, all ye people.
 and again, yeah-stick-safe-jesaiah saith, there will be a root
 of safe-jesse, and he that will rise to king over the body-
 nations; in him will the body-nations trust.
 now the these-to of hope fill you with all joy and complete in
 believing, that ye may abound in hope, through the dynamic
 of the dedicated breathwind.
 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.
 to world notwithstanding, brethren, i have written the more
 boldly to you in some sort, as putting you in mind, on bee-
 word of the camping that is given to me of these-to,
 that i should be the immerser of sticky-safe-vowel-yeah-
 ihosue swimming to the body-nations, immersering the
 message of these-to, that the near-inward up of the body-
 nations might be acceptable, being dedicated by the dedi-
 cated breathwind.

i have therefore whereof i may heavy through sticky-safe-vowel-yeah-ihosue swimming in those things which pertain to these-to.

for i will not dare to speak of any of those things which swimming hath not wrought by me, to do the body-nations obedient, by beeword and deed,

through mighty signs and wonders, by the dynamic of breathwind of these-to; so that from cast-complete-jerusalem, and rolling to kept-out-roll-illyricum, i have fully declared the message of swimming.

yea, so have i strived to declare the message, not where swimming was namethere, lest i should between-build 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 to 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 pathway thitherward by you, if first i be somewhat filled with your company.

but now i go to cast-complete-jerusalem to immerser to the dedicated.

for it hath pleased them of tall-macedonia and sorrow-achaia to do a certain contribution for the poor dedicated which are at cast-complete-jerusalem.

it hath pleased them verily; and their debtors they are. for if the body-nations have been did partakers of their breath-windual things, their duty is also to immerser to 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 to you, i will come in the fulness of the first-pooling of the message of swimming.

now i beseech you, brethren, for vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming's sake, and for the gravity-love of breathwind, that ye strive together with me in your spillings to these-to for me;

that i may be delivered from them that do not amino hand-know-judaea; and that my work which i have for cast-complete-jerusalem may be accepted of the dedicated;

that i may come to you with joy by the will of these-to, and may with you be refreshed.

now the these-to of complete be with you all. amino-amen i commend to you bright-phebe our sister, which is a worker of the called-out which is at hand-cenchrea:

that ye receive her in vowelconsonants-ihoh-yeah, as becometh dedicated, 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 swimming sticky-safe-vowel-yeah-ihosue:

who have for my life laid down their own necks: to whom not only i give thanks, but also all the called-outs of the body-nations.

likewise greet the called-out that is in their house. salute my well-beloved applaud-epaenetus, who is the firstfruits of sorrow-achaia to swimming.

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 among the sent-outs, who also were in swimming before me.
 greet much-amplias my beloved in vowelconsonants-ihoh-yeah.
 salute urbane, our helper in swimming, and ear-of-grain-stachys my beloved.
 salute call-appelles approved in swimming. 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 vowelconsonants-ihoh-yeah.
 salute pleasurable-tryphena and pleasurable-tryphosa, who labour in vowelconsonants-ihoh-yeah. salute the beloved split-persis, which laboured much in vowelconsonants-ihoh-yeah.
 salute red-rufus chosen in vowelconsonants-ihoh-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 dedicated which are with them.
 salute one another with an dedicated kiss. the called-outs of swimming salute you.
 now i beseech you, brethren, swamk 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 base-lord sticky-safe-vowel-yeah-ihosue swimming, but their own belly; and by good beewords and fair speeches deceive the hearts of the simple.
 for your obedience is come abroad to all men. i am glad therefore on your behalf: but yet i would have you wise to that which is good, and simple concerning look.
 and the these-to of complete will bruise accuser under your feet shortly. the camping of our base-lord sticky-safe-vowel-yeah-ihosue swimming be with you. amino-amen
 honor-these-to-timotheus my doingfellow, and light-lucius, and heal-yeah-safe-jason, and safe-father-sosipater, my kinsmen, salute you.
 i third-tertius, who wrote this letter, salute you in vowelconsonants-ihoh-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 camping of our base-lord sticky-safe-vowel-yeah-ihosue swimming be with you all. amino-amen
 now to him that is of dynamic to stablish you according to my message, and the declareing of sticky-safe-vowel-yeah-ihosue swimming, 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 come-bringers, according to the directive of the world these-to, did known to all nations for the obedience of aminoing: to these-to only wise, be heavy through sticky-safe-vowel-yeah-ihosue swimming into the worlds. amino-amen

small-paul called to be an sent-out of sticky-safe-vowel-yeah-ihosue swimming through the will of these-to, and safe-strength-sosthenes our brother,

to the called-out of these-to which is at peak-corinth, to them that are dedicated in swimming sticky-safe-vowel-yeah-ihosue, called to be dedicated, with all that in every place call upon the namethere of sticky-safe-vowel-yeah-ihosue swimming our base-lord, both their's and our's:

camping be to you, and complete, from these-to our father, and from vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.

i thank my these-to always on your behalf, for the camping of these-to which is given you by sticky-safe-vowel-yeah-ihosue swimming;

that in every thing ye are enriched by him, in all utterance, and in all knowledge;

even as the witness of swimming was confirmed in you:

so that ye come behind in no camper; waiting for the coming of our base-lord sticky-safe-vowel-yeah-ihosue swimming:

who will also confirm you for ever, that ye may be blameless in the day of our base-lord sticky-safe-vowel-yeah-ihosue swimming.

these-to is aminoingful, by whom ye were called to the fellowship of his betweeninter sticky-safe-vowel-yeah-ihosue swimming our base-lord.

now i beseech you, brethren, by the namethere of our base-lord sticky-safe-vowel-yeah-ihosue swimming, that ye all speak the same thing, and that there be no divisions among you; but that ye be fixedly joined together in the same mind and in the same discernment.

for it hath been declared to me of you, my brethren, by them which are of the house of bloom-chloe, that there are contentions among you.

now this i say, that every one of you saith, i am of small-paul; and i of destroy-apollos; and i of stone-cephas; and i of swimming.

is swimming divided? was small-paul stood-up for you? or were ye immersed in the namethere of small-paul?

i thank these-to that i immersed none of you, but curly-hair-crispus and land-gaius;

lest any should say that i had immersed in mine own namethere.

and i immersed also the household of go-beyondhanas: besides, i know not whether i immersed any other.

for swimming sent me not to immerse, but to declare the message: not with skill of beewords, lest the stand of swimming should be did of none effect.

for the declareing of the stand is to them that perish foolishness; but to us which are safed it is the dynamic of these-to.

for it is written, i will destroy the skill of the wise, and will bring to nothing the understanding of the prudent.

where is the wise? where is the scroll-recounters? where is the disputer of this cosmos? hath not these-to did foolish the skill of this cosmos?

for after that in the skill of these-to the cosmos by skill knew not these-to, it was good in the eyes of these-to by the foolishness of declareing to safe them that amino.

for the vowel-yeah-acknowledge-ihodim require a sign, and the hellene-greeks seek after skill:

but we declare swimming stood-up, to the vowel-yeah-acknowledge-ihodim a stumblingblock, and to the hellene-greeks foolishness;

but to them which are called, both vowel-yeah-acknowledge-ihodim and hellene-greeks, swimming the dynamic of these-to, and the skill of these-to.

because the foolishness of these-to is wiser than men; and the weakness of these-to is stronger than men.

for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

but these-to hath chosen the foolish things of the cosmos to confound the wise; and these-to 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 these-to chosen, yea, and things which are not, to bring to nought things that are:

that no flesh should heavy in his presence.

but of him are ye in swimming sticky-safe-vowel-yeah-ihosue, who of these-to is did to us skill, and being right, and dedicatedion, and ransom-redemption:

that, according as it is written, he that boasts, let him boast in vowelconsonants-ihoh-yeah.

and i, brethren, when i came to you, came not with excellency of speech or of skill, declaring to you the witness of these-to.

for i determined not to know any thing among you, safe sticky-safe-vowel-yeah-ihosue swimming, and him stood-up.

and i was with you in weakness, and in respect, and in much trembling.

and my speech and my declareing was not with enticing beewords of man's skill, but in demonstration of breathwind and of dynamic:

that your aminoing should not stand in the skill of men, but in the dynamic of these-to.

howbeit we speak skill among them that are fixed: yet not the skill of this world, nor of the presidents of this world, that come to nought:

but we speak the skill of these-to in a mystery, even the hidden skill, which these-to ordained before the world to our heavy:

which none of the presidents of this world knew: for had they known it, they would not have stood-up vowelconsonants-ihoh-yeah of heavy.

but as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which these-to hath prepared for them that gravity-love him.

but these-to hath revealed them to us by his breathwind: for breathwind searcheth all things, yea, the deep things of these-to.

for what man knoweth the things of a man, safe breathwind of man which is in him? even so the things of these-to knoweth no man, but breathwind of these-to.

now we have received, not breathwind of the cosmos, but breathwind which is of these-to; that we might know the things that are freely given to us of these-to.

which things also we speak, not in the beewords which man's skill teacheth, but which the dedicated breathwind teacheth; comparing breathwindual things with breathwindual.

but the natural man receiveth not the things of breathwind of these-to: for they are foolishness to him: neither can he know them, because they are breathwindually discerned.

but he that is breathwindual criterionizerth all things, yet he himself is criterionizerd of no man.

for who hath known the mind of vowelconsonants-ihoh-yeah, that he may instruct him? but we have the mind of swimming.

and i, brethren, could not speak to you as to breathwindual, but as to man-like, even as to babes in swimming.

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 among 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-apollos; are ye not man-like?

who then is small-paul, and who is destroy-apollos, but immersers by whom ye aminoed, even as vowelconsonants-ihoh-yeah gave to every man?

i have planted, destroy-apollos watered; but these-to gave the increase.

so then neither is he that planteth any thing, neither he that watereth; but these-to 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 these-to: ye are these-to's manry, ye are these-to's between-building.

according to the camping of these-to which is given to me, as a wise masterbuilder, i have laid the foundation, and another between-buildeth thereon. but let every man take heed how he between-buildeth thereupon.

for other foundation can no man namethere than that is laid, which is sticky-safe-vowel-yeah-ihosue swimming.

now if any man between-build 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 between-built thereupon, he will receive a reward.

if any man's doing will be burned, he will suffer loss: but he himself will be safed; yet so as by fire.

know ye not that ye are the temple of these-to, and that breathwind of these-to house-dwellet in you?

if any man cease the temple of these-to, him will these-to destroy; for the temple of these-to is dedicated, which temple ye are.

let no man deceive himself. if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

for the skill of this cosmos is foolishness with these-to. for it is written, he taketh the wise in their own craftiness.

and again, vowelconsonants-ihoh-yeah knoweth the thoughts of the wise, that they are vain.

therefore let no man heavy in men. for all things are your's; whether small-paul, or destroy-apollos, or stone-cephas, or the cosmos, or life, or death, or things present, or things to come; all are your's;

and ye are swimming's; and swimming is these-to's.

let a man so account of us, as of the immersers of swimming, and stewards of the mysteries of these-to.

moreover it is required in stewards, that a man be found aminoingful.

but with me it is a very small thing that i should be criterioner of you, or of man's criterion yea, i criterionizer not mine own self.

for i know nothing by myself; yet am i not hereby rightified: but he that criterionizerth me is vowelconsonants-ihoh-yeah.

therefore criterionizer nothing before the time, until vowelconsonants-ihoh-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 these-to.

and these things, brethren, i have in a figure transferred to myself and to destroy-apollos 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 heavy, 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 these-to ye did king, that we also might king with you.

for i think that these-to hath namethere forth us the sent-outs last, as it were appointed to death: for we are did a spectacle to the cosmos, and to messengers, and to men.

we are fools for swimming's sake, but ye are wise in swimming; we are weak, but ye are strong; ye are honourable, but we are despised.

even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain seatplace; and labour, doinging with our own hands: being reviled, we first-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 to this day.

i write not these things to shame you, but as my beloved betweeninters i warn you.

for though ye have ten thousand instructors in swimming, yet have ye not many fathers: for in swimming sticky-safe-vowel-yeah-ihosue i have begotten you through the message.

wherefore i beseech you, be ye followers of me.

for this cause have i sent to you honor-these-to-timotheus, who is my beloved betweeninter and aminoing vowelconsonants-ihoh-yeah, who will bring you into remembrance of my pathways which be in swimming, 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 vowelconsonants-ihoh-yeah will, and will know, not the speech of them which are puffed up, but the dynamic.

for the kingdom of these-to is not in beeword, but in dynamic.

what will ye? will i come to you with a pen, or in gravity-love, and in breathwind of meekness?

it is reported upstartingly that there is fornication among you, and such fornication as is not so much as namethere among the body-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 among you.

for i verily, as absent in body, but present in breathwind, have criterionized already, as though i were present, concerning him that hath so done this deed,

in the namethere of our base-lord sticky-safe-vowel-yeah-ihosue swimming, when ye are added together, and my breathwind, with the dynamic of our base-lord sticky-safe-vowel-yeah-ihosue swimming,

to deliver such an one to accuser for the destruction of the flesh, that breathwind may be safed in the day of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.

your heavying is not good. know ye not that a little leaven leaveneth the whole lump?

top-brighten out therefore the old leaven, that ye may be a new lump, as ye are unleavened. for even swimming our stopskip is butcherd for us:

therefore let us keep the feast, not with old leaven, neither with the leaven of malice and visual-re-toilness; but with the lit-mazat of sincerity and truth.

i wrote to 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 to 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 criterionize them also that are without? do not ye criterionize them that are in near-inwards?

but them that are without these-to criterionizerth. therefore put away from among yourselves that visual-re-toil person.

dare any of you, having a matter against another, go to drops-of-teaching-torah before the unjust, and not before the dedicated?

do ye not know that the dedicated will criterionize the cosmos? and if the cosmos will be criterionized by you, are ye unworthy to criterionize the smallest matters?

know ye not that we will criterionize messengers? how much more things that pertain to this life?

if then ye have criteria of things pertaining to this life, namethere them to criterionize who are least esteemed in the called-out.

i speak to your shame. is it so, that there is not a wise man among you? no, not one that will be able to criterionize between his brethren?

but brother goeth to drops-of-teaching-torah with brother, and that before the not-aminoers.

now therefore there is utterly a swam among 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 these-to? 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 these-to.

and such were some of you: but ye are washed, but ye are dedicated, but ye are rightified in the namethere of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, and by breathwind of our these-to.

all things are allowed to 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 these-to will destroy both it and them. now the body is not for fornication, but for vowelconsonants-ihoh-yeah; and vowelconsonants-ihoh-yeah for the body.

and these-to hath both raised up vowelconsonants-ihoh-yeah, and will also raise up us by his own dynamic.

know ye not that your bodies are the members of swimming? will i then take the members of swimming, and do them the members of an feed-harlot? these-to forbid.

what? know ye not that he which is joined to an feed-harlot is one body? for two, saith he, will be one flesh.

but he that is joined to vowelconsonants-ihoh-yeah is one breathwind.

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 dedicated breathwind which is in you, which ye have of these-to, and ye are not your own?

for ye are bought with a price: therefore heavy these-to in your body, and in your breathwind, which are these-to's.

now concerning the things whereof ye wrote to me: it is good for a man not to touch a woman.

to world notwithstanding, 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 to the woman due benevolence: and likewise also the woman to 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 spilling; and come together again, that accuser tempt you not for your incontinency.

but i speak this by permission, and not of directive.

for i would that all men were even as i myself. but into the worldly man hath his proper camper of these-to, 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 swamry: for it is better to swamry than to burn.

and to the swamried i direct, yet not i, but vowelconsonants-ihoh-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 vowelconsonants-ihoh-yeah: if any brother hath a woman that aminoth not, and she be pleased to house-dwell with him, let him not put her away.

and the woman which hath an man that aminoth not, and if he be pleased to house-dwell with her, let her not leave him. for the unbelieving man is dedicated by the woman, and the unbelieving woman is dedicated by the man: else were your betweeninters stained; but now are they dedicated.

but if the unbelieving depart, let him depart. a brother or a sister is not under employment in such cases: but these-to hath called us to complete.

for what knowest thou, o woman, whether thou will save thy man? or how knowest thou, o man, whether thou will save thy woman?

but as these-to hath distributed to into the worldly man, as vowelconsonants-ihoh-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 directives of these-to.

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 vowelconsonants-ihoh-yeah, being a worker, is vowelconsonants-ihoh-yeah's freeman: likewise also he that is called, being free, is swimming'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 these-to.

now concerning virgins i have no directive of vowelconsonants-ihoh-yeah: yet i give my criterion as one that hath obtained wombing of vowelconsonants-ihoh-yeah to be aminoingful.

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 retrieved to a woman? seek not to be loosed. art thou loosed from a woman? seek not a woman.

but and if thou swamry, thou hast not missed; and if a virgin swamry, she hath not missed. to world notwithstanding such will have trouble in the flesh: 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 for surefulness. he that is unmarried careth for the things that belong to vowelconsonants-ihoh-yeah, how he may please vowelconsonants-ihoh-yeah:

but he that is swamried 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 vowelconsonants-ihoh-yeah, that she may be dedicated both in body and in breathwind: but she that is swamried 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 vowelconsonants-ihoh-yeah without distraction.

but if any man think that he behaveth 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 swamry.

to world notwithstanding 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 swamriage doeth well; but he that giveth her not in swamriage doeth better.

the woman is retrieved by the drops-of-teaching-torah as long as her man liveth; but if her man be dead, she is at liberty to be swamried to whom she will; only in vowelconsonants-ihoh-yeah.

but she is happier if she so abide, after my discernment: and i think also that i have breathwind of these-to.

now as touching things highed to ideal-image-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-love these-to, the same is known of him.

as concerning therefore the eating of those things that are highed in butcher to ideal-image-idols, we know that an ideal-image-idol is nothing in the cosmos, and that there is none other these-to but one.

for though there be that are called these-to, whether in namespaces or in land, (as there be these-to many, and base-lords many,)

but to us there is but one these-to, the father, of whom are all things, and we in him; and one base-lord sticky-safe-vowel-yeah-ihosue swimming, 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 to this hour eat it as a thing highed to an ideal-image-idol; and their conscience being weak is ceased.

but meat commendeth us not to these-to: 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-image-idols;

and through thy knowledge will the weak brother perish, for whom swimming died?

but when ye miss so against the brethren, and wound their weak conscience, ye miss against swimming.

wherefore, if meat do my brother to scandal, i will eat no flesh in the world, lest i do my brother to scandal.

am i not an sent-out? am i not free? have i not seen sticky-safe-vowel-yeah-ihosue swimming our base-lord? are not ye my doing in vowelconsonants-ihoh-yeah?

if i be not an sent-out to others, yet doubtless i am to you: for the seal of mine sending-out are ye in vowelconsonants-ihoh-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 vowelconsonants-ihoh-yeah, and stone-cephas?

or i only and bringer-child-barnabas, have not we dynamic to forbear doinging?

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 sheep, and eateth not of the milk of the sheep? 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 extract-musa, no muzzle the mouth of the ox that treadeth out the corn. doth these-to take care for cattle?

or saith he it altogether 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 to you breathwindual 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? to world notwithstanding we have not used this dynamic; but suffer all things, lest we should hinder the message of swimming.

do ye not know that they which immerse about dedicated 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 vowelconsonants-ihoh-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 to 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 to 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 missed to me.

what is my reward then? verily that, when i declare the message, i may do the message of swimming 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 to all, that i might gain the more.

and to the vowel-yeah-acknowledge-ihodim i became as a vowel-yeah-acknowledge-ihode that i might gain the vowel-yeah-acknowledge-ihodim 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 these-to, but under the drops-of-teaching-torah to swimming,) 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 save 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 swamible 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 to extract-musa in the cloud and in the sea;

and did all eat the same breathwindual meat;

and did all drink the same breathwindual drink: for they drank of that breathwindual rock that followed them: and that rock was swimming.

but with many of them these-to 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 look 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 missed, and fell in one day three and twenty thousand.

neither let us tempt swimming, 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 to 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 these-to is aminoingful, who will not suffer you to be tempted above that ye are able; but will with the temptation also do a pathway 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; criterionizer ye what i say.

the cup of first-pooling which we first-pool, is it not the communion of the blood of swimming? the bread which we break, is it not the communion of the body of swimming?

for we being many are one bread, and one body: for we are all partakers of that one bread.

behold to-song-immersed-isra'al after the flesh: 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-image-idols is any thing?

but i say, that the things which the body-nations butcher, they butcher to breast-devils, and not to these-to: and i would not that ye should have fellowship with breast-devils. ye cannot drink the cup of vowelconsonants-ihoh-yeah, and the cup of breast-devils: ye cannot be partakers of vowelconsonants-ihoh-yeah's table, and of the table of breast-devils.

do we provoke vowelconsonants-ihoh-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 vowelconsonants-ihoh-yeah's, and the fulness thereof.

if any of them that amino not bid you to a feast, and ye be disposed to go; whatsoever is namethere before you, eat, asking no question for conscience sake.

but if any man say to you, this is highed in butcher to ideal-image-idols, eat not for his sake that shewed it, and for conscience sake: for the land is vowelconsonants-ihoh-yeah's, and the fulness thereof:

conscience, i say, not thine own, but of the other: for why is my liberty criterionized of another man's conscience?

for if i by camping be a partaker, why am i look spoken of for that for which i give thanks?

whether therefore ye eat, or drink, or whatsoever ye do, do all to the heavy of these-to.

give none offence, neither to the vowel-yeah-acknowledge-ihodim nor to the body-nations, nor to the called-out of these-to:

even as i please all men in all things, not seeking mine own profit, but the profit of many, that they may be safed.

be ye followers of me, even as i also am of swimming.

now i thanks you, brethren, that ye remember me in all things, and keep the criterions, as i delivered them to you.

but i would have you know, that the head of every man is swimming; and the head of the woman is the man; and the head of swimming is these-to.

every man spilling or bringing, having his head covered, dishonoureth his head.

but every woman that spilleth or come-bringth 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 heavy of these-to: but the woman is the heavy 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 on beeword of the messengers.

to world notwithstanding neither is the man without the woman, neither the woman without the man, in vowelconsonants-ihoh-yeah.

for as the woman is of the man, even so is the man also by the woman; but all things of these-to.

criterionizer in yourselves: is it comely that a woman spill to these-to uncovered?

doth not even nature itself teach you, that, if a man have long hair, it is a shame to him?

but if a woman have long hair, it is a heavy 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 these-to.

now in this that i declare to 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 among you; and i partly amino it.

for there must be also heresies among you, that they which are approved may be did manifest among you.

when ye come together therefore into one place, this is not to eat vowelconsonants-ihoh-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 these-to, 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 vowelconsonants-ihoh-yeah that which also i delivered to you, that vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue 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 vowelconsonants-ihoh-yeah's death till he come.

wherefore whosoever will eat this bread, and drink this cup of vowelconsonants-ihoh-yeah, unworthily, will be guilty of the body and blood of vowelconsonants-ihoh-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 vowelconsonants-ihoh-yeah's body.

for this cause many are weak and sickly among you, and many sleep.

for if we would criterionizer ourselves, we should not be criterionized.

but when we are criterionized, we are chastened of vowelconsonants-ihoh-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 to condemnation. and the rest will i namethere in order when i come.

now concerning breathwindings, brethren, i would not have you ignorant.

ye know that ye were body-nations, carried away to these dumb ideal-image-idols, even as ye were led.

wherefore i give you to understand, that no man speaking by breathwind of these-to calleth sticky-safe-vowel-yeah-ihosue up-theme: and that no man can say that sticky-safe-vowel-yeah-ihosue is vowelconsonants-ihoh-yeah, but by the dedicated breathwind.

now there are diversities of campers, but the same breathwind.

and there are differences of administrations, but the same base-lord.

and there are diversities of operations, but it is the same these-to which doingeth all in all.

but the manifestation of breathwind is given to every man to profit withal.

for to one is given by breathwind the beeword of skill; to another the beeword of knowledge by the same breathwind; to another aminoing by the same breathwind; to another the campers of healing by the same breathwind;

to another the doinging of dynamics; to another come-bringing; to another discerning of breathwinds; to another divers kinds of languages; to another the interpretation of languages:

but all these doingeth that one and the selfsame breathwind, 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 swimming.

for by one breathwind are we all immersed into one body, whether we be vowel-yeah-acknowledge-ihodim or body-nations, whether we be bond or free; and have been all did to drink into one breathwind.

for the body is not one member, but many.

if the foot 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 these-to namethere 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 to the hand, i have no need of thee: nor again the head to the feet, 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 these-to 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 swimming, and members in particular.

and these-to hath namethere some in the called-out, first sent-outs, secondarily come-bringers, thirdly teachers, after that dynamics, then campers of medicines, helps, governments, diversities of languages.

are all sent-outs? are all come-bringers? are all teachers? are all dynamics?

have all the campers of medicine? do all speak multiple languages? do all interpret?

but covet earnestly the best campers: and yet shew i to you a moving hither and thither pathway.

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 come-bringing, and understand all mysteries, and all knowledge; and though i have all aminoing, 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 look;

rejoiceth not in noisomeness, but rejoiceth in the truth;

beareth all things, aminoth all things, hopeth all things, endureth all things.

love to world not faileth: but whether there be come-brings, 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 fixed is come, then that which is in part will be done away.

when i was a child-betweeninter i spake as a child-between-inter i understood as a child-betweeninter i thought as a child-betweeninter 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 aminoing, hope, love, these three; but the greatest of these is love.

follow after charity, and desire breathwindings, but rather that ye may bring.

for he that speaketh in an unknown language-tongue speaketh not to men, but to these-to: for no man understandeth him; howbeit in breathwind he speaketh mysteries.

but he that come-bringth speaketh to men to edification, and exhortation, and comfort.

he that speaketh in an unknown language-tongue edifieth himself; but he that come-bringth edifieth the called-out.

i would that ye all spake multiple languages but rather that ye brought: for greater is he that come-bringth than he that speaketh multiple languages, except he interpret, that the called-out may receive edifying.

now, brethren, if i come to 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-horn give an uncertain sound, who will prepare himself to the battle?

so likewise ye, when you say beewords 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 to him that speaketh a barbarian, and he that speaketh will be a barbarian to me.

even so ye, forasmuch as ye are zealous of breathwindings, seek that ye may excel to the edifying of the called-out.

wherefore let him that speaketh in an unknown language-tongue spill that he may interpret.

for if i spill in an unknown language-tongue, my breathwind spillesh, but my understanding is unfruitful.

what is it then? i will spill with breathwind, and i will spill with the understanding also: i will sing with breathwind, and i will sing with the understanding also.

else when thou wilt first-pool with breathwind, how will he that occupieth the room of the unlearned say amino-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 these-to, i speak multiple languages more than ye all:

yet in the called-out i had rather speak five beewords with my understanding, that by my voice i might teach others also, than ten thousand beewords in an unknown language-tongue.

brethren, be not betweeninters in understanding: howbeit in malice be ye betweeninters, 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 to this people; and yet for all that will they not hear me, saith vowelconsonants-ihoh-yeah.

wherefore languages are for a sign, not to them that amino, but to them that amino not: but bringing workth not for them that amino not, but for them which amino.

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-aminoers, will they not say that ye are mad?

but if all bring, and there come in one that aminoth not, or one unlearned, he is convinced of all, he is criterionized of all:

and thus are the secrets of his heart did manifest; and so falling down on his face-turnings he will bow these-to, and report that these-to is in you of a truth.

how is it then, brethren? when ye come together, every one of you hath a croon-prune, hath a teaching, hath a language-tongue, hath a revelation, hath an interpretation. let all things be done to 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 these-to.

let the come-bringers speak two or three, and let the other criterionizer.

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 breathwinds of the come-bringers are subject to the come-bringers.

for these-to is not the author of confusion, but of complete, as in all called-outs of the dedicated.

let your women keep silence in the called-outs: for it is not permitted to 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 beeword of these-to out from you? or came it to you only?

if any man think himself to be a come-bringer, or breathwindual, let him acknowledge that the things that i write to you are the directives of vowelconsonants-ihoh-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 to you the message which i decreed to you, which also ye have received, and wherein ye stand;

by which also ye are safed, if ye keep in memory what i decreed to you, unless ye have aminoed vain.

for i delivered to you first of all that which i also received,
how that swimming 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 to this present, but
some are fallen asleep.

after that, he was seen of heel-supplant-jeqob; 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
these-to.

but by the camping of these-to i am what i am: and his
camping which was bestowed upon me was not in vain; but
i laboured more abundantly than they all: yet not i, but the
camping of these-to which was with me.

therefore whether it were i or they, so we declare, and so ye
aminoed.

now if swimming be declareed that he rose from the dead,
how say some among you that there is no stand up of the
dead?

but if there be no stand up of the dead, then is swimming
not risen:

and if swimming be not risen, then is our declareing vain,
and your aminoing is also vain.

yea, and we are found false witnesses of these-to; because
we have testified of these-to that he raised up swimming:
whom he raised not up, if so be that the dead rise not.

for if the dead rise not, then is not swimming raised:

and if swimming be not raised, your aminoing is vain; ye
are yet in your misses.

then they also which are fallen asleep in swimming are per-
ished.

if in this life only we have hope in swimming, we are of all
men most miserable.

but now is swimming 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 swim-
ming will all be did alive.

but every man in his own order: swimming the firstfruits;
afterward they that are swimming's at his coming.

then cometh the finish when he will have delivered up the
kingdom to these-to, 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.
the last enemy that will be destroyed is death.

for he hath put all things under his feet. 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 subdued to him, then will the be-
tweeninter also himself be subject to him that put all things
under him, that these-to 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 swimming sticky-safe-vowel-yeah-ihosue our base-lord, i die daily.

if after the manner of men i have fought with animals at after-ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

be not deceived: look communications swam useful manners.

awake to being right, and miss not; for some have not the knowledge of these-to: 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 corn, or of some other grain:

but these-to giveth it a body as it hath pleased him, and to every seed his own body.

all flesh is not the same flesh: but there is one kind of flesh of men, another flesh of animals, another of fishes, and another of birds.

there are also celestial bodies, and bodies terrestrial: but the heavy of the celestial is one, and the heavy of the terrestrial is another.

there is one heavy of the sun, and another heavy of the moon, and another heavy of the stars: for one star differeth from another star in heavy.

so also is the stand up of the dead. it is sown in swamion; it is raised in incorruption:

it is sown in dishonour; it is raised in heavy: it is sown in weakness; it is raised in dynamic:

it is sown a private-soul-need-breath-psycho body; it is raised a breathwindual body. there is a natural body, and there is a breathwindual 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 breathwind. howbeit that was not first which is breathwindual, but that which is private-soul-need-breath-psycho; and afterward that which is breathwindual.

the first man is of the land, landy; the second man is vowel-consonants-ihoh-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 and blood cannot inherit the kingdom of these-to; neither doth swamion 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 mouthpiece-horn will sound, and the dead will be raised incorruptible, and we will be changed.

for this swamible must put on incorruption, and this mortal must put on immortality.

so when this swamible 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 asking, 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 these-to, which giveth us the victory through our base-lord sticky-safe-vowel-yeah-ihosue swimming.

therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the doing of vowelconsonants-ihoh-yeah, forasmuch as ye know that your labour is not in vain in vowelconsonants-ihoh-yeah.

now concerning the collection for the dedicated, 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 namethere by him in store, as these-to 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 to cast-complete-jerusalem.

and if it be meet that i go also, they will go with me.

now i will come to 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 pathway; but i trust to tarry a while with you, if vowelconsonants-ihoh-yeah permit.

but i will tarry at after-ephesus until fiftieth-pentecost.

for a great door and effectual is opened to me, and there are many adversaries.

now if honor-these-to-timotheus come, see that he may be with you without respect: for he doineth the doing of vowelconsonants-ihoh-yeah, as i also do.

let no man therefore despise him: but conduct him forth in complete, that he may come to me: for i look for him with the brethren.

as touching our brother destroy-apollo, i greatly desired him to come to 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 aminoing, quit you like men, be strong.

let all your things be done with charity.

i beseech you, brethren, (ye know the house of go-beyondhanas, that it is the firstfruits of sorrow-achaia, and that they have my-ever-witness-prey-addicted themselves to the immersing of the dedicated,)

that ye submit yourselves to such, and to into the worldly one that helpeth with us, and laboureth.

i am glad of the coming of go-beyondhanas and fortunate-fortunatus and sorrow-achaicus: for that which was lacking on your part they have supplied.

for they have refreshed my breathwind 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 vowelconsonants-ihoh-yeah, with the called-out that is in their house. all the brethren greet you. greet ye one another with an dedicated kiss.

the salutation of me small-paul with mine own hand.

if any man gravity-love not vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming, let him be up-theme swamanatha.

the camping of our base-lord sticky-safe-vowel-yeah-ihosue swimming be with you.

my gravity-love be with you all in swimming sticky-safe-vowel-yeah-ihosue. amino-amen

small-paul, an sent-out of sticky-safe-vowel-yeah-ihosue swimming by the will of these-to, and value-these-to-timothy our brother, to the called-out of these-to which is at peak-corinth, with all the dedicated which are in all sorrow-achaia:

camping be to you and complete from these-to our father, and from vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.

happy be these-to, even the father of our base-lord sticky-safe-vowel-yeah-ihosue swimming, the father of mercies, and the these-to 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 these-to.

for as the sufferings of swimming abound in us, so our consolation also aboundeth by swimming.

and whether we be afflicted, it is for your consolation and sticky-safety, 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 sticky-safety.

and our hope of you is stedfast, 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 these-to 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;

ye also helping together by spilling for us, that for the camper 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 fleshly skill, but by the camping of these-to, we have had our conversation in the cosmos, and more abundantly to you-ward. for we write none other things to 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 vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.

and in this confidence i was minded to come to 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 to you, and of you to be brought on my pathway 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, that with me there should be yea yea, and nay nay?

but as these-to is true, our beeword toward you was not yea and nay.

for betweeninter of these-to, sticky-safe-vowel-yeah-ihosue swimming, who was declared among you by us, even by me and wood-silvanus and honor-these-to-timotheus, was not yea and nay, but in him was yea.

for all the message-promises of these-to in him are yea, and in him amino-amen to the heavy of these-to by us.

now he which stablisheth us with you in swimming, and hath swimming us, is these-to;

who hath also sealed us, and given the earnest of breathwind in our hearts.

moreover i call these-to for a record upon my self, that to spare you i came not as yet to peak-corinth.

not for that we have dominion over your aminoing, but are helpers of your joy: for by aminoing 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 to you, lest, when i came, i should have labour 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 to you with many tears; not that ye should be grieved, but that ye might know the gravity-love which i have more abundantly to 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 season-answer, 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 labour.

wherefore i beseech you that ye would confirm your gravity-love 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 forgave i it in the person of swimming;

lest accuser should get an advantage of us: for we are not ignorant of his devices.

furthermore, when i came to troas to declare swimming's message, and a door was opened to me of vowelconsonants-ihoh-yeah,

i had no rest in my breathwind, 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 to these-to, which always causeth us to triumph in swimming, and doth manifest the savour of his knowledge by us in every place.

for we are to these-to a sweet savour of swimming, in them that are safed, and in them that perish:

to the one we are the savour of death to death; and to the other the savour of life to life. and who is sufficient for these things?

for we are not as many, which swam the beeword of these-to: but as of sincerity, but as of these-to, in the sight of these-to speak we in swimming.

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 swimming was immersed by us, written not with ink, but with breathwind of the living these-to; not in tables of stone, but in fleshy tables of the heart.

and such trust have we through swimming to these-to-ward:

not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of these-to;

who also did us able immersers of the new covenant; not of the letter, but of breathwind: for the grammarletter killeth, but breathwind giveth life.

but if the ministration of death, written and engraven in stones, was heavy, so that betweeninters of to-song-immersed-isra'al could not stedfastly behold the face-turnings of extract-musa for the heavy of his face-turnings; which heavy was to be done away:

how will not the ministration of breathwind be rather heavy?

for if the ministration of condemnation be heavy, much more doth the ministration of being right exceed in heavy. for even that which was did heavy had no heavy in this fear, by reason of the heavy that excelleth.

for if that which is done away was heavy, much more that which remaineth is heavy.

seeing then that we have such hope, we use great plainness of speech:

and not as extract-musa, which put a breaker over his face-turnings, that betweeninters of to-song-immersed-isra'al could not stedfastly 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 swimming.

but even to this day, when extract-musa is read, the breaker is upon their heart.

to world notwithstanding when it will turn to vowelconsonants-ihoh-yeah, the breaker will be taken away.

now vowelconsonants-ihoh-yeah is that breathwind: and where breathwind of vowelconsonants-ihoh-yeah is, there is liberty.

but we all, with open face-turnings beholding as in a glass the heavy of vowelconsonants-ihoh-yeah, are changed into the same image from heavy to heavy, even as by breathwind of vowelconsonants-ihoh-yeah.

therefore seeing we have this immersing, as we have received wombing, we faint not;

but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the beeword of these-to deceitfully; but by manifestation of the truth commending ourselves to into the worldly man's conscience in the sight of these-to.

but if our message be hid, it is hid to them that are lost:

in whom the these-to of this world hath blinded the minds of them which amino not, lest the light of the heavy message of swimming, who is the image of these-to, should shine to them.

for we declare not ourselves, but swimming sticky-safe-vowel-yeah-ihosue vowelconsonants-ihoh-yeah; and ourselves your workers for sticky-safe-vowel-yeah-ihosue' sake.

for these-to, who directed the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the heavy of these-to in the face-turnings of sticky-safe-vowel-yeah-ihosue swimming.

but we have this treasure in landen items, that the excellency of the dynamic may be of these-to, 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 vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, that the life also of sticky-safe-vowel-yeah-ihosue might be did manifest in our body.

for we which live are alway delivered to death for sticky-safe-vowel-yeah-ihosue' sake, that the life also of sticky-safe-vowel-yeah-ihosue might be did manifest in our mortal flesh.

so then death doingeth in us, but life in you.

we having the same breathwind of aminoing, according as it is written, i aminoed, and therefore have i spoken; we also amino, and therefore speak;

knowing that he which raised up vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue will raise up us also by sticky-safe-vowel-yeah-ihosue, and will present us with you.

for all things are for your sakes, that the abundant camping might through the thanks of many redound to the heavy of these-to.

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 heavy;

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 between-building of these-to, 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 these-to, who also hath given to us the earnest of breathwind.

therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from vowelconsonants-ihoh-yeah:

(for we walk by aminoing, not by sight:)

we are confident, i say, and willing rather to be absent from the body, and to be present with vowelconsonants-ihoh-yeah.

wherefore we labour, that, whether present or absent, we may be accepted of him.

for we must all appear before the criterion seat of swimming; that every one may receive the things done in his body, according to that he hath done, whether it be good or look

knowing therefore the terror of vowelconsonants-ihoh-yeah, we persuade men; but we are did manifest to these-to; and i trust also are did manifest in your consciences.

for we commend not ourselves again to you, but give you occasion to heavy on our behalf, that ye may have somewhat to answer them which heavy in appearance, and not in heart.

for whether we be beside ourselves, it is to these-to: or whether we be sober, it is for your cause.

for the gravity-love of swimming constraineth us; because we thus criterionizer, that if one died for all, then were all dead:

and that he died for all, that they which live should not henceforth live to themselves, but to him which died for them, and rose again.

wherefore henceforth know we no man after the flesh: yea, though we have known swimming after the flesh, yet now henceforth know we him no more.

therefore if any man be in swimming, he is a new creature: old things are passed away; behold, all things are become new.

and all things are of these-to, who hath reconciled us to himself by sticky-safe-vowel-yeah-ihosue swimming, and hath given to us the immersing of reconciliation;

to wit, that these-to was in swimming, out-of-towning the cosmos to himself, not imputing their go-beyondes to them; and hath missed to us the beeword of reconciliation.

now then we are ambassadors for swimming, as though these-to did beseech you by us: we spill you in swimming's stead, be ye reconciled to these-to.

for he did him to be miss for us, who knew no miss that we might be did the being right of these-to in him.

we then, as doingers together with him, beseech you also that ye receive not the camping of these-to in vain.

(for he saith, i have heard thee in a time accepted, and in the day of sticky-safety have i succoured thee: behold, now is the accepted time; behold, now is the day of sticky-safety.) giving no offence in any thing, that the immersing be not blamed:

but in all things approving ourselves as the immersers of these-to, in much patience, in afflictions, in necessities, in distresses,

in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

by win-pureness, by knowledge, by longsuffering, by kindness, by the dedicated breathwind, by gravity-love unfeigned,

by the beeword of truth, by the dynamic of these-to, by the armour of being right on the right hand and on the left, by honour and dishonour, by look 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 labourful, 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 to you, our heart is enlarged.

ye are not straitened in us, but ye are straitened in your own bowels.

now for a recompence in the same, (i speak as to my betweeninters,) be ye also enlarged.

be ye not unequally yoked together with not-aminoers: for what fellowship hath being right with not being right? and what communion hath light with darkness?

and what concord hath swimming with in-good-time-fade-belief? or what part hath he that aminoth with an not-aminoing?

and what agreement hath the temple of these-to with ideal-image-idols? for ye are the temple of the living these-to; as these-to hath said, i will house-dwell in them, and walk in them; and i will be their these-to, and they will be my people.

wherefore come out from among them, and be ye separate, saith vowelconsonants-ihoh-yeah, and touch not the low-down thing; and i will receive you.

and will be a father to you, and ye will be my betweenin-
ters and betweenintera, saith vowelconsonants-ihoh-yeah almighty.

having therefore these message-promises, dearly beloved, let us win-pure ourselves from all lowdownness of the flesh and breathwind, fixing dedicatedion in the respect of these-to.

receive us; we have wronged no man, we have swamed 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 heavying 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 had no rest, but we were troubled on into the worldly side; without were fightings, in near-inwards were respects.

to world notwithstanding these-to, 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 did you sorry, though it were but for a season.

now i rejoice, not that ye were did sorry, but that ye laboured to repentance: for ye were did sorry after a with reverence manner, that ye might receive damage by us in nothing.

for with reverence labour doingeth repentance to sticky-safety not to be repented of: but the labour of the cosmos doingeth death.

for behold this selfsame thing, that ye laboured after a with reverence sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what respect, 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 to 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 these-to might appear to you.

therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of tickle-titan-titus, because his breathwind was refreshed by you all.

for if i have cheered any thing to him of you, i am not dry; but as we spake all things to you in truth, even so our cheering, 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 respect 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 camping of these-to 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 to the riches of their liberality.

for to their dynamic, i bear record, yea, and beyond their dynamic they were willing of themselves;

spilling us with much intreaty that we would receive the gift, and take upon us the fellowship of the immersering to the dedicated.

and this they did, not as we hoped, but first gave their own selves to vowelconsonants-ihoh-yeah, and to us by the will of these-to.

insomuch that we desired tickle-titan-titus, that as he had begun, so he would also finish in you the same camping also. therefore, as ye abound in every thing, in aminoing, and utterance, and knowledge, and in all diligence, and in your gravity-love to us, see that ye abound in this camping also. i speak not by directive, but by occasion of the forwardness of others, and to prove the sincerity of your gravity-love.

for ye know the camping of our base-lord sticky-safe-vowel-yeah-ihosue swimming, 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 these-to, 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 to 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 camping, which is administered by us to the heavy of the same base-lord, 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 vowelconsonants-ihoh-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 heavy of swimming.

wherefore shew ye to them, and before the called-outs, the proof of your gravity-love, and of our cheering on your behalf.

for as touching the immersering to the dedicated, it is superfluous for me to write to you:

for i know the forwardness of your mind, for which i cheer 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 cheering 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 dry in this same confident cheering.

therefore i thought it necessary to exhort the brethren, that they would go before to 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 these-to gravity-loveth a cheerful giver.

and these-to is able to do all camping about 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 immersereth seed to the sower both immerser 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 these-to.

for the administration of this work not only supplieth the want of the dedicated, but is abundant also by many thanks to these-to;

whiles by the experiment of this ministration they heavy these-to for your professed subjection to the message of swimming, and for your liberal distribution to them, and to all men;

and by their spilling for you, which long after you for the exceeding camping of these-to in you.

thanks be to these-to for his unspeakable gift.

now i small-paul myself beseech you by the meekness and gentleness of swimming, who in presence am base among 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.

for though we walk in the flesh, we do not war after the flesh:

(for the weapons of our warfare are not man-like, but mighty through these-to to the pulling down of strong holds;)

casting down imaginations, and into the worldly high thing that exalteth itself against the knowledge of these-to, and bringing into captivity into the worldly thought to the obedience of swimming;

and having in a readiness to revenge all not-aminoing, when your obedience is fulfilled.

do ye look on things after the outward appearance? if any man trust to himself that he is swimming's, let him of himself think this again, that, as he is swimming's, even so are we swimming's.

for though i should cheer somewhat more of our authority, which vowelconsonants-ihoh-yeah hath given us for edification, and not for your destruction, i should not be dry:

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 beeword
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 them-
selves among themselves, are not wise.

but we will not cheer of things without our measure, but
according to the measure of the rule which these-to hath
distributed to us, a measure to reach even to you.

for we stretch not ourselves beyond our measure, as though
we reached not to you: for we are come as far as to you also
in declareing the message of swimming:

not cheering of things without our measure, that is, of other
men's labours; but having hope, when your aminoing is in-
creased, that we will be enlarged by you according to our
rule abundantly,

to declare the message in the regions beyond you, and not to
cheer in another man's line of things did ready to our hand.
but he that glorieth, let him heavy in vowelconsonants-
ihoh-yeah.

for not he that commendeth himself is approved, but whom
vowelconsonants-ihoh-yeah commendeth.

would to these-to 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 swimming.

but i respect, lest by any means, as the serpent beguiled
life-hawah through his subtilty, so your minds should be
swamed from the simplicity that is in swimming.

for if he that cometh declareeth another sticky-safe-vowel-
yeah-ihosue, whom we have not declared, or if ye receive
another breathwind, 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 throughly did manifest among you in all things.

have i missed an offence in abasing myself that ye might
be exalted, because i have declared to you the message of
these-to 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 charge-
able 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 to you,
and so will i keep myself.

as the truth of swimming is in me, no man will stop me of
this cheering in the regions of sorrow-achaia.

wherefore? because i gravity-love you not? these-to
knoweth.

but what i do, that i will do, that i may cut off occasion from
them which desire occasion; that wherein they heavy, they
may be found even as we.

for such are false sent-outs, deceitful doingers, transform-
ing themselves into the sent-outs of swimming.

and no swamvel; for accuser himself is transformed into an
messenger of light.

therefore it is no great thing if his immersers also be transformed as the immersers 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 cheer myself a little.

that which i speak, i speak it not after vowelconsonants-ihoh-yeah, but as it were foolishly, in this confidence of cheering.

seeing that many heavy after the flesh, i will heavy 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 smite 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 to-song-immersed-isra'alites? so am i. are they the seed of their-wing-organ-ibrahim? so am i.

are they immersers of swimming? (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 vowel-yeah-acknowledge-ihodim five times received i forty stripes safe one.

thrice was i beaten with pens, 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 body-nations, in perils in the city, in perils in the place-of-word-desert, in perils in the sea, in perils among false brethren; in weariness and laboriousness, 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 go-beyond-of-fended, and i burn not?

if i must needs heavy, i will heavy of the things which concern mine infirmities.

the these-to and father of our base-lord sticky-safe-vowel-yeah-ihosue swimming, which is happy into the world, knoweth that i lie not.

in quiet-bag-damasqus 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 heavy. i will come to visions and revelations of vowelconsonants-ihoh-yeah.

i knew a man in swimming above fourteen years ago, (whether in the body, i cannot tell; or whether out of the body, i cannot tell: these-to 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: these-to knoweth;)

how that he was caught up into paradise, and heard unspeakable beewords, which it is not allowed for a man to utter.

of such an one will i heavy: yet of myself i will not heavy, but in mine infirmities.

for though i would desire to heavy, 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, the messenger of accuser to buffet me, lest i should be exalted above measure.

for this thing i besought vowelconsonants-ihoh-yeah thrice, that it might depart from me.

and he said to me, my camping is sufficient for thee: for my strength is did fixed in weakness. most gladly therefore will i rather heavy in my infirmities, that the dynamic of swimming may tent-dwell upon me.

therefore i take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for swimming's sake: for when i am weak, then am i dynamic.

i am become a fool in heavying; 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 among 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 betweeninters ought not to namethere up for the parents, but the parents for betweeninters.

and i will very gladly spend and be spent for you; though the more abundantly i gravity-love you, the less i be gravity-loved.

but be it so, i did not burden you: to world notwithstanding, being crafty, i caught you with guile.

did i do a gain of you by any of them whom i sent to 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 breathwind? walked we not in the same go-beyonds? again, think ye that we excuse ourselves to you? we speak before these-to in swimming: but we do all things, dearly beloved, for your edifying.

for i respect, lest, when i come, i will not find you such as i would, and that i will be found to you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

and lest, when i come again, my these-to will humble me among you, and that i will bewail many which have missed already, and have not repented of the lowdownness and fornication and lasciviousness which they have missed.

this is the third time i am coming to you. in the mouth of two or three witnesses will into the worldly beeword 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 swimming speaking in me, which to you-ward is not weak, but is mighty in you.

for though he was stood-up through weakness, yet he liveth by the dynamic of these-to. for we also are weak in him, but we will live with him by the dynamic of these-to toward you. examine yourselves, whether ye be in the aminoing; prove your own selves. know ye not your own selves, how that sticky-safe-vowel-yeah-ihosue swimming is in you, except ye be reprobates?

but i trust that ye will know that we are not reprobates.

now i spill to these-to that ye do no look; 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 fixedion.

therefore i write these things being absent, lest being present i should use sharpness, according to the dynamic which vowelconsonants-ihoh-yeah hath given me to edification, and not to destruction.

finally, brethren, farewell. be fixed, be of good comfort, be of one mind, live in complete; and the these-to of gravity-love and complete will be with you.

greet one another with an dedicated kiss.

all the dedicated salute you.

the camping of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming, and the gravity-love of these-to, and the communion of the dedicated breathwind, be with you all. amino-amen

small-paul, an sent-out, (not of men, neither by man, but by sticky-safe-vowel-yeah-ihosue swimming, and these-to the father, who raised him from the dead;) and all the brethren which are with me, to the called-outs of kelt-milk-rooster-galatia:

camping be to you and complete from these-to the father, and from our base-lord sticky-safe-vowel-yeah-ihosue swimming,

who gave himself for our misses, that he might deliver us from this present visual-re-toil world, according to the will of these-to and our father:

to whom be heavy into the worlds and into the world. amino-amen

i swamvel that ye are so soon removed from him that called you into the camping of swimming to another message:

which is not another; but there be some that trouble you, and would pervert the message of swimming.

but though we, or an messenger from namespaces, declare any other message to you than that which we have declared to you, let him be up-theme.

as we said before, so say i now again, if any man declare any other message to you than that ye have received, let him be up-theme.

for do i now persuade men, or these-to? or do i seek to please men? for if i yet pleased men, i should not be the worker of swimming.

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 sticky-safe-vowel-yeah-ihosue swimming. for ye have heard of my conversation in time past in the vowel-yeah-acknowledge-ihodim religion, how that beyond measure i persecuted the called-out of these-to, and wasted it:

and profited in the vowel-yeah-acknowledge-ihodim 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 these-to, who separated me from my mother's womb, and called me by his camping, to reveal his betweeninter in me, that i might declare him among the body-nations; immediately i conferred not with flesh and blood:

neither went i up to cast-complete-jerusalem to them which were sent-outs before me; but i went into evening-pleasant-erabia, and returned again to quiet-bag-damasqus.

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, safe heel-supplant-jeqob vowelconsonants-ihoh-yeah's brother.

now the things which i write to you, behold, before these-to, i lie not.

afterwards i came into the regions of level-plain-syria and roll-cilicia;

and was unknown by face-turnings to the called-outs of hand-know-judaea which were in swimming:

but they had heard only, that he which persecuted us in times past now declareeth the aminoing which once he destroyed.

and they given heavy these-to 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 to them that message which i declare among the body-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 helene-greek, was compelled to be write-circumcised:

and that on beeword of false brethren unawares brought in, who came in privily to spy out our liberty which we have in swimming sticky-safe-vowel-yeah-ihosue, 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: these-to 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 missed to me, as the message of the write-circumcision was to 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 body-nations:)

and when heel-supplant-jeqob, stone-cephas, and yeah-graceful-yahya, who seemed to be standstays, perceived the camping that was given to me, they gave to me and bringer-child-barnabas the right hands of fellowship; that we should go to the body-nations, and they to 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-supplant-jeqob, he did eat with the body-nations: but when they were come, he withdrew and separated himself, respecting them which were of the write-circumcision.

and the other vowel-yeah-acknowledge-ihodim dissembled likewise with him; insomuch that bringer-child-barnabas also was carried away with their dissimulation.

but when i saw that they walked not soundly according to the truth of the message, i said to stone-peter before them all, if thou, being a vowel-yeah-acknowledge-ihode livest after the manner of body-nations, and not as do the vowel-yeah-acknowledge-ihodim why compellest thou the body-nations to live as do the vowel-yeah-acknowledge-ihodim we who are vowel-yeah-acknowledge-ihodim by nature, and not missers of the body-nations,

knowing that a man is not rightified by the doings of the drops-of-teaching-torah but by the aminoing of sticky-safe-vowel-yeah-ihosue swimming, even we have aminoed sticky-safe-vowel-yeah-ihosue swimming, that we might be rightified by the aminoing of swimming, and not by the doings of the drops-of-teaching-torah for by the doings of the drops-of-teaching-torah will no flesh be rightified.

but if, while we seek to be rightified by swimming, we ourselves also are found missers, is therefore swimming the immerser of miss these-to forbid.

for if i between-build again the things which i destroyed, i do myself a go-beyond.

for i through the drops-of-teaching-torah am dead to the drops-of-teaching-torah that i might live to these-to.

i am stood-up with swimming: to world notthless i live; yet not i, but swimming liveth in me: and the life which i now live in the flesh i live by the aminoing of betweeninter of these-to, who gravity-loved me, and gave himself for me. i do not frustrate the camping of these-to: for if being right come by the drops-of-teaching-torah then swimming is dead in vain.

o foolish kelt-milk-rooster-galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes sticky-safe-vowel-yeah-ihosue swimming hath been evidently namethere forth, stood-up among you?

this only would i learn of you, received ye breathwind by the doings of the drops-of-teaching-torah or by the hearing of aminoing?

are ye so foolish? having begun in breathwind, are ye now did fixed by the flesh?

have ye suffered so many things in vain? if it be yet in vain. he therefore that immersereth to you breathwind, and doingeth dynamics among you, doeth he it by the doings of the drops-of-teaching-torah or by the hearing of aminoing? even as their-wing-organ-ibrahim aminoed these-to, and it was accounted to him for being right.

know ye therefore that they which are of aminoing, the same are betweeninters of their-wing-organ-ibrahim.

and the writing, foreseeing that these-to would rightify the body-nations through aminoing, declared before the message to their-wing-organ-ibrahim, saying, in thee will all nations be happy.

so then they which be of aminoing are happy with aminoingful their-wing-organ-ibrahim.

for as many as are of the doings of the drops-of-teaching-torah are under the curse-lighten: for it is written, curse-lightend 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 these-to, it is evident: for, the right will live by aminoing.

and the drops-of-teaching-torah is not of aminoing: but, the man that doeth them will live in them.

swimming hath retrieveed us from the curse-lighten of the drops-of-teaching-torah being did a curse-lighten for us: for it is written, curse-lightend is every one that hangeth on a tree:

that the first-pooling of their-wing-organ-ibrahim might come on the body-nations through sticky-safe-vowel-yeah-ihosue swimming; that we might receive the message-promise of breathwind through aminoing.

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 swimming.

and this i say, that the covenant, that was confirmed before of these-to in swimming, 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 these-to gave it to their-wing-organ-ibrahim by message-promise.

wherefore then workth the drops-of-teaching-torah it was added on beeword of go-beyonds, 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 these-to is one. is the drops-of-teaching-torah then against the message-promises of these-to? these-to 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 aminoing of sticky-safe-vowel-yeah-ihosue swimming might be given to them that amino.

but before aminoing came, we were kept under the drops-of-teaching-torah shut up to the aminoing which should afterwards be revealed.

wherefore the drops-of-teaching-torah was our pedagogue to bring us to swimming, that we might be rightified by aminoing.

but after that aminoing is come, we are no longer under a pedagogue.

for ye are all betweeninters of these-to by aminoing in swimming sticky-safe-vowel-yeah-ihosue.

for as many of you as have been immersed into swimming have put on swimming.

there is neither vowel-yeah-acknowledge-ihode nor helene-greek, there is neither bond nor free, there is neither male-rememberer nor female-pierced: for ye are all one in swimming sticky-safe-vowel-yeah-ihosue.

and if ye be swimming'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-betweeninter differeth nothing from a worker, though he be base-lord of all;

but is under tutors and governors until the time appointed of the father.

even so we, when we were betweeninters, were in employment under the elements of the cosmos:

but when the fulness of the time was come, these-to sent forth his betweeninter did of a woman, did under the drops-of-teaching-torah

to retrieve them that were under the drops-of-teaching-torah that we might receive the adoption of betweeninters.

and because ye are betweeninters, these-to hath sent forth breathwind of his betweeninter into your hearts, crying, abba, father.

wherefore thou art no more a worker, but a betweeninter and if a betweeninter then an heir of these-to through swimming.

howbeit then, when ye knew not these-to, ye did work to them which by nature are no these-to.

but now, after that ye have known these-to, or rather are known of these-to, how turn ye again to the weak and beggarly elements, whereunto 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 i declared the message to you at the first.

and my temptation which was in my flesh ye despised not,
nor rejected; but received me as an messenger of these-to,
even as swimming sticky-safe-vowel-yeah-ihosue.

where is then the happyness 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 ex-
clude 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 betweeninters, of whom i travail in birth again un-
til swimming 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 be-
tweeninters, the one by a bondmaid, the other by a free-
woman.

but he who was of the bondwoman was born after the flesh;
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 gen-
dereth to employment, which is migrate-hajar

for this migrate-hajar is mount bush-sinai in evening-
pleasant-erabia, and answereth to cast-complete-jerusalem
which now is, and is in employment with her betweeninters.
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 betweeninters than she which hath an man.

now we, brethren, as laugh-iz'haq was, are betweeninters of
message-promise.

but as then he that was born after the flesh persecuted him
that was born after breathwind, even so it is now.

to world notwithstanding what saith the writing? cast out the
bondwoman and her betweeninter for betweeninter of the
bondwoman will not be heir with betweeninter of the free-
woman.

so then, brethren, we are not betweeninters of the bond-
woman, but of the free.

stand fast therefore in the liberty wherewith swimming did
us free, and be not entangled again with the yoke of employ-
ment.

behold, i small-paul say to you, that if ye be write-circum-
cised, swimming will profit you nothing.

for i witness again to into the worldly man that is write-
circumcised, that he is a debtor to do the whole drops-of-
teaching-torah

swimming is become of no effect to you, whosoever of you
are rightified by the drops-of-teaching-torah ye are fallen
from camping.

for we through breathwind wait for the hope of being right
by aminoing.

for in sticky-safe-vowel-yeah-ihosue swimming neither
write-circumcision twist-eovaleth any thing, nor uncir-
cumcision; but aminoing which dogeth by gravity-love.

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 vowelconsonants-ihoh-yeah, that ye will be none otherwise minded: but he that troubleth you will bear his criterion 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 low-down.

i would they were even cut off which trouble you.

for, brethren, ye have been called to liberty; only use not liberty for an occasion to the flesh, but by gravity-love work for one another.

for all the drops-of-teaching-torah is fulfilled in one bee-word, in this; thou wilt gravity-love thy in-sight as thyself.

but if ye bite and devour one another, take heed that ye be not eaten one of another.

this i say then, walk in breathwind, and ye will not fulfil the lust of the flesh.

for the flesh lusteth against breathwind, and breathwind against the flesh: 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 breathwind, ye are not under the drops-of-teaching-torah

now the doings of the flesh are manifest, which are these; adultery, fornication, lowdownness, 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 these-to.

but the fruit of breathwind is gravity-love, joy, complete, longsuffering, gentleness, goodness, aminoing, meekness, temperance: against such there is no drops-of-teaching-torah

and they that are swimming's have stood-up the flesh with the affections and lusts.

if we live in breathwind, let us also walk in breathwind.

let us not be desirous of vain heavy, provoking one another, envying one another.

brethren, if a man be overtaken in a swam, ye which are breathwindual, restore such an one in breathwind of meekness; considering thyself, lest thou also be tempted.

bear ye one another's burdens, and so fulfil the drops-of-teaching-torah of swimming.

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 beeword communicate to him that teacheth in all good things.

be not deceived; these-to is not mocked: for whatsoever a man soweth, that will he also reap.

for he that soweth to his flesh will of the flesh reap swamion; but he that soweth to breathwind will of breathwind reap life world.

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 to all men, especially to them who are of the household of aminoing.

ye see how large a letter i have written to you with mine own hand.

as many as desire to do a fair shew in the flesh, they constrain you to be write-circumcised; only lest they should suffer persecution for the stand of swimming.

for neither they themselves who are write-circumcised keep the drops-of-teaching-torah but desire to have you write-circumcised, that they may heavy in your flesh.

but these-to forbid that i should heavy, safe in the stand of our base-lord sticky-safe-vowel-yeah-ihosue swimming, by whom the cosmos is stood-up to me, and i to the cosmos. for in swimming sticky-safe-vowel-yeah-ihosue neither write-circumcision twist-eovaleth any thing, nor uncircumcision, but a new creature.

and as many as walk according to this rule, complete be on them, and wombing, and upon the to-song-immersed-isra'al of these-to.

from henceforth let no man trouble me: for i bear in my body the swamks of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.

brethren, the camping of our base-lord sticky-safe-vowel-yeah-ihosue swimming be with your breathwind. amino-amen

small-paul, an sent-out of sticky-safe-vowel-yeah-ihosue swimming by the will of these-to, to the dedicated which are at after-ephesus, and to the aminoing swimming sticky-safe-vowel-yeah-ihosue:

camping be to you, and complete, from these-to our father, and from vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.

happy be the these-to and father of our base-lord sticky-safe-vowel-yeah-ihosue swimming, who hath happy us with all breathwindual first-poolings in namespacesly places in swimming:

according as he hath chosen us in him before the foundation of the cosmos, that we should be dedicated and without blame before him in gravity-love:

having predestinated us to the adoption of betweeninters by sticky-safe-vowel-yeah-ihosue swimming to himself, according to the good pleasure of his will,

to the thanks of the heavy of his camping, wherein he did us accepted in the beloved.

in whom we have ransome-redemption through his blood, the out-of-townedness of misses, according to the riches of his camping;

wherein he hath abounded toward us in all skill and prudence;

having did known to 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 swimming, 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 dogeth all things after the counsel of his own will:

that we should be to the thanks of his heavy, who first trusted in swimming.

in whom ye also trusted, after that ye heard the beeword of truth, the message of your sticky-safety: in whom also after that ye aminoed, ye were sealed with that dedicated breathwind of message-promise,

which is the earnest of our inheritance until the ransome-redemption of the purchased possession, to the thanks of his heavy.

wherefore i also, after i heard of your aminoing in vowel-consonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, and gravity-love to all the dedicated,

cease not to give thanks for you, making mention of you in my spillings;

that the these-to of our base-lord sticky-safe-vowel-yeah-ihosue swimming, the father of heavy, may give to you breathwind of skill 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 heavy of his inheritance in the dedicated,

and what is the exceeding greatness of his dynamic to usward who amino, according to the doinging of his mighty dynamic,

which he wrought in swimming, when he raised him from the dead, and namethere him at his own right hand in the namespacesly places,

far above all principality, and dynamic, and might, and dominion, and every namethere that is namethere, not only in this world, but also in that which is to come:

and hath put all things under his feet, 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 go-beyondes and misses; wherein in time past ye walked according to the course of this cosmos, according to the president of the dynamic of the air, breathwind that now doingeth in betweeninters of not-aminoing; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature betweeninters of wrath, even as others. but these-to, who is rich in wombing, for his great gravity-love wherewith he gravity-loved us, even when we were dead in misses, hath quickened us together with swimming, (by camping ye are safed;) and hath raised us up together, and did us sit together in namespacesly places in swimming sticky-safe-vowel-yeah-ihosue: that in the ages to come he might shew the exceeding riches of his camping in his kindness toward us through swimming sticky-safe-vowel-yeah-ihosue. for by camping are ye safed through aminoing; and that not of yourselves: it is the gift of these-to: not of doings, lest any man should cheer. for we are his message-craft, created in swimming sticky-safe-vowel-yeah-ihosue to good doings, which these-to hath before ordained that we should walk in them. wherefore remember, that ye being in time past body-nations in the flesh, who are called uncircumcision by that which is called the write-circumcision in the flesh did by hands; that at that time ye were without swimming, being aliens from the upstartingwealth of israel, and strangers from the covenants of message-promise, having no hope, and without these-to in the cosmos: but now in swimming sticky-safe-vowel-yeah-ihosue ye who sometimes were far off are did nigh by the blood of swimming. for he is our complete, who did both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the drops-of-teaching-torah of directives contained in criterions; for to do in himself of twain one new man, so making complete; and that he might reconcile both to these-to in one body by the stand having slain the enmity thereby: and came and declareed complete to you which were afar off, and to them that were nigh. for through him we both have access by one breathwind to the father. now therefore ye are no more strangers and foreigners, but fellowcitizens with the dedicated, and of the household of these-to; and are between-built upon the foundation of the sent-outs and come-bringers, sticky-safe-vowel-yeah-ihosue swimming himself being the chief corner stone; in whom all the between-building fitly framed together groweth to an dedicated temple in vowelconsonants-ihoh-yeah: in whom ye also are between-built together for an seat of these-to through breathwind.

for this cause i small-paul, the prisoner of sticky-safe-vowel-yeah-ihosue swimming for you body-nations,
if ye have heard of the dispensation of the camping of these-to which is given me to you-ward:
how that by revelation he did known to me the mystery; (as i wrote afore in few beewords,
whereby, when ye read, ye may understand my knowledge in the mystery of swimming)
which in other ages was not did known to the betweeninters of men, as it is now revealed to his dedicated sent-outs and come-bringers by breathwind;
that the body-nations should be fellowheirs, and of the same body, and partakers of his message-promise in swimming by the message:
whereof i was did a immerser, according to the gift of the camping of these-to given to me by the effectual doinging of his dynamic.
to me, who am less than the least of all dedicated, is this camping given, that i should declare among the body-nations the unsearchable riches of swimming;
and to do all men see what is the fellowship of the mystery, which from the heading of the world hath been hid in these-to, who created all things by sticky-safe-vowel-yeah-ihosue swimming:
to the intent that now to the principalities and dynamics in namespacesly places might be known by the called-out the manifold skill of these-to,
according to the into the world purpose which he purposed in swimming sticky-safe-vowel-yeah-ihosue our base-lord: in whom we have boldness and access with confidence by the aminoing of him.
wherefore i desire that ye faint not at my tribulations for you, which is your heavy.
for this cause i bow my knees to the father of our base-lord sticky-safe-vowel-yeah-ihosue swimming,
of whom the whole family in namespaces and land is namethered,
that he would grant you, according to the riches of his heavy, to be strengthened with might by his breathwind in the inner man;
that swimming may house-dwell in your hearts by aminoing; that ye, being rooted and grounded in gravity-love, may be able to comprehend with all dedicated what is the breadth, and length, and depth, and height;
and to know the gravity-love of swimming, which passeth knowledge, that ye might be filled with all the fulness of these-to.
now to him that is able to do exceeding abundantly above all that we ask or think, according to the dynamic that doingeth in us,
to him be heavy in the called-out by swimming sticky-safe-vowel-yeah-ihosue throughout all ages, world without fin-
ish amino-amen
i therefore, the prisoner of vowelconsonants-ihoh-yeah, be-
seech you that ye walk worthy of the vocation wherewith ye are called,
with all lowliness and meekness, with longsuffering, for-
bearing one another in gravity-love;
endeavouring to keep the unity of breathwind in the bond of complete.
there is one body, and one breathwind, even as ye are called in one hope of your calling;
one base-lord, one aminoing, one immersing,

one these-to and father of all, who is above all, and through all, and in you all.

but to every one of us is given camping according to the measure of the gift of swimming.

wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts to 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, come-bringers; and some, good-messengers; and some, watchers and teachers; for the fixing of the dedicated, for the doing of the immersing, for the edifying of the body of swimming:

till we all come in the unity of the aminoing, and of the knowledge of betweeninter of these-to, to a fixed man, to the measure of the stature of the fulness of swimming:

that we henceforth be no more betweeninters, 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-love, may grow up into him in all things, which is the head, even swimming:

from whom the whole body fitly joined together and compacted by that which into the worldly joint supplieth, according to the effectual doing in the measure of into the worldly part, doth increase of the body to the edifying of itself in gravity-love.

this i say therefore, and witness in vowelconsonants-ihoh-yeah, that ye henceforth walk not as other body-nations walk, in the vanity-fade of their mind,

having the understanding darkened, being alienated from the life of these-to through the unaware that is in them, on beeword of the blindness of their heart:

who being past feeling have given themselves over to lasciviousness, to doing all lowdownness with greediness.

but ye have not so learned swimming;

if so be that ye have heard him, and have been taught by him, as the truth is in sticky-safe-vowel-yeah-ihosue:

that ye put off concerning the former conversation the old man, which is swam according to the deceitful lusts;

and be renewed in breathwind of your mind;

and that ye put on the new man, which after these-to is created in being right and true dedicatedion.

wherefore putting away lying, speak every man truth with his in-sight: 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 swam communication proceed out of your mouth, but that which is good to the use of edifying, that it may immerse camping to the hearers.

and grieve not the dedicated breathwind of these-to, whereby ye are sealed to the day of ransome-redemption.

let all bitterness, and wrath, and anger, and clamour, and look speaking, be put away from you, with all malice:

and be ye kind one to another, tenderhearted, forgiving one another, even as these-to for swimming's sake hath out-of-town you.

be ye therefore followers of these-to, as dear betweeninters;

and walk in gravity-love, as swimming also hath gravity-loved us, and hath given himself for us a near-inward and a butcher to these-to for a sweetsmelling savour.

but fornication, and all lowdownness, or covetousness, let it not be once namethere among you, as becometh dedicated; neither lowdownness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

for this ye know, that no whoremonger, nor lowdown person, nor covetous man, who is an ideal-image-idolater, hath any inheritance in the kingdom of swimming and of these-to.

let no man deceive you with vain beewords: for on beeword of these things cometh the wrath of these-to upon betweeninters of not-aminoing.

be not ye therefore partakers with them.

for ye were sometimes darkness, but now are ye light in vowelconsonants-ihoh-yeah: walk as betweeninters of light:

(for the fruit of breathwind is in all goodness and being right and truth;)

proving what is acceptable to vowelconsonants-ihoh-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 swimming will give thee light.

see then that ye walk circumspectly, not as fools, but as wise, retrieveing the time, because the days are visual-re-toil.

wherefore be ye not unwise, but understanding what the will of vowelconsonants-ihoh-yeah is.

and be not drunk with wine, wherein is excess; but be filled with breathwind;

speaking to yourselves in croon-prunes and hymns and breathwindual songs, singing and making melody in your heart to vowelconsonants-ihoh-yeah;

giving thanks always for all things to these-to and the father in the namethere of our base-lord sticky-safe-vowel-yeah-ihosue swimming;

submitting yourselves one to another in the respect of these-to.

women, submit yourselves to your own mans, as to vowelconsonants-ihoh-yeah.

for the man is the head of the woman, even as swimming is the head of the called-out: and he is the securer of the body. therefore as the called-out is subject to swimming, so let the women be to their own mans in every thing.

mans, gravity-love your women, even as swimming also gravity-loved the called-out, and gave himself for it;

that he might dedicated and win-pure it with the washing of water by the beeword,

that he might present it to himself a heavy called-out, not having spot, or wrinkle, or any such thing; but that it should be dedicated and sound.

so ought men to gravity-love their women as their own bodies. he that gravity-loveth his woman gravity-loveth himself.

for no man into the world yet hated his own flesh; but nourisheth and cherisheth it, even as vowelconsonants-ihoh-yeah the called-out:

for we are members of his body, of his flesh, and of his bones.

for this cause will a man leave his father and mother, and will be joined to his woman, and they two will be one flesh. this is a great mystery: but i speak concerning swimming and the called-out.

to world notwithstanding let into the worldly one of you in particular so gravity-love his woman even as himself; and the woman see that she reverence her man.

betweenintegers, obey your parents in vowelconsonants-ihoh-yeah: for this is right.

honour thy father and mother; which is the first directive with message-promise;

that it may be well with thee, and thou mayest live long on the land.

and, ye fathers, provoke not your betweenintegers to wrath: but bring them up in the nurture and admonition of vowelconsonants-ihoh-yeah.

workers, be hearing to them that are your masters according to the flesh, with respect and trembling, in singleness of your heart, as to swimming;

not with eyeservice, as menpleasers; but as the workers of swimming, doing the will of these-to from the heart;

with good will doing work, as to vowelconsonants-ihoh-yeah, and not to men:

knowing that whatsoever good thing any man doeth, the same will he receive of vowelconsonants-ihoh-yeah, whether he be bond or free.

and, ye masters, do the same things to them, forbearing threatening: knowing that your master also is in namespaces; neither is there fear of persons with him.

finally, my brethren, be strong in vowelconsonants-ihoh-yeah, and in the dynamic of his might.

put on the whole armour of these-to, that ye may be able to stand against the wiles of the accuser.

for we wrestle not against flesh and blood, but against principalities, against charges, against the governors of the darkness of this cosmos, against breathwindual visual-re-toilness in high places.

wherefore take to you the whole armour of these-to, that ye may be able to withstand in the visual-re-toil day, and having done all, to stand.

stand therefore, having your loins girt about with truth, and having on the hastener of being right;

and your feet shod with the preparation of the message of complete;

above all, taking the shield of aminoing, wherewith ye will be able to quench all the fiery pens of the visual-re-toil.

and take the helmet of sticky-safety, and the sword of breathwind, which is the beeword of these-to:

spilling always with all spilling and supplication in breathwind, and watching thereunto with all perseverance and supplication for all dedicated;

and for me, that utterance may be given to 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, ty-chicus-fortuitous, a beloved brother and aminoingful immerger in vowelconsonants-ihoh-yeah, will do known to you all things:

whom i have sent to 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-love with amino-
ing, from these-to the father and vowelconsonants-ihoh-
yeah sticky-safe-vowel-yeah-ihosue swimming.
camping be with all them that gravity-love our base-
lord sticky-safe-vowel-yeah-ihosue swimming in sincerity.
amino-amen

small-paul and honor-these-to-timotheus, the workers of sticky-safe-vowel-yeah-ihosue swimming, to all the dedicated in swimming sticky-safe-vowel-yeah-ihosue which are at love-horses-philippi, with the guardians and service-providers:

camping be to you, and complete, from these-to our father, and from vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.

i thank my these-to upon every remembrance of you, always in every spilling 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 sticky-safe-vowel-yeah-ihosue swimming:

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 camping.

for these-to is my record, how greatly i long after you all in the bowels of sticky-safe-vowel-yeah-ihosue swimming.

and this i spill, that your gravity-love may abound yet more and more in knowledge and in all criterion

that ye may approve things that are excellent; that ye may be sincere and without offence till the day of swimming.

being filled with the fruits of being right, which are by sticky-safe-vowel-yeah-ihosue swimming, to the heavy and thanks of these-to.

but i would ye should understand, brethren, that the things which happened to me have fallen out rather to the furtherance of the message;

so that my bonds in swimming are manifest in all the palace, and in all other places;

and many of the brethren in vowelconsonants-ihoh-yeah, waxing confident by my bonds, are much more bold to speak the beeword without respect.

some indeed declare swimming even of envy and strife; and some also of good will:

the one declare swimming of contention, not sincerely, supposing to add affliction to my bonds:

but the other of gravity-love, knowing that i am namethere for the defence of the message.

what then? notwithstanding, every pathway, whether in pretence, or in truth, swimming is declareed; and i therein do rejoice, yea, and will rejoice.

for i know that this will turn to my sticky-safety through your spilling, and the supply of breathwind of sticky-safe-vowel-yeah-ihosue swimming,

according to my earnest expectation and my hope, that in nothing i will be dry, but that with all boldness, as always, so now also swimming will be magnified in my body, whether it be by life, or by death.

for to me to live is swimming, and to die is gain.

but if i live in the flesh, 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 swimming; which is far better:

to world notwithstanding to abide in the flesh 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 aminoing;

that your rejoicing may be more abundant in sticky-safe-vowel-yeah-ihosue swimming for me by my coming to you again.

only let your conversation be as it becometh the message of swimming: that whether i come and see you, or else be absent, i may hear of your affairs, that ye stand fast in one breathwind, with one mind striving together for the aminoing of the message;

and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of sticky-safety, and that of these-to.

for to you it is given in the behalf of swimming, not only to amino 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 swimming, if any comfort of gravity-love, if any fellowship of breathwind, if any bowels and mercies,

fulfil ye my joy, that ye be likeminded, having the same gravity-love, 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 swimming sticky-safe-vowel-yeah-ihosue:

who, being in the form of these-to, thought it not robbery to be equal with these-to:

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 to death, even the death of the stand wherefore these-to also hath highly exalted him, and given him a namethere which is above into the worldly namethere: that at the namethere of sticky-safe-vowel-yeah-ihosue 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 sticky-safe-vowel-yeah-ihosue swimming is base-lord, to the heavy of these-to 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 sticky-safety with respect and trembling.

for it is these-to 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 betweeninters of these-to, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the cosmos;

holding forth the beeword of life; that i may rejoice in the day of swimming, that i have not run in vain, neither laboured in vain.

yea, and if i be highed upon the butcher and work of your aminoing, i joy, and rejoice with you all.

for the same cause also do ye joy, and rejoice with me.

but i trust in vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue to send honor-these-to-timotheus shortly to 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 sticky-safe-vowel-yeah-ihosue swimming's.

but ye know the proof of him, that, as a betweeninter with the father, he hath workd 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 vowelconsonants-ihoh-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 to death: but these-to had wombing on him; and not on him only, but on me also, lest i should have labour upon labour.

i sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that i may be the less labourful.

receive him therefore in vowelconsonants-ihoh-yeah with all gladness; and hold such in reputation:

because for the doing of swimming he was nigh to death, not regarding his life, to supply your lack of work toward me.

finally, my brethren, rejoice in vowelconsonants-ihoh-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 look doingers, beware of the concision.

for we are the write-circumcision, which bow these-to in breathwind, and rejoice in swimming sticky-safe-vowel-yeah-ihosue, and have no confidence in the flesh.

though i might also have confidence in the flesh. if any other man thinketh that he hath whereof he might trust in the flesh, i more:

write-circumcised the eighth day, of the stock of israel, of the pen 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 swimming.

yea doubtless, and i count all things but loss for the excellency of the knowledge of swimming sticky-safe-vowel-yeah-ihosue my base-lord: for whom i have suffered the loss of all things, and do count them but dung, that i may win swimming,

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 aminoing of swimming, the being right which is of these-to by aminoing:

that i may know him, and the dynamic of his stand up, and the fellowship of his sufferings, being did conformable to his death;

if by any means i might buy to the stand up of the dead.

not as though i had already buyed, either were already fixed: but i follow after, if that i may apprehend that for which also i am apprehended of swimming sticky-safe-vowel-yeah-ihosue.

brethren, i count not myself to have apprehended: but this one thing i do, forgetting those things which are behind, and reaching forth to those things which are before, i press toward the swamk for the prize of the high calling of these-to in swimming sticky-safe-vowel-yeah-ihosue. let us therefore, as many as be fixed, be thus minded: and if in any thing ye be otherwise minded, these-to will reveal even this to you.

to world nottheless, whereto we have already buyed, let us walk by the same rule, let us mind the same thing.

brethren, be followers together of me, and swamk 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 of swimming:

whose finish is destruction, whose these-to is their belly, and whose heavy is in their shame, who mind landly things.) for our conversation is in namespaces; from whence also we look for the securer, vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming:

who will change our vile body, that it may be fashioned like to his heavy body, according to the doinging whereby he is able even to subdue all things to himself.

therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in vowelconsonants-ihoh-yeah, my dearly beloved.

i beseech good-road-euodias, and beseech with-fortune-syntychē, that they be of the same mind in vowelconsonants-ihoh-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 namethere are in the book of life.

rejoice in vowelconsonants-ihoh-yeah alway: and again i say, rejoice.

let your moderation be known to all men. vowelconsonants-ihoh-yeah is at hand.

be careful for nothing; but in into the worldly thing by spilling and supplication with thanks let your requests be did known to these-to.

and the complete of these-to, which passeth all understanding, will keep your hearts and minds through swimming sticky-safe-vowel-yeah-ihosue.

finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are right, whatsoever things are win-pure, whatsoever things are gravity-lovely, 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 these-to of complete will be with you.

but i rejoiced in vowelconsonants-ihoh-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 fear 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 swimming 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 heading 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 to my necessity.

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 these-to.

but my these-to will supply all your need according to his riches in heavy by swimming sticky-safe-vowel-yeah-iho-sue.

now to these-to and our father be heavy into the worlds and into the world. amino-amen

salute every dedicated in swimming sticky-safe-vowel-yeah-ihosue. the brethren which are with me greet you.

all the dedicated salute you, chiefly they that are of caesar's household.

the camping of our base-lord sticky-safe-vowel-yeah-iho-sue swimming be with you all. amino-amen

small-paul, an sent-out of sticky-safe-vowel-yeah-ihosue swimming by the will of these-to, and honor-these-to-timotheus our brother,
to the dedicated and aminoingful brethren in swimming which are at prevent-shut-up-colosse: camping be to you, and complete, from these-to our father and vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.
we give thanks to these-to and the father of our base-lord sticky-safe-vowel-yeah-ihosue swimming, spilling always for you,
since we heard of your aminoing in swimming sticky-safe-vowel-yeah-ihosue, and of the gravity-love which ye have to all the dedicated,
for the hope which is laid up for you in namespaces, whereof ye heard before in the beeword of the truth of the message; which is come to 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 camping of these-to in truth:
as ye also learned of foamy-epaphras our dear fellowserver, who is for you a aminoingful immerser of swimming; who also declared to us your gravity-love in breathwind.
for this cause we also, since the day we heard it, do not cease to spill for you, and to desire that ye might be filled with the knowledge of his will in all skill and breathwindual understanding;
that ye might walk worthy of vowelconsonants-ihoh-yeah to all pleasing, being fruitful in into the worldly good doing, and increasing in the knowledge of these-to;
dynamised with all dynamic, according to his heavy dynamic, to all patience and longsuffering with joyfulness;
giving thanks to the father, which did us meet to be partakers of the inheritance of the dedicated in light:
who hath delivered us from the dynamic of darkness, and hath translated us into the kingdom of his dear betweenin-ter
in whom we have ransome-redemption through his blood, even the out-of-townedness of misses:
who is the image of the invisible these-to, 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 heading, 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 by him to reconcile all things to 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-re-toil doings, yet now hath he reconciled in the body of his flesh through death, to present you dedicated and unblameable and unreprouable in his sight:
if ye continue in the aminoing grounded and namethere-tled, 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 immerser;

who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of swimming in my flesh for his body's sake, which is the called-out:

whereof i am did a immerser, according to the dispensation of these-to which is given to me for you, to fulfil the beeword of these-to;

even the mystery which hath been hid from ages and from generations, but now is did manifest to his dedicated:

to whom these-to would do known what is the riches of the heavy of this mystery among the body-nations; which is swimming in you, the hope of heavy:

whom we declare, warning into the worldly man, and teaching into the worldly man in all skill; that we may present into the worldly man fixed in swimming sticky-safe-vowel-yeah-ihosue:

whereunto i also labour, striving according to his doinging, 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;

that their hearts might be comforted, being knit together in gravity-love, and to all riches of the full assurance of understanding, to the acknowledgement of the mystery of these-to, and of the father, and of swimming;

in whom are hid all the treasures of skill and knowledge.

and this i say, lest any man should beguile you with enticing beewords.

for though i be absent in the flesh, yet am i with you in breathwind, joying and beholding your order, and the sted-fastness of your aminoing in swimming.

as ye have therefore received swimming sticky-safe-vowel-yeah-ihosue vowelconsonants-ihoh-yeah, so walk ye in him:

rooted and between-built up in him, and stablished in the aminoing, 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 swimming.

for in him house-dwelleth all the fulness of the these-tohead 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 by the write-circumcision of swimming: buried with him in immersing, wherein also ye are risen with him through the aminoing of the operation of these-to, who hath raised him from the dead.

and you, being dead in your misses and the uncircumcision of your flesh, hath he quickened together with him, having out-of-town'd you all go-beyondes;

blotting out the handwriting of criterions that was against us, which was contrary to us, and took it out of the pathway, nailing it to his stand

and having spoiled principalities and charges, he did a shew of them openly, triumphing over them in it.

let no man therefore criterionizer you in meat, or in drink, or in fear of an feast, or of the new moon, or of the seventh days:

which are a shadow of things to come; but the body is of swimming.

let no man beguile you of your reward in a voluntary humility and bowping of messengers, intruding into those things which he hath not seen, vainly puffed up by his fleshly 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 these-to.

wherefore if ye be dead with swimming from the rudiments of the cosmos, why, as though living in the cosmos, are ye subject to criterions,

(touch not; taste not; handle not;

which all are to perish with the using;) after the directives and teachings of men?

which things have indeed a shew of skill in will bow, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

if ye then be risen with swimming, seek those things which are above, where swimming sitteth on the right hand of these-to.

namethere your affection on things above, not on things on the land.

for ye are dead, and your life is hid with swimming in these-to.

when swimming, who is our life, will appear, then will ye also appear with him in heavy.

mortify therefore your members which are upon the land; fornication, lowdownness, inordinate affection, look concupiscence, and covetousness, which is ideal-image-idolatry:

for which things' sake the wrath of these-to cometh on betweeninters of not-aminoing:

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 vowel-yeah-acknowledge-ihode write-circumcision nor uncircumcision, barbarian, scythian, bond nor free: but swimming is all, and in all.

put on therefore, as the elect of these-to, dedicated 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 swimming forgave you, so also do ye.

and above all these things put on charity, which is the bond of fixedness.

and let the complete of these-to rule in your hearts, to the which also ye are called in one body; and be ye thankful.

let the beeword of swimming house-dwell in you richly in all skill; teaching and admonishing one another in croon-prunes and hymns and breathwindual songs, singing with camping in your hearts to vowelconsonants-ihoh-yeah.

and whatsoever ye do in beeword or deed, do all in the namethere of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, giving thanks to these-to and the father by him.

women, submit yourselves to your own mans, as it is fit in vowelconsonants-ihoh-yeah.

mans, gravity-love your women, and be not bitter against them.

betweeninters, obey your parents in all things: for this is well pleasing to vowelconsonants-ihoh-yeah.

fathers, provoke not your betweeninters to anger, lest they be discouraged.

workers, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, respecting these-to;

and whatsoever ye do, do it heartily, as to vowelconsonants-ihoh-yeah, and not to men;

knowing that of vowelconsonants-ihoh-yeah ye will receive the reward of the inheritance: for ye work for vowelconsonants-ihoh-yeah swimming.

but he that doeth wrong will receive for the wrong which he hath done: and there is no fear of persons.

masters, give to your workers that which is right and equal; knowing that ye also have a master in namespaces.

continue in spilling, and watch in the same with thanks; withal spilling also for us, that these-to would open to us a door of utterance, to speak the mystery of swimming, for which i am also in bonds:

that i may do it manifest, as i ought to speak.

walk in skill toward them that are without, retrieveing the time.

let your speech be alway with camping, seasoned with salt, that ye may know how ye ought to answer every man.

all my state will tychicus-fortuitous declare to you, who is a beloved brother, and a aminoingful immerser and fellowservant in vowelconsonants-ihoh-yeah:

whom i have sent to you for the same purpose, that he might know your estate, and comfort your hearts;

with will-be-useful-onesimus, a aminoingful and beloved brother, who is one of you. they will do known to you all things which are done here.

best-chief-aristarchus my fellowprisoner saluteth you, and swamcus, sister's betweeninter to bringer-child-barnabas, (touching whom ye received directives: if he come to you, receive him;)

and sticky-safe-vowel-yeah-ihosue, which is called rightus, who are of the write-circumcision. these only are my fellowworkers to the kingdom of these-to, which have been a comfort to me.

foamy-epaphras, who is one of you, a worker of swimming, saluteth you, always labouring fervently for you in spillings, that ye may stand fixed and complete in all the will of these-to.

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 among 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-arkippus, take heed to the immersing which thou hast received in vowelconsonants-ihoh-yeah, that thou fulfil it.

the salutation by the hand of me small-paul. remember my bonds. camping be with you. amino-amen

small-paul, and wood-silvanus, and honor-these-to-timotheus, to the called-out of the shoe-victory-thessalonians which is in these-to the father and in vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming: camping be to you, and complete, from these-to our father, and vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.

we give thanks to these-to always for you all, making mention of you in our spillings;

remembering without ceasing your doing of aminoing, and labour of gravity-love, and patience of hope in our base-lord sticky-safe-vowel-yeah-ihosue swimming, in the sight of these-to and our father;

knowing, brethren beloved, your election of these-to.

for our message came not to you in beeword only, but also in dynamic, and in the dedicated breathwind, and in much assurance; as ye know what manner of men we were among you for your sake.

and ye became followers of us, and of vowelconsonants-ihoh-yeah, having received the beeword in much affliction, with joy of the dedicated breathwind.

so that ye were ensamples to all that amino tall-macedonia and sorrow-achaia.

for from you sounded out vowelconsonants-ihoh-yeah beeword not only in tall-macedonia and sorrow-achaia, but also in into the worldly place your aminoing to these-toward 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 to you, and how ye turned to these-to from ideal-image-idols to work for the living and true these-to;

and to wait for his betweeninter from namespaces, whom he raised from the dead, even sticky-safe-vowel-yeah-ihosue, which delivered us from the wrath to come.

for yourselves, brethren, know our entrance in to 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 these-to to speak to you the message of these-to with much contention.

for our exhortation was not of deceit, nor of lowdownness, nor in guile:

but as we were allowed of these-to to be put in trust with the message, even so we speak; not as pleasing men, but these-to, which trieth our hearts.

for neither at any time used we flattering beewords, as ye know, nor a cloke of covetousness; these-to is witness:

nor of men sought we heavy, neither of you, nor yet of others, when we might have been burdensome, as the sent-outs of swimming.

but we were gentle among you, even as a nurse cherisheth her betweeninters:

so being affectionately desirous of you, we were willing to have imparted to you, not the message of these-to only, but also our own selfs, because ye were dear to us.

for ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable to any of you, we declared to you the message of these-to.

ye are witnesses, and these-to also, how holily and rightly and unblameably we behaved ourselves among you that amino:

as ye know how we exhorted and comforted and charged into the worldly one of you, as a father doth his betweenin-
ters,
that ye would walk worthy of these-to, who hath called you to his kingdom and heavy.

for this cause also thank we these-to without ceasing, be-
cause, when ye received the beeword of these-to which ye
heard of us, ye received it not as the beeword of men, but
as it is in truth, the beeword of these-to, which effectually
doingeth also in you that amino.

for ye, brethren, became followers of the called-outs of
these-to which in hand-know-judaea are in swimming
sticky-safe-vowel-yeah-ihosue: for ye also have suffered
like things of your own countrymen, even as they have of
the vowel-yeah-acknowledge-ihodim

who both killed vowelconsonants-ihoh-yeah sticky-safe-
vowel-yeah-ihosue, and their own come-bringers, and have
persecuted us; and they please not these-to, and are con-
trary to all men:

forbidding us to speak to the body-nations that they might
be safed, to fill up their misses alway: 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 to you, even i small-paul,
once and again; but accuser hindered us.

for what is our hope, or joy, or crown of rejoicing? are not
even ye in the presence of our base-lord sticky-safe-vowel-
yeah-ihosue swimming at his coming?

for ye are our heavy and joy.

wherefore when we could no longer forbear, we thought it
good to be left at owl-athens alone;

and sent honor-these-to-timotheus, our brother, and im-
merser of these-to, and our fellowlabourer in the message
of swimming, to establish you, and to comfort you concern-
ing your aminoing:

that no man should be moved by these afflictions: for your-
selves 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 aminoing, lest by some means the tempter have
tempted you, and our labour be in vain.

but now when honor-these-to-timotheus came from you to
us, and brought us good tidings of your aminoing and char-
ity, and that ye have good remembrance of us always, desir-
ing 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 aminoing:

for now we live, if ye stand fast in vowelconsonants-ihoh-
yeah.

for what thanks can we render to these-to again for you, for
all the joy wherewith we joy for your sakes before our these-
to;

night and day spilling exceedingly that we might see your
face-turnings, and might fixed that which is lacking in your
aminoing?

now these-to himself and our father, and our base-lord
sticky-safe-vowel-yeah-ihosue swimming, direct our path-
way to you.

and vowelconsonants-ihoh-yeah do you to increase and abound in gravity-love one toward another, and toward all men, even as we do toward you:

to the finish he may stablish your hearts unblameable in dedicatedion before these-to, even our father, at the coming of our base-lord sticky-safe-vowel-yeah-ihosue swimming with all his dedicated.

furthermore then we beseech you, brethren, and exhort you by vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, that as ye have received of us how ye ought to walk and to please these-to, so ye would abound more and more.

for ye know what directives we gave you by vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.

for this is the will of these-to, even your dedicatedion, that ye should abstain from fornication:

that into the worldly one of you should know how to possess his item in dedicatedion and honour;

not in the lust of concupiscence, even as the body-nations which know not these-to:

that no man go beyond and defraud his brother in any matter: because that vowelconsonants-ihoh-yeah is the avenger of all such, as we also have forewarned you and testified.

for these-to hath not called us to lowdownness, but to dedicatedion.

he therefore that despiseth, despiseth not man, but these-to, who hath also given to us his dedicated breathwind.

but as touching brotherly gravity-love ye need not that i write to you: for ye yourselves are taught of these-to to gravity-love 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 labour not, even as others which have no hope.

for if we amino that sticky-safe-vowel-yeah-ihosue died and rose again, even so them also which sleep in sticky-safe-vowel-yeah-ihosue will these-to bring with him.

for this we say to you by vowelconsonants-ihoh-yeah beeword, that we which are alive and remain to the coming of vowelconsonants-ihoh-yeah will not prevent them which are asleep.

for vowelconsonants-ihoh-yeah himself will descend from namespaces with a shout, with the voice of the archangel, and with the trump of these-to: and the dead in swimming will rise first:

then we which are alive and remain will be caught up together with them in the clouds, to meet vowelconsonants-ihoh-yeah in the air: and so will we into the world be with vowelconsonants-ihoh-yeah.

wherefore comfort one another with these beewords.

but of the times and the seasons, brethren, ye have no need that i write to you.

for yourselves know fixedly that the day of vowelconsonants-ihoh-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-betweeninter and they will not escape.

but ye, brethren, are not in darkness, that that day should overtake you as a thief.
ye are all betweeninters of light, and betweeninters 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 hastener of aminoing and gravity-love; and for an helmet, the hope of sticky-safety.
for these-to hath not appointed us to wrath, but to obtain sticky-safety by our base-lord sticky-safe-vowel-yeah-ihosue swimming,
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 among you, and are over you in vowelconsonants-ihoh-yeah, and admonish you;
and to esteem them very highly in gravity-love for their doing's sake. and be at complete among yourselves.
now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.
see that none render look for look to any man; but into the world follow that which is good, both among yourselves, and to all men.
rejoice evermore.
spill without ceasing.
in into the worldly thing give thanks: for this is the will of these-to in swimming sticky-safe-vowel-yeah-ihosue concerning you.
quench not breathwind.
despise not bringings.
prove all things; hold fast that which is good.
abstain from all appearance of visual-re-toil.
and the very these-to of complete dedicated you wholly; and i spill these-to your whole breathwind and self and body be preserved blameless to the coming of our base-lord sticky-safe-vowel-yeah-ihosue swimming.
aminoingful is he that calleth you, who also will do it.
brethren, spill for us.
greet all the brethren with an dedicated kiss.
i charge you by vowelconsonants-ihoh-yeah that this letter be read to all the dedicated brethren.
the camping of our base-lord sticky-safe-vowel-yeah-ihosue swimming be with you. amino-amen

small-paul, and wood-silvanus, and honor-these-to-timotheus, to the called-out of the shoe-victory-thessalonians in these-to our father and vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming:

camping to you, and complete, from these-to our father and vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.

we are retrieved to thank these-to always for you, brethren, as it is meet, because that your aminoing groweth exceedingly, and the charity of into the worldly one of you all toward each other aboundeth;

so that we ourselves heavy in you in the called-outs of these-to for your patience and aminoing in all your persecutions and tribulations that ye endure:

which is a manifest token of the right criterion of these-to, that ye may be counted worthy of the kingdom of these-to, for which ye also suffer:

seeing it is a right thing with these-to to recompense tribulation to them that trouble you;

and to you who are troubled rest with us, when vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue will be revealed from namespaces with his dynamic messengers, in flaming fire taking vengeance on them that know not these-to, and that obey not the message of our base-lord sticky-safe-vowel-yeah-ihosue swimming:

who will be punished with world destruction from the presence of vowelconsonants-ihoh-yeah, and from the heavy of his dynamic;

when he will come to be given heavy in his dedicated, and to be admired in all them that amino (because our witness among you was aminoed) in that day.

wherefore also we spill always for you, that our these-to would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the doing of aminoing with dynamic:

that the namethere of our base-lord sticky-safe-vowel-yeah-ihosue swimming may be given heavy in you, and ye in him, according to the camping of our these-to and vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.

now we beseech you, brethren, by the coming of our base-lord sticky-safe-vowel-yeah-ihosue swimming, and by our gathering together to him,

that ye be not soon shaken in mind, or be troubled, neither by breathwind, nor by beeword, nor by letter as from us, as that the day of swimming 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, betweeninter of perdition;

who opposeth and exalteth himself above all that is called these-to, or that is bowed; so that he as these-to sitteth in the temple of these-to, shewing himself that he is these-to. 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 noisomeness doth already doing: only he who now letteth will let, until he be taken out of the pathway.

and then will that laborious be revealed, whom vowelconsonants-ihoh-yeah will eat with breathwind of his mouth, and will destroy with the brightness of his coming:

even him, whose coming is after the doinging of accuser
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-love of the
truth, that they might be safed.

and for this cause these-to will send them strong delusion,
that they should amino a lie:

that they all might be criterion-damned who aminoed not
the truth, but had pleasure in not being right.

but we are retrieved to give thanks alway to these-to for
you, brethren beloved of vowelconsonants-ihoh-yeah, be-
cause these-to hath from the heading chosen you to sticky-
safety through dedicatedion of breathwind and belief of the
truth:

whereunto he called you by our message, to the obtaining of
the heavy of our base-lord sticky-safe-vowel-yeah-ihosue
swimming.

therefore, brethren, stand fast, and hold the traditions
which ye have been taught, whether by beeword, or our let-
ter.

now our base-lord sticky-safe-vowel-yeah-ihosue swim-
ming himself, and these-to, even our fater, which hath
gravity-loved us, and hath given us world consolation and
good hope through camping,
comfort your hearts, and stablsh you in every good bee-
word and doing.

finally, brethren, spill for us, that vowelconsonants-ihoh-
yeah beeword may have free course, and be given heavy,
even as it is with you:

and that we may be delivered from unreasonable and visual-
re-toil men: for all men have not aminoing.

but vowelconsonants-ihoh-yeah is aminoingful, who will
stablsh you, and keep you from visual-re-toil.

and we have confidence in vowelconsonants-ihoh-yeah
touching you, that ye both do and will do the things which
we direct you.

and vowelconsonants-ihoh-yeah direct your hearts into the
gravity-love of these-to, and into the patient waiting for
swimming.

now we direct you, brethren, in the namethere of our
base-lord sticky-safe-vowel-yeah-ihosue swimming, 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 be-
haved not ourselves disorderly among 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 to 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 among you dis-
orderly, doinging not at all, but are busybodies.

now them that are such we direct and exhort by our base-
lord sticky-safe-vowel-yeah-ihosue swimming, 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 beeword by this letter, note that
man, and have no company with him, that he may be dry.

yet count him not as an enemy, but admonish him as a
brother.

now vowelconsonants-ihoh-yeah of complete himself give
you complete always by all means. vowelconsonants-ihoh-
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 camping of our base-lord sticky-safe-vowel-yeah-ihoh-
sue swimming be with you all. amino-amen

small-paul, an sent-out of sticky-safe-vowel-yeah-ihosue swimming by the directive of these-to our securer, and base-lord sticky-safe-vowel-yeah-ihosue swimming, which is our hope;

to value-these-to-timothy, my own betweeninter in the aminoing: camping, wombing, and complete, from these-to our father and sticky-safe-vowel-yeah-ihosue swimming our base-lord.

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 aminoing: so do.

now the finish of the directive is charity out of a win-pure heart, and of a good conscience, and of aminoing unfeigned: from which some having swerved have turned aside to 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 unthese-toly and for missers, 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 heavy message of the happy these-to, which was missed to my trust.

and i thank swimming sticky-safe-vowel-yeah-ihosue our base-lord, who hath enabled me, for that he counted me aminoingful, putting me into the immersing;

who was before a blasphemer, and a persecutor, and injurious: but i obtained wombing, because i did it ignorantly in not-aminoing.

and the camping of our base-lord was exceeding abundant with aminoing and gravity-love which is in swimming sticky-safe-vowel-yeah-ihosue.

this is a aminoingful saying, and worthy of all acceptance, that swimming sticky-safe-vowel-yeah-ihosue came into the cosmos to safe missers; of whom i am chief.

howbeit for this cause i obtained wombing, that in me first sticky-safe-vowel-yeah-ihosue swimming might recount all longsuffering, for a pattern to them which should hereafter amino on him to life world.

now to the king into the world, immortal, invisible, the only wise these-to, be honour and heavy into the worlds and into the world. amino-amen

this charge i commit to thee, betweeninter value-these-to-timothy, according to the come-bringsings which went before on thee, that thou by them mightest war a good warfare;

holding aminoing, and a good conscience; which some having put away concerning aminoing have did shipwreck:

of whom is celebrate-join-hymenaeus and defense-man-alexander; whom i have delivered to accuser, that they may learn not to blaspheme.

i exhort therefore, that, first of all, supplications, spillings, 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 completeable life in all reverence and honesty. for this is good and acceptable in the sight of these-to our securer;

who will have all men to be safed, and to come to the knowledge of the truth.

for there is one these-to, and one mediator between these-to and men, the man swimming sticky-safe-vowel-yeah-ihosue;

who gave himself a out-of-town for all, to be testified in due time.

whereunto i am ordained a declareer, and an sent-out, (i speak the truth in swimming, and lie not;) a teacher of the body-nations in aminoing and verity.

i will therefore that men spill every where, lifting up dedicated 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 life-hawah

and earth-blood-man-adam was not deceived, but the woman being deceived was in the go-beyond.

notwithstanding she will be safed in childbearing, if they continue in aminoing and charity and dedicatedion 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 betweeninters 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 these-to?)

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 asking, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the aminoing in a win-pure 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 asking, not slanderers, sober, aminoing all things.

let the service-providers be the mans of one woman, ruling their betweeninters 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 aminoing which is in swimming sticky-safe-vowel-yeah-ihosue.

these things write i to thee, hoping to come to thee shortly: but if i tarry long, that thou mayest know how thou oughtest to behave thyself in the house of these-to, which is the called-out of the living these-to, the standstay and ground of the truth.

and without controversy great is the mystery of reverence: these-to was manifest in the flesh, rightified in breathwind, seen of messengers, declared to the body-nations, aminoed in the cosmos, received up into heavy.

now breathwind speaketh expressly, that in the latter times some will depart from the aminoing, giving heed to seducing breathwinds, and teachings of breast-devils; speaking lies in down-critique; having their conscience seared with a hot iron;

forbidding to swamry, and directing to abstain from meats, which these-to hath created to be received with thanks of them which amino and know the truth.

into the worldly creature of these-to is good, and nothing to be refused, if it be received with thanks:

for it is dedicated by the beeword of these-to and spilling.

if thou put the brethren in remembrance of these things, thou will be a good immerser of sticky-safe-vowel-yeah-ihosue swimming, nourished up in the beewords of aminoing and of good teaching, whereunto thou hast buyed.

but refuse profane and old women' fables, and exercise thyself rather to reverence.

for bodily exercise profiteth little: but reverence is profitable to all things, having message-promise of the life that now is, and of that which is to come.

this is a aminoingful saying and worthy of all acceptation.

for therefore we both labour and suffer reproach, because we trust in the living these-to, who is the securer of all men, specially of those that amino.

these things direct and teach.

let no man despise thy youth; but be thou an example of the aminors, in beeword, in conversation, in charity, in breathwind, in aminoing, in purity.

till i come, give attendance to reading, to exhortation, to teaching.

neglect not the camper that is in thee, which was given thee by come-bringing, with the namethereing on of the hands of the presbytery.

murmur upon these things; give thyself wholly to them; that thy profiting may appear to all.

take heed to thyself, and to the teaching; continue in them: for in doing this thou will both safe 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 betweeninters or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before these-to.

now she that is a widow indeed, and desolate, trusteth in these-to, and continueth in supplications and spillings 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 aminoing, and is worse than an not-aminoing.

let not a widow be taken into the number under sixty years old, having been the woman of one man.

well reported of for good doings; if she have brought up betweeninters, if she have lodged strangers, if she have washed the dedicated' feet, 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 swimming, they will swamry; having damnation, because they have cast off their first aminoing.

and withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

i will therefore that the younger women swamry, bear betweeninters, guide the house, give none occasion to develop-narrower to speak reproachfully.

for some are already turned aside after accuser.

if any man or woman that aminoth have widows, let them relieve them, and let not the called-out be charged; that it may relieve them that are widows indeed.

let the elders that rule well be counted worthy of double honour, especially they who labour in the beeword 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 respect.

i charge thee before these-to, and vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming, and the elect messengers, that thou keep these things without preferring one before another, doing nothing by partiality.

namethere hands suddenly on no man, neither be partaker of other men's misses: keep thyself win-pure.

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 criterion 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 namethere of these-to 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 aminoingful and beloved, partakers of the benefit. these things teach and exhort.

if any man teach otherwise, and consent not to wholesome beewords, even the beewords of our base-lord sticky-safe-vowel-yeah-ihosue swimming, and to the teaching which is according to reverence;

he is proud, knowing nothing, but doting about questions and strifes of beewords, whereof cometh envy, strife, railings, visual-re-toil surmisings, perverse disputings of men of swam 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-love of money is the root of all look: which
while some coveted after, they have erred from the amino-
ing, and pierced themselves through with many labours.
but thou, o man of these-to, flee these things; and follow af-
ter being right, reverence, aminoing, gravity-love, patience,
meekness.

fight the good fight of aminoing, namethere 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 these-to, who quickeneth
all things, and before swimming sticky-safe-vowel-yeah-
ihosue, who before five-sea-pontius hair-spear-pilate wit-
nessed good agreement;

that thou keep this directive sound, unrebukable, until the
appearing of our base-lord sticky-safe-vowel-yeah-ihosue
swimming:

which in his times he will shew, who is the happy and only
potentate, the king of kings, and base-lord of base-lords;
who only hath immortality, seat in the light which no man
can approach to; whom no man hath seen, nor can see: to
whom be honour and dynamic world. amino-amen
charge them that are rich in this world, that they be not
highminded, nor trust in uncertain riches, but in the living
these-to, 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;
namethereing up in store for themselves a good foundation
against the time to come, that they may namethere hold on
into the world life.

o value-these-to-timothy, keep that which is missed to thy
trust, avoiding profane and vain babblings, and oppositions
of discernment falsely so called:

which some professing have erred concerning the amino-
ing. camping be with thee. amino-amen

small-paul, an sent-out of sticky-safe-vowel-yeah-ihosue swimming by the will of these-to, according to the message-promise of life which is in swimming sticky-safe-vowel-yeah-ihosue,

to value-these-to-timothy, my dearly beloved betweeninter camping, wombing, and complete, from these-to the father and swimming sticky-safe-vowel-yeah-ihosue our base-lord.

i thank these-to, whom i work for from my forefathers with win-pure conscience, that without ceasing i have remembrance of thee in my spillings 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 aminoing that is in thee, which seated first in thy grandmother lois, and thy mother eunice; and i am persuaded that in thee also.

wherefore i put thee in remembrance that thou stir up the camper of these-to, which is in thee by the putting on of my hands.

for these-to hath not given us breathwind of respect; but of dynamic, and of gravity-love, and of a sound mind.

be not thou therefore dry of the witness of our base-lord, nor of me his prisoner: but be thou partaker of the afflictions of the message according to the dynamic of these-to; who hath safed us, and called us with an dedicated calling, not according to our doings, but according to his own purpose and camping, which was given us in swimming sticky-safe-vowel-yeah-ihosue before the world began,

but is now did manifest by the appearing of our securer sticky-safe-vowel-yeah-ihosue swimming, 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 body-nations.

for the which cause i also suffer these things: to world notwithstanding i am not dry: for i know whom i have aminoed, and am persuaded that he is able to keep that which i have missed to him against that day.

hold fast the form of sound beewords, which thou hast heard of me, in aminoing and gravity-love which is in swimming sticky-safe-vowel-yeah-ihosue.

that good thing which was missed to thee keep by the dedicated breathwind which house-dwelleth 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.

vowelconsonants-ihoh-yeah give wombing to the house of profit-bring-onesiphorus; for he oft refreshed me, and was not dry of my chain:

but, when he was in kraft-durch-freude-rome, he sought me out very diligently, and found me.

vowelconsonants-ihoh-yeah grant to him that he may find wombing of vowelconsonants-ihoh-yeah in that day: and in how many things he was immersed to me at after-ephesus, thou knowest very well.

thou therefore, my betweeninter be strong in the camping that is in swimming sticky-safe-vowel-yeah-ihosue.

and the things that thou hast heard of me among many witnesses, the same commit thou to aminoingful men, who will be able to teach others also.

thou therefore endure hardness, as a good soldier of sticky-safe-vowel-yeah-ihosue swimming.

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 vowelconsonants-ihoh-yeah give thee understanding in all things.

remember that sticky-safe-vowel-yeah-ihosue swimming of the seed of dude-dawud was raised from the dead according to my message:

wherein i suffer trouble, as an look doer, even to bonds; but the beeword of these-to is not retrieved.

therefore i endure all things for the elect's sakes, that they may also obtain the sticky-safety which is in swimming sticky-safe-vowel-yeah-ihosue with into the world heavy.

it is a aminoingful 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 amino not, yet he abideth aminoingful: he cannot deny himself.

of these things put them in remembrance, charging them before vowelconsonants-ihoh-yeah that they strive not about beewords to no profit, but to the subverting of the hearers.

study to shew thyself approved to these-to, a doingman that needeth not to be dry, rightly dividing the beeword of truth. but shun profane and vain babblings: for they will increase to more unthese-toliness.

and their beeword 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 aminoing of some.

to world notwithstanding the foundation of these-to standeth sure, having this seal, vowelconsonants-ihoh-yeah knoweth them that are his. and, let every one that namethereth the namethere of swimming depart from noisomeness.

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 top-brighten himself from these, he will be a item to honour, dedicated, and meet for the master's use, and prepared to into the worldly good doing.

flee also youthful lusts: but follow being right, aminoing, charity, complete, with them that call on vowelconsonants-ihoh-yeah out of a win-pure heart.

but foolish and unlearned questions avoid, knowing that they do gender strifes.

and the worker of vowelconsonants-ihoh-yeah must not strive; but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves; if these-to 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 gravity-lovers of their own selves, covetous, cheerers, proud, blasphemers, disobedient to parents, unthankful, starting,

without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

traitors, heady, highminded, gravity-lovers of pleasures
 more than gravity-lovers of these-to;
 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 to world not able to come to
 the knowledge of the truth.
 now as graceful-jannes and well-fed-bitter-jambres with-
 stood extract-musa, so do these also resist the truth: men of
 swam minds, reprobate concerning the aminoing.
 but they will proceed no further: for their folly will be man-
 ifest to all men, as their's also was.
 but thou hast fully known my take-lessons, manner of life,
 purpose, aminoing, longsuffering, charity, patience,
 persecutions, afflictions, which came to me at opposite-
 hold-antioch, at image-icon-iconium, at bind-loose-lystra;
 what persecutions i endured: but out of them all vowelcon-
 sonants-ihoh-yeah delivered me.
 yea, and all that will live with reverence in swimming
 sticky-safe-vowel-yeah-ihosue will suffer persecution.
 but visual-re-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-betweeninter thou hast known the
 dedicated writings, which are able to do thee wise to sticky-
 safety through aminoing which is in swimming sticky-safe-
 vowel-yeah-ihosue.
 all writing is given by inspiration of these-to, and is prof-
 itable for teaching, for reproof, for correction, for instruc-
 tion in being right:
 that the man of these-to may be fixed, thoroughly furnished
 to all good doings.
 i charge thee therefore before these-to, and vowelcon-
 sonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swim-
 ming, who will criterionize the quick and the dead at his
 appearing and his kingdom;
 declare the beeword; be instant in season, out of season; re-
 prove, 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 them-
 selves teachers, having itching ears;
 and they will turn away their ears from the truth, and will
 be turned to fables.
 but watch thou in all things, endure afflictions, do the doing
 of an good-messenger, do full proof of thy immersing.
 for i am now ready to be highed, and the time of my depart-
 ure is at hand.
 i have fought a good fight, i have finished my course, i have
 kept the aminoing:
 henceforth there is laid up for me a crown of being right,
 which vowelconsonants-ihoh-yeah, the right criterionizer,
 will give me at that day: and not to me only, but to all them
 also that gravity-love his appearing.
 do thy diligence to come shortly to me:
 for people-demas hath forsaken me, having gravity-loved
 this present world, and is departed to shoe-victory-these-
 salonica; increase-crescens to kelt-milk-rooster-galatia,
 tickle-titan-titus to sheep-dalmatia.

only light-luke is with me. take swamk, and bring him with thee: for he is profitable to me for the immersing.
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 look: vowelconsonants-ihoh-yeah reward him according to his doings:
of whom be thou ware also; for he hath greatly withstood our beewords.
at my first answer no man stood with me, but all men forsook me: i spill these-to that it may not be laid to their charge.
notwithstanding vowelconsonants-ihoh-yeah stood with me, and strengthened me; that by me the declareing might be fully known, and that all the body-nations might hear: and i was delivered out of the mouth of the gather-lion.
and vowelconsonants-ihoh-yeah will deliver me from into the worldly visual-re-toil doing, and will preserve me to his namespacesly kingdom: to whom be heavy into the worlds and into the world. amino-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.
vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming be with thy breathwind. camping be with you. amino-amen

small-paul, a worker of these-to, and an sent-out of
sticky-safe-vowel-yeah-ihosue swimming, according to
the aminoing of these-to's elect, and the acknowledging of
the truth which is after reverence;
in hope of into the world life, which these-to, that cannot
lie, message-promised before the world began;
but hath in due times manifested his beeword through de-
clareing, which is missed to me according to the directive
of these-to our securer;
to tickle-titan-titus, mine own betweeninter after the up-
starting aminoing: camping, wombing, and complete, from
these-to the father and vowelconsonants-ihoh-yeah sticky-
safe-vowel-yeah-ihosue swimming our securer.
for this cause left i thee in criterion-cut-off-crete, that thou
shouldest namethere 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 amino-
ingful betweeninters not accused of riot or unruly.
for a guardian must be blameless, as the steward of these-to;
not selfwilled, not soon angry, not given to wine, no striker,
not given to filthy lucre;
but a gravity-lover of hospitality, a gravity-lover of good
men, sober, right, dedicated, temperate;
holding fast the aminoingful beeword as he hath been
taught, that he may be able by sound teaching both to ex-
hort 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 come-bringer of their own, said,
the criterion-cut-cretians are alway liars, look animals,
slow bellies.
this witness is true. wherefore rebuke them sharply, that
they may be sound in the aminoing;
not giving heed to jewish fables, and directives of men, that
turn from the truth.
to the win-pure all things are win-pure: but to them that are
ceased and unbelieving is nothing win-pure; but even their
mind and conscience is ceased.
they profess that they know these-to; but in doings they
deny him, being abominable, and disobedient, and to into
the worldly good doing reprobate.
but speak thou the things which become sound teaching:
that the aged men be sober, asking, temperate, sound in
aminoing, in charity, in patience.
the aged women likewise, that they be in behaviour as be-
cometh dedicatedion, not false accusers, not given to much
wine, teachers of good things;
that they may teach the young women to be sober, to grav-
ity-love their mans, to gravity-love their betweeninters,
to be discreet, chaste, keepers at home, good, obedient to
their own mans, that the beeword of these-to be not blas-
phemed.
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 dry, having no look thing to say of
you.
exhort workers to be hearing to 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 these-to our securer in all things.
for the camping of these-to that bringeth sticky-safety hath appeared to all men,
teaching us that, denying unthese-toliness and cosmosly lusts, we should live soberly, rightly, and with reverence, in this present cosmos;
looking for that happy hope, and the heavy appearing of the great these-to and our securer sticky-safe-vowel-yeah-ihosue swimming;
who gave himself for us, that he might retrieve us from all noisomeness, and purify to 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 look of no man, to be no brawlers, but gentle, shewing all meekness to 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-love of these-to our securer toward man appeared,
not by doings of being right which we have done, but according to his wombing he safed us, by the washing of regeneration, and renewing of the dedicated breathwind;
which he shed on us abundantly through sticky-safe-vowel-yeah-ihosue swimming our securer;
that being rightified by his camping, we should be did heirs according to the hope of into the world life.
this is a aminoingful saying, and these things i will that thou affirm constantly, that they which have aminoed these-to might be careful to maintain good doings. these things are good and profitable to 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 make safe-and-sound-artemas to thee, or tychicus-fortuitous, be diligent to come to 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 to 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-love us in the aminoing. camping be with you all. amino-amen

small-paul, a prisoner of sticky-safe-vowel-yeah-ihosue swimming, and value-these-to-timothy our brother, to kind-hug-philemon our dearly beloved, and fellowlabourer,

and to our beloved shield-apphia, and long-arkippus our fellowsoldier, and to the called-out in thy house:

camping to you, and complete, from these-to our father and vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming.

i thank my these-to, making mention of thee always in my spillings,

hearing of thy gravity-love and aminoing, which thou hast toward vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, and toward all dedicated;

that the communication of thy aminoing may become effectual by the acknowledging of into the worldly good thing which is in you in swimming sticky-safe-vowel-yeah-ihosue.

for we have great joy and consolation in thy gravity-love, because the bowels of the dedicated are refreshed by thee, brother.

wherefore, though i might be much bold in swimming to enjoin thee that which is convenient,

yet for gravity-love's sake i rather beseech thee, being such an one as small-paul the aged, and now also a prisoner of sticky-safe-vowel-yeah-ihosue swimming.

i beseech thee for my betweeninter 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 to 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 shouldest receive him into the world;

not now as a worker, but above a worker, a brother beloved, specially to me, but how much more to thee, both in the flesh, and in vowelconsonants-ihoh-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 to me even thine own self besides.

yea, brother, let me have joy of thee in vowelconsonants-ihoh-yeah: refresh my bowels in vowelconsonants-ihoh-yeah.

having confidence in thy obedience i wrote to thee, knowing that thou wilt also do more than i say.

but withal prepare me also a lodging: for i trust that through your spillings i will be given to you.

there salute thee foamy-epaphras, my fellowprisoner in swimming sticky-safe-vowel-yeah-ihosue;

swamcus, best-chief-aristarchus, people-demas, light-lucas, my fellowlabourers.

the camping of our base-lord sticky-safe-vowel-yeah-ihosue swimming be with your breathwind. amino-amen

these-to, who at sundry times and in divers manners
spake in time past to the fathers by the come-bringers,
hath in these last days spoken to us by his betweeninter
whom he hath appointed heir of all things, by whom also
he did the worlds;

who being the brightness of his heavy, and the express im-
age of his person, and upholding all things by the saying
of his dynamic, when he had by himself out-of-towned 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
namethere than they.

for to which of the messengers said he at any time, thou art
my betweeninter this day have i begotten thee? and again, i
will be to him a father, and he will be to me a betweeninter
and again, when he bringeth in the firstbegotten into the in-
habited world, he saith, and let all the messengers of these-
to bow him.

and of the messengers he saith, who doth his messengers
breathwinds, and his immersers a flame of fire.

but to the betweeninter he saith, thy throne, o these-to, is
into the worlds and into the world: a pen of being right is
the pen of thy kingdom.

thou hast gravity-loved being right, and hated noisomeness;
therefore these-to, even thy these-to, hath swimming thee
with the oil of gladness above thy fellows.

and, thou, base-lord, in the heading hast laid the founda-
tion 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 footstool?

are they not all immersering breathwinds, sent forth to im-
merser for them who will be heirs of sticky-safety?

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 beeword spoken by messengers was stedfast, and
into the worldly go-beyond and not-aminoing received a
right recompence of reward;

how will we escape, if we neglect so great sticky-safety;
which at the first began to be spoken by vowelconsonants-
ihoh-yeah, and was confirmed to us by them that heard him;
these-to also bearing them witness, both with signs and
wonders, and with divers dynamics, and gifts of the dedi-
cated breathwind, according to his own will?

for to the messengers hath he not put in subjection the in-
habited 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 betweeninter of man that
thou visitest him?

thou didst him a little lower than the messengers;
thou crownedst him with heavy and honour, and didst
namethere him over the doings of thy hands:

thou hast put all things in subjection under his feet. 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 sticky-safe-vowel-yeah-ihosue, who was did a little lower than the messengers for the suffering of death, crowned with heavy and honour; that he by the camping of these-to 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 betweeninters to heavy, to do the captain of their sticky-safety fixed through sufferings.

for both he that sanctifieth and they who are dedicated are all of one: for which cause he is not dry to call them brethren,

saying, i will declare thy namethere to my brethren, in the midst of the called-out will i sing thanks to thee.

and again, i will put my trust in him. and again, behold i and betweeninters which these-to hath given me.

forasmuch then as betweeninters are partakers of flesh 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 respect 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 to his brethren, that he might be a wombing and aminoingful high darkener in things pertaining to these-to, to out-of-town 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, dedicated brethren, partakers of the names-pacesly calling, consider the sent-out and high darkener of our profession, swimming sticky-safe-vowel-yeah-ihosue; who was aminoingful to him that appointed him, as also extract-musa was aminoing all his house.

for this man was counted worthy of more heavy than extract-musa, inasmuch as he who hath between-built the house hath more honour than the house.

forevery house is between-built by some man; but he that between-built all things is these-to.

and extract-musa verily was aminoing all his house, as a worker, for a witness of those things which were to be spoken after;

but swimming as a betweeninter 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 dedicated breathwind 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 pathways.

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-re-toil heart of not-aminoing, in departing from the living these-to.

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 swimming, if we hold the heading 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-develop-egypt by extract-musa. 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 aminoed not?

so we see that they could not enter in on beeword of not-aminoing.

let us therefore respect, lest, a message-promise being left us of entering into his rest, any of you should seem to come short of it.

for to us was the message declareed, as well as to them: but the beeword declareed did not profit them, not being mixed with aminoing in them that heard it.

for we which have aminoed 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 these-to 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 declareed entered not in on beeword of not-aminoing:

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 sticky-safe-vowel-yeah-ihosue had given them rest, then would he not afterward have spoken of another day. there remaineth therefore a rest to the people of these-to.

for he that is entered into his rest, he also hath lowdown from his own doings, as these-to did from his.

let us labour therefore to enter into that rest, lest any man fall after the same example of not-aminoing.

for the beeword of these-to is quick, and dynamicful, and sharper than any twoedged sword, piercing even to the dividing asunder of self and breathwind, and of the joints and swamrow, and is a discerner 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 to the eyes of him with whom we have to do.

seeing then that we have a great high darkener that is passed into the namespaces, sticky-safe-vowel-yeah-ihosue betweeninter of these-to, let us hold fast our profession.

for we have not an high darkener 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 to the throne of camping, that we may obtain wombing, and find camping to help in time of need.

into the worldly high darkener taken from among men is ordained for men in things pertaining to these-to, that he may high both gifts and butchers for misses:

who can have wombing on the ignorant, and on them that are out of the pathway; 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 to himself, but he that is called of these-to, as was gather-cabinet-harun.

so also swimming given heavy not himself to be did an high darkener but he that said to him, thou art my betweeninter to day have i begotten thee.

as he saith also in another place, thou art a darkener into the worlds after the order of right-king-melchizedeq.

who in the days of his flesh, when he had highed up spillings and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he respected;

though he were a betweeninter yet learned he obedience by the things which he suffered;

and being did fixed, he became the author of into the world sticky-safety to all them that obey him;

called of these-to an high darkener after the order of right-king-melchizedeq.

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 these-to; and are become such as have need of milk, and not of strong meat.

forevery one that useth milk is unskilful in the beeword 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 look.

therefore leaving the principles of the teaching of swimming, let us go on to fixedion; not namethereing again the foundation of repentance from dead doings, and of aminoing toward these-to,

of the teaching of immersings, and of namethereing on of hands, and of stand up of the dead, and of into the world criterion

and this will we do, if these-to permit.

for it is impossible for those who were once enlightened, and have tasted of the namespacesly gift, and were did par-takers of the dedicated breathwind,

and have tasted the good beeword of these-to, and the dynamics of the world to come,

if they will fall away, to renew them again to repentance; seeing they stand-up to themselves betweeninter of these-to afresh, and put him to an open shame.

for the land which drinketh in the rain that cometh oft upon it, and bringeth forth grasss meet for them by whom it is dressed, receiveth first-pooling from these-to:

but that which beareth thorns and briers is rejected, and is nigh to cursing; whose finish is to be burned.

but, beloved, we are persuaded stronger things of you, and things that accompany sticky-safety, though we thus speak.

for these-to is not unrighteous to forget your doing and labour of gravity-love, which ye have shewed toward his namethere, in that ye have was immersed to the dedicated, and do immerser.

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 slothful, but followers of them who through aminoing and patience inherit the message-promises.

for when these-to did message-promise to their-wing-or-gan-ibrahim, because he could swear by no greater, he sware by himself,

saying, surely first-pooling i will first-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 these-to, willing more abundantly to shew to 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 these-to to lie, we might have a strong consolation, who have fled for refuge to namethere hold upon the hope namethere before us:

which hope we have as an anchor of the self, both sure and stedfast, and which entereth into that in near-inwards the veil;

whither the forerunner is for us entered, even sticky-safe-vowel-yeah-ihosue, did an high darkener into the worlds after the order of right-king-melchizedeq.

for this right-king-melchizedeq, king of peace-complete-salem, darkener of the most high these-to, 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 heading of days, nor finish of life; but did like to betweeninter of these-to; abideth a darkener continually.

now consider how great this man was, to whom even the patriarch their-wing-organ-ibrahim gave the tenth of the spoils.

and verily they that are of the betweeninters of borrow-join-levi who receive the office of the darkener, have a directive 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, borrow-join-levi also, who receiveth tithes, completed tithes in their-wing-organ-ibrahim.

for he was yet in the loins of his father, when right-king-melchizedeq met him.

if therefore fixedion were by the join-levitical darkener, (for under it the people received the drops-of-teaching-torah what further need was there that another darkener should rise after the order of right-king-melchizedeq, and not be called after the order of gather-cabinet-harun?

for the darkener 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 pen, of which no man gave attendance at the butcher-place.

for it is evident that our base-lord sprang out of vowel-yeah-acknowledge-ihodah of which pen extract-musa spake nothing concerning darkener.

and it is yet far more evident: for that after the similitude of right-king-melchizedeq there ariseth another darkener

who is did, not after the drops-of-teaching-torah of a man-like directive, but after the dynamic of an endless life.

for he testifieth, thou art a darkener into the worlds after the order of right-king-melchizedeq.

for there is verily a disannulling of the directive going before for the weakness and unprofitableness thereof.

for the drops-of-teaching-torah did nothing fixed, but the bringing in of a stronger hope did; by the which we draw nigh to these-to.

and inasmuch as not without an oath he was did darkener (for those darkener were did without an oath; but this with an oath by him that said to him, vowelconsonants-ihoh-yeah sware and will not repent, thou art a darkener into the worlds after the order of right-king-melchizedeq:)

by so much was sticky-safe-vowel-yeah-ihosue did a surety of a stronger covenant.

and they truly were many darkener, because they were not suffered to continue by reason of death:

but this man, because he continueth into the world, hath an unchangeable darkener.

wherefore he is able also to save them to the uttermost that come to these-to by him, seeing he into the world liveth to do intercession for them.

for such an high darkener became us, who is dedicated, harmless, sound, separate from missers, and did higher than the namespaces;

who needeth not daily, as those high darkener, to onup 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 which have infirmity; but the beeword of the oath, which was in the midst of the drops-of-teaching-torah doth the betweeninter 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 who is namethere on the right hand of the throne of the mega-majesty in the namespaces; a immerser of the dedicated, and of the true tent, which vowelconsonants-ihoh-yeah out-of-town-pitched, and not man.

into the worldsy high darkener 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 seeing that there are darkener that high gifts according to the drops-of-teaching-torah

who work for to the example and shadow of namespacesly things, as extract-musa was admonished of these-to 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 immersing, 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 swamless, then should no place have been sought for the second.

for finding swam with them, he saith, behold, the days come, saith vowelconsonants-ihoh-yeah, when i will do a new covenant with the house of to-song-immersed-isra'al and with the house of vowel-yeah-acknowledge-ihodah:

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 land of narrows-develop-egypt; because they continued not in my covenant, and i regarded them not, saith vowel-consonants-ihoh-yeah.

for this is the covenant that i will do with the house of to-song-immersed-isra'al after those days, saith vowelconsonants-ihoh-yeah; i will put my drops-of-teaching-torah into their mind, and write them in their hearts: and i will be to them a these-to, and they will be to me a people: and they will not teach into the worldly man his in-sight, and into the worldly man his brother, saying, know vowelconsonants-ihoh-yeah: for all will know me, from the least to the greatest.

for i will out-of-town to their not being right, and their misses and their season-answers will i remember no more. in that he saith, a new covenant, he did the first old. now that which decayeth and waxeth old is ready to vanish away. then verily the first covenant had also criterions of divine work, and a cosmosly dedicated.

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 dedicated.

and after the second veil, the tent which is called the holiest of all;

which had the golden censer, and the gather-cabinet of the covenant overlaid round about with gold, wherein was the golden pot that had from-manna, and gather-cabinet-harun's pen that budded, and the tables of the covenant; and over it the near-inwarders of heavy shadowing the wombingsseat; of which we cannot now speak particularly. now when these things were thus ordained, the darkener went always into the first tent, accomplishing the work of these-to.

but into the second went the high darkener alone once into the worldly year, not without blood, which he highed for himself, and for the errors of the people:

the dedicated breathwind this signifying, that the pathway 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 fixed, as pertaining to the conscience;

which stood only in meats and drinks, and divers washings, and man-like criterions, imposed on them until the time of reformation.

but swimming being come an high darkener of good things to come, by a greater and coming to pass tent, not did with hands, that is to say, not of this between-building;

neither by the blood of goats and calves, but by his own blood he entered in once into the dedicated place, having obtained into the world ransome-redemption for us.

for if the blood of bulls and of goats, and the ashes of an bull-cow sprinkling the lowdown, sanctifieth to the top-brightening of the flesh:

how much more will the blood of swimming, who through the into the world breathwind highed himself sound to these-to, top-brighten your conscience from dead doings to work for the living these-to?

and for this cause he is the mediator of the new covenant, that by means of death, for the ransome-redemption of the go-beyonds 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 extract-musa 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 these-to hath enjoined to you.

moreover he sprinkled with blood both the tent, and all the items of the immersing.

and almost all things are by the drops-of-teaching-torah out-of-towned 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 swimming is not entered into the dedicated places did with hands, which are the figures of the true; but into namespaces itself, now to appear in the presence of these-to for us:

nor yet that he should high himself often, as the high dark-ener entereth into the dedicated 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 to men once to die, but after this the criterion

so swimming was once highed to bear the misses of many; and to them that look for him will he appear the second time without miss to sticky-safety.

for the drops-of-teaching-torah having a shadow of good things to come, and not the very image of the things, can to world not with those butchers which they highed year by year continually do the comers thereunto fixed.

for then would they not have lowdown to be highed? because that the bowers once out-of-towned 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 near-inward thou wouldest not, but a body hast thou prepared me:

in onups and butchers for miss thou hast had no pleasure.

then said i, lo, i come (in the volume of the book it is written of me,) to do thy will, o these-to.

above when he said, butcher and near-inward and onups and near-inward 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 these-to. he taketh away the first, that he may establish the second.

by the which will we are dedicated through the near-inward of the body of sticky-safe-vowel-yeah-ihosue swimming once for all.

and every darkener standeth daily immersering and near-inward oftentimes the same butchers, which can to world not take away misses:

but this man, after he had highed one butcher for misses into the worlds, sat down on the right hand of these-to; from henceforth expecting till his enemies be did his foot-stool.

for by one near-inward he hath fixeded into the worlds them that are dedicated.

whereof the dedicated breathwind 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 vowelconsonants-ihoh-yeah, i will put my drops-of-teaching-torah into their hearts, and in their minds will i write them;

and their misses and season-answers will i remember no more.

now where remission of these is, there is no more near-inward for miss

having therefore, brethren, boldness to enter into the holiest by the blood of sticky-safe-vowel-yeah-ihosue,

by a new and living pathway, which he hath filld for us, through the veil, that is to say, his flesh;

and having an high darkener over the house of these-to;

let us draw near with a true heart in full assurance of aminoing, having our hearts sprinkled from an visual-re-toil conscience, and our bodies washed with win-pure water.

let us hold fast the profession of our aminoing without sievering; (for he is aminoingful that message-promised;)

and let us consider one another to provoke to gravity-love 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 respectful looking for of criterion and fiery indignation, which will devour develop-narrower.

he that despised extract-musa' drops-of-teaching-torah died without wombing under two or three witnesses:

of how much touchr season-answer, suppose ye, will he be thought worthy, who hath trodden under foot betweenin-ter of these-to, and hath counted the blood of the covenant, wherewith he was dedicated, an starting thing, and hath done despite to breathwind of camping?

for we know him that hath said, vengeance belongeth to me, i will recompense, saith vowelconsonants-ihoh-yeah. and again, vowelconsonants-ihoh-yeah will criterionizer his people.

it is a respectful thing to fall into the hands of the living these-to.

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 wombing 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 these-to, 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 aminoing: but if any man draw back, my self will have no pleasure in him.

but we are not of them who draw back to perdition; but of them that amino to the saving of the self.

now aminoing is the substance of things hoped for, the evidence of things not seen.

for by it the elders obtained a good report.

through aminoing we understand that the worlds were framed by the beeword of these-to, so that things which are seen were not did of things which do appear.

by aminoing wear-out-vapor-habil highed to these-to a moving hither and thither butcher than nest-buy-zeal-qabil, by which he obtained witness that he was right, these-to witnessing of his gifts: and by it he being dead yet speaketh. by aminoing init-train-idris was translated that he should not see death; and was not found, because these-to had translated him: for before his translation he had this witness, that he pleased these-to.

but without aminoing it is impossible to please him: for he that cometh to these-to must amino that he is, and that he is a rewarder of them that diligently seek him.

by aminoing rest-nuh, being warned of these-to of things not seen as yet, moved with respect, prepared an gather-cabinet to the saving of his house; by the which he condemned the cosmos, and became heir of the being right which is by aminoing.

by aminoing 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 aminoing he sojourned in the land of message-promise, as in a strange-substantial country, seat in tents with laugh-iz'haq and heel-supplant-jeqob, the heirs with him of the same message-promise:

for he looked for a city which hath foundations, whose between-builder and doer is these-to.

through aminoing also her-immersed-sara herself received strength to be sown with seed, and was delivered of a child-betweeninter when she was past age, because she criterion-ized him aminoingful 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 aminoing, 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 names-
pacesly: wherefore these-to is not dry to be called their
these-to: for he hath prepared for them a city.

by aminoing their-wing-organ-ibrahim, when he was tried,
highed up laugh-iz'haq: and he that had received the mes-
sage-promises highed up his only begotten betweeninter
of whom it was said, that in laugh-iz'haq will thy seed be
called:

accounting that these-to was able to raise him up, even from
the dead; from whence also he received him in a figure.

by aminoing laugh-iz'haq happy heel-supplant-jeqob and
do-esau concerning things to come.

by aminoing heel-supplant-jeqob, when he was a dying,
happy both the betweeninters of add-increase-yusif; and
bowed, leaning upon the top of his staff.

by aminoing add-increase-yusif, when he died, did mention
of the departing of betweeninters of israel; and gave direc-
tive concerning his bones.

by aminoing extract-musa, when he was born, was hid three
months of his parents, because they saw he was a proper
child-betweeninter and they were not afraid of the king's
directive.

by aminoing extract-musa, when he was come to years, re-
fused to be called betweeninter of firawn's daughter-housa
choosing rather to suffer affliction with the people of these-
to, than to enjoy the pleasures of miss for a season;
esteeming the reproach of swimming greater riches than
the treasures in narrows-develop-egypt: for he had fear to
the recompence of the reward.

by aminoing he forsook narrows-develop-egypt, not re-
specting the wrath of the king: for he endured, as seeing
him who is invisible.

through aminoing he kept the stopskip, and the sprinkling
of blood, lest he that destroyed the firstborn should touch
them.

by aminoing they passed through the finish sea as by dry
land: which the narrows-develop-egyptians assaying to do
were drowned.

by aminoing the walls of moon-smell-jericho fell down, af-
ter they were compassed about seven days.

by aminoing the feed-harlot wide-rahab perished not with
them that aminoed 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-baraq, and of sunny-boy-
samson, and of open-nurture-jephthae; of dude-dawud
also, and to-his-there-samu'al, and of the come-bringers:
who through aminoing subdued kingdoms, wrought being
right, obtained message-promises, stopped the mouths of
gather-lions.

quenched the violence of fire, escaped the mouth 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 sheep-
skins 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 aminoing, received not the message-promise:

these-to having provided some stronger thing for us, that they without us should not be did fixed.

wherefore seeing we also are compassed about with so great a cloud of witnesses, let us namethere aside into the worldly weight, and the miss which doth so easily beset us, and let us run with patience the race that is namethere before us, looking to sticky-safe-vowel-yeah-ihosue the author and finisher of our aminoing; who for the joy that was namethere before him endured the stand despising the shame, and is namethere down at the right hand of the throne of these-to.

for consider him that endured such contradiction of missers against himself, lest ye be wearied and faint in your minds.

ye have not yet resisted to blood, striving against miss and ye have forgotten the exhortation which speaketh to you as to betweeninters, my betweeninter despise not thou the chastening of vowelconsonants-ihoh-yeah, nor faint when thou art rebuked of him:

for whom vowelconsonants-ihoh-yeah gravity-loveth he chasteneth, and scourgeth every betweeninter whom he receiveth.

if ye endure chastening, these-to dealeth with you as with betweeninters; for what betweeninter is he whom the father chasteneth not?

but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not betweeninters.

furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: will we not much rather be in subjection to the father of breathwinds, 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 dedicatedion.

now no chastening for the present seemeth to be joyous, but grievous: to world notwithstanding afterward it yieldeth the completeable fruit of being right to them which are exercised thereby.

wherefore lift up the hands which hang down, and the feeble knees;

and do straight paths for your feet, lest that which is stop-skip-lame be turned out of the pathway; but let it rather be healed.

follow complete with all men, and dedicatedion, without which no man will see vowelconsonants-ihoh-yeah:

looking diligently lest any man fail of the camping of these-to; 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 first-pooling, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

for ye are not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest,

and the sound of a mouthpiece-horn and the voice of beewords; which voice they that heard intreated that the beeword should not be spoken to them any more:

(for they could not endure that which was directed, and if so much as a animal touch the mountain, it will be stoned, or thrust through with a pen:

and so terrible was the sight, that extract-musa said, i exceedingly respect and quake:)

but ye are come to mount zenith-sion, and to the city of the living these-to, 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 these-to the criterionizer of all, and to breathwinds of right men did fixed, and to sticky-safe-vowel-yeah-ihosue 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 beeword, 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 camping, whereby we may work for these-to acceptably with reverence and with reverence respect:

for our these-to is a consuming fire.

let brotherly gravity-love continue.

be not forgetful to entertain strangers: for thereby some have entertained messengers unawares.

remember them that are in bonds, as retrieved with them; and them which suffer adversity, as being yourselves also in the body.

swamriage is honourable in all, and the bed sound: but whoremongers and adulterers these-to will criterionizer.

let your conversation be without covetousness; and be content with such things as ye have: for he hath said, i will to world not leave thee, nor forsake thee.

so that we may boldly say, vowelconsonants-ihoh-yeah is my helper, and i will not respect what man will do to me.

remember them which have the rule over you, who have spoken to you the beeword of these-to: whose aminoing follow, considering the finish of their conversation.

sticky-safe-vowel-yeah-ihosue swimming 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 camping; 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 animals, whose blood is brought into the dedicated by the high darkener for miss are burned without the camp.

wherefore sticky-safe-vowel-yeah-ihosue also, that he might dedicated the people with his own blood, suffered without the gate.

let us go forth therefore to 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 these-
to continually, that is, the fruit of our lips giving thanks to
his namethere.

but to do good and to communicate forget not: for with
such butchers these-to is well pleased.

obey them that have the rule over you, and submit your-
selves: 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.

spill 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 these-to of complete, that brought again from
the dead our base-lord sticky-safe-vowel-yeah-ihosue, that
great watcher of the sheep, through the blood of the world
covenant,

do you fixed in into the worldly good doing to do his
will, doinging in you that which is wellpleasing in his
sight, through sticky-safe-vowel-yeah-ihosue swimming;
to whom be heavy into the worlds and into the world.
amino-amen

and i beseech you, brethren, suffer the beeword of exhorta-
tion: for i have written a letter to you in few beewords.

know ye that our brother value-these-to-timothy is
namethere at liberty; with whom, if he come shortly, i will
see you.

salute all them that have the rule over you, and all the dedi-
cated. they of young-italy salute you.

camping be with you all. amino-amen

heel-supplant-jeqob, a worker of these-to and of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming, to the twelve pen which are scattered abroad, greeting.

my brethren, count it all joy when ye fall into divers temptations;

knowing this, that the trying of your aminoing doingeth patience.

but let patience have her fixed doing, that ye may be fixed and entire, wanting nothing.

if any of you lack skill, let him ask of these-to, that giveth to all men liberally, and upbraideth not; and it will be given him.

but let him ask in aminoing, nothing sievering. for he that sievereth is like a sieve of the sea driven with the wind and tossed.

for let not that man think that he will receive any thing of vowelconsonants-ihoh-yeah.

a double minded man is unstable in all his pathways.

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 dries the grass, and the flower thereof falleth, and the camping of the fashion of it perisheth: so also will the rich man fade away in his pathways.

happy is the man that endureth temptation: for when he is tried, he will receive the crown of life, which vowelconsonants-ihoh-yeah hath message-promised to them that gravity-love him.

let no man say when he is tempted, i am tempted of these-to: for these-to cannot be tempted with look, 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 fixed gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning.

of his own will begat he us with the beeword 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 doingeth not the being right of these-to.

wherefore namethere apart all lowdownness and superfluity of naughtiness, and receive with meekness the engrafted beeword, which is able to save your selves.

but be ye doers of the beeword, and not hearers only, deceiving your own selves.

for if any be a hearer of the beeword, and not a doer, he is like to a man beholding his natural face-turnings in a glass: for he beholdeth himself, and goeth his pathway, and straightway forgetteth what manner of man he was.

but whoso looketh into the fixed 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 among you seem to be religious, and bridleth not his language-tongue, but deceiveth his own heart, this man's religion is vain.

win-pure religion and sound before these-to 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 aminoing of our base-lord sticky-safe-vowel-yeah-ihosue swimming, vowelconsonants-ihoh-yeah of heavy, with fear of persons.

for if there come to 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 fear to him that weareth the gay clothing, and say to him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool:

are ye not then partial in yourselves, and are become criterionizers of visual-re-toil thoughts?

hearken, my beloved brethren, hath not these-to chosen the poor of this cosmos rich in aminoing, and heirs of the kingdom which he hath message-promised to them that gravity-love him?

but ye have despised the poor. do not rich men oppress you, and draw you before the criterion seats?

do not they blaspheme that worthy namethere by the which ye are called?

if ye fulfil the royal drops-of-teaching-torah according to the writing, thou wilt gravity-love thy in-sight as thyself, ye do well:

but if ye have fear to persons, ye commit miss and are convinced of the drops-of-teaching-torah as go-beyonders.

for whosoever will keep the whole drops-of-teaching-torah and yet scandal in one point, he is guilty 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 go-beyonder of the drops-of-teaching-torah so speak ye, and so do, as they that will be criterionized by the drops-of-teaching-torah of liberty.

for he will have criterion without wombing, that hath shewed no wombing; and wombing rejoiceth against criterion

what doth it profit, my brethren, though a man say he hath aminoing, and have not doings? can aminoing save him?

if a brother or sister be naked, and destitute of daily food, and one of you say to 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 aminoing, if it hath not doings, is dead, being alone. yea, a man may say, thou hast aminoing, and i have doings: shew me thy aminoing without thy doings, and i will shew thee my aminoing by my doings.

thou aminost that there is one these-to; thou doest well: the breast-devils also amino, and tremble.

but wilt thou know, o vain man, that aminoing without doings is dead?

was not their-wing-organ-ibrahim our father rightified by doings, when he had highed laugh-iz'haq his betweeninter upon the butcher-place?

seest thou how aminoing wrought with his doings, and by doings was aminoing did fixed?

and the writing was fulfilled which saith, their-wing-organ-ibrahim aminoed these-to, and it was imputed to him for being right: and he was called the in-sight of these-to.

ye see then how that by doings a man is rightified, and not by aminoing only.

likewise also was not wide-rahah the feed-harlot rightified by doings, when she had received the messengers, and had sent them out another pathway?

for as the body without breathwind is dead, so aminoing 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 beeword, the same is a fixed 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 cheereth great things. behold, how great a matter a little fire kindleth!

and the tongue is a fire, a cosmos of noisomeness: so is the tongue among our members, that it ceaseth the whole body, and namethereteth on fire the course of nature; and it is namethere on fire of asking.

forevery kind of animals, 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 look, full of deadly poison.

therewith first-pool we these-to, even the father; and therewith curse-lighten we men, which are did after the similitude of these-to.

out of the same mouth proceedeth first-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 endowed with knowledge among you? let him shew out of a good conversation his doings with meekness of skill.

but if ye have bitter envying and strife in your hearts, heavy not, and lie not against the truth.

this skill descendeth not from above, but is landly, sensual, accuserish.

for where envying and strife is, there is confusion and every look doing.

but the skill that is from above is first win-pure, then completeable, gentle, and easy to be intreated, full of wombing 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 among 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 eat it upon your lusts.

ye adulterers and baked-adulteresses, know ye not that the in-sightship of the cosmos is enmity with these-to? whosoever therefore will be a in-sight of the cosmos is the enemy of these-to.

do ye think that the writing saith in vain, breathwind that house-dwelleth in us lusteth to envy?

but he giveth more camping. wherefore he saith, these-to resisteth the proud, but giveth camping to the humble.

submit yourselves therefore to these-to. resist the accuser, and he will flee from you.

draw nigh to these-to, and he will draw nigh to you. win-pure your hands, ye missers; 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 vowelconsonants-ihoh-yeah, and he will lift you up.

speak not look one of another, brethren. he that speaketh look of his brother, and criterionizerth his brother, speaketh look of the drops-of-teaching-torah and criterionizerth the drops-of-teaching-torah but if thou criterionizer the drops-of-teaching-torah thou art not a doer of the drops-of-teaching-torah but a criterionizer.

there is one lawgiver, who is able to save and to destroy: who art thou that criterionizerst 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 vowelconsonants-ihoh-yeah will, we will live, and do this, or that.

but now ye rejoice in your cheerings: all such rejoicing is visual-re-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 swamed, 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 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 vowelconsonants-ihoh-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, to the coming of vowelconsonants-ihoh-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 vowelconsonants-ihoh-yeah draweth nigh.

grudge not one against another, brethren, lest ye be condemned: behold, the criterionizer standeth before the door. take, my brethren, the come-bringers, who have spoken in the namethere of vowelconsonants-ihoh-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-aiob, and have seen the finish of vowelconsonants-ihoh-yeah; that vowelconsonants-ihoh-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 condemnation.

is any among you afflicted? let him spill. is any merry? let him sing croon-prunes.

is any sick among you? let him call for the elders of the called-out; and let them spill over him, swimming him with oil in the namethere of vowelconsonants-ihoh-yeah:

and the spilling of aminoing will safe the sick, and vowelconsonants-ihoh-yeah will raise him up; and if he have missed misses, they will be out-of-towned him.

confess your swams one to another, and spill one for another, that ye may be healed. the effectual fervent spilling of a right man twist-eovaieth much.

my-to-alias was a man subject to like passions as we are, and he spilled earnestly that it might not rain: and it rained not on the land by the space of three years and six months.

and he spilled 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 pathway will safe a self from death, and will hide a multitude of misses.

stone-peter, an sent-out of sticky-safe-vowel-yeah-ihosue swimming, to the strangers scattered throughout sea-pontus, kelt-milk-rooster-galatia, beautiful-horses-cappadocia, heal-sorrow-asia, and bithynia, elect according to the foreknowledge of these-to the father, through dedicatedion of breathwind, to obedience and sprinkling of the blood of sticky-safe-vowel-yeah-ihosue swimming: camping to you, and complete, be multiplied. happy be the these-to and father of our base-lord sticky-safe-vowel-yeah-ihosue swimming, which according to his abundant wombing hath begotten us again to a lively hope by the stand up of sticky-safe-vowel-yeah-ihosue swimming from the dead, to an inheritance incorruptible, and sound, and that withers not away, reserved in namespaces for you, who are kept by the dynamic of these-to through aminoing to sticky-safety 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 aminoing, being much more precious than of gold that perisheth, though it be tried with fire, might be found to thanks and honour and heavy at the appearing of sticky-safe-vowel-yeah-ihosue swimming: whom having not seen, ye gravity-love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of heavy: receiving the finish of your aminoing, even the sticky-safety of your selfs. of which sticky-safety the come-bringers have enquired and searched diligently, who brought of the camping that should come to you: searching what, or what manner of time breathwind of swimming which was in them did signify, when it testified beforehand the sufferings of swimming, and the heavy that should follow. to whom it was revealed, that not to themselves, but to us they did immerser the things, which are now reported to you by them that have declared the message to you with the dedicated breathwind 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 camping that is to be brought to you at the revelation of sticky-safe-vowel-yeah-ihosue swimming; as obedient betweeninters, not fashioning yourselves according to the former lusts in your unaware: but as he which hath called you is dedicated, so be ye dedicated in all manner of conversation; because it is written, be ye dedicated; for i am dedicated. and if ye call on the father, who without fear of persons criterionizerth according to into the worldly man's doing, pass the time of your sojourning here in respect: forasmuch as ye know that ye were not retrieveed with swamible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of swimming, as of a lamb sound and sound: who verily was foreordained before the foundation of the cosmos, but was manifest in these last times for you, who by him do amino these-to, that raised him up from the dead, and gave him heavy; that your aminoing and hope might be in these-to.

seeing ye have purified your selfs in obeying the truth through breathwind to unfeigned gravity-love of the brethren, see that ye gravity-love one another with a win-pure heart fervently:

being born again, not of swamible seed, but of incorruptible, by the beeword of these-to, which liveth and abideth forever.

for all flesh is as grass, and all the heavy of man as the flower of grass. the grass dries, and the flower thereof falleth away: but vowelconsonants-ihoh-yeah beeword endureth into the worlds. and this is the beeword which by the message is decreed to you.

wherefore namethereing aside all malice, and all guile, and hypocrisies, and envies, all look speakings,

as newborn babes, desire the sincere milk of the beeword, that ye may grow thereby:

if so be ye have tasted that vowelconsonants-ihoh-yeah is gracious.

to whom coming, as to a living stone, disallowed indeed of men, but chosen of these-to, and precious,

ye also, as lively stones, are between-built up a breathwindual house, an dedicated darkener, to onup breathwindual butchers, acceptable to these-to by sticky-safe-vowel-yeah-ihosue swimming.

wherefore also it is contained in the writing, behold, i namethere in zenith-sion a chief corner stone, elect, precious: and he that aminos him will not be dry.

to you therefore which amino he is precious: but to them which be disobedient, the stone which the between-builders 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 beeword, being disobedient: whereunto also they were appointed.

but ye are a chosen generation, a royal darkener, an dedicated nation, a peculiar people; that ye should recount the thankss of him who hath called you out of darkness into his wonderful light;

which in time past were not a people, but are now the people of these-to: which had not obtained wombing, but now have obtained wombing.

dearly beloved, i beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the self;

having your conversation honest among the body-nations: that, whereas they speak against you as lookdoers, they may by your good doings, which they will behold, heavy these-to in the day of visitation.

submit yourselves to into the worldly criterion of man for vowelconsonants-ihoh-yeah's sake: whether it be to the king, as supreme;

or to governors, as to them that are sent by him for the season-answer of lookdoers, and for the thanks of them that do well.

for so is the will of these-to, 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 these-to.

honour all men. gravity-love the brotherhood. respect these-to. honour the king.

workers, be subject to your masters with all respect; not only to the good and gentle, but also to the froward.

for this is thankworthy, if a man for conscience toward these-to endure grief, suffering wrongfully.

for what report is it, if, when ye be buffeted for your swams, ye will take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with these-to. for even hereunto were ye called: because swimming also suffered for us, leaving us an example, that ye should follow his go-beyonds:

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 missed himself to him that criterionizerth rightly:

who his own self bare our misses in his own body on the tree, that we, being dead to misses, should live to being right: by whose stripes ye were healed.

for ye were as sheep going astray; but are now returned to the watcher and guardian of your selfs.

likewise, ye women, be in subjection to your own mans; that, if any obey not the beeword, they also may without the beeword be won by the conversation of the women; while they behold your chaste conversation coupled with respect.

whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

but let it be the hidden man of the heart, in that which is not swamible, even the ornament of a meek and quiet breathwind, which is in the sight of these-to of great price.

for after this manner in the old time the dedicated women also, who trusted in these-to, adorned themselves, being in subjection to their own mans:

even as her-immersed-sara obeyed their-wing-organ-ibrahim, calling him base-lord: whose betweenintera 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 to the woman, as to the weaker item, and as being heirs together of the camping of life; that your spillings be not hindered.

finally, be ye all of one mind, having wombing one of another, gravity-love as brethren, be pitiful, be courteous:

not rendering look for look, or railing for railing: but contrariwise first-pooling; knowing that ye are thereunto called, that ye should inherit a first-pooling.

for he that will gravity-love life, and see good days, let him refrain his language-tongue from look, and his lips that they speak no guile:

let him eschew look, and do good; let him seek complete, and ensue it.

for the eyes of vowelconsonants-ihoh-yeah are over the right, and his ears are open to their spillings: but the face-turnings of vowelconsonants-ihoh-yeah is against them that do look.

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 dedicated vowelconsonants-ihoh-yeah these-to 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 respect:

having a good conscience; that, whereas they speak look of you, as of lookdoers, they may be dry that falsely accuse your good conversation in swimming.

for it is better, if the will of these-to be so, that ye suffer for well doing, than for look doing.

for swimming also hath once suffered for misses, the right for the unjust, that he might bring us to these-to, being put to death in the flesh, but quickened by breathwind:

by which also he went and decreed to breathwinds in prison;

which sometime were disobedient, when once the longsuffering of these-to waited in the days of rest-nuh, while the gather-cabinet was a preparing, wherein few, that is, eight selfs were safed by water.

the like figure whereunto even immersing doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward these-to,) by the stand up of sticky-safe-vowel-yeah-ihosue swimming:

who is gone into namespaces, and is on the right hand of these-to; messengers and authorities and dynamics being did subject to him.

forasmuch then as swimming hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath lowdown from miss that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of these-to.

for the time past of our life may suffice us to have wrought the will of the body-nations, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable ideal-image-idolatries:

wherein they think it strange-substantial that ye run not with them to the same excess of riot, speaking look of you: who will give account to him that is ready to criterionizer the quick and the dead.

for for this cause was the message decreed also to them that are dead, that they might be criterionized according to men in the flesh, but live according to these-to in breathwind.

but the finish of all things is at hand: be ye therefore sober, and watch to spilling.

and above all things have fervent charity among yourselves: for charity will cover the multitude of misses.

use hospitality one to another without grudging.

as into the worldly man hath received the camper, even so immerser the same one to another, as good stewards of the manifold camping of these-to.

if any man speak, let him speak as the logic of these-to; if any man immerser, let him do it as of the ability which these-to giveth: that these-to in all things may be given heavy through sticky-safe-vowel-yeah-ihosue swimming, to whom be thanks and dominion into the worlds and into the world. amino-amen

beloved, think it not strange-substantial concerning the fiery trial which is to try you, as though some strange-substantial thing happened to you:

but rejoice, inasmuch as ye are partakers of swimming's sufferings; that, when his heavy will be revealed, ye may be glad also with exceeding joy.

if ye be reproached for the namethere of swimming, happy are ye; for breathwind of heavy and of these-to resteth upon you: on their part he is look spoken of, but on your part he is given heavy.

but let none of you suffer as a murderer, or as a thief, or as an lookdoer, or as a busybody in other men's matters.

yet if any man suffer as a swimmingian, let him not be dry; but let him heavy these-to on this behalf.

for the time is come that criterion must begin at the house
of these-to: and if it first begin at us, what will the finish be
of them that obey not the message of these-to?
and if the right scarcely be safed, where will the unthese-
toly and the misser appear?
wherefore let them that suffer according to the will of these-
to commit the keeping of their selves to him in well doing, as
to a aminoingful creator.
the elders which are among you i exhort, who am also an
elder, and a witness of the sufferings of swimming, and also
a partaker of the heavy that will be revealed:
feed the sheep of these-to which is among you, taking the
oversight thereof, not by constraint, but willingly; not for
filthy lucre, but of a ready mind;
neither as being base-lords over these-to's heritage, but be-
ing ensamples to the sheep.
and when the chief watcher will appear, ye will receive a
crown of heavy that withers not away.
likewise, ye younger, submit yourselves to the elder. yea, all
of you be subject one to another, and be clothed with hu-
mility: for these-to resisteth the proud, and giveth camping
to the humble.
humble yourselves therefore under the mighty hand of
these-to, 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 aminoing, knowing that the
same afflictions are accomplished in your brethren that are
in the cosmos.
but the these-to of all camping, who hath called us to his into
the world heavy by swimming sticky-safe-vowel-yeah-iho-
sue, after that ye have suffered a while, do you fixed, stablsh,
strengthen, nametheretle you.
to him be heavy and strength into the worlds and into the
world. amino-amen
by wood-silvanus, a aminoingful brother to you, as i sup-
pose, i have written briefly, exhorting, and witnessing that
this is the true camping of these-to wherein ye stand.
the called-out that is at in-mix-fade-bhabil, elected together
with you, saluteth you; and so doth swamcus my between-
inter
greet ye one another with a kiss of charity. complete be with
you all that are in swimming sticky-safe-vowel-yeah-iho-
sue. amino-amen

hear-simon stone-peter, a worker and an sent-out of
sticky-safe-vowel-yeah-ihosue swimming, to them that
have obtained like precious aminoing with us through the
being right of these-to and our securer sticky-safe-vowel-
yeah-ihosue swimming:

camping and complete be multiplied to you through the
knowledge of these-to, and of sticky-safe-vowel-yeah-ihosue
our base-lord,

according as his divine dynamic hath given to us all things
that pertain to life and reverence, through the knowledge of
him that hath called us to heavy and virtue:

whereby are given to us exceeding great and precious message-promises: that by these ye might be partakers of the divine nature, having escaped the swamion that is in the cosmos through lust.

and beside this, giving all diligence, add to your aminoing 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 base-lord sticky-safe-vowel-yeah-ihosue swimming.

but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was out-of-towned 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 to world not fall:

for so an entrance will be was immersed to you abundantly into the world kingdom of our base-lord and securer sticky-safe-vowel-yeah-ihosue swimming.

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 it 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 base-lord sticky-safe-vowel-yeah-ihosue swimming 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 to you the dynamic and coming of our base-lord sticky-safe-vowel-yeah-ihosue swimming, but were eye-witnesses of his mega-majesty.

for he received from these-to the father honour and heavy, when there came such a voice to him from the excellent heavy, this is my beloved betweeninter in whom i am well pleased.

and this voice which came from namespaces we heard, when we were with him in the dedicated mount.

we have also a more sure beeword of come-bringing; whereunto ye do well that ye take heed, as to 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 come-bringing of the writing is of any private interpretation.

for the come-bringing came not in old time by the will of man: but dedicated men of these-to spake as they were moved by the dedicated breathwind.

but there were false come-bringers also among the people, even as there will be false teachers among you, who privily will bring in damnable heresies, even denying vowelconsonants-ihoh-yeah that bought them, and bring upon themselves swift destruction.

and many will follow their pernicious pathways; by reason of whom the pathway of truth will be look spoken of.

and through covetousness will they with feigned beewords do merchandise of you: whose criterion now of a long time lingereth not, and their damnation slumbereth not.

for if these-to spared not the messengers that missed, but cast them down to asking, and delivered them into chains of darkness, to be reserved to criterion

and spared not the old cosmos, but safed rest-nuh the eighth person, a declareer of being right, bringing in the flood upon the cosmos of the unthese-toly;

and turning the cities of splint-blood-sodom and sheaves-gomorrha into ashes condemned them with an overthrow, making them an ensample to those that after should live unthese-toly;

and delivered right cover-lut vexed with the filthy conversation of the laborious:

(for that right man seat among them, in seeing and hearing, vexed his right self from day to day with their unlawful deeds;)

vowelconsonants-ihoh-yeah knoweth how to deliver the with reverence out of temptations, and to reserve the unjust to the day of criterion to be punished:

but chiefly them that walk after the flesh in the lust of lowdownness, and despise government. presumptuous are they, selfwilled, they are not afraid to speak look of dignities.

whereas messengers, which are greater in dynamic and might, bring not railing accusation against them before vowelconsonants-ihoh-yeah.

but these, as natural brute animals, did to be taken and destroyed, speak look of the things that they understand not; and will utterly perish in their own swamion;

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; curse-lightend betweeninters:

which have forsaken the right pathway, and are gone astray, following the pathway of swallow-baal betweeninter of burn-bosor, who gravity-loved the wages of not being right; but was rebuked for his noisomeness: the dumb ass speaking with man's voice forbad the madness of the come-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 beewords of vanity-fade, they allure through the lusts of the flesh, through much wantonness, those that were win-pure escaped from them who live in error.

while they message-promise them liberty, they themselves are the workers of swamion: 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 vowelconsonants-ihoh-yeah and securer sticky-safe-vowel-yeah-ihosue swimming, they are again entangled therein, and overcome, the latter finish is worse with them than the heading.

for it had been better for them not to have known the pathway of being right, than, after they have known it, to turn from the dedicated directive delivered to them.

but it is happened to 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 to you; in both which i stir up your win-pure minds by pathway of remembrance: that ye may be mindful of the beewords which were spoken before by the dedicated come-bringers, and of the directive of us the sent-outs of vowelconsonants-ihoh-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 heading of the creation.

for this they willingly are ignorant of, that by the beeword of these-to 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 beeword are kept in store, reserved to fire against the day of criterion and perdition of unthese-toly men.

but, beloved, be not ignorant of this one thing, that one day is with vowelconsonants-ihoh-yeah as a thousand years, and a thousand years as one day.

vowelconsonants-ihoh-yeah is not slack concerning his message-promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

but the day of vowelconsonants-ihoh-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 dedicated conversation and reverence,

looking for and hasting to the coming of the day of these-to, wherein the namespaces being on fire will be dissolved, and the elements will melt with fervent heat?

to world notwithstanding 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, sound, and blameless.

and account that the longsuffering of our base-lord is sticky-safety; even as our beloved brother small-paul also according to the skill given to him hath written to 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, to their own destruction.

ye therefore, beloved, seeing ye know these things before,
beware lest ye also, being led away with the error of the la-
borious, fall from your own stedfastness.
but grow in camping, and in the knowledge of our base-lord
and securer sticky-safe-vowel-yeah-ihosue swimming. to
him be heavy both now and into the worlds. amino-amen

that which was from the heading, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the beeword of life; (for the life was manifested, and we have seen it, and bear witness, and shew to you that into the world life, which was with the father, and was manifested to us;)

that which we have seen and heard declare we to you, that ye also may have fellowship with us: and truly our fellowship is with the father, and with his betweeninter sticky-safe-vowel-yeah-ihosue swimming.

and these things write we to you, that your joy may be full. this then is the message which we have heard of him, and declare to you, that these-to 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 sticky-safe-vowel-yeah-ihosue swimming his betweeninter emptied 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 aminoingful and right to forgive us our misses, and to win-pure us from all not being right.

if we say that we have not missed, we do him a liar, and his beeword is not in us.

my little betweeninters, these things write i to you, that ye miss not. and if any man miss we have an advocate with the father, sticky-safe-vowel-yeah-ihosue swimming 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 directives.

he that saith, i know him, and keepeth not his directives, is a liar, and the truth is not in him.

but whoso keepeth his beeword, in him verily is the gravity-love of these-to fixeded: 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 directive to you, but an old directive which ye had from the heading. the old directive is the beeword which ye have heard from the heading.

again, a new directive i write to 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 gravity-loveth 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 to you, little betweeninters, because your misses are out-of-town'd you for his namethere's sake.

i write to you, fathers, because ye have known him that is from the heading. i write to you, young men, because ye have overcome the visual-re-toil one. i write to you, little betweeninters, because ye have known the father.

i have written to you, fathers, because ye have known him
 that is from the heading. i have written to you, young men,
 because ye are strong, and the beeword of these-to abideth
 in you, and ye have overcome the visual-re-toil one.
 gravity-love not the cosmos, neither the things that are in
 the cosmos. if any man gravity-love the cosmos, the gravity-
 love of the father is not in him.
 for all that is in the cosmos, the lust of the flesh, 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 these-to abideth into the worlds.
 little betweeninters, it is the last time: and as ye have heard
 that anti-swimming will come, even now are there many
 anti-swimmings; 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 dedicated one, and ye know
 all things.
 i have not written to 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 sticky-safe-vowel-
 yeah-ihosue is the swimming? he is anti-swimming, that
 denieth the father and the betweeninter
 whosoever denieth the betweeninter the same hath not the
 father: he that acknowledgeth the betweeninter hath the fa-
 ther also.
 let that therefore abide in you, which ye have heard from
 the heading. if that which ye have heard from the heading
 will remain in you, ye also will continue in the betweeninter
 and in the father.
 and this is the message-promise that he hath message-
 promised us, even into the world life.
 these things have i written to you concerning them that se-
 duce you.
 but the swimming which ye have received of him abideth in
 you, and ye need not that any man teach you: but as the
 same swimming 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 betweeninters, abide in him; that, when he
 will appear, we may have confidence, and not be dry 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-love the father hath be-
 stowed upon us, that we should be called the betweeninters
 of these-to: therefore the cosmos knoweth us not, because
 it knew him not.
 beloved, now are we the betweeninters of these-to, 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 win-pure.
 whosoever committeth miss go-beyondeth also the drops-
 of-teaching-torah for miss is the go-beyond 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 betweeninters, 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 heading. for this purpose betweeninter of these-to was manifested, that he might destroy the doings of the accuser.

whosoever is born of these-to doth not commit miss for his seed remaineth in him: and he cannot miss because he is born of these-to.

in this betweeninters of these-to are manifest, and betweeninters of the accuser: whosoever doeth not being right is not of these-to, neither he that gravity-loveth not his brother. for this is the message that ye heard from the heading, that we should gravity-love one another.

not as nest-buy-zeal-qabil, who was of that visual-re-toil one, and slew his brother. and wherefore slew he him? because his own doings were visual-re-toil, and his brother's right.

swamvel not, my brethren, if the cosmos hate you.

we know that we have passed from death to life, because we gravity-love the brethren. he that gravity-loveth 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-love of these-to, because he laid down his life for us: and we ought to namethere 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 wombing from him, how house-dwelleth the gravity-love of these-to in him?

my little betweeninters, let us not gravity-love in beeword, 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, these-to is greater than our heart, and knoweth all things.

beloved, if our heart condemn us not, then have we confidence toward these-to.

and whatsoever we ask, we receive of him, because we keep his directives, and do those things that are pleasing in his sight.

and this is his directive, that we should amino on the namethere of his betweeninter sticky-safe-vowel-yeah-ihosue swimming, and gravity-love one another, as he gave us directive.

and he that keepeth his directives house-dwelleth in him, and he in him. and hereby we know that he abideth in us, by breathwind which he hath given us.

beloved, amino not into the worldly breathwind, but try breathwinds whether they are of these-to: because many false come-bringers are gone out into the cosmos.

hereby know ye breathwind of these-to: into the worldly breathwind that confesseth that sticky-safe-vowel-yeah-ihosue swimming is come in the flesh is of these-to:

and into the worldly breathwind that confesseth not that sticky-safe-vowel-yeah-ihosue swimming is come in the flesh is not of these-to: and this is that breathwind of anti-swimming, whereof ye have heard that it should come; and even now already is it in the cosmos.

ye are of these-to, little betweeninters, 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 these-to: he that knoweth these-to heareth us; he that is not of these-to heareth not us. hereby know we breathwind of truth, and breathwind of error.

beloved, let us gravity-love one another: for gravity-love is of these-to; and into the worldly one that gravity-loveth is born of these-to, and knoweth these-to.

he that gravity-loveth not knoweth not these-to; for these-to is gravity-love.

in this was manifested the gravity-love of these-to toward us, because that these-to sent his only begotten betweeninter into the cosmos, that we might live through him.

herein is gravity-love, not that we gravity-loved these-to, but that he gravity-loved us, and sent his betweeninter to be the propitiation for our misses.

beloved, if these-to so gravity-loved us, we ought also to gravity-love one another.

no man hath seen these-to at any time. if we gravity-love one another, these-to house-dwelleth in us, and his gravity-love is fixed in us.

hereby know we that we house-dwell in him, and he in us, because he hath given us of his breathwind.

and we have seen and do witness that the father sent the betweeninter to be the securer of the cosmos.

whosoever will confess that sticky-safe-vowel-yeah-ihosue is betweeninter of these-to, these-to house-dwelleth in him, and he in these-to.

and we have known and aminoed the gravity-love that these-to hath to us. these-to is gravity-love; and he that house-dwelleth in gravity-love house-dwelleth in these-to, and these-to in him.

herein is our gravity-love did fixed, that we may have boldness in the day of criterion because as he is, so are we in this cosmos.

there is no respect in gravity-love; but fixed gravity-love casteth out respect: because respect hath torment. he that respecteth is not did fixed in gravity-love.

we gravity-love him, because he first gravity-loved us.

if a man say, i gravity-love these-to, and hateth his brother, he is a liar: for he that gravity-loveth not his brother whom he hath seen, how can he gravity-love these-to whom he hath not seen?

and this directive have we from him, that he who gravity-loveth these-to gravity-love his brother also.

whosoever aminoeth that sticky-safe-vowel-yeah-ihosue is the swimming is born of these-to: and into the worldly one that gravity-loveth him that begat gravity-loveth him also that is begotten of him.

by this we know that we gravity-love betweeninters of these-to, when we gravity-love these-to, and keep his directives.

for this is the gravity-love of these-to, that we keep his directives: and his directives are not grievous.

for whatsoever is born of these-to overcometh the cosmos: and this is the victory that overcometh the cosmos, even our aminoing.

who is he that overcometh the cosmos, but he that aminoeth that sticky-safe-vowel-yeah-ihosue is betweeninter of these-to?

this is he that came by water and blood, even sticky-safe-vowel-yeah-ihosue swimming; not by water only, but by water and blood. and it is breathwind that beareth witness, because breathwind is truth.

for there are three that bear record in namespaces, the father, the beeword, and the dedicated breathwind: and these three are one.

and there are three that bear witness in land, breathwind, and the water, and the blood: and these three agree in one.

if we receive the witness of men, the witness of these-to is greater: for this is the witness of these-to which he hath testified of his betweeninter

he that aminos betweeninter of these-to hath the witness in himself: he that aminoth not these-to did him a liar; because he aminoth not the record that these-to gave of his betweeninter

and this is the record, that these-to hath given to us into the world life, and this life is in his betweeninter

he that hath the betweeninter hath life; and he that hath not betweeninter of these-to hath not life.

these things have i written to you that amino on the namethere of betweeninter of these-to; that ye may know that ye have into the world life, and that ye may amino on the namethere of betweeninter of these-to.

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 to death, he will ask, and he will give him life for them that miss not to death. there is a miss to death: i do not say that he will spill for it.

all not being right is miss and there is a miss not to death.

we know that whosoever is born of these-to misses not; but he that is begotten of these-to keepeth himself, and that visual-re-toil one toucheth him not.

and we know that we are of these-to, and the whole cosmos lieth in visual-re-toilness.

and we know that betweeninter of these-to 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 betweeninter sticky-safe-vowel-yeah-ihosue swimming. this is the true these-to, and into the world life.

little betweeninters, keep yourselves from ideal-image-idols. amino-amen

the elder to the elect lady and her betweeninters, whom i
gravity-love in the truth; and not i only, but also all they
that have known the truth;
for the truth's sake, which house-dwelleth in us, and will be
with us into the worlds.
camping be with you, wombing, and complete, from these-
to the father, and from vowelconsonants-ihoh-yeah sticky-
safe-vowel-yeah-ihosue swimming, betweeninter of the fa-
ther, in truth and gravity-love.
i rejoiced greatly that i found of thy betweeninters walking
in truth, as we have received a directive from the father.
and now i beseech thee, lady, not as though i wrote a new
directive to thee, but that which we had from the heading,
that we gravity-love one another.
and this is gravity-love, that we walk after his directives.
this is the directive, that, as ye have heard from the head-
ing, ye should walk in it.
for many deceivers are entered into the cosmos, who con-
fess not that sticky-safe-vowel-yeah-ihosue swimming is
come in the flesh. this is a deceiver and an anti-swimming.
look to yourselves, that we lose not those things which we
have wrought, but that we receive a full reward.
whosoever go-beyondeth, and abideth not in the teaching
of swimming, hath not these-to. he that abideth in the
teaching of swimming, he hath both the father and the be-
tweeninter
if there come any to you, and bring not this teaching, receive
him not into your house, neither bid him these-to speed:
for he that biddeth him these-to speed is partaker of his vi-
sual-re-toil deeds.
having many things to write to you, i would not write with
paper and ink: but i trust to come to you, and speak face-
turnings to face-turnings, that our joy may be full.
betweeninters of thy elect sister greet thee. amino-amen

the elder to the wellbeloved land-gaius, whom i gravity-love 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 betweeninters walk in truth.

beloved, thou doest aminoingfully 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 will do well:

because that for his namethere's sake they went forth, taking nothing of the body-nations.

we therefore ought to receive such, that we might be fellowhelpers to the truth.

i wrote to the called-out: but zeus-cherish-diotrephes, who gravity-loveth to have the preeminence among them, receiveth us not.

wherefore, if i come, i will remember his deeds which he doeth, prating against us with ponerosmalicious beewords: 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 look, but that which is good. he that doeth good is of these-to: but he that doeth look hath not seen these-to.

of-earth-mother-demeter-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 to thee:

but i trust i will shortly see thee, and we will speak face-turnings to face-turnings. complete be to thee. our in-sights salute thee. greet the in-sights by namethere.

hand-know-jude, the worker of sticky-safe-vowel-yeah-ihosue swimming, and brother of heel-supplant-jeqob, to them that are dedicated by these-to the father, and preserved in sticky-safe-vowel-yeah-ihosue swimming, and called:

wombing to you, and complete, and gravity-love, be multiplied.

beloved, when i gave all diligence to write to you of the upstarting sticky-safety, it was needful for me to write to you, and exhort you that ye should earnestly contend for the aminoing which was once delivered to the dedicated.

for there are certain men crept in unawares, who were before of old ordained to this condemnation, unthese-toly men, turning the camping of our these-to into lasciviousness, and denying the only base-lord these-to, and our base-lord sticky-safe-vowel-yeah-ihosue swimming.

i will therefore put you in remembrance, though ye once knew this, how that vowelconsonants-ihoh-yeah, having safed the people out of the land of narrows-develop-egypt, afterward destroyed them that aminoed not.

and the messengers which kept not their first estate, but left their own seat, he hath reserved in world chains under darkness to the criterion 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, are namethere forth for an example, suffering the vengeance of into the world fire.

likewise also these filthy dreamers cease the flesh, despise dominion, and speak look of notion-dignities.

yet who-like-to-mika'al the archangel, when contending with the accuser he disputed about the body of extract-musa, durst not bring against him a railing accusation, but said, vowelconsonants-ihoh-yeah rebuke thee.

but these speak look of those things which they know not: but what they know naturally, as brute animals, in those things they swam themselves.

woe to them! for they have gone in the pathway of nest-buy-zeal-qabil, and ran greedily after the error of swallow-baalam for reward, and perished in the gainsaying of bald-ice-qore.

these are spots in your feasts of charity, when they feast with you, feeding themselves without respect: clouds they are without water, carried about of winds; trees whose fruit dries, 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, vowelconsonants-ihoh-yeah cometh with ten thousands of his dedicated,

to do criterion upon all, and to convince all that are unthese-toly among them of all their unthese-toly deeds which they have unthese-toly missed, and of all their hard speeches which unthese-toly missers have spoken against him.

these are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling beewords, having men's persons in admiration on beeword of advantage.

but, beloved, remember ye the beewords which were spoken before of the sent-outs of our base-lord sticky-safe-vowel-yeah-ihosue swimming;

how that they told you there should be mockers in the last time, who should walk after their own unthese-toly lusts. these be they who separate themselves, sensual, having not breathwind.

but ye, beloved, between-building up yourselves on your most dedicated aminoing, spilling in the dedicated breathwind,

keep yourselves in the gravity-love of these-to, looking for the wombing of our base-lord sticky-safe-vowel-yeah-ihosue swimming to into the world life.

and of some have wombing, making a difference:

and others safe with respect, pulling them out of the fire; hating even the garment spotted by the flesh.

now to him that is able to keep you from falling, and to present you swamless before the presence of his heavy with exceeding joy,

to the only wise these-to our securer, be heavy and megamajesty, dominion and dynamic, both now and into the world. amino-amen

the book of the generation of sticky-safe-vowel-yeah-
 ihosue swimming, betweeninter of dude-dawud, between-
 inter of their-wing-organ-ibrahim.
 their-wing-organ-ibrahim begat laugh-iz'haq; and laugh-
 iz'haq begat heel-supplant-jeqob; and heel-supplant-jeqob
 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 coutyard-high-
 esrom; and coutyard-high-esrom begat high-aram-syria;
 and high-aram-syria begat my-with-generous-eminadab;
 and my-with-generous-eminadab begat guess-snake-naas-
 son; and guess-snake-naasson begat image-zalmon;
 and image-zalmon begat in-goat-strength-boec of wide-
 rachab; and in-goat-strength-boec begat worker-eobed of
 foresight-rut; and worker-eobed begat safe-jesse;
 and safe-jesse begat dude-dawud the king; and dude-dawud
 the king begat complete-sulayman of her that had been the
 woman of yeah-light-aorijah;
 and complete-sulayman begat wide-with-rehobo'em; and
 wide-with-rehobo'em begat yeah-my-father-abijah; and
 yeah-my-father-abijah begat ride-asa
 and ride-asa begat criterion-io-joshaphat; and criterion-io-
 joshaphat begat yo-high-joram; and yo-high-joram begat
 vowel-yeah-goat-uciho;
 and vowel-yeah-goat-uciho begat sound-io-jotham; and
 sound-io-jotham begat hold-ahac; and hold-ahac begat
 vowel-yeah-strong-heceqiho;
 and vowel-yeah-strong-heceqiho begat sleep-change-
 manasseh; and sleep-change-manasseh begat mum-amino-
 amon and mum-amino-amon begat vowel-yeah-fire-
 josiho;
 and vowel-yeah-fire-josiho begat prepare-vowel-yeah-ih-
 jakin and his brethren, about the time they were carried
 away to in-mix-fade-bhabil;
 and after they were brought to in-mix-fade-bhabil, pre-
 pare-vowel-yeah-ihojakin begat to-ask-salathi'al; and to-
 ask-salathi'al begat seed-pressed-out-of-bhabil-cerubbha-
 bil;
 and seed-pressed-out-of-bhabil-cerubbhabil begat my-fa-
 ther-majesty-abiud; and my-father-majesty-abiud begat
 my-to-get-up-aliaqim; and my-to-get-up-aliaqim begat
 help-ecur;
 and help-ecur begat be-right-zadoq; and be-right-zadoq
 begat raise-up-achim; and raise-up-achim begat my-to-
 majestic-eliud;
 and my-to-majestic-eliud begat help-to-alecer; and help-
 to-alecer begat give-matthan; and give-matthan begat heel-
 supplant-jeqob;
 and heel-supplant-jeqob begat add-increase-yusif the man
 of bitter-merry-miriam, of whom was born sticky-safe-
 vowel-yeah-ihosue, who is called swimming.
 so all the generations from their-wing-organ-ibrahim to
 dude-dawud are fourteen generations; and from dude-
 dawud until the carrying away into in-mix-fade-bhabil are
 fourteen generations; and from the carrying away into in-
 mix-fade-bhabil to swimming are fourteen generations.
 now the birth of sticky-safe-vowel-yeah-ihosue swimming
 was on this wise: when as his mother bitter-merry-miriam
 was espoused to add-increase-yusif, before they came to-
 gether, she was found with child-betweeninter of the dedi-
 cated breathwind.

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 vowelconsonants-ihoh-yeah appeared to him in a dream, saying, add-increase-yusif, thou betweeninter of dude-dawud, respect not to take to thee bitter-merry-miriam thy woman: for that which is bright-conceived in her is of the dedicated breathwind.

and she will bring forth a betweeninter and thou will call his namethere sticky-safe-vowel-yeah-ihosue: for he will save his people from their misses.

now all this was done, that it might be fulfilled which was spoken of vowelconsonants-ihoh-yeah by the come-bringer, saying,

behold, a virgin will be with child-betweeninter and will bring forth a betweeninter and they will call his namethere to-with-us-emmanuel, which being translated is, these-to with us.

then add-increase-yusif being raised from sleep did as the messenger of vowelconsonants-ihoh-yeah had bidden him, and took to him his woman:

and knew her not till she had brought forth her firstborn betweeninter and he called his namethere sticky-safe-vowel-yeah-ihosue.

now when sticky-safe-vowel-yeah-ihosue was born in bread-house-beth-lehem 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 vowel-yeah-acknowledge-ihodim for we have seen his star in the east, and are come to bow 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 and scroll-recounters of the people together, he demanded of them where swimming should be born.

and they said to him, in bread-house-beth-lehem of hand-know-judaea: for thus it is written by the come-bringer, and thou bread-house-beth-lehem, in the land of vowel-yeah-acknowledge-ihodah art not the least among the presidents of vowel-yeah-acknowledge-ihodah for out of thee will come a governor, that will rule my people 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-beth-lehem, and said, go and search diligently for the young child-betweeninter and when ye have found him, bring me beeword again, that i may come and bow 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-betweeninter 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-betweeninter with bitter-merry-miriam his mother, and fell down, and bowed him: and when they had opened their treasures, they presented to him gifts; gold, and white-frankincense and myrrh.

and being warned of these-to in a dream that they should not return to fugitive-freeman-herod they departed into their own country another pathway.

and when they were departed, behold, the messenger of vowelconsonants-ihoh-yeah appeareth to add-increase-yusif in a dream, saying, arise, and take the young child-betweeninter and his mother, and flee into narrows-develop-egypt, and be thou there until i bring thee beeword: for fugitive-freeman-herod will seek the young child-betweeninter to destroy him.

when he arose, he took the young child-betweeninter and his mother by night, and departed into narrows-develop-egypt:

and was there until the death of fugitive-freeman-herod that it might be fulfilled which was spoken of vowelconsonants-ihoh-yeah by the come-bringer, saying, out of narrows-develop-egypt have i called my betweeninter then fugitive-freeman-herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all betweeninters that were in bread-house-beth-lehem, 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 vowel-yeah-high-jeremiho the come-bringer, saying, in high-region-ramah was there a voice heard, stopskiplamentation, and weeping, and great mourning, ewe-rachel weeping for her betweeninters, and would not be comforted, because they are not.

but when fugitive-freeman-herod was dead, behold, an messenger of vowelconsonants-ihoh-yeah appeareth in a dream to add-increase-yusif in narrows-develop-egypt, saying, arise, and take the young child-betweeninter and his mother, and go into the land of israel: for they are dead which sought the young child's life.

and he arose, and took the young child-betweeninter and his mother, and came into the land of 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 these-to in a dream, he turned aside into the parts of rolling-galilee:

and he came and seated in a city called scattered-sown-nazareth: that it might be fulfilled which was spoken by the come-bringers, he will be called a scattered-diaspora-nazarene.

in those days came yeah-graceful-yahya the immerser, declareing 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 come-bringer yeah-stick-safe-jesaiah, saying, the voice of one crying in the place-of-word-desert, prepare ye the pathway of vowelconsonants-ihoh-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 immersing, he said to 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 in near-inwards yourselves, we have their-wing-organ-ibrahim to our father: for i say to you, that these-to is able of these stones to raise up betweeninters to their-wing-organ-ibrahim.

and now also the axe is laid to 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 to 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 dedicated breathwind, and with fire:

whose fan is in his hand, and he will thoroughly top-brighten his floor, and gather his corn into the garner; but he will burn up the chaff with unquenchable fire.

then cometh sticky-safe-vowel-yeah-ihosue from rolling-galilee to its-going-down-jordan to yeah-graceful-yahya, to be immersed of him.

but yeah-graceful-yahya forbad him, saying, i have need to be immersed of thee, and comest thou to me?

and sticky-safe-vowel-yeah-ihosue answering said to him, suffer it to be so now: for thus it becometh us to fulfil all being right. then he suffered him.

and sticky-safe-vowel-yeah-ihosue, when he was immersed, went up straightway out of the water: and, lo, the namespaces were opened to him, and he saw breathwind of these-to descending like a dove, and lighting upon him:

and lo a voice from namespaces, saying, this is my beloved betweeninter in whom i am well pleased.

then was sticky-safe-vowel-yeah-ihosue led up of breathwind 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 betweeninter of these-to, direct 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 beeword that proceedeth out of the mouth of these-to.

then the accuser taketh him up into the dedicated city, and namethereteth him on a pinnacle of the temple,

and saith to him, if thou be betweeninter of these-to, 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 against a stone.

sticky-safe-vowel-yeah-ihosue said to him, it is written again, no tempt vowelconsonants-ihoh-yeah thy these-to.

again, the accuser taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the cosmos, and the heavy of them;

and saith to him, all these things will i give thee, if thou wilt fall down and bow me.

then saith sticky-safe-vowel-yeah-ihosue to him, get thee hence, accuser: for it is written, thou wilt bow vowelconsonants-ihoh-yeah thy these-to, and him only wilt thou work for

then the accuser leaveth him, and, behold, messengers came and was immersed to him.

now when sticky-safe-vowel-yeah-ihosue had heard that yeah-graceful-yahya was cast into prison, he departed into rolling-galilee;

and leaving scattered-sown-nazareth, he came and seated in out-of-town-console-village-capernaum, which is upon the sea coast, in the borders of garbage-fertile-cebulun and cunning-twist-naftali:

that it might be fulfilled which was spoken by yeah-stick-safe-jesaiah the come-bringer, saying, the land of garbage-fertile-cebulun, and the land of cunning-twist-naftali, by the pathway of the sea, beyond its-going-down-jordan, rolling-galilee of the body-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 sticky-safe-vowel-yeah-ihosue began to declare, and to say, repent: for the kingdom of namespaces is at hand.

and sticky-safe-vowel-yeah-ihosue, 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 to 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-supplant-jeqob 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 sticky-safe-vowel-yeah-ihosue went about all rolling-galilee, teaching in their come-together-synagogues, and declaring the message of the kingdom, and giving therapy all manner of sickness and all manner of disease among the people.

and his fame went throughout all level-plain-syria: and they brought to him all shit-sick people that were taken with divers diseases and torments, and those which were possessed with genius, and those which were lunatick, 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 namethere, his learners came to him:

and he opened his mouth, and taught them, saying,

happy are the poor in breathwind: 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 wombing: for they will obtain wombing.

happy are the win-pure in heart: for they will see these-to.

happy are the completemakers: for they will be called betweeninters of these-to.

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-re-toil against you falsely, for my sake.

rejoice, and be exceeding glad: for great is your reward in namespaces: for so persecuted they the come-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 of men. ye are the light of the cosmos. a city that is namethere on an mountain 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 to all that are in the house.

let your light so shine before men, that they may see your good doings, and heavy your father which is in namespaces. think not that i am come to destroy the drops-of-teaching-torah or the come-bringers: i am not come to destroy, but to fulfil.

for verily i say to 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 directives, 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 to you, that except your being right will exceed the being right of the scroll-recounterss 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 criterion

but i say to you, that whosoever is angry with his brother without a cause will be in danger of the criterion 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 asking 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 pathway; first be reconciled to thy brother, and then come and high thy gift.

agree with thine adversary quickly, whiles thou art in the pathway with him; lest at any time develop-narrower deliver thee to the criterionizer, and the criterionizer deliver thee to the officer, and thou be cast into prison.

verily i say to thee, thou will 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 to you, that whosoever looketh on a woman to lust after her hath missed 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 asking.

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 asking.

it hath been said, whosoever will put away his woman, let him give her a writing of divorcement:

but i say to you, that whosoever will put away his woman, saving for the cause of fornication, causeth her to commit adultery: and whosoever will swamry 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 to vowelconsonants-ihoh-yeah thine oaths:

but i say to you, swear not at all; neither by namespaces; for it is these-to's throne:

nor by the land; for it is his footstool: 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-re-toil.

ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:

but i say to you, that ye resist not visual-re-toil: but whosoever will smite 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-love thy in-sight, and hate thine enemy.

but i say to you, gravity-love your enemies, first-pool them that curse-lighten you, do good to them that hate you, and spill for them which despitefully use you, and persecute you; that ye may be betweeninters of your father which is in namespaces: for he doth his sun to rise on the visual-re-toil and on the good, and sendeth rain on the right and on the unjust.

for if ye gravity-love them which gravity-love you, what reward have ye? do not even the taxmans the same?

and if ye salute your brethren only, what do ye more than others? do not even the taxmans so?

be ye therefore fixed, even as your father which is in namespaces is fixed.

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 mouthpiece-horn before thee, as the down-critizisers do in the come-together-synagogues and in the streets, that they may have heavy of men. verily i say to 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 spillest, no be as the down-critizisers are: for they gravity-love to spill standing in the come-together-synagogues and in the corners of the streets, that they may be seen of men. verily i say to you, they have their reward.

but thou, when thou spillest, enter into thy closet, and when thou hast shut thy door, spill to thy father which is in secret; and thy father which seeth in secret will reward thee openly.

but when ye spill, use not vain repetitions, as the body-nations do: for they think that they will be heard for their much speaking.

be not ye therefore like to them: for your father knoweth what things ye have need of, before ye ask him.

after this manner therefore spill ye: our father which art in namespaces, dedicated be thy namethere.

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-re-toil: for thine is the kingdom, and the dynamic, and the heavy, into the worlds. amino-amen

for if ye forgive men their go-beyondes, your namespacesly father will also forgive you:

but if ye forgive not men their go-beyondes, neither will your father forgive your go-beyondes.

moreover when ye fast, be not, as the down-critizisers, of a sad face-turnings: for they disfigure their face-turnings, that they may appear to men to fast. verily i say to you, they have their reward.

but thou, when thou fastest, swim thine head, and wash thy face-turnings;

that thou appear not to men to fast, but to thy father which is in secret: and thy father, which seeth in secret, will reward thee openly.

namethere not up for yourselves treasures upon land, where moth and rust doth swam, and where thieves break through and steal:

but namethere up for yourselves treasures in namespaces, where neither moth nor rust doth swam, 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-re-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-love the other; or else he will hold to the one, and despise the other. ye cannot work for these-to and riches-mammon.

therefore i say to 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 birds 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 to 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 to you, that even complete-sulayman in all his heavy was not arrayed like one of these.

wherefore, if these-to so clothe the grass of the field, which to day is, and to morrow is cast into the oven, will he not much more clothe you, o ye of little aminoing?

therefore take no thought, saying, what will we eat? or, what will we drink? or, wherewithal will we be clothed?

(for after all these things do the body-nations seek:) for your namespacesly father knoweth that ye have need of all these things.

but seek ye first the kingdom of these-to, and his being right; and all these things will be added to you.

take therefore no thought for the morrow: for the morrow will take thought for the things of itself. sufficient to the day is the look thereof.

criterionizer not, that ye be not criterionized.

for with what criticism judgment ye criterionizer, ye will be criterionized: and with what measure ye mete, it will be measured to you again.

and why beholdest 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 dedicated to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

ask, and it will be given you; seek, and ye will find; knock, and it will be opened to 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 betweeninter 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-re-toil, know how to give good gifts to your betweeninters, 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 come-bringers.

enter ye in at the strait gate: for wide is the gate, and broad is the pathway, that leadeth to destruction, and many there be which go in thereat:

because strait is the gate, and narrow is the pathway, which leadeth to life, and few there be that find it.

beware of false come-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 swam tree bringeth forth visual-re-toil fruit.

a good tree cannot bring forth visual-re-toil fruit, neither can a swam 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 to me, base-lord, base-lord, 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, base-lord, base-lord, have we not brought in thy namethere? and in thy namethere have cast out genius? and in thy namethere done many wonderful doings?

and then will i profess to them, i to world not knew you: depart from me, ye that doing without drops-of-teaching-torah

therefore whosoever heareth these sayings of mine, and doeth them, i will liken him to a wise man, which between-built 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 to a foolish man, which between-built 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 sticky-safe-vowel-yeah-ihosue had ended these sayings, the people were blown away at his teaching:

for he taught them as one having authority, and not as the scroll-recouters.

when he was come down from the mountain, great multitudes followed him.

and, behold, there came a narrow-waspish and bowed him, saying, base-lord, if thou wilt, thou canst do me win-pure.

and sticky-safe-vowel-yeah-ihosue put forth his hand, and touched him, saying, i will; be thou win-pure. and immediately his narrow-waspishness was out-of-towned.

and sticky-safe-vowel-yeah-ihosue saith to him, see thou tell no man; but go thy pathway, shew thyself to the darkener and high the gift that extract-musa directed, for a witness to them.

and when sticky-safe-vowel-yeah-ihosue was entered into out-of-town-console-village-capernaum, there came to him a over-hundred-centurion, beseeching him,

and saying, base-lord, my child lieth at home paralysed, grievously tormented.

and sticky-safe-vowel-yeah-ihosue saith to him, i will come and give therapy him.

the over-hundred-centurion answered and said, base-lord, i am not worthy that thou shouldest come under my roof: but speak the beeword 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 sticky-safe-vowel-yeah-ihosue heard it, he swamvelled, and said to them that followed, verily i say to you, i have not found so great aminoing, no, not in israel.

and i say to you, that many will come from the east and west, and will sit down with their-wing-organ-ibrahim, and laugh-iz'haq, and heel-supplant-jeqob, in the kingdom of namespaces.

but betweeninters of the kingdom will be cast out into outer darkness: there will be weeping and gnashing of teeth.

and sticky-safe-vowel-yeah-ihosue said to the over-hundred-centurion, go thy pathway; and as thou hast aminoed, so be it done to thee. and his child was healed in the selfsame hour.

and when sticky-safe-vowel-yeah-ihosue 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 to them.

when the even was come, they brought to him many that were possessed with genius: and he cast out breathwinds with his beeword, and attended to all that had shit:

that it might be fulfilled which was spoken by yeah-stick-safe-jesaiah the come-bringer, saying, himself took our infirmities, and bare our sicknesses.

now when sticky-safe-vowel-yeah-ihosue saw great multitudes about him, he gave directive to depart to the other side.

and a certain scroll-recouters came, and said to him, master, i will follow thee whithersoever thou goest.

and sticky-safe-vowel-yeah-ihosue saith to him, the foxes have holes, and the birds of the air have tent-nests; but the betweeninter of man hath not where to namethere his head. and another of his learners said to him, base-lord, suffer me first to go and bury my father.

but sticky-safe-vowel-yeah-ihosue said to 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, insomuch that the ship was covered with the sieves: but he was asleep. and his learners came to him, and awoke him, saying, base-lord, save us: we perish.

and he saith to them, why are ye respectful, o ye of little aminoing? then he arose, and rebuked the winds and the sea; and there was a great calm.

but the men swamvelled, 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-gergesenes, there met him two possessed with genius, coming out of the tombs, exceeding fierce, so that no man might pass by that pathway. and, behold, they cried out, saying, what have we to do with thee, sticky-safe-vowel-yeah-ihosue, thou betweeninter of these-to? art thou come hither to torment us before the time?

and there was a good pathway off from them an cattle of many swine feeding.

so the genius besought him, saying, if thou cast us out, suffer us to go away into the cattle of swine.

and he said to 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 pathways into the city, and told into the worldly thing, and what was befallen to the possessed of the genius.

and, behold, the whole city came out to meet sticky-safe-vowel-yeah-ihosue: and when they saw him, they besought him that he would depart out of their coasts.

and he entered into a ship, and passed over, and came into his own city.

and, behold, they brought to him a paralysed man, lying on a bed: and sticky-safe-vowel-yeah-ihosue seeing their aminoing said to the paralysed; betweeninter be of good cheer; thy misses be out-of-towned thee.

and, behold, certain of the scroll-recounters said in near-inwards themselves, this man blasphemeth.

and sticky-safe-vowel-yeah-ihosue knowing their thoughts said, wherefore think ye visual-re-toil in your hearts?

for whether is easier, to say, thy misses be out-of-towned thee; or to say, arise, and walk?

but that ye may know that the betweeninter of man hath charge on land to forgive misses, (then saith he to the paralysed,) arise, take up thy bed, and go to thine house.

and he arose, and departed to his house.

but when the multitudes saw it, they swamvelled, and given heavy these-to, which had given such charge to men.

and as sticky-safe-vowel-yeah-ihosue passed forth from thence, he saw a man, namethere yeah-given-matthew, sitting at the receipt of custom: and he saith to him, follow me. and he arose, and followed him.

and it came to pass, as sticky-safe-vowel-yeah-ihosue sat at meat in the house, behold, many taxmans and missers came and sat down with him and his learners.

and when the split-spread-persians saw it, they said to his learners, why eateth your master with taxmans and missers? but when sticky-safe-vowel-yeah-ihosue heard that, he said to them, they that be whole need not a physician, but they that are sick.

but go ye and learn what that meaneth, i will womb, and not butcher: for i am not come to call the right, but missers 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 sticky-safe-vowel-yeah-ihosue said to them, can betweeninters 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 cloth to 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 to them, behold, there came a certain governor, and bowed him, saying, my daughter-housa is even now dead: but come and namethere thy hand upon her, and she will live.

and sticky-safe-vowel-yeah-ihosue 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 in near-inwards herself, if i may but touch his garment, i will be secure.

but sticky-safe-vowel-yeah-ihosue turned him about, and when he saw her, he said, daughter-housa be of good comfort; thy aminoing hath secured thee. and the woman was did whole from that hour.

and when sticky-safe-vowel-yeah-ihosue came into the governor's house, and saw the minstrels and the people making a noise,

he said to 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 land.

and when sticky-safe-vowel-yeah-ihosue departed thence, two blind men followed him, crying, and saying, thou betweeninter of dude-dawud, womb us.

and when he was come into the house, the blind men came to him: and sticky-safe-vowel-yeah-ihosue saith to them, amino ye that i am able to do this? they said to him, yea, base-lord.

then touched he their eyes, saying, according to your aminoing be it to you.

and their eyes were opened; and sticky-safe-vowel-yeah-ihosue 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 genius.

and when the genius was cast out, the dumb spake: and the multitudes swamvelled, saying, it was to world not so seen in israel.

but the split-spread-persians said, he casteth out genius through the president of the genius.

and sticky-safe-vowel-yeah-ihosue went about all the cities and villages, teaching in their come-together-synagogues, and declareing the message of the kingdom, and giving therapy into the worldly sickness and into the worldly disease among the people.

but when he saw the multitudes, he was moved with womb-
ing on them, because they fainted, and were scattered abroad, as sheep having no watcher.

then saith he to his learners, the harvest truly is plenteous, but the labourers are few;

spill ye therefore vowelconsonants-ihoh-yeah of the harvest, that he will send forth labourers into his harvest.

and when he had called to him his twelve learners, he gave them charge against lowdown breathwinds, to cast them out, and to therapoioheal all manner of sickness and all manner of disease.

now the nametheres of the twelve sent-outs are these; the first, hear-simon, who is called stone-peter, and vow-man-andrew his brother; heel-supplant-jeqob betweeninter 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-supplant-jeqob betweeninter of traverse-exchange-alphaeus, and lion-confess-lebbaeus, whose surname was praise-confess-thaddaeus;

hear-simon the idf-nest-zeal-zealot, and hand-know-judas man-of-city-happenings-iscariot, who also betrayed him.

these twelve sticky-safe-vowel-yeah-ihosue sent forth, and directed them, saying, go not into the pathway of the body-nations, and into any city of the keep-samaritans enter ye not:

but go rather to the lost sheep of the house of israel.

and as ye go, declare, saying, the kingdom of namespaces is at hand.

heal the sick, win-pure the narrow-waspishs, raise the dead, cast out 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 bee-words, when ye depart out of that house or city, shake off the dust of your feet.

verily i say to you, it will be more tolerable for the land of splint-blood-sodom and sheaves-gomorrha in the day of criterion than for that city.

behold, i send you forth as sheep in the midst 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-synagogues;

and ye will be brought before governors and kings for my sake, for a witness against them and the body-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 breathwind of your father which speaketh in you.

and the brother will deliver up the brother to death, and the father child-betweeninter and betweeninters will rise up against their parents, and cause them to be put to death. and ye will be hated of all men for my namethere's sake: but he that endureth to the finish will be safed.

but when they persecute you in this city, flee ye into another: for verily i say to you, ye will not have crossed over the cities of israel, till the betweeninter of man be come.

the learner is not above his master, nor the worker above his base-lord.

it is enough for the learner that he be as his master, and the worker as his base-lord. if they have called the master of the house lord-of-the-flies-beelzebub, how much more will they call them of his household?

respect 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 respect not them which kill the body, but are not able to kill the self: but rather respect him which is able to destroy both self and body in asking.

are not two sparrows sold for a farthing? and one of them will not fall on the ground without your father.

but the very hairs of your head are all numbered.

respect 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 namethere 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 gravity-loveth father or mother more than me is not worthy of me: and he that gravity-loveth betweeninter or daughter-housa more than me is not worthy of me.

and he that taketh not his stand 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 come-bringer in the namethere of a come-bringer will receive a come-bringer's reward; and he that receiveth a right man in the namethere of a right man will receive a right man's reward.

and whosoever will give to drink to one of these little ones a cup of cold water only in the namethere of a learner, verily i say to you, he will in no wise lose his reward.

and it came to pass, when sticky-safe-vowel-yeah-ihosue had did an finish of directing 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 swimming, he sent two of his learners,

and said to him, art thou he that should come, or do we look for another?

sticky-safe-vowel-yeah-ihosue answered and said to them, go and shew yeah-graceful-yahya again those things which ye do hear and see:

the blind receive their sight, and the stopskip-lame walk, the narrow-waspish are out-of-towned, 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 go-beyond-offended in me.

and as they departed, sticky-safe-vowel-yeah-ihosue began to say to 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 come-bringer? yea, i say to you, and more than a come-bringer.

for this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy pathway before thee.

verily i say to you, among them that are born of women there hath not risen a greater than yeah-graceful-yahya the immerser: 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 come-bringers and the drops-of-teaching-torah brought until yeah-graceful-yahya.

and if ye will receive it, this is my-to-alias which was for to come.

he that hath ears to hear, let him hear.

but whereunto will i liken this generation? it is like to betweeninters sitting in the swamkets, and calling to their fellows,

and saying, we have piped to you, and ye have not danced; we have mourned to you, and ye have not stopskip-lamented.

for yeah-graceful-yahya came neither eating nor drinking, and they say, he hath a genius.

the betweeninter of man came eating and drinking, and they say, behold a man gluttonous, and a winebibber, a in-sight of taxmans and missers. but skill 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 to thee, secret-chorazin! woe to thee, fish-hunting-house-bethsaida! for if the mighty doings, which were done in you, had been done in narrow-develop-zur and side-by-side-sidon, they would have repented long ago in sackcloth and ashes.

but i say to you, it will be more tolerable for narrow-develop-zur and side-by-side-sidon at the day of criterion than for you.

and thou, out-of-town-console-village-capernaum, which art exalted to namespaces, will be brought down to asking: 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 to you, that it will be more tolerable for the land of splint-blood-sodom in the day of criterion than for thee.

at that time sticky-safe-vowel-yeah-ihosue answered and said, i thank thee, o father, base-lord of namespaces and land, because thou hast hid these things from the wise and prudent, and hast revealed them to 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 the betweeninter but the father; neither knoweth any man the father, save the betweeninter and he to whomsoever the betweeninter will reveal him.

come to 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 to your selfs.

for my yoke is easy, and my burden is light.

at that time sticky-safe-vowel-yeah-ihosue went on the seventh day through the corn; and his learners were an hundred, and began to pluck the ears of corn and to eat.

but when the split-spread-persians saw it, they said to him, behold, thy learners do that which is not allowed to do upon the seventh day.

but he said to them, have ye not read what dude-dawud did, when he was an hundred, and they that were with him;

how he entered into the house of these-to, 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?

or have ye not read in the drops-of-teaching-torah how that on the seventh days the darkener in the temple profane the seventh, and are blameless?

but i say to you, that in this place is one greater than the temple.

but if ye had known what this meaneth, i will womb, and not butcher, ye would not have condemned the guiltless.

for the betweeninter of man is base-lord even of the seventh day.

and when he was departed thence, he went into their come-together-synagogue:

and, behold, there was a man which had his hand dry. and they asked him, saying, is it allowed to give therapy on the seventh days? that they might accuse him.

and he said to them, what man will there be among you, that will have one sheep, and if it fall into a pit on the seventh day, will he not namethere 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 sticky-safe-vowel-yeah-ihosue 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 yeah-stick-safe-jesaiah the come-bringer, saying,

behold my worker, whom i have chosen; my beloved, in whom my self is well pleased: i will put my breathwind upon him, and he will shew criterion to the body-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 criterion to victory.

and in his namethere will the body-nations trust.

then was brought to him one possessed with a 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 betweeninter of dude-dawud?

but when the split-spread-persians heard it, they said, this fellow doth not cast out genius, but by lord-of-the-flies-beelzebub the president of the genius.

and sticky-safe-vowel-yeah-ihosue knew their thoughts, and said to 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 accuser cast out accuser, he is divided against himself; how will then his kingdom stand?

and if i by lord-of-the-flies-beelzebub cast out genius, by whom do your betweeninters cast them out? therefore they will be your criterionizers.

but if i cast out genius by breathwind of these-to, then the kingdom of these-to is come to 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 to you, all manner of miss and blasphemy will be out-of-towned to men: but the blasphemy against the dedicated breathwind will not be out-of-towned to men.

and whosoever speaketh a beeword against the betweeninter of man, it will be out-of-towned him: but whosoever speaketh against the dedicated breathwind, it will not be out-of-towned 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 swam, and his fruit swam: for the tree is known by his fruit.

o generation of vipers, how can ye, being visual-re-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-re-toil man out of the visual-re-toil treasure bringeth forth visual-re-toil things.

but i say to you, that every idle beeword that men will speak, they will give account thereof in the day of criterion for by thy beewords thou will be rightified, and by thy beewords thou will be condemned.

then certain of the scroll-recounterss and of the split-spread-persians answered, saying, master, we would see a sign from thee.

but he answered and said to them, an visual-re-toil and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the come-bringer dove-yunas:

for as dove-yunas was three days and three nights in the whale's belly; so will the betweeninter of man be three days and three nights in the heart of the land.

the men of fish-in-house-nineveh will rise in criterion with this generation, and will condemn it: because they repented at the declareing of dove-yunas; and, behold, a greater than dove-yunas is here.

the queen of the south will rise up in the criterion with this generation, and will condemn it: for she came from the uttermost parts of the land to hear the skill of complete-sulayman; and, behold, a greater than complete-sulayman is here.

when the lowdown breathwind 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 breathwinds more visual-re-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 to this visual-re-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 to him, behold, thy mother and thy brethren stand without, desiring to speak with thee.

but he answered and said to 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 sticky-safe-vowel-yeah-ihosue out of the house, and sat by the sea side.

and great multitudes were added together to him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

and he spake many things to them in proverb-rules, saying, behold, a sower went forth to sow;

and when he sowed, some seeds fell by the pathway side, and the birds came and eaten 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 dry away.

and some fell among thorns; and the thorns sprung up, and choked them:

but other fell into good ground, 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 to him, why speakest thou to them in proverb-rules?

he answered and said to them, because it is given to 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 proverb-rules: because they seeing see not; and hearing they hear not, neither do they understand.

and in them is fulfilled the come-bringing of yeah-stick-safe-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 to you, that many come-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 proverb-rule of the sower.

when any one heareth the beeword of the kingdom, and understandeth it not, then cometh the visual-re-toil one, and catcheth away that which was sown in his heart. this is he which received seed by the pathway side.

but he that received the seed into stony places, the same is he that heareth the beeword, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth on beeword of the beeword, by and by he is go-beyond-offended.

he also that received seed among the thorns is he that heareth the beeword; and the care of this world, and the deceitfulness of riches, choke the beeword, and he becometh unfruitful.

but he that received seed into the good ground is he that heareth the beeword, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

another proverb-rule put he forth to them, saying, the kingdom of namespaces is likened to a man which sowed good seed in his field:

but while men slept, his enemy came and sowed tares among the corn, and went his pathway.

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 to him, sir, didst not thou sow good seed in thy field? from whence then hath it tares?

he said to them, an enemy hath done this. the workers said to 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 corn 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 corn into my barn.

another proverb-rule put he forth to 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 among grasss, and becometh a tree, so that the birds of the air come and tent-lodge in the branches thereof. another proverb-rule spake he to them; the kingdom of namespaces is like to leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

all these things spake sticky-safe-vowel-yeah-ihosue to the multitude in proverb-rules; and without a proverb-rule spake he not to them:

that it might be fulfilled which was spoken by the come-bringer, saying, i will open my mouth in proverb-rules; i will utter things which have been kept secret from the foundation of the cosmos.

then sticky-safe-vowel-yeah-ihosue sent the multitude away, and went into the house: and his learners came to him, saying, declare to us the proverb-rule of the tares of the field.

he answered and said to them, he that soweth the good seed is the betweeninter of man;
the field is the cosmos; the good seed are betweeninters of the kingdom; but the tares are betweeninters of the visual-re-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 betweeninter of man will send forth his messengers, and they will gather out of his kingdom all things that scandal, and them which do noisomeness;

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 to 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 to a buy-guy 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 to 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 look away.

so will it be at the joint-finish of the world: the messengers will come forth, and sever the visual-re-toil from among the right,

and will cast them into the furnace of fire: there will be wailing and gnashing of teeth.

sticky-safe-vowel-yeah-ihosue saith to them, have ye understood all these things? they say to him, yea, base-lord.

then said he to them, therefore into the worldly scroll-re-counters which is instructed to the kingdom of namespaces is like to a man that is an householder, which bringeth forth out of his treasure things new and old.

and it came to pass, that when sticky-safe-vowel-yeah-ihosue had finished these proverb-rules, he departed thence.

and when he was come into his own country, he taught them in their come-together-synagogue, insomuch that they were blown away, and said, whence hath this man this skill, and these mighty doings?

is not this the carpenter's betweeninter is not his mother called bitter-merry-miriam? and his brethren, heel-sup-plant-jeqob, 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 go-beyond-offended in him. but sticky-safe-vowel-yeah-ihosue said to them, a come-bringer is not without honour, safe in his own country, and in his own house.

and he did not many mighty doings there on beeword of their not-aminoing.

at that time fugitive-freeman-herod the four-rule-tetrarch heard of the fame of sticky-safe-vowel-yeah-ihosue,

and said to his workers, this is yeah-graceful-yahya the immerser; he is risen from the dead; and therefore mighty doings do recount themselves in him.

for fugitive-freeman-herod had laid hold on yeah-graceful-yahya, and retrieved him, and put him in prison for fugitive-freeman-herodias' sake, his brother love-horses-philip's woman.
 for yeah-graceful-yahya said to him, it is not allowed for thee to have her.
 and when he would have put him to death, he respected the multitude, because they counted him as a come-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 immerser's head in a charger.
 and the king was sorry: to world notwithstanding 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 sticky-safe-vowel-yeah-ihosue.
 when sticky-safe-vowel-yeah-ihosue 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 out of the cities.
 and sticky-safe-vowel-yeah-ihosue went forth, and saw a great multitude, and was moved with wombing toward them, and he give therapyed 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 sticky-safe-vowel-yeah-ihosue said to them, they need not depart; give ye them to eat.
 and they say to 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 betweeninters.
 and straightway sticky-safe-vowel-yeah-ihosue constrained his learners to get into a ship, and to go before him to 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 spill: and when the evening was come, he was there alone.
 but the ship was now in the midst of the sea, tossed with sieves: for the wind was contrary.
 and in the fourth watch of the night sticky-safe-vowel-yeah-ihosue went to them, walking on the sea.
 and when the learners saw him walking on the sea, they were troubled, saying, it is a breathwind; and they cried out for respect.
 but straightway sticky-safe-vowel-yeah-ihosue spake to them, saying, be of good cheer; it is i; be not afraid.

and stone-peter answered him and said, base-lord, if it be thou, bid me come to 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 sticky-safe-vowel-yeah-ihosue.

but when he saw the wind boisterous, he was afraid; and heading to sink, he cried, saying, base-lord, safe me.

and immediately sticky-safe-vowel-yeah-ihosue stretched forth his hand, and caught him, and said to him, o thou of little aminoing, wherefore didst thou doubt?

and when they were come into the ship, the wind lowdown. then they that were in the ship came and bowed him, saying, of a truth thou art betweeninter of these-to.

and when they were crossed over, they came into the land of immersed-garden-ghennesaret.

and when the men of that place had knowledge of him, they sent out into all that country round about, and brought to 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 fixedly secure.

then came to sticky-safe-vowel-yeah-ihosue scroll-recoun-terss and split-spread-persians, which were of cast-com-plete-jerusalem, saying,

why do thy learners go-beyond the tradition of the elders? for they wash not their hands when they eat bread.

but he answered and said to them, why do ye also go-beyond the directive of these-to by your tradition?

for these-to directed, saying, honour thy father and mother: and, he that curse-lightenth 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 directive of these-to of none effect by your tradition.

ye down-critizisers, well did yeah-stick-safe-jesaiah bring of you, saying,

this people draweth nigh to me with their mouth, and hon-oureth me with their lips; but their heart is far from me.

but in vain they do bow me, teaching for teachings the di-rectives of men.

and he called the multitude, and said to them, hear, and un-derstand:

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 to him, knowest thou that the split-spread-persians were go-beyond-offended, after they heard this saying?

but he answered and said, into the worldly plant, which my namespacesly 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 to him, declare to us this proverb-rule.

and sticky-safe-vowel-yeah-ihosue 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-re-toil thoughts, mur-ders, adulteries, fornications, thefts, false witness, blas-phemies:

these are the things which cease a man: but to eat with un-
washen hands ceaseth not a man.

then sticky-safe-vowel-yeah-ihosue went thence, and de-
parted into the coasts of narrow-develop-zur and side-by-
side-sidon.

and, behold, a woman of nest-buy-kanaan came out of
the same coasts, and cried to him, saying, womb me, o
base-lord, thou betweeninter of dude-dawud; my daughter-
housa is grievously vexed with a genius.

but he answered her not a beeword. 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 to the lost sheep
of the house of israel.

then came she and bowed him, saying, base-lord, help me.

but he answered and said, it is not meet to take betweenin-
ters's bread, and to cast it to dogs.

and she said, truth, base-lord: yet the dogs eat of the crumbs
which fall from their masters' table.

then sticky-safe-vowel-yeah-ihosue answered and said to
her, o woman, great is thy aminoing: be it to thee even as
thou wilt. and her daughter-housa was healed from that
very hour.

and sticky-safe-vowel-yeah-ihosue departed from thence,
and came nigh to the sea of rolling-galilee; and went up into
a mountain, and sat down there.

and great multitudes came to him, having with them those
that were stopskip-lame, blind, dumb, maimed, and many
others, and cast them down at sticky-safe-vowel-yeah-ihosue's feet; 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 heavy the these-
to of israel.

then sticky-safe-vowel-yeah-ihosue called his learners to
him, and said, i have wombing 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 pathway.

and his learners say to him, whence should we have so much
bread in the place-of-word-desert, as to fill so great a mul-
titude?

and sticky-safe-vowel-yeah-ihosue saith to 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 ground.

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 betweeninters.

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-sad-
ducees came, and tempting desired him that he would shew
them a sign from namespaces.

he answered and said to 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-re-toil and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the come-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 sticky-safe-vowel-yeah-ihosue said to them, take heed and beware of the leaven of the split-spread-persians and of the right-ones-sadducees.

and they reasoned among themselves, saying, it is because we have taken no bread.

which when sticky-safe-vowel-yeah-ihosue perceived, he said to them, o ye of little aminoing, why reason ye among 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 leaven of the split-spread-persians and of the right-ones-sadducees?

then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the split-spread-persians and of the right-ones-sadducees.

when sticky-safe-vowel-yeah-ihosue came into the coasts of kaiser-caesarea love-horses-philippi, he asked his learners, saying, whom do men say that i the betweeninter of man am?

and they said, some say that thou art yeah-graceful-yahya the immerser: some, my-to-alias and others, vowel-yeah-high-jeremiho, or one of the come-bringers.

he saith to them, but whom say ye that i am?

and hear-simon stone-peter answered and said, thou art the swimming, betweeninter of the living these-to.

and sticky-safe-vowel-yeah-ihosue answered and said to him, happy art thou, hear-simon dove-son-barjona: for flesh and blood hath not revealed it to thee, but my father which is in namespaces.

and i say also to thee, that thou art stone-peter, and upon this rock i will between-build my called-out; and the gates of hades will not prevail against it.

and i will give to thee the keys of the kingdom of namespaces: and whatsoever thou will bind on land will be retrieved in namespaces: and whatsoever thou will loose on land will be loosed in namespaces.

then charged he his learners that they should tell no man that he was sticky-safe-vowel-yeah-ihosue the swimming. from that time forth began sticky-safe-vowel-yeah-ihosue to shew to his learners, how that he must go to cast-complete-jerusalem, and suffer many things of the elders and chief darkener and scroll-recounterss, 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, base-lord: this will not be to thee.

but he turned, and said to stone-peter, get thee behind me, accuser: thou art an scandal to me: for thou savourest not the things that be of these-to, but those that be of men.

then said sticky-safe-vowel-yeah-ihosue to his learners, if any man will come after me, let him deny himself, and take up his stand and follow me.

for whosoever will save his life will lose it: and whosoever will lose his life for my sake will find it.

for what is a man profited, 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 betweeninter of man will come in the heavy of his father with his messengers; and then he will reward every man according to his doings.

verily i say to you, there be some standing here, which will not taste of death, till they see the betweeninter of man coming in his kingdom.

and after six days sticky-safe-vowel-yeah-ihosue taketh stone-peter, heel-supplant-jeqob, 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 to them extract-musa and my-to-alias talking with him.

then answered stone-peter, and said to sticky-safe-vowel-yeah-ihosue, base-lord, it is good for us to be here: if thou wilt, let us do here three tents; one for thee, and one for extract-musa, and one for my-to-alias

while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved betweeninter in whom i am well pleased; hear ye him.

and when the learners heard it, they fell on their face-turnings, and were touch afraid.

and sticky-safe-vowel-yeah-ihosue came and touched them, and said, arise, and be not afraid.

and when they had lifted up their eyes, they saw no man, save sticky-safe-vowel-yeah-ihosue only.

and as they came down from the mountain, sticky-safe-vowel-yeah-ihosue charged them, saying, tell the vision to no man, until the betweeninter of man be risen again from the dead.

and his learners asked him, saying, why then say the scroll-recounters that my-to-alias must first come?

and sticky-safe-vowel-yeah-ihosue answered and said to them, my-to-alias truly will first come, and restore all things.

but i say to you, that my-to-alias is come already, and they knew him not, but have done to him whatsoever they listed. likewise will also the betweeninter of man suffer of them.

then the learners understood that he spake to 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,

base-lord, womb my betweeninter for he is lunatick, and touch 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 sticky-safe-vowel-yeah-ihosue answered and said, o aminoingless and perverse generation, how long will i be with you? how long will i suffer you? bring him hither to me.

and sticky-safe-vowel-yeah-ihosue rebuked the genius; and he departed out of him: and the child-betweeninter was attended-to-therapisedd from that very hour.

then came the learners to sticky-safe-vowel-yeah-ihosue apart, and said, why could not we cast him out?

and sticky-safe-vowel-yeah-ihosue said to them, on beeword of your not-aminoing: for verily i say to you, if ye have aminoing as a grain of mustard seed, ye will say to this mountain, remove hence to yonder place; and it will remove; and nothing will be impossible to you.

howbeit this kind goeth not out but by spilling and fasting. and while they abode in rolling-galilee, sticky-safe-vowel-yeah-ihosue said to them, the betweeninter 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 complete tribute?

he saith, yes. and when he was come into the house, sticky-safe-vowel-yeah-ihosue prevented him, saying, what thinkest thou, hear-simon? of whom do the kings of the land take custom or tribute? of their own betweeninters, or of strangers?

stone-peter saith to him, of strangers. sticky-safe-vowel-yeah-ihosue saith to him, then are betweeninters 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 to them for me and thee.

at the same time came the learners to sticky-safe-vowel-yeah-ihosue, saying, who is the greatest in the kingdom of namespaces?

and sticky-safe-vowel-yeah-ihosue called a little child-betweeninter to him, and namethere him in the midst of them, and said, verily i say to you, except ye be converted, and become as little betweeninters, ye will not enter into the kingdom of namespaces.

whosoever therefore will humble himself as this little child-betweeninter the same is greatest in the kingdom of namespaces.

and whoso will receive one such little child-betweeninter in my namethere receiveth me.

but whoso will scandalize one of these little ones which amino 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 to the cosmos on beeword 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 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 to be cast into world 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 asking fire.

take heed that ye despise not one of these little ones; for i say to you, that in namespaces their messengers do always behold the face-turnings of my father which is in namespaces. for the betweeninter of man is come to safe 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 into the mountains, and seeketh that which is gone astray?

and if so be that he find it, verily i say to 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 go-beyond against thee, go and tell him his swam 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 beeword may be established.

and if he will neglect to hear them, tell it to the called-out: but if he neglect to hear the called-out, let him be to thee as an body-nations man and a taxman.

verily i say to you, whatsoever ye will bind on land will be retrieved in namespaces: and whatsoever ye will loose on land will be loosed in namespaces.

again i say to 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 namethere, there am i in the midst of them.

then came stone-peter to him, and said, base-lord, how oft will my brother miss against me, and i forgive him? till seven times?

sticky-safe-vowel-yeah-ihosue saith to him, i say not to thee, until seven times: but, until seventy times seven.

therefore is the kingdom of namespaces likened to a certain king, which would take account of his workers.

and when he had begun to reckon, one was brought to him, which owed him ten thousand talents.

but forasmuch as he had not to complete, his base-lord directed him to be sold, and his woman, and betweeninters, and all that he had, and completement to be did.

the worker therefore fell down, and bowed him, saying, base-lord, have patience with me, and i will complete thee all.

then vowelconsonants-ihoh-yeah of that worker was moved with wombing, and loosed him, and forgave him the debt.

but the same worker went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, complete me that thou owest.

and his fellowservant fell down at his feet, and besought him, saying, have patience with me, and i will complete thee all.

and he would not: but went and cast him into prison, till he should complete the debt.

so when his fellowservants saw what was done, they were very sorry, and came and told to their base-lord all that was done.

then his base-lord, after that he had called him, said to him, o thou visual-re-toil worker, i forgave thee all that debt, because thou desiredst me:

shouldest not thou also have had wombing on thy fellowservant, even as i had pity on thee?

and his base-lord was wroth, and delivered him to the tormentors, till he should complete all that was due to him.

so likewise will my namespacesly father do also to you, if ye from your hearts forgive not every one his brother their go-beyondes.

and it came to pass, that when sticky-safe-vowel-yeah-ihosue 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 to him, tempting him, and saying to him, is it allowed for a man to put away his woman into the worldly cause?

and he answered and said to them, have ye not read, that he which did them at the heading 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?

wherefore they are no more twain, but one flesh. what therefore these-to hath joined together, let not man put asunder.

they say to him, why did extract-musa then direct to give a writing of divorcement, and to put her away?

he saith to them, extract-musa on beeword of the hardness of your hearts suffered you to put away your women: but from the heading it was not so.

and i say to you, whosoever will put away his woman, except it be for fornication, and will swamry another, committeth adultery: and whoso swamrieth her which is put away doth commit adultery.

his learners say to him, if the case of the man be so with his woman, it is not good to swamry.

but he said to them, all men cannot receive this saying, safe 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 were did eunuchs of men: and there be 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 to him little betweeninters, that he should put his hands on them, and spill: and the learners rebuked them.

but sticky-safe-vowel-yeah-ihosue said, suffer little betweeninters, and forbid them not, to come to 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 to him, good master, what good thing will i do, that i may have into the world life?

and he said to him, why callest thou me good? there is none good but one, that is, these-to: but if thou wilt enter into life, keep the directives.

he saith to him, which? sticky-safe-vowel-yeah-ihosue 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-love thy in-sight as thyself.

the young man saith to him, all these things have i kept from my youth up: what lack i yet?

sticky-safe-vowel-yeah-ihosue said to him, if thou wilt be fixed, 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 labourful: for he had great possessions.

then said sticky-safe-vowel-yeah-ihosue to his learners,
verily i say to you, that a rich man will hardly enter into the
kingdom of namespaces.

and again i say to 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 these-to.

when his learners heard it, they were exceedingly amazed,
saying, who then can be safed?

but sticky-safe-vowel-yeah-ihosue beheld them, and said
to them, with men this is impossible; but with these-to all
things are possible.

then answered stone-peter and said to him, behold, we have
forsaken all, and followed thee; what will we have therefore?
and sticky-safe-vowel-yeah-ihosue said to them, verily i say
to you, that ye which have followed me, in the regenera-
tion when the betweeninter of man will sit in the throne of
his heavy, ye also will sit upon twelve thrones, judging the
twelve pen of israel.

and into the worldly one that hath forsaken houses, or
brethren, or sisters, or father, or mother, or woman, or be-
tweeninters, or lands, for my namethere's sake, will receive
an hundredfold, and will inherit world life.

but many that are first will be last; and the last will be first.
for the kingdom of namespaces is like to 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 stand-
ing idle in the swamketplace,

and said to them; go ye also into the vineyard, and whatso-
ever is right i will give you. and they went their pathway.

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 to them, why stand ye here all the
day idle?

they say to him, because no man hath hired us. he saith to
them, go ye also into the vineyard; and whatsoever is right,
that will ye receive.

so when even was come, vowelconsonants-ihoh-yeah of the
vineyard saith to his steward, call the labourers, and give
them their hire, heading from the last to 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 to us, which have borne the burden and heat
of the day.

but he answered one of them, and said, in-sight, i do thee
no wrong: didst not thou agree with me for a denar?

take that thine is, and go thy pathway: i will give to this last,
even as to thee.

is it not allowed for me to do what i will with mine own? is
thine eye visual-re-toil, because i am good?

so the last will be first, and the first last: for many be called,
but few chosen.

and sticky-safe-vowel-yeah-ihosue going up to cast-complete-jerusalem took the twelve learners apart in the pathway, and said to them, behold, we go up to cast-complete-jerusalem; and the betweeninter of man will be betrayed to the chief darkener and to the scroll-recounterss, and they will condemn him to death,

and will deliver him to the body-nations to mock, and to scourge, and to stand-up him: and the third day he will rise again.

then came to him the mother of yeah-given-zebedees betweeninters with her betweeninters, bowping him, and desiring a certain thing of him.

and he said to her, what wilt thou? she saith to him, grant that these my two betweeninters may sit, the one on thy right hand, and the other on the left, in thy kingdom.

but sticky-safe-vowel-yeah-ihosue 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 immersing that i am immersed with? they say to him, we are able.

and he saith to them, ye will drink indeed of my cup, and be immersed with the immersing 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 sticky-safe-vowel-yeah-ihosue called them to him, and said, ye know that the presidents of the body-nations exercise dominion over them, and they that are great exercise authority upon them.

but it will not be so among you: but whosoever will be great among you, let him be your immerser;

and whosoever will be chief among you, let him be your worker:

even as the betweeninter of man came not to be was immersed to, but to immerser, and to give his life a out-of-town for many.

and as they departed from moon-smell-jericho, a great multitude followed him.

and, behold, two blind men sitting by the pathway side, when they heard that sticky-safe-vowel-yeah-ihosue passed by, cried out, saying, womb us, o base-lord, thou betweeninter of dude-dawud.

and the multitude rebuked them, because they should hold their complete: but they cried the more, saying, womb us, o base-lord, thou betweeninter of dude-dawud.

and sticky-safe-vowel-yeah-ihosue stood still, and called them, and said, what will ye that i will do to you?

they say to him, base-lord, that our eyes may be opened.

so sticky-safe-vowel-yeah-ihosue had wombing on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

and when they drew nigh to cast-complete-jerusalem, and were come to unripe-fig-house-bethphage, to the mount of olives, then sent sticky-safe-vowel-yeah-ihosue two learners,

saying to 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 to me.

and if any man say ought to you, ye will say, vowelconsonants-ihoh-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 come-bringer, saying,
 tell ye the daughter-housa of mark-zionsion, behold, thy
 king cometh to thee, meek, and sitting upon an ass, and a
 colt the foal of an ass.
 and the learners went, and did as sticky-safe-vowel-yeah-
 ihosue directed them,
 and brought the ass, and the colt, and put on them their
 clothes, and they namethere him thereon.
 and a very great multitude spread their garments in the
 pathway; others cut down branches from the trees, and
 strawed them in the pathway.
 and the multitudes that went before, and that followed,
 cried, saying, safe-us-please-hosanna to betweeninter of
 dude-dawud: happy is he that cometh in the namethere of
 vowelconsonants-ihoh-yeah; safe-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 sticky-safe-vowel-yeah-
 ihosue the come-bringer of scattered-sown-nazareth of
 rolling-galilee.
 and sticky-safe-vowel-yeah-ihosue went into the temple of
 these-to, 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 to them, it is written, my house will be called the
 house of spilling; but ye have did it a den of thieves.
 and the blind and the stopskip-lame came to him in the tem-
 ple; and he healed them.
 and when the chief darkener and scroll-recounterss saw the
 wonderful things that he did, and betweeninters crying in
 the temple, and saying, safe-us-please-hosanna to between-
 inter of dude-dawud; they were touch displeased,
 and said to him, hearest thou what these say? and sticky-
 safe-vowel-yeah-ihosue saith to them, yea; have ye to world
 not read, out of the mouth of babes and sucklings thou hast
 fixeded 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 hun-
 gered.
 and when he saw a fig tree in the pathway, he came to it,
 and found nothing thereon, but leaves only, and said to it,
 let no fruit grow on thee henceforward into the worlds. and
 presently the fig tree dry away.
 and when the learners saw it, they swamvelled, saying, how
 soon is the fig tree dry away!
 sticky-safe-vowel-yeah-ihosue answered and said to them,
 verily i say to you, if ye have aminoing, and doubt not, ye
 will not only do this which is done to the fig tree, but also if
 ye will say to this mountain, be thou removed, and be thou
 cast into the sea; it will be done.
 and all things, whatsoever ye will ask in spilling, believing,
 ye will receive.
 and when he was come into the temple, the chief darkener
 and the elders of the people came to him as he was teaching,
 and said, by what authority doest thou these things? and
 who gave thee this authority?
 and sticky-safe-vowel-yeah-ihosue answered and said to
 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 immersing 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 to us, why did ye not then amino him?

but if we will say, of men; we respect the people; for all hold yeah-graceful-yahya as a come-bringer.

and they answered sticky-safe-vowel-yeah-ihosue, and said, we cannot tell. and he said to them, neither tell i you by what authority i do these things.

but what think ye? a certain man had two betweeninters; and he came to the first, and said, betweeninter 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 to him, the first. sticky-safe-vowel-yeah-ihosue saith to them, verily i say to you, that the taxmans and the feed-harlots go into the kingdom of these-to before you.

for yeah-graceful-yahya came to you in the pathway of being right, and ye aminoed him not: but the taxmans and the feed-harlots aminoed him: and ye, when ye had seen it, repented not afterward, that ye might amino him.

hear another proverb-rule: there was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and between-built 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 to them likewise.

but last of all he sent to them his betweeninter saying, they will reverence my betweeninter

but when the manmen saw the betweeninter they said among 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 vowelconsonants-ihoh-yeah therefore of the vineyard cometh, what will he do to those manmen?

they say to him, he will miserably destroy those visual-retoil men, and will let out his vineyard to other manmen, which will render him the fruits in their seasons.

sticky-safe-vowel-yeah-ihosue saith to them, did ye to world not read in the writings, the stone which the between-builders rejected, the same is become the head of the corner: this is vowelconsonants-ihoh-yeah's doing, and it is wonderful in our eyes?

therefore say i to you, the kingdom of these-to 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 and split-spread-persians had heard his proverb-rules, they perceived that he spake of them.

but when they sought to namethere hands on him, they respected the multitude, because they took him for a come-bringer.

and sticky-safe-vowel-yeah-ihosue answered and spake to them again by proverb-rules, and said,
the kingdom of namespaces is like to a certain king, which did a swamriage for his betweeninter
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 cattle and my fatlings are killed, and all things are ready: come to the swamriage.
but they did light of it, and went their pathways, 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 swamriage.
so those workers went out into the highways, and added together all as many as they found, ponerosboth look 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 to him, in-sight, 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, and take him away, and cast him into 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 to him their learners with the fugitive-freeman-herodians, saying, master, we know that thou art true, and teachest the pathway of these-to 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 to kaiser-caesar or not?
but sticky-safe-vowel-yeah-ihosue perceived their visual-re-toilness, and said, why tempt ye me, ye down-critizisers? shew me the tribute money. and they brought to him a denar.
and he saith to them, whose is this image and superscription?
they say to him, caesar's. then saith he to them, render therefore to kaiser-caesar the things which are caesar's; and to these-to the things that are these-to's.
when they had heard these beewords, they swamvelled, and left him, and went their pathway.
the same day came to him the right-ones-sadducees, which say that there is no stand up, and asked him,
saying, master, extract-musa said, if a man die, having no betweeninters, his brother will swamry his woman, and stand-up seed to his brother.
now there were with us seven brethren: and the first, when he had swamried a woman, deceased, and, having no issue, left his woman to his brother:
likewise the second also, and the third, to the seventh.
and last of all the woman died also.

therefore in the stand up whose woman will she be of the seven? for they all had her.

sticky-safe-vowel-yeah-ihosue answered and said to them, ye do err, not knowing the writings, nor the dynamic of these-to.

for in the stand up they neither swamry, nor are given in swamriage, but are as the messengers of these-to in names-paces.

but as touching the stand up of the dead, have ye not read that which was spoken to you by these-to, saying,

i am the these-to of their-wing-organ-ibrahim, and the these-to of laugh-iz'haq, and the these-to of heel-supplant-jeqob? these-to is not the these-to 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 directive in the drops-of-teaching-torah

sticky-safe-vowel-yeah-ihosue said to him, thou will gravity-love vowelconsonants-ihoh-yeah thy these-to with all thy heart, and with all thy self, and with all thy mind.

this is the first and great directive.

and the second is like to it, thou will gravity-love thy insight as thyself.

on these two directives hang all the drops-of-teaching-torah and the come-bringers.

while the split-spread-persians were added together, sticky-safe-vowel-yeah-ihosue asked them,

saying, what think ye of swimming? whose betweeninter is he? they say to him, betweeninter of dude-dawud.

he saith to them, how then doth dude-dawud in breathwind call him base-lord, saying,

vowelconsonants-ihoh-yeah said to my base-lord, sit thou on my right hand, till i do thine enemies thy footstool?

if dude-dawud then call him base-lord, how is he his betweeninter

and no man was able to answer him a beeword, neither durst any man from that day forth ask him any more questions.

then spake sticky-safe-vowel-yeah-ihosue to the multitude, and to his learners,

saying the scroll-recounterss and the split-spread-persians sit in extract-musa' 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 namethere 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-love the uppermost rooms at feasts, and the chief seats in the come-together-synagogues,

and greetings in the swamkets, and to be called of men, rabbi, rabbi.

but be not ye called rabbi: for one is your master, even swimming; 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 swimming.

but he that is greatest among you will be your worker.

and whosoever will exalt himself will be abased; and he that will humble himself will be exalted.

but woe to you, scroll-recounterss 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 to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye devour widows' houses, and for a pretence do long spilling: therefore ye will receive the greater damnation.

woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye compass sea and land to do one come-from-somewhere-else-proselyte, and when he is did, ye do him twofold more child-betweeninter of asking than yourselves.

woe to 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 guilty.

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 these-to, and by him that sitteth thereon.

woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye complete tithe of mint and anise and cummin, and have omitted the weightier matters of the drops-of-teaching-torah criterion wombing, and amino-ing: 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 to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye do win-pure the outside of the cup and of the platter, but in near-inwards they are full of extortion and excess.

thou blind split-spread-persian, win-pure first that which is in near-inwards the cup and platter, that the outside of them may be win-pure also.

woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye are like to whited sepulchres, which indeed appear beautiful outward, but are in near-inwards full of dead men's bones, and of all lowdownness.

even so ye also outwardly appear right to men, but in near-inwards ye are full of down-critique and noisomeness.

woe to you, scroll-recounterss and split-spread-persians, down-critizisers! because ye between-build the tombs of the come-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 come-bringers.

wherefore ye be witnesses to yourselves, that ye are betweeninters of them which killed the come-bringers.

fill ye up then the measure of your fathers.

ye serpents, ye generation of vipers, how can ye escape the damnation of asking?

wherefore, behold, i send to you come-bringers, and wise men, and scroll-recounters: and some of them ye will kill and stand-up; and some of them will ye scourge in your come-together-synagogues, 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 to the blood of yeah-male-remember-zacharias betweeninter of bless-yeah-barachias, whom ye slew between the temple and the butcher-place.

verily i say to you, all these things will come upon this generation.

o cast-complete-jerusalem, cast-complete-jerusalem, thou that killest the come-bringers, and stonest them which are sent to thee, how often would i have added thy betweeninters together, even as a charme-hen gathereth her chickens under her wings, and ye would not!

behold, your house is left to you desolate.

for i say to you, ye will not see me henceforth, till ye will say, happy is he that cometh in the namethere of vowelconsonants-ihoh-yeah.

and sticky-safe-vowel-yeah-ihosue went out, and departed from the temple: and his learners came to him for to shew him the between-buildings of the temple.

and sticky-safe-vowel-yeah-ihosue said to them, see ye not all these things? verily i say to 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 to 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 sticky-safe-vowel-yeah-ihosue answered and said to them, take heed that no man deceive you.

for many will come in my namethere, saying, i am swimming; 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 heading of labours.

then will they deliver you up to be afflicted, and will kill you: and ye will be hated of all nations for my namethere's sake.

and then will many be go-beyond-offended, and will betray one another, and will hate one another.

and many false come-bringers will rise, and will deceive many.

and because noisomeness will abound, the gravity-love of many will wax cold.

but he that will endure for into the world, the same will be safed.

and this message of the kingdom will be declareed in all the inhabited world for a witness to all nations; and then will the finish come.

when ye therefore will see the abomination of desolation, spoken of by to-my-court-dani'al the come-bringer, stand in the dedicated 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 to them that are with child-betweeninter and to them that give suck in those days!

but spill 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 heading of the cosmos to this time, no, nor ever will be.

and except those days should be shortened, there should no flesh be safed: but for the elect's sake those days will be shortened.

then if any man will say to you, lo, here is swimming, or there; amino it not.

for there will arise false swimings, and false come-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 to you, behold, he is in the place-of-word-desert; go not forth: behold, he is in the secret chambers; amino it not.

for as the lightning cometh out of the east, and shineth even to the west; so will also the coming of the betweeninter of man be.

for wheresoever the carcase 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 betweeninter of man in namespaces: and then will all the pen of the land mourn, and they will see the betweeninter of man coming in the clouds of namespaces with dynamic and great heavy.

and he will send his messengers with a great sound of a mouthpiece-horn and they will gather together his elect from the four winds, from one finish of namespaces to the other.

now learn a proverb-rule 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 doors.

verily i say to you, this generation will not pass, till all these things be fulfilled.

namespaces and land will pass away, but my beewords 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 betweeninter of man be.

for as in the days that were before the flood they were eating and drinking, swamrying and giving in swamriage, until the day that rest-nuh entered into the gather-cabinet, and knew not until the flood came, and took them all away; so will also the coming of the betweeninter 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 base-lord 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 hatchd.

therefore be ye also ready: for in such an hour as ye think not the betweeninter of man cometh.

who then is a aminoingful and wise worker, whom his base-lord did governor over his household, to give them meat in due season?

happy is that worker, whom his base-lord when he cometh will find so doing.

verily i say to you, that he will do him governor over all his goods.

but and if that visual-re-toil worker will say in his heart, my base-lord delayeth his coming;

and will begin to smite his fellowservants, and to eat and drink with the drunken;

vowelconsonants-ihoh-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-critizisers: there will be weeping and gnashing of teeth.

then will the kingdom of namespaces be likened to 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 to 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 swamriage: and the door was shut.

afterward came also the other virgins, saying, base-lord, base-lord, open to us.

but he answered and said, verily i say to you, i know you not.

watch therefore, for ye know neither the day nor the hour wherein the betweeninter of man cometh.

for the kingdom of namespaces is as a man travelling into a far country, who called his own workers, and delivered to them his goods.

and to 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 base-lord's money.

after a long time vowelconsonants-ihoh-yeah of those workers cometh, and reckoneth with them.

and so he that had received five talents came and brought other five talents, saying, base-lord, thou deliveredst to me five talents: behold, i have gained beside them five talents more.

his base-lord said to him, well done, thou good and aminoingful worker: thou hast been aminoingful over a few things, i will do thee governor over many things: enter thou into the joy of thy base-lord.

he also that had received two talents came and said, base-lord, thou deliveredst to me two talents: behold, i have gained two other talents beside them.

his base-lord said to him, well done, good and aminoingful worker; thou hast been aminoingful over a few things, i will do thee governor over many things: enter thou into the joy of thy base-lord.

then he which had received the one talent came and said, base-lord, 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 base-lord answered and said to him, thou visual-re-toil and slothful 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 ex-changers, and then at my coming i should have received mine own with usury.

take therefore the talent from him, and give it to him which hath ten talents.

for to 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 betweeninter of man will come in his heavy, and all the dedicated messengers with him, then will he sit upon the throne of his heavy:

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 namethere the sheep on his right hand, but the goats on the left.

then will the king say to them on his right hand, come, ye happy of my fater, 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 to me.

then will the right answer him, saying, base-lord, 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 to thee? and the king will answer and say to them, verily i say to you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.

then will he say also to them on the left hand, depart from me, ye curse-lightend, into world 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, base-lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not immerser to thee?

then will he answer them, saying, verily i say to 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 world season-answer: but the right into life into the world.

and it came to pass, when sticky-safe-vowel-yeah-ihosue had finished all these sayings, he said to his learners, ye know that after two days is the feast of the stopskip, and the betweeninter of man is betrayed to be stood-up.

then assembled together the chief darkener, and the scroll-recounterss, and the elders of the people, to the palace of the high darkener who was called diligently-seek-vomit-caiaphas,

and consulted that they might take sticky-safe-vowel-yeah-ihosue by subilty, and kill him.

but they said, not on the feast day, lest there be an uproar among the people.

now when sticky-safe-vowel-yeah-ihosue was in answer-house-bethany, in the house of hear-simon the narrow-waspish,

there came to him a woman having an alabaster box of very precious oil, 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 oil might have been sold for much, and given to the poor.

when sticky-safe-vowel-yeah-ihosue understood it, he said to 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 oil on my body, she did it for my burial.

verily i say to 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 to the chief darkener, and said to them, what will ye give me, and i will deliver him to 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 sticky-safe-vowel-yeah-ihosue, saying to 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 to 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 sticky-safe-vowel-yeah-ihosue 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 to you, that one of you will betray me.

and they were exceeding labourful, and began every one of them to say to him, base-lord, is it i?

and he answered and said, he that dippeth his hand with me in the dish, the same will betray me.

the betweeninter of man goeth as it is written of him: but woe to that man by whom the betweeninter 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 to him, thou hast said.

and as they were eating, sticky-safe-vowel-yeah-ihosue 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 to 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 sticky-safe-vowel-yeah-ihosue to them, all ye will be go-beyond-offended on beeword of me this night: for it is written, i will smite the watcher, and the sheep of the sheep will be scattered abroad.

but after i am risen again, i will go before you into rolling-galilee.

stone-peter answered and said to him, though all men will be go-beyond-offended on beeword of thee, yet will i to world not be go-beyond-offended.

sticky-safe-vowel-yeah-ihosue said to him, verily i say to thee, that this night, before the cock crow, thou will deny me thrice.

stone-peter said to him, though i should die with thee, yet will i not deny thee. likewise also said all the learners.

then cometh sticky-safe-vowel-yeah-ihosue with them to a place called oil-press-gethersemane, and saith to the learners, sit ye here, while i go and spill yonder.

and he took with him stone-peter and the two betweeninters of yeah-given-zebedee, and began to be labourful and very heavy.

then saith he to them, my self is exceeding labourful, even to death: tarry ye here, and watch with me.

and he went a little farther, and fell on his face-turnings, and spilled, saying, o my father, if it be possible, let this cup pass from me: to world notwithstanding not as i will, but as thou wilt.

and he cometh to the learners, and findeth them asleep, and saith to stone-peter, what, could ye not watch with me one hour?

watch and spill, that ye enter not into temptation: breath-wind indeed is willing, but the flesh is weak.

he went away again the second time, and spilled, 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 spilled the third time, saying the same beewords.

then cometh he to his learners, and saith to them, sleep on now, and take your rest: behold, the hour is at hand, and the betweeninter of man is betrayed into the hands of missers.

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 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 sticky-safe-vowel-yeah-ihosue, and said, hail, master; and kissed him.

and sticky-safe-vowel-yeah-ihosue said to him, in-sight, wherefore art thou come? then came they, and laid hands on sticky-safe-vowel-yeah-ihosue and took him.

and, behold, one of them which were with sticky-safe-vowel-yeah-ihosue stretched out his hand, and drew his sword, and struck a worker of the high server's, and smote off his ear.

then said sticky-safe-vowel-yeah-ihosue to 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 spill 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 sticky-safe-vowel-yeah-ihosue 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 come-bringers might be fulfilled. then all the learners forsook him, and fled.

and they that had laid hold on sticky-safe-vowel-yeah-ihosue led him away to diligently-seek-vomit-caiaphas the high darkener where the scroll-recounters and the elders were assembled.

but stone-peter followed him afar off to the high server's palace, and went in, and sat with the workers, to see the finish

now the chief darkener, and elders, and all the council, sought false witness against sticky-safe-vowel-yeah-ihosue, 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 these-to, and to between-build it in three days.

and the high darkener arose, and said to him, answerest thou nothing? what is it which these witness against thee?

but sticky-safe-vowel-yeah-ihosue held his complete, and the high darkener answered and said to him, i adjure thee by the living these-to, that thou tell us whether thou be the swimming, betweeninter of these-to.

sticky-safe-vowel-yeah-ihosue saith to him, thou hast said: to world notwithstanding i say to you, hereafter will ye see the betweeninter of man sitting on the right hand of dynamic, and coming in the clouds of namespaces.

then the high darkener 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 guilty 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 to us, thou swimming, who is he that smote thee?

now stone-peter sat without in the palace: and a damsel came to him, saying, thou also wast with sticky-safe-vowel-yeah-ihosue 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 to them that were there, this fellow was also with sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth.

and again he denied with an oath, i do not know the man.

and after a while came to 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-lighten and to swear, saying, i know not the man. and immediately the cock crew.

and stone-peter remembered the beeword of sticky-safe-vowel-yeah-ihosue, which said to 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 and elders of the people took counsel against sticky-safe-vowel-yeah-ihosue to put him to death:

and when they had retrieved 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 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 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, to this day.

then was fulfilled that which was spoken by vowel-yeah-high-jeremiho the come-bringer, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of betweeninters of to-song-immersed-isra'el did value;

and gave them for the potter's field, as vowelconsonants-ihoh-yeah appointed me.

and sticky-safe-vowel-yeah-ihosue stood before the governor: and the governor asked him, saying, art thou the king of the vowel-yeah-acknowledge-ihodim and sticky-safe-vowel-yeah-ihosue said to him, thou sayest.

and when he was accused of the chief darkener and elders, he answered nothing.

then said hair-spear-pilate to him, hearest thou not how many things they witness against thee?

and he answered him to to world not a beeword; inasmuch that the governor swamvelled greatly.

now at that feast the governor was wont to release to 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 to them, whom will ye that i release to you? son-of-the-father-barabbas, or sticky-safe-vowel-yeah-ihosue which is called swimming?

for he knew that for envy they had delivered him.

when he was namethere down on the criterion seat, his woman sent to him, saying, have thou nothing to do with that right man: for i have suffered many things this day in a dream on beeword of him.

but the chief darkener and elders persuaded the multitude that they should ask son-of-the-father-barabbas, and destroy sticky-safe-vowel-yeah-ihosue.

the governor answered and said to them, whether of the twain will ye that i release to you? they said, son-of-the-father-barabbas.

hair-spear-pilate saith to them, what will i do then with sticky-safe-vowel-yeah-ihosue which is called swimming? they all say to him, let him be stood-up.

and the governor said, why, what visual-re-toil hath he done? but they cried out the more, saying, let him be stood-up.

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 betweeninters.

then released he son-of-the-father-barabbas to them: and when he had scourged sticky-safe-vowel-yeah-ihosue, he delivered him to be stood-up.

then the soldiers of the governor took sticky-safe-vowel-yeah-ihosue into the upstarting hall, and added to 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 vowel-yeah-acknowledge-ihodim

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 him.

and as they came out, they found a man of social-clout-cyrene, hear-simon by namethere: him they compelled to bear his stand

and when they were come to a place called head-roll-golgotha, that is to say, a place of a skull,

they gave him vinegar to drink mix-faded with gall: and when he had tasted thereof, he would not drink.

and they stood-up him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the come-bringer, they parted my garments among them, and upon my vesture did they cast lots.

and sitting down they watched him there;

and namethere up over his head his accusation written, this is sticky-safe-vowel-yeah-ihosue the king of the vowel-yeah-acknowledge-ihodim

then were there two thieves stood-up 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 between-
 buildest it in three days, save thyself. if thou be betweeninter
 of these-to, come down from the stand
 likewise also the chief darkener mocking him, with the
 scroll-recounters and elders, said,
 he saved others; himself he cannot save. if he be the king of
 israel, let him now come down from the stand and we will
 amino him.
 he trusted in these-to; let him deliver him now, if he will
 have him: for he said, i am betweeninter of these-to.
 the thieves also, which were stood-up with him, cast the
 same in his teeth.
 now from the sixth hour there was darkness over all the land
 to the ninth hour.
 and about the ninth hour sticky-safe-vowel-yeah-ihosue
 cried with a loud voice, saying, my-onup-eli my-onup-eli
 lama sabachthani? that is to say, my these-to, my these-to,
 why hast thou forsaken me?
 some of them that stood there, when they heard that, said,
 this man calleth for my-to-alias
 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-to-alias will come
 to save him.
 sticky-safe-vowel-yeah-ihosue, when he had cried again
 with a loud voice, yielded up the breathwind.
 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 askings were opened; and many bodies of the dedi-
 cated which slept arose,
 and came out of the askings after his stand up, and went into
 the dedicated city, and appeared to many.
 now when the over-hundred-centurion, and they that were
 with him, watching sticky-safe-vowel-yeah-ihosue, saw the
 landquake, and those things that were done, they respected
 greatly, saying, truly this was betweeninter of these-to.
 and many women were there beholding afar off, which fol-
 lowed sticky-safe-vowel-yeah-ihosue from rolling-galilee,
 immersering to him:
 among which was bitter-merry-miriam tower-magdalene,
 and bitter-merry-miriam the mother of heel-supplant-je-
 qob and add-increase-joses and the mother of yeah-given-
 zebedees betweeninters.
 when the even was come, there came a rich man of heights-
 arimathaea, namethere add-increase-yusif, who also him-
 self was sticky-safe-vowel-yeah-ihosue' learner:
 he went to hair-spear-pilate, and begged the body of sticky-
 safe-vowel-yeah-ihosue. then hair-spear-pilate directed
 the body to be delivered.
 and when add-increase-yusif had taken the body, he
 wrapped it in a win-pure 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 door 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 and split-spread-persians came together
 to hair-spear-pilate,

saying, sir, we remember that that deceiver said, while he was yet alive, after three days i will rise again.

direct therefore that the sepulchre be did sure until the third day, lest his learners come by night, and steal him away, and say to the people, he is risen from the dead: so the last error will be worse than the first.

hair-spear-pilate said to them, ye have a watch: go your pathway, do it as sure as ye can.

so they went, and did the sepulchre sure, sealing the stone, and namethereting 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 vowelconsonants-ihoh-yeah descended from namespaces, and came and rolled back the stone from the door, and sat upon it.

his face-turnings was like lightning, and his raiment white as snow:

and for respect of him the keepers did shake, and became as dead men.

and the messenger answered and said to the women, respect not ye: for i know that ye seek sticky-safe-vowel-yeah-ihosue, which was stood-up.

he is not here: for he is risen, as he said. come, see the place where vowelconsonants-ihoh-yeah namethere.

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 respect and great joy; and did run to bring his learners beeword.

and as they went to tell his learners, behold, sticky-safe-vowel-yeah-ihosue met them, saying, all hail. and they came and held him by the feet, and bowed him.

then said sticky-safe-vowel-yeah-ihosue to 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 to the chief darkener all the things that were done.

and when they were assembled with the elders, and had taken counsel, they gave large money to 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 among the vowel-yeah-acknowledge-ihodim until this day.

then the eleven learners went away into rolling-galilee, into a mountain where sticky-safe-vowel-yeah-ihosue had appointed them.

and when they saw him, they bowed him: but some doubted.

and sticky-safe-vowel-yeah-ihosue came and spake to them, saying, all charge is given to me in namespaces and in land.

go ye therefore, and learnize all nations, immersing them in the namethere of the father, and of the betweeninter and of the dedicated breathwind:

teaching them to keep all things whatsoever i have directed
you: and, lo, i am with you alway, even to the joint-finish of
the world. amino-amen

the heading of the message of sticky-safe-vowel-yeah-
ihosue swimming, betweeninter of these-to;
as it is written in the come-bringers, behold, i send my
messenger before thy face-turnings, which will prepare thy
pathway before thee.

the voice of one crying in the place-of-word-desert, prepare
ye the pathway of vowelconsonants-ihoh-yeah, do his paths
straight.

yeah-graceful-yahya did immerse in the place-of-word-
desert, and declare the immersing of repentance for the re-
mission of misses.

and there went out to him all the land of hand-know-ju-
daea, and they of cast-complete-jerusalem, and were all im-
mersed of him in the river of its-going-down-jordan, con-
fessing 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 declared, saying, there cometh one mightier than i af-
ter 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 im-
merse you with the dedicated breathwind.

and it came to pass in those days, that sticky-safe-
vowel-yeah-ihosue 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 breathwind like a dove descend-
ing upon him:

and there came a voice from namespaces, saying, thou art
my beloved betweeninter in whom i am well pleased.

and immediately breathwind driveth him into the place-of-
word-desert.

and he was there in the place-of-word-desert forty days,
tempted of accuser; and was with the animal of the fields;
and the messengers was immersed to him.

now after that yeah-graceful-yahya was put in prison,
sticky-safe-vowel-yeah-ihosue came into rolling-galilee,
declaring the message of the kingdom of these-to,
and saying, the time is fulfilled, and the kingdom of these-
to is at hand: repent ye, and amino 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 sticky-safe-vowel-yeah-ihosue said to 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-
supplant-jeqob betweeninter 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-caper-
naum; and straightway on the seventh day he entered into
the come-together-synagogue, and taught.

and they were blown away at his teaching: for he taught
them as one that had authority, and not as the scroll-re-
counters.

and there was in their come-together-synagogue a man with an lowdown breathwind; and he cried out, saying, let us alone; what have we to do with thee, thou sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth? art thou come to destroy us? i know thee who thou art, the dedicated one of these-to.

and sticky-safe-vowel-yeah-ihosue rebuked him, saying, hold thy complete, and come out of him.

and when the lowdown breathwind had torn him, and cried with a loud voice, he came out of him.

and they were all amazed, insomuch that they questioned among themselves, saying, what thing is this? what new teaching is this? for with authority directs he even the low-down breathwinds, 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-synagogue, they entered into the house of hear-simon and vow-man-andrew, with heel-supplant-jeqob and yeah-graceful-yahya.

but hear-simon's woman's mother namethere 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 to them.

and at even, when the sun did namethere, they brought to him all that were diseased, and them that were possessed with genius.

and all the city was added together at the door.

and he healed many that were sick of divers diseases, and cast out many genius; and suffered not the 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 spilled.

and hear-simon and they that were with him followed after him.

and when they had found him, they said to him, all men seek for thee.

and he said to them, let us go into the next towns, that i may declare there also: for therefore came i forth.

and he declared in their come-together-synagogues throughout all rolling-galilee, and cast out genius.

and there came a narrow-waspish to him, beseeching him, and kneeling down to him, and saying to him, if thou wilt, thou canst do me win-pure.

and sticky-safe-vowel-yeah-ihosue, moved with wombing, put forth his hand, and touched him, and saith to him, i will; be thou win-pure.

and as soon as he had spoken, immediately the narrow-waspishness departed from him, and he was out-of-towned. and he straitly charged him, and forthwith sent him away; and saith to him, see thou say nothing to any man: but go thy pathway, shew thyself to the darkener and high for thy win-puresing those things which extract-musa directed, for a witness to them.

but he went out, and began to publish it much, and to blaze abroad the matter, insomuch that sticky-safe-vowel-yeah-ihosue 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-ca-pernaum 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 door: and he declared the beeword to them.

and they come to him, bringing one paralysed, which was borne of four.

and when they could not come nigh to 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 namethere.

when sticky-safe-vowel-yeah-ihosue saw their aminoing, he said to the paralysed, betweeninter thy misses be out-of-towned thee.

but there was certain of the scroll-recounterss sitting there, and reasoning in their hearts,

why doth this man thus speak blasphemies? who can forgive misses but these-to only?

and immediately when sticky-safe-vowel-yeah-ihosue perceived in his breathwind that they so reasoned in near-inwards themselves, he said to them, why reason ye these things in your hearts?

whether is it easier to say to the paralysed, thy misses be out-of-towned thee; or to say, arise, and take up thy bed, and walk?

but that ye may know that the betweeninter of man hath dynamic on land to forgive misses, (he saith to the paralysed,) i say to thee, arise, and take up thy bed, and go thy pathway 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 heavy these-to, saying, we to world not saw it on this fashion.

and he went forth again by the sea side; and all the multitude resorted to him, and he taught them.

and as he passed by, he saw borrow-join-levi betweeninter of traverse-exchange-alphaeus sitting at the receipt of custom, and said to him, follow me. and he arose and followed him.

and it came to pass, that, as sticky-safe-vowel-yeah-ihosue sat at meat in his house, many taxmans and missers sat also together with sticky-safe-vowel-yeah-ihosue and his learners: for there were many, and they followed him.

and when the scroll-recounterss and split-spread-persians saw him eat with taxmans and missers, they said to his learners, how is it that he eateth and drinketh with taxmans and missers?

when sticky-safe-vowel-yeah-ihosue heard it, he saith to them, they that are whole have no need of the physician, but they that are sick: i came not to call the right, but missers to repentance.

and the learners of yeah-graceful-yahya and of the split-spread-persians used to fast: and they come and say to him, why do the learners of yeah-graceful-yahya and of the split-spread-persians fast, but thy learners fast not?

and sticky-safe-vowel-yeah-ihosue said to them, can betweeninters 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 swamred: 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 to him, behold, why do they on the seventh day that which is not allowed?

and he said to them, have ye to world not 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 these-to in the days of father-remainder-abiathar the high darkener and did eat the bread system, which is not allowed to eat but for the darkener, and gave also to them which were with him?

and he said to them, the seventh was did for man, and not man for the seventh:

therefore the betweeninter of man is base-lord also of the seventh.

and he entered again into the come-together-synagogue; and there was a man there which had a dry hand.

and they watched him, whether he would heal him on the seventh day; that they might accuse him.

and he saith to the man which had the dry hand, stand forth.

and he saith to them, is it allowed to do good on the seventh days, or to do shit-bad? to safe 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 to 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 sticky-safe-vowel-yeah-ihosue 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 narrow-develop-zur and side-by-side-sidon, a great multitude, when they had heard what great things he did, came to him.

and he spake to his learners, that a small ship should wait on him on beeword 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 lowdown breathwinds, when they saw him, fell down before him, and cried, saying, thou art betweeninter of these-to.

and he straitly charged them that they should not do him known.

and he goeth up into a mountain, and calleth to him whom he would: and they came to 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 genius:

and hear-simon he surnamed stone-peter;

and heel-supplant-jeqob betweeninter of yeah-given-zebedee, and yeah-graceful-yahya the brother of heel-supplant-jeqob; and he surnamed them sons-of-roar-boanerges, which is, the betweeninters 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-supplant-jeqob betweeninter of traverse-exchange-alphaeus, and praise-confess-thad-daeus, and hear-simon the idf-nest-zeal-zealot, 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 in-sights heard of it, they went out to namethere hold on him: for they said, he is beside himself. and the scroll-recounters which came down from cast-complete-jerusalem said, he hath lord-of-the-flies-beelzebub, and by the president of the genius casteth he out genius. and he called them to him, and said to them in proverb-rules, how can accuser cast out accuser? 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 accuser 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 to you, all misses will be out-of-town'd to the betweeninters of men, and blasphemies wherewith soever they will blaspheme: but he that will blaspheme against the dedicated breathwind hath to world not out-of-town'dness, but is in danger of into the world damnation. because they said, he hath an lowdown breathwind. there came then his brethren and his mother, and, standing without, sent to him, calling him. and the multitude sat about him, and they said to 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 these-to, the same is my brother, and my sister, and mother. and he began again to teach by the sea side: and there was added to 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 land. and he taught them many things by proverb-rules, and said to 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 pathway side, and the birds of the air came and eaten it up. and some fell on stony ground, 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 dry away. and some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

and other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

and he said to 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 proverb-rule.

and he said to them, to you it is given to know the mystery of the kingdom of these-to: but to them that are without, all these things are done in proverb-rules:

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 be out-of-towned them.

and he said to them, know ye not this proverb-rule? and how then will ye know all proverb-rules?

the sower soweth the beeword.

and these are they by the pathway side, where the beeword is sown; but when they have heard, accuser cometh immediately, and taketh away the beeword that was sown in their hearts.

and these are they likewise which are sown on stony ground; who, when they have heard the beeword, 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 beeword's sake, immediately they are go-beyond-offended. and these are they which are sown among thorns; such as hear the beeword,

and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the beeword, and it becometh unfruitful.

and these are they which are sown on good ground; such as hear the beeword, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

and he said to them, is a candle brought to be put under a bushel, or under a bed? and not to be namethere 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 to them, take heed what ye hear: with what measure ye mete, it will be measured to you: and to 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 these-to, as if a man should cast seed into the ground;

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, whereunto will we liken the kingdom of these-to? 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 grasss, and shooteth out great branches; so that the birds of the air may tent-lodge under the shadow of it.

and with many such proverb-rules spake he the beeword to them, as they were able to hear it.

but without a proverb-rule spake he not to them: and when they were alone, he expounded all things to his learners. and the same day, when the even was come, he saith to them, let us pass over to 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 to him, master, carest thou not that we perish? and he arose, and rebuked the wind, and said to the sea, complete, be still. and the wind lowdown, and there was a great calm. and he said to them, why are ye so respectful? how is it that ye have no aminoing? and they respected 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 to 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 lowdown breath-wind, who had his seat among the tombs; and no man could bind him, no, not with chains: because that he had been often retrieved 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 sticky-safe-vowel-yeah-ihosue afar off, he ran and bowed him, and cried with a loud voice, and said, what have i to do with thee, sticky-safe-vowel-yeah-ihosue, thou betweeninter of the most high these-to? i adjure thee by these-to, that thou torment me not. for he said to him, come out of the man, thou lowdown breathwind. and he asked him, what is thy namethere? and he answered, saying, my namethere 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 to the mountains a great cattle of swine feeding. and all the genius besought him, saying, send us into the swine, that we may enter into them. and forthwith sticky-safe-vowel-yeah-ihosue gave them leave. and the lowdown breathwinds 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 sticky-safe-vowel-yeah-ihosue, and see him that was possessed with the accuser, and had the military-legion, sitting, and clothed, 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 spill him to depart out of their coasts.
 and when he was come into the ship, he that had been possessed with the accuser spilled him that he might be with him.
 howbeit sticky-safe-vowel-yeah-ihosue suffered him not, but saith to him, go home to thy in-sights, and tell them how great things vowelconsonants-ihoh-yeah hath done for thee, and hath had wombing on thee.
 and he departed, and began to publish in ten-city-decapolis how great things sticky-safe-vowel-yeah-ihosue had done for him: and all men did swamvel.
 and when sticky-safe-vowel-yeah-ihosue was passed over again by ship to the other side, much people added to him: and he was nigh to the sea.
 and, behold, there cometh one of the governors of the come-together-synagogue, glow-jairus by namethere; and when he saw him, he fell at his feet,
 and besought him greatly, saying, my little daughter-housa lieth at the point of death: i spill thee, come and namethere thy hands on her, that she may be healed; and she will live.
 and sticky-safe-vowel-yeah-ihosue 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 sticky-safe-vowel-yeah-ihosue, came in the press behind, and touched his garment.
 for she said, if i may touch but his clothes, 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 sticky-safe-vowel-yeah-ihosue, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, who touched my clothes?
 and his learners said to 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 respecting and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
 and he said to her, daughter-housa thy aminoing 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-synagogue's house certain which said, thy daughter-housa is dead: why troublest thou the master any further?
 as soon as sticky-safe-vowel-yeah-ihosue heard the bee-word that was spoken, he saith to the governor of the come-together-synagogue, be not afraid, only amino.
 and he suffered no man to follow him, safe stone-peter, and heel-supplant-jeqob, and yeah-graceful-yahya the brother of heel-supplant-jeqob.
 and he cometh to the house of the governor of the come-together-synagogue, and seeth the tumult, and them that wept and wailed greatly.
 and when he was come in, he saith to 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 to her, talitha cumi; which is, being translated, damsel, i say to 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-synagogue: and many hearing him were blown away, saying, from whence hath this man these things? and what skill is this which is given to him, that even such mighty doings are wrought by his hands?

is not this the carpenter, betweeninter of bitter-merry-miriam, the brother of heel-supplant-jeqob, and add-increase-joses and of vowel-yeah-acknowledge-ihodah and hear-simon? and are not his sisters here with us? and they were go-beyond-offended at him.

but sticky-safe-vowel-yeah-ihosue, said to them, a come-bringer is not without honour, but in his own country, and among his own kin, and in his own house.

and he could there do no mighty doing, safe that he laid his hands upon a few sick folk, and healed them.

and he swamvelled on beeword of their not-aminoing. and he went round about the villages, teaching.

and he called to him the twelve, and began to send them forth by two and two; and gave them dynamic over low-down breathwinds;

and directed them that they should take nothing for their journey, safe 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 to 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 for a witness against them. verily i say to you, it will be more tolerable for splint-blood-sodom and sheaves-gomorrha in the day of criterion than for that city.

and they went out, and declareed that men should repent.

and they cast out many genius, and swimming with oil many that were sick, and give therapyed them.

and king fugitive-freeman-herod heard of him; (for his namethere was spread abroad:) and he said, that yeah-graceful-yahya the immerser was risen from the dead, and therefore mighty doings do recount themselves in him.

others said, that it is my-to-alias and others said, that it is a come-bringer, or as one of the come-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 retrieved him in prison for fugitive-freeman-herodias' sake, his brother love-horses-philip's woman: for he had swamried her.

for yeah-graceful-yahya had said to 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 respected yeah-graceful-yahya,
 knowing that he was a right man and an dedicated, 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-free-
 man-herod on his birthday did a supper to his base-lords,
 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-free-
 man-herod and them that sat with him, the king said to the
 damsel, ask of me whatsoever thou wilt, and i will give it
 thee.
 and he sware to her, whatsoever thou wilt ask of me, i will
 give it thee, to the half of my kingdom.
 and she went forth, and said to her mother, what will i ask?
 and she said, the head of yeah-graceful-yahya the immerser.
 and she came in straightway with haste to 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 to sticky-safe-
 vowel-yeah-ihosue, and told him all things, both what they
 had done, and what they had taught.
 and he said to 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 to him.
 and sticky-safe-vowel-yeah-ihosue, when he came out, saw
 much people, and was moved with wombing 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 to
 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 to them, give ye them to eat. and they
 say to him, will we go and buy two hundred denarworth of
 bread, and give them to eat?
 he saith to 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 namethere before them;
 and the two fishes divided he among 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 to fish-hunting-house-bethsaida, while he sent away the people.

and when he had sent them away, he departed into a mountain to spill.

and when even was come, the ship was in the midst of the sea, and he alone on the land.

and he saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night he cometh to 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 to them, be of good cheer: it is i; be not afraid.

and he went up to them into the ship; and the wind low-down: and they were touch amazed in themselves beyond measure, and wondered.

for they considered not the loaves: for their heart was hardened.

and when they had passed over, they came into the land 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 to him the split-spread-persians, and certain of the scroll-recouters, 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 swam.

for the split-spread-persians, and all the vowel-yeah-acknowledge-ihodim except they wash their hands oft, eat not, holding the tradition of the elders.

and when they come from the swamket, 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 scroll-recouters asked him, why walk not thy learners according to the tradition of the elders, but eat bread with unwashen hands?

he answered and said to them, well hath yeah-stick-safejesaiah brought of you down-critizisers, as it is written, this people honoureth me with their lips, but their heart is far from me.

howbeit in vain do they bow me, teaching for teachings the directives of men.

for namethereing aside the directive of these-to, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

and he said to them, full well ye reject the directive of these-to, that ye may keep your own tradition.

for extract-musa said, honour thy father and thy mother;
and, whoso curse-lightenth father or mother, let him die the
death:

but ye say, if a man will say to his father or mother, it is in-
wardcorban, that is to say, a gift, by whatsoever thou might-
est 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 beeword of these-to 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 to him, he said to
them, hearken to me into the worldly one of you, and un-
derstand:

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 proverb-rule.

and he saith to them, are ye so without understanding also?
do ye not perceive, that whatsoever thing from without enter-
eth 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 in near-inwards, out of the heart of men, proceed
visual-re-toil thoughts, adulteries, fornications, murders,
thefts, covetousness, visual-re-toilness, deceit, lascivious-
ness, an visual-re-toil eye, blasphemy, pride, foolishness:
all these visual-re-toil things come from in near-inwards,
and cease the man.

and from thence he arose, and went into the borders of nar-
row-develop-zur 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
lowdown breathwind, heard of him, and came and fell at his
feet:

the woman was a hellene-greek, a level-plain-phoenix-sy-
rophenician by nation; and she besought him that he would
cast forth the genius out of her daughter-housa

but sticky-safe-vowel-yeah-ihosue said to her, let between-
inters first be filled: for it is not meet to take betweeninters's
bread, and to cast it to the dogs.

and she answered and said to him, yes, base-lord: yet the
dogs under the table eat of betweeninters's crumbs.

and he said to her, for this saying go thy pathway; the genius
is gone out of thy daughter-housa

and when she was come to her house, she found the genius
gone out, and her daughter-housa laid upon the bed.

and again, departing from the coasts of narrow-develop-
zur and side-by-side-sidon, he came to the sea of rolling-
galilee, through the midst of the coasts of ten-city-decapo-
lis.

and they bring to him one that was deaf, and had an imped-
iment in his speech; and they beseech him to put his hand
upon him.

and he took him aside from the multitude, and put his fin-
gers into his ears, and he spit, and touched his language-
tongue;

and looking up to namespaces, he sighed, and saith to 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, sticky-safe-vowel-yeah-ihosue called his learners to him, and saith to them,

i have wombing 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 pathway: 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 ground: and he took the seven loaves, and gave thanks, and brake, and gave to his learners to namethere before them; and they did namethere them before the people.

and they had a few small fishes: and he happy, and directed to namethere 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 breathwind, and saith, why doth this generation seek after a sign? verily i say to you, there will no sign be given to 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 among themselves, saying, it is because we have no bread.

and when sticky-safe-vowel-yeah-ihosue knew it, he saith to 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 among five thousand, how many baskets full of fragments took ye up? they say to him, twelve.

and when the seven among four thousand, how many baskets full of fragments took ye up? and they said, seven.

and he said to them, how is it that ye do not understand?

and he cometh to fish-hunting-house-bethsaida; and they bring a blind man to 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 sticky-safe-vowel-yeah-ihosue went out, and his learners, into the towns of kaiser-caesarea love-horses-philippi: and by the pathway he asked his learners, saying to them, whom do men say that i am?

and they answered, yeah-graceful-yahya the immerser; but some say, my-to-alias and others, one of the come-bringers. and he saith to them, but whom say ye that i am? and stone-peter answereth and saith to him, thou art the swimming.

and he charged them that they should tell no man of him. and he began to teach them, that the betweeninter of man must suffer many things, and be rejected of the elders, and of the chief darkener, and scroll-recounterss, 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, accuser: for thou savourest not the things that be of these-to, but the things that be of men.

and when he had called the people to him with his learners also, he said to them, whosoever will come after me, let him deny himself, and take up his stand and follow me.

for whosoever will safe his life will lose it; but whosoever will lose his life for my sake and the message's, the same will safe 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 dry of me and of my beewords in this adulterous and missing generation; of him also will the betweeninter of man be dry, when he cometh in the heavy of his father with the dedicated messengers.

and he said to them, verily i say to you, that there be some of them that stand here, which will not taste of death, till they have seen the kingdom of these-to come with dynamic.

and after six days sticky-safe-vowel-yeah-ihosue taketh with him stone-peter, and heel-supplant-jeqob, and yeah-graceful-yahya, and leadeth 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 to them my-to-alias with extract-musa: and they were talking with sticky-safe-vowel-yeah-ihosue. and stone-peter answered and said to sticky-safe-vowel-yeah-ihosue, master, it is good for us to be here: and let us do three tents; one for thee, and one for extract-musa, and one for my-to-alias

for he wist not what to say; for they were touch afraid.

and there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved between-inter hear him.

and suddenly, when they had looked round about, they saw no man any more, save sticky-safe-vowel-yeah-ihosue 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 betweeninter 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 scroll-recounterss that my-to-alias must first come?

and he answered and told them, my-to-alias verily cometh first, and restoreth all things; and how it is written of the betweeninter of man, that he must suffer many things, and be namethere at nought.

but i say to you, that my-to-alias is indeed come, and they have done to 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 scroll-recounterss 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 scroll-recounterss, what question ye with them?

and one of the multitude answered and said, master, i have brought to thee my betweeninter which hath a dumb breathwind;

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 aminoingless generation, how long will i be with you? how long will i suffer you? bring him to me.

and they brought him to him: and when he saw him, straightway breathwind tare him; and he fell on the ground, and wallowed foaming.

and he asked his father, how long is it ago since this came to him? and he said, of a child-betweeninter

and ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have wombing on us, and help us.

sticky-safe-vowel-yeah-ihosue said to him, if thou canst amino, all things are possible to him that aminoth.

and straightway the father of child-betweeninter cried out, and said with tears, base-lord, i amino; help thou mine not-aminoing.

when sticky-safe-vowel-yeah-ihosue saw that the people came running together, he rebuked the foul breathwind, saying to him, thou dumb and deaf breathwind, i charge thee, come out of him, and enter no more into him.

and breathwind cried, and rent him touch, and came out of him: and he was as one dead; insomuch that many said, he is dead.

but sticky-safe-vowel-yeah-ihosue 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 to them, this kind can come forth by nothing, but by spilling 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 to them, the betweeninter 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 among yourselves by the pathway?

but they held their complete: for by the pathway they had disputed among themselves, who should be the greatest.

and he sat down, and called the twelve, and saith to them, if any man desire to be first, the same will be last of all, and worker of all.

and he took a child-betweeninter and namethere him in the midst of them: and when he had taken him in his arms, he said to them,

whosoever will receive one of such betweeninters in my namethere, 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 genius in thy namethere, and he followeth not us: and we forbad him, because he followeth not us.

but sticky-safe-vowel-yeah-ihosue said, forbid him not: for there is no man which will do something dynamic in my namethere, that can lightly speak visual-re-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 namethere, because ye belong to swimming, verily i say to you, he will not lose his reward.

and whosoever will scandal one of these little ones that amino me, it is better for him that a millstone 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 asking, into the fire that to world not will be quenched:

where their worm dieth not, and the fire is not quenched.

and if thy foot scandal thee, cut it off: it is better for thee to enter stopskip into life, than having two feet to be cast into asking, into the fire that to world not 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 these-to with one eye, than having two eyes to be cast into asking 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 to 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 to them, what did extract-musa direct you?

and they said, extract-musa suffered to write a bill of divorcement, and to put her away.

and sticky-safe-vowel-yeah-ihosue answered and said to them, for the hardness of your heart he wrote you this precept.

but from the heading of the creation these-to 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: so then they are no more twain, but one flesh.

what therefore these-to hath joined together, let not man put asunder.

and in the house his learners asked him again of the same matter.

and he saith to them, whosoever will put away his woman, and swamry another, committeth adultery against her.

and if a woman will put away her man, and be swamried to another, she committeth adultery.

and they brought young betweeninters to him, that he should touch them: and his learners rebuked those that brought them.

but when sticky-safe-vowel-yeah-ihosue saw it, he was much displeased, and said to them, suffer the little betweeninters to come to me, and forbid them not: for of such is the kingdom of these-to.

verily i say to you, whosoever will not receive the kingdom of these-to as a little child-betweeninter 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 pathway, 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 sticky-safe-vowel-yeah-ihosue said to him, why callest thou me good? there is none good but one, that is, these-to. thou knowest the directives, 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 to him, master, all these have i keepd from my youth.

then sticky-safe-vowel-yeah-ihosue beholding him gravity-loved him, and said to him, one thing thou lackest: go thy pathway, sell whatsoever thou hast, and give to the poor, and thou will have treasure in namespaces: and come, take up the stand and follow me.

and he was sad at that saying, and went away grieved: for he had great possessions.

and sticky-safe-vowel-yeah-ihosue looked round about, and saith to his learners, how hardly will they that have riches enter into the kingdom of these-to!

and the learners were blown away at his beewords. but sticky-safe-vowel-yeah-ihosue answereth again, and saith to them, betweeninters, how hard is it for them that trust in riches to enter into the kingdom of these-to!

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 these-to.

and they were blown away out of measure, saying among themselves, who then can be safed?

and sticky-safe-vowel-yeah-ihosue looking upon them saith, with men it is impossible, but not with these-to: for with these-to all things are possible.

then stone-peter began to say to him, lo, we have left all, and have followed thee.

and sticky-safe-vowel-yeah-ihosue answered and said, verily i say to you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or woman, or betweeninters, or lands, for my sake, and the message's,

but he will receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and betweeninters, and lands, 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 pathway going up to cast-complete-jerusalem; and sticky-safe-vowel-yeah-ihosue 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 to him,

saying, behold, we go up to cast-complete-jerusalem; and the betweeninter of man will be delivered to the chief dark-ener, and to the scroll-recounters; and they will condemn him to death, and will deliver him to the body-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-supplant-jeqob and yeah-graceful-yahya, the betweeninters of yeah-given-zebedee, come to him, saying, master, we would that thou shouldest do for us whatsoever we will desire.

and he said to them, what would ye that i should do for you? they said to him, grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy heavy.

but sticky-safe-vowel-yeah-ihosue said to them, ye know not what ye ask: can ye drink of the cup that i drink of? and be immersed with the immersing that i am immersed with? and they said to him, we can. and sticky-safe-vowel-yeah-ihosue said to them, ye will indeed drink of the cup that i drink of; and with the immersing 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-supplant-jeqob and yeah-graceful-yahya.

but sticky-safe-vowel-yeah-ihosue called them to him, and saith to them, ye know that they which are accounted to rule over the body-nations exercise base-lordship over them; and their great ones exercise authority upon them.

but so will it not be among you: but whosoever will be great among you, will be your immerser:

and whosoever of you will be the chieftest, will be worker of all.

for even the betweeninter of man came not to be was immersed to, but to immerser, and to give his life a out-of-town 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, betweeninter of honor-timaeus, sat by the highway side begging.

and when he heard that it was sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth, he began to cry out, and say, sticky-safe-vowel-yeah-ihosue, thou betweeninter of dude-dawud, womb me.

and many charged him that he should hold his complete: but he cried the more a great deal, thou betweeninter of dude-dawud, womb me.

and sticky-safe-vowel-yeah-ihosue stood still, and directed him to be called. and they call the blind man, saying to him, be of good comfort, rise; he calleth thee.

and he, casting away his garment, rose, and came to sticky-safe-vowel-yeah-ihosue.

and sticky-safe-vowel-yeah-ihosue answered and said to him, what wilt thou that i should do to thee? the blind man said to him, base-lord, that i might receive my sight.

and sticky-safe-vowel-yeah-ihosue said to him, go thy pathway; thy aminoing hath secured thee. and immediately he received his sight, and followed sticky-safe-vowel-yeah-ihosue in the pathway.

and when they came nigh to cast-complete-jerusalem, to unripe-fig-house-bethphage and answer-house-bethany, at the mount of olives, he sendeth forth two of his learners, and saith to them, go your pathway into the village over against you: and as soon as ye be entered into it, ye will find a colt tied, whereon to world not man sat; loose him, and bring him.

and if any man say to you, why do ye this? say ye that vowelconsonants-ihoh-yeah hath need of him; and straightway he will send him hither.

and they went their pathway, and found the colt tied by the door without in a place where two pathways met; and they loose him.

and certain of them that stood there said to them, what do ye, loosing the colt?

and they said to them even as sticky-safe-vowel-yeah-ihosue had directed: and they let them go.

and they brought the colt to sticky-safe-vowel-yeah-ihosue, and cast their garments on him; and he sat upon him.

and many spread their garments in the pathway: and others cut down branches off the trees, and strawed them in the pathway.

and they that went before, and they that followed, cried, saying, safe-us-please-hosanna; happy is he that cometh in the namethere of vowelconsonants-ihoh-yeah:

happy be the kingdom of our father dude-dawud, that cometh in the namethere of vowelconsonants-ihoh-yeah: safe-us-please-hosanna in the highest.

and sticky-safe-vowel-yeah-ihosue 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 to 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 sticky-safe-vowel-yeah-ihosue answered and said to it, no man eat fruit of thee hereafter into the worlds. and his learners heard it.

and they come to cast-complete-jerusalem: and sticky-safe-vowel-yeah-ihosue went into the temple, and began to cast out them that sold and bought in the temple, and overthrew 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 to them, is it not written, my house will be called of all nations the house of spilling? but ye have did it a den of thieves.

and the scroll-recounters and chief darkener heard it, and sought how they might destroy him: for they respected 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 to him, master, behold, the fig tree which thou curse-lightendst is dry away.

and sticky-safe-vowel-yeah-ihosue answering saith to them, have aminoing in these-to.

for verily i say to you, that whosoever will say to this mountain, be thou removed, and be thou cast into the sea; and will not doubt in his heart, but will amino that those things which he saith will come to pass; he will have whatsoever he saith.

therefore i say to you, what things soever ye desire, when ye spill, amino that ye receive them, and ye will have them.

and when ye stand spilling, forgive, if ye have ought against any: that your father also which is in namespaces may forgive you your go-beyondes.

but if ye do not forgive, neither will your father which is in namespaces forgive your go-beyondes.

and they come again to cast-complete-jerusalem: and as he was walking in the temple, there come to him the chief darkener, and the scroll-recounterss, and the elders,

and say to him, by what authority doest thou these things? and who gave thee this authority to do these things?

and sticky-safe-vowel-yeah-ihosue answered and said to 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 immersing 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 amino him?

but if we will say, of men; they respected the people: for all men counted yeah-graceful-yahya, that he was a come-bringer indeed.

and they answered and said to sticky-safe-vowel-yeah-ihosue, we cannot tell. and sticky-safe-vowel-yeah-ihosue answering saith to them, neither do i tell you by what authority i do these things.

and he began to speak to them by proverb-rules. a certain man planted a vineyard, and namethere an hedge about it, and digged a place for the winefat, and between-built 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 to 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 betweeninter his wellbeloved, he sent him also last to them, saying, they will reverence my betweeninter

but those manmen said among 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 vowelconsonants-ihoh-yeah of the vineyard do? he will come and destroy the manmen, and will give the vineyard to others.

and have ye not read this writing; the stone which the between-builders rejected is become the head of the corner: this was vowelconsonants-ihoh-yeah's doing, and it is wonderful in our eyes?

and they sought to namethere hold on him, but respected the people: for they knew that he had spoken the proverb-rule against them: and they left him, and went their pathway.

and they send to him certain of the split-spread-persians and of the fugitive-freeman-herodians, to catch him in his beewords.

and when they were come, they say to him, master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the pathway of these-to 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 to them, why tempt ye me? bring me a denar, that i may see it.

and they brought it. and he saith to them, whose is this image and superscription? and they said to him, caesar's.

and sticky-safe-vowel-yeah-ihosue answering said to them, render to kaiser-caesar the things that are caesar's, and to these-to the things that are these-to's. and they swamvelled at him.

then come to him the right-ones-sadducees, which say there is no stand up; and they asked him, saying, master, extract-musa wrote to us, if a man's brother die, and leave his woman behind him, and leave no betweeninters, that his brother should take his woman, and stand-up seed to 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 sticky-safe-vowel-yeah-ihosue answering said to them, do ye not therefore err, because ye know not the writings, neither the dynamic of these-to?

for when they will rise from the dead, they neither swamry, nor are given in swamriage; 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 extract-musa, how in the bush these-to spake to him, saying, i am the these-to of their-wing-organ-ibrahim, and the these-to of laugh-iz'haq, and the these-to of heel-supplant-jeqob?

he is not the these-to of the dead, but the these-to of the living: ye therefore do greatly err.

and one of the scroll-recounters came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first directive of all?

and sticky-safe-vowel-yeah-ihosue answered him, the first of all the directives is, hear, o israel; vowelconsonants-ihoh-yeah our these-to is one base-lord:

and thou will gravity-love vowelconsonants-ihoh-yeah thy these-to with all thy heart, and with all thy self, and with all thy mind, and with all thy strength: this is the first directive.

and the second is like, namely this, thou wilt gravity-love thy in-sight as thyself. there is none other directive greater than these.

and the scroll-recouters said to him, well, master, thou hast said the truth: for there is one these-to; and there is none other but he:

and to gravity-love him with all the heart, and with all the understanding, and with all the self, and with all the strength, and to gravity-love his in-sight as himself, is more than all whole onups and butchers.

and when sticky-safe-vowel-yeah-ihosue saw that he answered discreetly, he said to him, thou art not far from the kingdom of these-to. and no man after that durst ask him any question.

and sticky-safe-vowel-yeah-ihosue answered and said, while he taught in the temple, how say the scroll-recouters that swimming is between inter of dude-dawud?

for dude-dawud himself said by the dedicated breathwind, vowelconsonants-ihoh-yeah said to my base-lord, sit thou on my right hand, till i do thine enemies thy footstool.

dude-dawud therefore himself calleth him base-lord; and whence is he then his between inter and the upstarting people heard him gladly.

and he said to them in his teaching, beware of the scroll-recouters, which gravity-love to go in long clothing, and gravity-love salutations in the swamketplaces, and the chief seats in the come-together-synagogues, and the uppermost rooms at feasts:

which devour widows' houses, and for a pretence do long spillings: these will receive greater damnation.

and sticky-safe-vowel-yeah-ihosue 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 to him his learners, and saith to them, verily i say to 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 to him, master, see what manner of stones and what between-buildings are here!

and sticky-safe-vowel-yeah-ihosue answering said to him, seest thou these great between-buildings? 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-supplant-jeqob 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 sticky-safe-vowel-yeah-ihosue answering them began to say, take heed lest any man deceive you:

for many will come in my namethere, saying, i am swimming; 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 landquakes in divers places, and there will be famines and troubles: these are the headings of labours.

but take heed to yourselves: for they will deliver you up to councils; and in the come-together-synagogues 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 among 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 dedicated breath-wind.

now the brother will betray the brother to death, and the father the betweeninter and betweeninters 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 namethere's sake: but he that will endure for into the world, the same will be safed. but when ye will see the abomination of desolation, spoken of by to-my-court-dani'al the come-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 housetop 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-betweeninter and to them that give suck in those days!

and spill ye that your flight be not in the winter.

for in those days will be affliction, such as was not from the heading of the creation which these-to created to this time, neither will be.

and except that vowelconsonants-ihoh-yeah had shortened those days, no flesh should be safed: 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 swimming; or, lo, he is there; amino him not:

for false swimblings and false come-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 betweeninter of man coming in the clouds with great dynamic and heavy.

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 proverb-rule 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 doors.

verily i say to you, that this generation will not pass, till all these things be done.

namespaces and land will pass away: but my beewords will not pass away.

but of that day and that hour knoweth no man, no, not the messengers which are in namespaces, neither the betweeninter but the father.

take ye heed, watch and spill: for ye know not when the time is.

for the betweeninter 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-
ing, or in the morning:

lest coming suddenly he find you sleeping.

and what i say to you i say to all, watch.

after two days was the feast of the stopskip, and of lit-mazat:
and the chief darkener and the scroll-recounters 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 oil of spikenard very
precious; and she brake the box, and poured it on his head.
and there were some that had indignation in near-inwards
themselves, and said, why was this waste of the oil 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 sticky-safe-vowel-yeah-ihosue 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
swim my body to the burying.

verily i say to you, wheresoever this message will be decla-
reed 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-iscariot,
one of the twelve, went to the chief darkener, to betray him
to 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 to him, where wilt thou that we go and pre-
pare that thou mayest eat the stopskip?

and he sendeth forth two of his learners, and saith to them,
go ye into the city, and there will meet you a man bearing a
out-of-town-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 pre-
pared: there do ready for us.

and his learners went forth, and came into the city, and
found as he had said to them: and they did ready the stop-
skip.

and in the evening he cometh with the twelve.

and as they sat and did eat, sticky-safe-vowel-yeah-ihosue
said, verily i say to you, one of you which eateth with me
will betray me.

and they began to be labourful, and to say to him one by one,
is it i? and another said, is it i?

and he answered and said to them, it is one of the twelve,
that dippeth with me in the dish.

the betweeninter of man indeed goeth, as it is written of him: but woe to that man by whom the betweeninter of man is betrayed! good were it for that man if he had to world not been born.

and as they did eat, sticky-safe-vowel-yeah-ihosue 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 to them, this is my blood of the new covenant, which is shed for many.

verily i say to you, i will drink no more of the fruit of the vine, until that day that i drink it new in the kingdom of these-to.

and when they had sung an hymn, they went out into the mount of olives.

and sticky-safe-vowel-yeah-ihosue saith to them, all ye will be go-beyond-offended on beeword of me this night: for it is written, i will smite 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 to him, although all will be go-beyond-offended, yet will not i.

and sticky-safe-vowel-yeah-ihosue saith to him, verily i say to thee, that this day, in this night, before the cock crow twice, thou will 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 namethere oil-press-getssemane: and he saith to his learners, sit ye here, while i will spill.

and he taketh with him stone-peter and heel-supplant-jeqob and yeah-graceful-yahya, and began to be touch amazed, and to be very heavy;

and saith to them, my self is exceeding labourful to death: tarry ye here, and watch.

and he went forward a little, and fell on the ground, and spilled that, if it were possible, the hour might pass from him.

and he said, abba, father, all things are possible to thee; take away this cup from me: to world notwithstanding not what i will, but what thou wilt.

and he cometh, and findeth them sleeping, and saith to stone-peter, hear-simon, sleepest thou? couldest not thou watch one hour?

watch ye and spill, lest ye enter into temptation. breathwind truly is ready, but the flesh is weak.

and again he went away, and spilled, and spake the same beewords.

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 to them, sleep on now, and take your rest: it is enough, the hour is come; behold, the betweeninter of man is betrayed into the hands of missers.

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 and the scroll-recounterss 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 and cut off his ear.

and sticky-safe-vowel-yeah-ihosue answered and said to 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 cloth cast about his naked body; and the young men laid hold on him:

and he left the linen cloth, and fled from them naked.

and they led sticky-safe-vowel-yeah-ihosue away to the high darkener and with him were assembled all the chief darkener and the elders and the scroll-recounters.

and stone-peter followed him afar off, into the palace of the high darkener and he sat with the workers, and warmed himself at the fire.

and the chief darkener and all the council sought for witness against sticky-safe-vowel-yeah-ihosue 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 in near-inwards three days i will between-build another did without hands.

but neither so did their witness agree together.

and the high darkener stood up in the midst, and asked sticky-safe-vowel-yeah-ihosue, saying, answerest thou nothing? what is it which these witness against thee?

but he held his complete, and answered nothing. again the high darkener asked him, and said to him, art thou the swimming, betweeninter of the happy?

and sticky-safe-vowel-yeah-ihosue said, i am: and ye will see the betweeninter of man sitting on the right hand of dynamic, and coming in the clouds of namespaces.

then the high darkener 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 guilty of death.

and some began to spit on him, and to cover his face-turnings, and to buffet him, and to say to him, bring: and the workers 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

and when she saw stone-peter warming himself, she looked upon him, and said, and thou also wast with sticky-safe-vowel-yeah-ihosue 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-lighten 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 beeword that sticky-safe-vowel-yeah-ihosue said to 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 held a consultation with the elders and scroll-recounters and the whole council, and retrieved sticky-safe-vowel-yeah-ihosue, and carried him away, and delivered him to hair-spear-pilate.

and hair-spear-pilate asked him, art thou the king of the vowel-yeah-acknowledge-ihodim and he answering said to them, thou sayest it.

and the chief darkener 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 sticky-safe-vowel-yeah-ihosue yet answered nothing; so that hair-spear-pilate swamvelled.

now at that feast he released to them one prisoner, whomsoever they desired.

and there was one namethere son-of-the-father-barabbas, which namethere retrieved with them that had did insurrection with him, who had missed murder in the insurrection.

and the multitude crying aloud began to desire him to do as he had ever done to them.

but hair-spear-pilate answered them, saying, will ye that i release to you the king of the vowel-yeah-acknowledge-ihodim

for he knew that the chief darkener had delivered him for envy.

but the chief darkener moved the people, that he should rather release son-of-the-father-barabbas to them.

and hair-spear-pilate answered and said again to them, what will ye then that i will do to him whom ye call the king of the vowel-yeah-acknowledge-ihodim

and they cried out again, stand-up him.

then hair-spear-pilate said to them, why, what visual-retoil hath he done? and they cried out the more exceedingly, stand-up him.

and so hair-spear-pilate, willing to content the people, released son-of-the-father-barabbas to them, and delivered sticky-safe-vowel-yeah-ihosue, when he had scourged him, to be stood-up.

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 vowel-yeah-acknowledge-ihodim

and they smote him on the head with a reed, and did spit upon him, and bowing their knees bowed 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 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 and they bring him to the place head-roll-golgotha, which is, being translated, the place of a skull.

and they gave him to drink wine mix-faded with myrrh: but he received it not.

and when they had stood-up him, they parted his garments, casting lots upon them, what into the worldly man should take.

and it was the third hour, and they stood-up him.

and the superscription of his accusation was written over, the king of the vowel-yeah-acknowledge-ihodim

and with him they stand-up 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 go-beyonders.

and they that passed by railed on him, wagging their heads, and saying, ah, thou that destroyest the temple, and between-buildest it in three days,

safe thyself, and come down from the stand

likewise also the chief darkener mocking said among themselves with the scroll-recounterss, he safed others; himself he cannot safe.

let swimming the king of to-song-immersed-isra'al descend now from the stand that we may see and amino. and they that were stood-up with him reviled him.

and when the sixth hour was come, there was darkness over the whole land until the ninth hour.

and at the ninth hour sticky-safe-vowel-yeah-ihosue cried with a loud voice, saying, eloi, eloi, lama sabachthani? which is, being translated, my these-to, my these-to, why hast thou forsaken me?

and some of them that stood by, when they heard it, said, behold, he calleth my-to-alias

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-to-alias will come to take him down.

and sticky-safe-vowel-yeah-ihosue cried with a loud voice, and gave up the breathwind.

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 breathwind, he said, truly this man was betweeninter of these-to.

there were also women looking on afar off: among whom was bitter-merry-miriam tower-magdalene, and bitter-merry-miriam the mother of heel-supplant-jeqob the less and of add-increase-joses and complete-salome;

(who also, when he was in rolling-galilee, followed him, and was immersed to him;) and many other women which came up with him to 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 these-to, came, and went in boldly to hair-spear-pilate, and craved the body of sticky-safe-vowel-yeah-ihosue.

and hair-spear-pilate swamvelled if he were already dead: and calling to 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 to the door 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-supplant-jeqob, and complete-salome, had bought sweet spices, that they might come and swim him.

and very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun.

and they said among themselves, who will roll us away the stone from the door 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 to them, be not affrighted: ye seek sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth, which was stood-up: he is risen; he is not here: behold the place where they laid him.

but go your pathway, tell his learners and stone-peter that he goeth before you into rolling-galilee: there will ye see him, as he said to 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 sticky-safe-vowel-yeah-ihosue 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 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, aminoed not.

after that he appeared in another form to two of them, as they walked, and went into the country.

and they went and told it to the residue: neither aminoed they them.

afterward he appeared to the eleven as they sat at meat, and upbraided them with their not-aminoing and hardness of heart, because they aminoed not them which had seen him after he was risen.

and he said to them, go ye into all the cosmos, and declare the message to into the worldly creature.

he that aminoth and is immersed will be safed; but he that aminoth not will be criterion-damned.

and these signs will follow them that amino; in my namethere will they cast out 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 namethere hands on the sick, and they will recover.

so then after vowelconsonants-ihoh-yeah had spoken to them, he was received up into namespaces, and sat on the right hand of these-to.

and they went forth, and declareed into the worldly where, vowelconsonants-ihoh-yeah doinging with them, and confirming the beeword with signs following. amino-amen

forasmuch as many have taken in hand to namethere
 forth in order a declaration of those things which are most
 surely aminoed among us,
 even as they delivered them to us, which from the heading
 were eyewitnesses, and immersers of the beeword;
 it seemed good to me also, having had fixed understanding
 of all things from the very first, to write to thee in order,
 most excellent these-to-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 namethere yea-
 male-remember-zacharias, of the course of yea-my-fa-
 ther-abijah: and his woman was of the betweenintera of
 gather-cabinet-harun, and her namethere was to-seven-
 elisabeth.
 and they were both right before these-to, walking in all
 the directives and criterions of vowelconsonants-ihoh-yeah
 blameless.
 and they had no child-betweeninter because that to-seven-
 elisabeth was barren, and they both were now well stricken
 in years.
 and it came to pass, that while he dod the server's office be-
 fore these-to 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 vowel-
 consonants-ihoh-yeah.
 and the whole multitude of the people were spilling without
 at the time of incense.
 and there appeared to him an messenger of vowelconso-
 nants-ihoh-yeah standing on the right side of the butcher-
 place of incense.
 and when yeah-male-remember-zacharias saw him, he was
 troubled, and respect fell upon him.
 but the messenger said to him, respect not, yeah-male-re-
 member-zacharias: for thy spilling is heard; and thy woman
 to-seven-elisabeth will bear thee a betweeninter and thou
 will call his namethere 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 vowelconsonants-ihoh-
 yeah, and will drink neither wine nor strong drink; and he
 will be filled with the dedicated breathwind, even from his
 mother's womb.
 and many of betweeninters of to-song-immersed-isra'al
 will he turn to vowelconsonants-ihoh-yeah their these-to.
 and he will go before him in breathwind and dynamic of
 my-to-alias to turn the hearts of the fathers to betweenin-
 ters, and the disobedient to the skill of the right; to do ready
 a people prepared for vowelconsonants-ihoh-yeah.
 and yeah-male-remember-zacharias said to 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 to him, i am man-of-to-
 jibril, that stand in the presence of these-to; and am sent to
 speak to 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
 aminost not my beewords, which will be fulfilled in their
 season.
 and the people waited for yeah-male-remember-zacharias,
 and swamvelled that he tarried so long in the temple.

and when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he beckoned to 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 to-seven-elisabeth bright-conceived, and hid herself five months, saying,

thus hath vowelconsonants-ihoh-yeah dealt with me in the days wherein he looked on me, to take away my reproach among men.

and in the sixth month the messenger man-of-to-jibril was sent from these-to to a city of rolling-galilee, namethere scattered-sown-nazareth,

to a virgin espoused to a man whose namethere was add-increase-yusif, of the house of dude-dawud; and the virgin's namethere was bitter-merry-miriam.

and the messenger came in to her, and said, hail, thou that art highly favoured, vowelconsonants-ihoh-yeah is with thee: happy art thou among 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 to her, respect not, bitter-merry-miriam: for thou hast found favour with these-to.

and, behold, thou wilt conceive in thy womb, and bring forth a betweeninter and will call his namethere sticky-safe-vowel-yeah-ihosue.

he will be great, and will be called betweeninter of the highest: and vowelconsonants-ihoh-yeah these-to will give to him the throne of his father dude-dawud:

and he will king over the house of heel-supplant-jeqob into the worlds; and of his kingdom there will be no finish

then said bitter-merry-miriam to the messenger, how will this be, seeing i know not a man?

and the messenger answered and said to her, the dedicated breathwind will come upon thee, and the dynamic of the highest will overshadow thee: therefore also that dedicated thing which will be born of thee will be called betweeninter of these-to.

and, behold, thy cousin to-seven-elisabeth, she hath also bright-conceived a betweeninter in her old age: and this is the sixth month with her, who was called barren.

for with these-to nothing will be impossible.

and bitter-merry-miriam said, behold the handmaid of vowelconsonants-ihoh-yeah; be it to me according to thy beeword. and the messenger departed from her.

and bitter-merry-miriam arose in those days, and went into the mountain country with haste, into a city of vowel-yeah-acknowledge-ihodah

and entered into the house of yeah-male-remember-zacharias, and saluted to-seven-elisabeth.

and it came to pass, that, when to-seven-elisabeth heard the salutation of bitter-merry-miriam, the babe stopskip-leaped in her womb; and to-seven-elisabeth was filled with the dedicated breathwind:

and she spake out with a loud voice, and said, happy art thou among women, and happy is the fruit of thy womb.

and whence is this to me, that the mother of my base-lord 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 aminoed: for there will be a performance of those things which were told her from vowelconsonants-ihoh-yeah.

and bitter-merry-miriam said, my self doth magnify vowelconsonants-ihoh-yeah,
and my breathwind hath rejoiced in these-to 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 dedicated is his namethere.
and his wombing is on them that respect 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 israel, in remembrance of his wombing;
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 to-seven-elisabeth's full time came that she should be delivered; and she brought forth a betweeninter
and her in-sights and her cousins heard how vowelconsonants-ihoh-yeah had shewed great wombing upon her; and they rejoiced with her.
and it came to pass, that on the eighth day they came to write-circumcise child-betweeninter and they called him yeah-male-remember-zacharias, after the namethere of his father.
and his mother answered and said, not so; but he will be called yeah-graceful-yahya.
and they said to her, there is none of thy kindred that is called by this namethere.
and they did signs to his father, how he would have him called.
and he asked for a writing table, and wrote, saying, his namethere is yeah-graceful-yahya. and they swamvelled all.
and his mouth was opened immediately, and his language-tongue loosed, and he spake, and thanksd these-to.
and respect came on all that seated round about them: and all these sayings were noised abroad throughout all the mountain country of hand-know-judaea.
and all they that heard them laid them up in their hearts, saying, what manner of child-betweeninter will this be! and the hand of vowelconsonants-ihoh-yeah was with him.
and his father yeah-male-remember-zacharias was filled with the dedicated breathwind, and brought, saying,
happy be vowelconsonants-ihoh-yeah these-to of israel; for he hath visited and retrieveed his people,
and hath raised up an ray-horn of sticky-safety for us in the house of his boy dude-dawud;
as he spake by the mouth of his dedicated come-bringers, which have been since the world began:
that we should be safed from our enemies, and from the hand of all that hate us;
to perform the wombing message-promised to our fathers, and to remember his dedicated covenant;
the oath which he sware to our father their-wing-organ-ibrahim,
that he would grant to us, that we being delivered out of the hand of our enemies might work for him without respect,

in dedication and being right before him, all the days of our life.

and thou, child-betweeninter will be called the come-bringer of the highest: for thou will go before the face-turnings of vowelconsonants-ihoh-yeah to prepare his pathways;

to give knowledge of sticky-safety to his people by the remission of their misses,

through the tender wombing of our these-to; 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 into the pathway of complete.

and child-betweeninter grew, and waxed strong in breath-wind, and was in the place-of-word-deserts till the day of his shewing to 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-judaea, to the city of dude-dawud, which is called bread-house-beth-lehem; (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-betweeninter

and so it was, that, while they were there, the days were accomplished that she should be delivered.

and she brought forth her firstborn betweeninter 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 sheep by night.

and, lo, the messenger of vowelconsonants-ihoh-yeah came upon them, and the heavy of vowelconsonants-ihoh-yeah shone round about them: and they were touch afraid.

and the messenger said to them, respect not: for, behold, i bring you good tidings of great joy, which will be to all people.

for to you is born this day in the city of dude-dawud a securer, which is swimming vowelconsonants-ihoh-yeah.

and this will be a sign to 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 cheering these-to, and saying, heavy to these-to 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 to bread-house-beth-lehem, and see this thing which is come to pass, which vowelconsonants-ihoh-yeah did known to 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-betweeninter

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, heavying and cheering these-to for all the things that they had heard and seen, as it was told to them.

and when eight days were accomplished for the circumcising of child-betweeninter his namethere was called sticky-safe-vowel-yeah-ihosue, which was so namethere 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 extract-musa were accomplished, they brought him to cast-complete-jerusalem, to present him to vowelconsonants-ihoh-yeah;

(as it is written in the drops-of-teaching-torah of vowelconsonants-ihoh-yeah, every male-rememberer that openeth the womb will be called dedicated to vowelconsonants-ihoh-yeah;)

and to high a butcher according to that which is said in the drops-of-teaching-torah of vowelconsonants-ihoh-yeah, a pair of explore-turtledoves, or two betweeninters of doves. and, behold, there was a man in cast-complete-jerusalem, whose namethere was hear-home-simeon; and the same man was right and devout, waiting for the consolation of israel: and the dedicated breathwind was upon him.

and it was revealed to him by the dedicated breathwind, that he should not see death, before he had seen vowelconsonants-ihoh-yeah's swimming.

and he came by breathwind into the temple: and when the parents brought in child-betweeninter sticky-safe-vowel-yeah-ihosue, to do for him after the custom of the drops-of-teaching-torah

then took he him up in his arms, and happy these-to, and said,

base-lord, now lettest thou thy worker depart in complete, according to thy beeword:

for mine eyes have seen thy sticky-safety,

which thou hast prepared before the face-turnings of all people;

a light to lighten the body-nations, and the heavy of thy people israel.

and add-increase-yusif and his mother swamvelled at those things which were spoken of him.

and hear-home-simeon happy them, and said to bitter-merry-miriam his mother, behold, this child-betweeninter is namethere for the fall and rising again of many in 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 come-bringeress, the daughter-housa of face-turn-to-phanuel, of the pen 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 these-to with fastings and spillings night and day.

and she coming in that instant gave thanks likewise to vowelconsonants-ihoh-yeah, and spake of him to all them that looked for ransome-redemption in cast-complete-jerusalem.

and when they had performed all things according to the drops-of-teaching-torah of vowelconsonants-ihoh-yeah, they returned into rolling-galilee, to their own city scattered-sown-nazareth.

and child-betweeninter grew, and waxed strong in breath-wind, filled with skill: and the camping of these-to 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-betweeninter sticky-safe-vowel-yeah-ihosue 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 among 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 midst 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 to him, betweeninter why hast thou thus dealt with us? behold, thy father and i have sought thee labouring.

and he said to 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 to them.

and he went down with them, and came to scattered-sown-nazareth, and was subject to them: but his mother kept all these sayings in her heart.

and sticky-safe-vowel-yeah-ihosue increased in skill and stature, and in favour with these-to 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-freeman-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-lysania the four-rule-tetrarch of father-of-mourning-abilene,

attractive-gracious-annas and diligently-seek-vomit-caiaphas being the high darkener, the beeword of these-to came to yeah-graceful-yahya betweeninter of yeah-male-remember-zacharias in the place-of-word-desert.

and he came into all the country about its-going-down-jordan, declareing the immersing of repentance for the remission of misses;

as it is written in the book of the beewords of yeah-stick-safe-jesaiah the come-bringer, saying, the voice of one crying in the place-of-word-desert, prepare ye the pathway of vowelconsonants-ihoh-yeah, do his paths straight.

into the worldly valley will be filled, and into the worldly mountain and mountain will be brought low; and the crooked will be did straight, and the rough pathways will be did smooth;

and all flesh will see the sticky-safety of these-to.

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 in near-inwards yourselves, we have their-wing-organ-ibrahim to our father: for i say to you, that these-to is able of these stones to raise up betweeninters to their-wing-organ-ibrahim.

and now also the axe is laid to 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 to 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 to him, master, what will we do?

and he said to 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 to 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 swimming, or not;

yeah-graceful-yahya answered, saying to 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 dedicated breathwind and with fire:

whose fan is in his hand, and he will throughly top-brighten his floor, and will gather the corn into his garner; but the chaff he will burn with fire unquenchable.

and many other things in his exhortation declareed he to the people.

but fugitive-freeman-herod the four-rule-tetrarch, being reproved by him for fugitive-freeman-herodias his brother love-horses-philip's woman, and for all the visual-re-toils which fugitive-freeman-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 sticky-safe-vowel-yeah-ihosue also being immersed, and spilling, the namespaces was opened,

and the dedicated breathwind descended in a bodily shape like a dove upon him, and a voice came from namespaces, which said, thou art my beloved betweeninter in thee i am well pleased.

and sticky-safe-vowel-yeah-ihosue himself began to be about thirty years of age, being (as was supposed) betweeninter of add-increase-yusif, which was betweeninter of my-onup-eli,

which was betweeninter of given-matthat, which was betweeninter of borrow-join-levi which was betweeninter of my-king-melchi, which was betweeninter of answer-poor-janna, which was betweeninter of add-increase-yusif, which was betweeninter of given-yeah-mattathias, which was betweeninter of loaded-amos, which was betweeninter of console-naum, which was betweeninter of delegate-approximate-esli, which was betweeninter of bright-nagge, which was betweeninter of a-little-maath, which was betweeninter of given-yeah-mattathias, which was betweeninter of hear-semei which was betweeninter of add-increase-yusif, which was betweeninter of vowel-yeah-acknowledge-ihodah

which was betweeninter of grace-yeah-joanna, which was betweeninter of will-curse-rhesa, which was betweeninter of seed-pressed-out-of-bhabil-cerubbhabil, which was betweeninter of to-ask-salathi'al, which was betweeninter of my-light-neri,

which was betweeninter of my-king-melchi, which was betweeninter of my-ever-witness-prey-addi, which was betweeninter of divining-cosam, which was betweeninter of to-garment-mesure-elmodam, which was betweeninter of awake-er

which was betweeninter of raise-pardon-jose which was betweeninter of my-to-helps-aliecer, which was betweeninter of exalt-yeah-jorim, which was betweeninter of given-matthat, which was betweeninter of borrow-join-levi

which was betweeninter of hear-home-simeon, which was betweeninter of vowel-yeah-acknowledge-ihodah which was betweeninter of add-increase-yusif, which was betweeninter of dove-multiply-people-jonan, which was betweeninter of my-to-get-up-aliaqim,

which was betweeninter of supply-melea, which was betweeninter of portion-manna-menan, which was betweeninter of mattatha, which was betweeninter of given-natan, which was betweeninter of dude-dawud,

which was betweeninter of safe-jesse, which was betweeninter of worker-eobed which was betweeninter of in-goat-strength-boec, which was betweeninter of image-zalmon, which was betweeninter of guess-snake-naasson,

which was betweeninter of my-with-generous-eminadab, which was betweeninter of high-aram-syria, which was betweeninter of coutyard-high-esrom, which was betweeninter of break-phares, which was betweeninter of vowel-yeah-acknowledge-ihodah

which was betweeninter of heel-supplant-jeqob, which was betweeninter of laugh-iz'haq, which was betweeninter of their-wing-organ-ibrahim, which was betweeninter of effort-thara, which was betweeninter of snore-nahor,

which was betweeninter of immersed-moment-saruch, which was betweeninter of see-buddy-reu which was betweeninter of divided-peleg, which was betweeninter of friend-heber, which was betweeninter of send-salah,

which was betweeninter of mourned-qainan, which was betweeninter of breast-arpakhshad, which was betweeninter of there-name-shem which was betweeninter of rest-nuh, which was betweeninter of fool-lamekh,

which was betweeninter of his-death-shall-send-methuse-lah, which was betweeninter of init-train-idris, which was betweeninter of come-down-jared, which was betweeninter of to-cheer-mahalale'al, which was betweeninter of mourned-qainan,

which was betweeninter of man-anos, which was betweeninter of set-seth which was betweeninter of earth-blood-man-adam which was betweeninter of these-to.

and sticky-safe-vowel-yeah-ihosue being full of the dedicated breathwind returned from its-going-down-jordan, and was led by breathwind 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 to him, if thou be betweeninter of these-to, direct this stone that it be did bread.

and sticky-safe-vowel-yeah-ihosue answered him, saying, it is written, that man will not live by bread alone, but by into the worldly beeword of these-to.

and the accuser, taking him up into an high mountain, shewed to him all the kingdoms of the inhabited world in a moment of time.

and the accuser said to him, all this dynamic will i give thee, and the heavy of them: for that is delivered to me; and to whomsoever i will i give it.

if thou therefore wilt bow me, all will be thine.

and sticky-safe-vowel-yeah-ihosue answered and said to him, get thee behind me, accuser: for it is written, thou wilt bow vowelconsonants-ihoh-yeah thy these-to, and him only will thou work for and he brought him to cast-complete-jerusalem, and namethere him on a pinnacle of the temple, and said to him, if thou be betweeninter of these-to, 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 against a stone.

and sticky-safe-vowel-yeah-ihosue answering said to him, it is said, no tempt vowelconsonants-ihoh-yeah thy these-to.

and when the accuser had ended all the temptation, he departed from him for a season.

and sticky-safe-vowel-yeah-ihosue returned in the dynamic of breathwind into rolling-galilee: and there went out a fame of him through all the region round about.

and he taught in their come-together-synagogues, being given heavy 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-synagogue on the seventh day, and stood up for to read.

and there was delivered to him the book of the come-bringer yeah-stick-safe-jesaiah. and when he had opened the book, he found the place where it was written, breathwind of vowelconsonants-ihoh-yeah is upon me, because he hath swimming 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 namethere at liberty them that are bruised, to declare the acceptable year of vowelconsonants-ihoh-yeah.

and he closed the book, and he gave it again to the immerser, and sat down. and the eyes of all them that were in the come-together-synagogue were fastened on him.

and he began to say to them, this day is this writing fulfilled in your ears.

and all bare him witness, and wondered at the gracious bee-words which proceeded out of his mouth. and they said, is not this add-increase-yusif's betweeninter

and he said to them, ye will surely say to 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 to you, no come-bringer is accepted in his own country.

but i tell you of a truth, many widows were in to-song-immersed-isra'al in the days of my-to-alias when the names-paces was shut up three years and six months, when great famine was throughout all the land;

but to none of them was my-to-alias sent, safe to refine-zarephath, a city of side-by-side-sidon, to a woman that was a widow.

and many narrow-waspishs were in to-song-immersed-isra'al in the time of my-to-sticky-safe-alishe the come-bringer; and none of them was out-of-towned, saving with-them-neman the level-plain-syrian.

and all they in the come-together-synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the mountain whereon their city was between-built, that they might cast him down headlong.

but he passing through the midst of them went his pathway, and came down to out-of-town-console-village-caper-naum, a city of rolling-galilee, and taught them on the seventh days.

and they were blown away at his teaching: for his beeword was with dynamic.

and in the come-together-synagogue there was a man, which had a breathwind of an lowdown accuser, and cried out with a loud voice,

saying, let us alone; what have we to do with thee, thou sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth? art thou come to destroy us? i know thee who thou art; the dedicated one of these-to.

and sticky-safe-vowel-yeah-ihosue rebuked him, saying, hold thy complete, and come out of him. and when the accuser had thrown him in the midst, he came out of him, and hurt him not.

and they were all amazed, and spake among themselves, saying, what a beeword is this! for with authority and dynamic he directs the lowdown breathwinds, 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-synagogue, 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 to them.

now when the sun was namethereting, all they that had any sick with divers diseases brought them to him; and he laid his hands on into the worldly one of them, and healed them.

and genius also came out of many, crying out, and saying, thou art swimming betweeninter of these-to. and he rebuking them suffered them not to speak: for they knew that he was swimming.

and when it was day, he departed and went into a place-of-word-desert place: and the people sought him, and came to him, and stayed him, that he should not depart from them.

and he said to them, i must declare the kingdom of these-to to other cities also: for therefore am i sent.

and he declared in the come-together-synagogues of rolling-galilee.

and it came to pass, that, as the people pressed upon him to hear the beeword of these-to, he stood by the lake of immersed-garden-gennesaret,

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 spilled him that he would thrust out a little from the land. and he sat down, and taught the people out of the ship.

now when he had left speaking, he said to hear-simon, launch out into the deep, and let down your nets for a draught.

and hear-simon answering said to him, master, we have toiled all the night, and have taken nothing: to world notwithstanding at thy beeword 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 to 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 sticky-safe-vowel-yeah-ihosue' knees, saying, depart from me; for i am a missing man, o base-lord.

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-supplant-jeqob, and yeah-graceful-yahya, the betweeninters of yeah-given-zebedee, which were partners with hear-simon. and sticky-safe-vowel-yeah-ihosue said to hear-simon, respect not; from henceforth thou will catch men.

and when they had brought their ships to land, 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 sticky-safe-vowel-yeah-ihosue fell on his face-turnings, and besought him, saying, base-lord, if thou wilt, thou canst do me win-pure.

and he put forth his hand, and touched him, saying, i will: be thou win-pure. and immediately the narrow-waspishness departed from him.

and he charged him to tell no man: but go, and shew thyself to the darkener and high for thy win-puresing, according as extract-musa directed, for a witness to 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 into the place-of-word-desert, and spilled.

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 vowel-consonants-ihoh-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 namethere him before him.

and when they could not find by what pathway they might bring him in on beeword of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before sticky-safe-vowel-yeah-ihosue.

and when he saw their aminoing, he said to him, man, thy misses are out-of-townend thee.

and the scroll-recounterss and the split-spread-persians began to reason, saying, who is this which speaketh blasphemies? who can forgive misses, but these-to alone?

but when sticky-safe-vowel-yeah-ihosue perceived their thoughts, he answering said to them, what reason ye in your hearts?

whether is easier, to say, thy misses be out-of-townend thee; or to say, rise up and walk?

but that ye may know that the betweeninter of man hath charge upon land to forgive misses, (he said to the paralysed,) i say to 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 namethere, and departed to his own house, heavying these-to.

and they were all amazed, and they given heavy these-to, and were filled with respect, saying, we have seen strange-substantial things to day.

and after these things he went forth, and saw a taxman, namethere borrow-join-levi sitting at the receipt of custom: and he said to him, follow me.

and he left all, rose up, and followed him.

and borrow-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 scroll-recounterss and split-spread-persians murmured against his learners, saying, why do ye eat and drink with taxmans and missers?

and sticky-safe-vowel-yeah-ihosue answering said to them, they that are whole need not a physician; but they that are sick.

i came not to call the right, but missers to repentance.

and they said to him, why do the learners of yeah-graceful-yahya fast often, and do spillings, and likewise the learners of the split-spread-persians; but thine eat and drink?

and he said to them, can ye do betweeninters 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 proverb-rule to 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 to them, why do ye that which is not allowed to do on the seventh days?

and sticky-safe-vowel-yeah-ihosue answering them said, have ye not read so much as this, what dude-dawud did, when himself was an hungred, and they which were with him;

how he went into the house of these-to, 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 alone?

and he said to them, that the betweeninter of man is base-lord also of the seventh.

and it came to pass also on another seventh, that he entered into the come-together-synagogue and taught: and there was a man whose right hand was dry.

and the scroll-recounterss 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 dry hand, rise up, and stand forth in the midst. and he arose and stood forth.

then said sticky-safe-vowel-yeah-ihosue to them, i will ask you one thing; is it allowed on the seventh days to do good, or to do shit-bad? to safe life, or to destroy it?

and looking round about upon them all, he said to 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 sticky-safe-vowel-yeah-ihosue.

and it came to pass in those days, that he went out into a mountain to spill, and continued all night in spilling to these-to.

and when it was day, he called to him his learners: and of them he chose twelve, whom also he namethere sent-outs; hear-simon, (whom he also namethere stone-peter,) and vow-man-andrew his brother, heel-supplant-jeqob and yeah-graceful-yahya, love-horses-philip and son-of-the-plowmen-bartholomew,

yeah-given-matthew and twin-thomas, heel-supplant-jeqob betweeninter of traverse-exchange-alphaeus, and hear-simon called idf-zeal-zealot,

and hand-know-judas the brother of heel-supplant-jeqob, 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 narrow-develop-zur and side-by-side-sidon, which came to hear him, and to be healed of their diseases;

and they that were vexed with lowdown breathwinds: 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 these-to.

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 namethere as visual-re-toil, for the betweeninter 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 to the come-bringers.

but woe to you that are rich! for ye have received your consolation.

woe to you that are full! for ye will hunger. woe to you that laugh now! for ye will mourn and weep.

woe to you, when all men will speak well of you! for so did their fathers to the false come-bringers.

but i say to you which hear, gravity-love your enemies, do good to them which hate you, first-pool them that curse-lighten you, and spill for them which despitefully use you.

and to him that smiteth 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-love them which gravity-love you, what thank have ye? for missers also gravity-love those that gravity-love them.

and if ye do good to them which do good to you, what thank have ye? for missers also do even the same.

and if ye lend to them of whom ye hope to receive, what thank have ye? for missers also lend to missers, to receive as much again.

but gravity-love ye your enemies, and do good, and lend, hoping for nothing again; and your reward will be great, and ye will be betweeninters of the highest: for he is kind to the unthankful and to the visual-re-toil.

be ye therefore wombing, as your father also is wombing. criterionizer not, and ye will not be criterionized: condemn not, and ye will not be condemned: forgive, and ye will be out-of-towned:

give, and it will be given to you; good measure, pressed down, and shaken together, and running over, will men give into your bosom. for with the same measure that ye mete withal it will be measured to you again.

and he spake a proverb-rule to 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 fixed 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 swam fruit; neither doth a swam tree bring forth good fruit.

into 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-re-toil man out of the visual-re-toil treasure of his heart bringeth forth that which is visual-re-toil: for of the abundance of the heart his mouth speaketh.

and why call ye me, base-lord, base-lord, 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 between-built 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 between-built 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-caper-naum.

and a certain over-hundred-centurion's worker, who was dear to him, was sick, and ready to die.

and when he heard of sticky-safe-vowel-yeah-ihosue, he sent to him the elders of the vowel-yeah-acknowledge-ihodim beseeching him that he would come and heal his worker.

and when they came to sticky-safe-vowel-yeah-ihosue, they besought him instantly, saying, that he was worthy for whom he should do this:

for he gravity-loveth our nation, and he hath between-built us a come-together-synagogue.

then sticky-safe-vowel-yeah-ihosue went with them. and when he was now not far from the house, the over-hundred-centurion sent in-sights to him, saying to him, base-lord, trouble not thyself: for i am not worthy that thou shouldest enter under my roof:

wherefore neither thought i myself worthy to come to thee: but say in a beeword, and my worker will be healed.

for i also am a man namethere under authority, having under me soldiers, and i say to one, go, and he goeth; and to another, come, and he cometh; and to my worker, do this, and he doeth it.

when sticky-safe-vowel-yeah-ihosue heard these things, he swamvelled at him, and turned him about, and said to the people that followed him, i say to you, i have not found so great aminoing, no, not in 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 betweeninter of his mother, and she was a widow: and much people of the city was with her.

and when vowelconsonants-ihoh-yeah saw her, he had wombing on her, and said to her, weep not.

and he came and touched the bier: and they that bare him stood still. and he said, young man, i say to thee, arise.

and he that was dead sat up, and began to speak. and he delivered him to his mother.

and there came a respect on all: and they given heavy these-to, saying, that a great come-bringer is risen up among us; and, that these-to 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 to him two of his learners sent them to sticky-safe-vowel-yeah-ihosue, saying, art thou he that should come? or look we for another?

when the men were come to him, they said, yeah-graceful-yahya immerser hath sent us to 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-re-toil breathwinds; and to many that were blind he gave sight.

then sticky-safe-vowel-yeah-ihosue answering said to them, go your pathway, and tell yeah-graceful-yahya what things ye have seen and heard; how that the blind see, the stopskip-lame walk, the narrow-waspishs are out-of-towned, the deaf hear, the dead are raised, to the poor the message is declared.

and happy is he, whosoever will not be go-beyond-offended in me.

and when the messengers of yeah-graceful-yahya were departed, he began to speak to 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 apparelled, and live delicately, are in kings' courts.

but what went ye out for to see? a come-bringer? yea, i say to you, and much more than a come-bringer.

this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy pathway before thee.

for i say to you, among those that are born of women there is not a greater come-bringer than yeah-graceful-yahya the immerser: but he that is least in the kingdom of these-to is greater than he.

and all the people that heard him, and the taxmans, rightified these-to, being immersed with the immersing of yeah-graceful-yahya.

but the split-spread-persians and lawyers rejected the counsel of these-to against themselves, being not immersed of him.

and vowelconsonants-ihoh-yeah said, whereunto then will i liken the men of this generation? and to what are they like? they are like to betweeninters sitting in the swamketplace, and calling one to another, and saying, we have piped to 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 genius.

the betweeninter of man is come eating and drinking; and ye say, behold a gluttonous man, and a winebibber, a insight of taxmans and misers!

but skill is rightified of all her betweeninters.

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 sticky-safe-vowel-yeah-ihosue sat at meat in the split-spread-persian's house, brought an alabaster box of oil,

and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and swimming them with the oil.

now when the split-spread-persian which had bidden him saw it, he spake in near-inwards himself, saying, this man, if he were a come-bringer, would have known who and what manner of woman this is that toucheth him: for she is a misser.

and sticky-safe-vowel-yeah-ihosue answering said to him, hear-simon, i have somewhat to say to 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 complete, he frankly forgave them both. tell me therefore, which of them will gravity-love him most?

hear-simon answered and said, i suppose that he, to whom he forgave most. and he said to him, thou hast rightly criterionized.

and he turned to the woman, and said to hear-simon, seest thou this woman? i entered into thine house, thou gavest me no water for my feet: but she hath washed my feet 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 lowdown to kiss my feet.
 my head with oil thou didst not swim: but this woman hath swimming my feet with oil.
 wherefore i say to thee, her misses, which are many, are out-of-towned; for she gravity-loved much: but to whom little is out-of-towned, the same gravity-loveth little.
 and he said to her, thy misses are out-of-towned.
 and they that sat at meat with him began to say in near-inwards themselves, who is this that forgiveth misses also?
 and he said to the woman, thy aminoing hath safed thee; go in complete.
 and it came to pass afterward, that he went throughout every city and village, declareing and shewing the glad tidings of the kingdom of these-to: and the twelve were with him, and certain women, which had been healed of visual-re-toil breathwinds and infirmities, bitter-merry-miriam called tower-magdalene, out of whom went seven genius, and grace-yeah-joanna the woman of vision-chuza herod's steward, and lily-susanna, and many others, which was immersed to 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 proverb-rule:
 a sower went out to sow his seed: and as he sowed, some fell by the pathway side; and it was trodden down, and the birds of the air eaten it.
 and some fell upon a rock; and as soon as it was sprung up, it dry away, because it lacked moisture.
 and some fell among thorns; and the thorns sprang up with it, and choked it.
 and other fell on good ground, 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 proverb-rule be?
 and he said, to you it is given to know the mysteries of the kingdom of these-to: but to others in proverb-rules; that seeing they might not see, and hearing they might not understand.
 now the proverb-rule is this: the seed is the beeword of these-to.
 those by the pathway side are they that hear; then cometh the accuser, and taketh away the beeword out of their hearts, lest they should amino and be safed.
 they on the rock are they, which, when they hear, receive the beeword with joy; and these have no root, which for a while amino, and in time of temptation fall away.
 and that which fell among 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 fixedion.
 but that on the good ground are they, which in an honest and good heart, having heard the beeword, 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 namethereteth it on a stream-candle-light, that they which enter in may see the light.

for nothing is secret, that will not be did manifest; 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 to them, my mother and my brethren are these which hear the beeword of these-to, and do it.

now it came to pass on a certain day, that he went into a ship with his learners: and he said to them, let us stand over to 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 lowdown, and there was a calm.

and he said to them, where is your aminoing? and they being afraid wondered, saying one to another, what manner of man is this! for he directs 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 land, there met him out of the city a certain man, which had genius long time, and ware no clothes, neither abode in any house, but in the tombs.

when he saw sticky-safe-vowel-yeah-ihosue, he cried out, and fell down before him, and with a loud voice said, what have i to do with thee, sticky-safe-vowel-yeah-ihosue, thou betweeninter of these-to most high? i beseech thee, torment me not.

(for he had directed the lowdown breathwind to come out of the man. for oftentimes it had caught him: and he was kept retrieved with chains and in fetters; and he brake the bands, and was driven of the genius into the place-of-word-desert.)

and sticky-safe-vowel-yeah-ihosue asked him, saying, what is thy namethere? and he said, military-legion: because many genius were entered into him.

and they besought him that he would not direct 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 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 sticky-safe-vowel-yeah-ihosue, and found the man, out of whom the genius were departed, sitting at the feet of sticky-safe-vowel-yeah-ihosue, clothed, 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 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 respect: and he went up into the ship, and returned back again.

now the man out of whom the genius were departed besought him that he might be with him: but sticky-safe-vowel-yeah-ihosue sent him away, saying, return to thine own house, and shew how great things these-to hath done to thee. and he went his pathway, and published throughout the whole city how great things sticky-safe-vowel-yeah-ihosue had done to him.

and it came to pass, that, when sticky-safe-vowel-yeah-ihosue was returned, the people gladly received him: for they were all waiting for him.

and, behold, there came a man namethere glow-jairus, and he was a governor of the come-together-synagogue: and he fell down at sticky-safe-vowel-yeah-ihosue's feet, and besought him that he would come into his house:

for he had one only daughter-housa about twelve years of age, and she namethere 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 sticky-safe-vowel-yeah-ihosue 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 sticky-safe-vowel-yeah-ihosue 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 to him before all the people for what cause she had touched him, and how she was healed immediately.

and he said to her, daughter-housa be of good comfort: thy aminoing hath secured thee; go in complete.

while he yet spake, there cometh one from the governor of the come-together-synagogue's house, saying to him, thy daughter-housa is dead; trouble not the master.

but when sticky-safe-vowel-yeah-ihosue heard it, he answered him, saying, respect not: amino only, and she will be did secure.

and when he came into the house, he suffered no man to go in, safesafe stone-peter, and heel-supplant-jeqob, 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 breathwind 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 genius, and to cure diseases. and he sent them to declare the kingdom of these-to, and to heal the sick.

and he said to 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 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-to-alias had appeared; and of others, that one of the old come-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 to them of the kingdom of these-to, and healed them that had need of healing.

and when the day began to wear away, then came the twelve, and said to 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 to 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 namethere 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 spilling, 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-to-alias and others say, that one of the old come-bringers is risen again.

he said to them, but whom say ye that i am? stone-peter answering said, the swimming of these-to.

and he straitly charged them, and directed them to tell no man that thing;

saying, the betweeninter of man must suffer many things, and be rejected of the elders and chief darkener and scroll-recouters, 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 daily, and follow me.

for whosoever will save his life will lose it: but whosoever will lose his life for my sake, the same will save it.

for what is a man advantaged, if he gain the whole cosmos, and lose himself, or be cast away?

for whosoever will be dry of me and of my beewords, of him will the betweeninter of man be dry, when he will come in his own heavy, and in his father's, and of the dedicated 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 these-to. and it came to pass about an eight days after these sayings, he took stone-peter and yeah-graceful-yahya and heel-sup-plant-jeqob, and went up into a mountain to spill.

and as he spilled, the fashion of his face-turnings was altered, and his raiment was white and glistering.

and, behold, there talked with him two men, which were extract-musa and my-to-alias

who appeared in heavy, 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 heavy, and the two men that stood with him.

and it came to pass, as they departed from him, stone-peter said to sticky-safe-vowel-yeah-ihosue, master, it is good for us to be here: and let us do three tents; one for thee, and one for extract-musa, and one for my-to-alias not knowing what he said.

while he thus spake, there came a cloud, and overshadowed them: and they respected as they entered into the cloud.

and there came a voice out of the cloud, saying, this is my beloved betweeninter hear him.

and when the voice was past, sticky-safe-vowel-yeah-ihosue 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 mountain, much people met him.

and, behold, a man of the company cried out, saying, master, i beseech thee, look upon my betweeninter for he is mine only child-betweeninter

and, lo, a breathwind 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 sticky-safe-vowel-yeah-ihosue answering said, o aminoingless and perverse generation, how long will i be with you, and suffer you? bring thy betweeninter hither.

and as he was yet a coming, the genius threw him down, and tare him. and sticky-safe-vowel-yeah-ihosue rebuked the lowdown breathwind, and healed child-betweeninter and delivered him again to his father.

and they were all amazed at the mighty dynamic of these-to. but while they wondered every one at all things which sticky-safe-vowel-yeah-ihosue did, he said to his learners, let these sayings sink down into your ears: for the betweeninter 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 respected to ask him of that saying.

then there arose a reasoning among them, which of them should be greatest.

and sticky-safe-vowel-yeah-ihosue, perceiving the thought of their heart, took a child-betweeninter and namethere him by him,

and said to them, whosoever will receive this child-betweeninter in my namethere receiveth me: and whosoever will receive me receiveth him that sent me: for he that is least among you all, the same will be great.

and yeah-graceful-yahya answered and said, master, we saw one casting out genius in thy namethere; and we forbad him, because he followeth not with us.

and sticky-safe-vowel-yeah-ihosue said to 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 namethere 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-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-supplant-jeqob and yeah-graceful-yahya saw this, they said, base-lord, wilt thou that we direct fire to come down from namespaces, and eat them, even as my-to-alias did?

but he turned, and rebuked them, and said, ye know not what manner of breathwind ye are of.

for the betweeninter of man is not come to destroy men's lives, but to safe them. and they went to another village.

and it came to pass, that, as they went in the pathway, a certain man said to him, base-lord, i will follow thee whithersoever thou goest.

and sticky-safe-vowel-yeah-ihosue said to him, foxes have holes, and birds of the air have tent-nests; but the betweeninter of man hath not where to namethere his head.

and he said to another, follow me. but he said, base-lord, suffer me first to go and bury my father.

sticky-safe-vowel-yeah-ihosue said to him, let the dead bury their dead: but go thou and declare the kingdom of these-to.

and another also said, base-lord, i will follow thee; but let me first go bid them farewell, which are at home at my house.

and sticky-safe-vowel-yeah-ihosue said to him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of these-to.

after these things vowelconsonants-ihoh-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 to them, the harvest truly is great, but the labourers are few: spill ye therefore vowelconsonants-ihoh-yeah of the harvest, that he would send forth labourers into his harvest.

go your pathways: behold, i send you forth as lambs among wolves.

carry neither purse, nor scrip, nor shoes: and salute no man by the pathway.

and into whatsoever house ye enter, first say, complete be to this house.

and if betweeninter 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 namethere before you:

and heal the sick that are therein, and say to them, the kingdom of these-to is come nigh to you.

but into whatsoever city ye enter, and they receive you not, go your pathways 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 these-to is come nigh to you.

but i say to you, that it will be more tolerable in that day for splint-blood-sodom, than for that city.

woe to thee, secret-chorazin! woe to thee, fish-hunting-house-bethsaida! for if the mighty doings had been done in narrow-develop-zur 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 narrow-develop-zur and side-by-side-sidon at the criterion than for you.

and thou, out-of-town-console-village-capernaum, which art exalted to namespaces, will be thrust down to asking.

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, base-lord, even the genius are subject to us through thy namethere.

and he said to them, i beheld accuser as lightning fall from namespaces.

behold, i give to 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 breathwinds are subject to you; but rather rejoice, because your namethere are written in namespaces.

in that hour sticky-safe-vowel-yeah-ihosue rejoiced in breathwind, and said, i thank thee, o father, base-lord of namespaces and land, that thou hast hid these things from the wise and prudent, and hast revealed them to 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 betweeninter is, but the father; and who the father is, but the betweeninter and he to whom the betweeninter will reveal him.

and he turned him to his learners, and said privately, happy are the eyes which see the things that ye see:

for i tell you, that many come-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 to him, what is written in the drops-of-teaching-torah how readeest thou?

and he answering said, thou will gravity-love vowelconsonants-ihoh-yeah thy these-to with all thy heart, and with all thy self, and with all thy strength, and with all thy mind; and thy in-sight as thyself.

and he said to him, thou hast answered right: this do, and thou will live.

but he, willing to rightify himself, said to sticky-safe-vowel-yeah-ihosue, and who is my in-sight?

and sticky-safe-vowel-yeah-ihosue answering said, a certain man went down from cast-complete-jerusalem to moon-smell-jericho, and fell among 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 that pathway: and when he saw him, he passed by on the other side.

and likewise a borrow-join-levite, when he was at the place, came and looked on him, and passed by on the other side. but a certain keep-samaritan, as he journeyed, came where he was: and when he saw him, he had wombing on him, and went to him, and retrieved up his wounds, pouring in oil and wine, and namethere him on his own animal, 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 to 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 in-sight to him that fell among the thieves?

and he said, he that shewed wombing on him. then said sticky-safe-vowel-yeah-ihosue to 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 namethere swamtha received him into her house.

and she had a sister called bitter-merry-miriam, which also sat at sticky-safe-vowel-yeah-ihosue' feet, and heard his beeword.

but swamtha was cumbered about much serving, and came to him, and said, base-lord, dost thou not care that my sister hath left me to work for alone? bid her therefore that she help me.

and sticky-safe-vowel-yeah-ihosue answered and said to her, swamtha, swamtha, 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 spilling in a certain place, when he lowdown, one of his learners said to him, base-lord, teach us to spill, as yeah-graceful-yahya also taught his learners.

and he said to them, when ye spill, say, our father which art in namespaces, dedicated be thy namethere. 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-re-toil.

and he said to them, which of you will have a in-sight, and will go to him at midnight, and say to him, in-sight, lend me three loaves;

for a in-sight of mine in his journey is come to me, and i have nothing to namethere before him?

and he from in near-inwards will answer and say, trouble me not: the door is now shut, and my betweeninters are with me in bed; i cannot rise and give thee.

i say to you, though he will not rise and give him, because he is his in-sight, yet on beeword of his importunity he will rise and give him as many as he needeth.

and i say to you, ask, and it will be given you; seek, and ye will find; knock, and it will be opened to you.

forevery one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it will be opened.

if a betweeninter 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-re-toil, know how to give good gifts
to your betweeninters: how much more will your names-
pacesly father give the dedicated breathwind to them that
ask him?

and he was casting out a genius, and it was dumb. and
it came to pass, when the genius was gone out, the dumb
spake; and the people wondered.

but some of them said, he casteth out genius through lord-
of-the-flies-beelzebub the chief of the genius.

and others, tempting him, sought of him a sign from names-
paces.

but he, knowing their thoughts, said to them, every king-
dom divided against itself is brought to desolation; and a
house divided against a house falleth.

if accuser also be divided against himself, how will his king-
dom stand? because ye say that i cast out genius through
lord-of-the-flies-beelzebub.

and if i by lord-of-the-flies-beelzebub cast out genius, by
whom do your betweeninters cast them out? therefore will
they be your criterionizers.

but if i with the finger of these-to cast out genius, no doubt
the kingdom of these-to 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 over-
come 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 lowdown breathwind is gone out of a man, he
walketh through dry places, seeking rest; and finding none,
he saith, i will return to 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 breathwinds
more visual-re-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 to 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 beeword
of these-to, and keep it.

and when the people were added thick together, he began
to say, this is an visual-re-toil generation: they seek a sign;
and there will no sign be given it, but the sign of dove-yunas
the come-bringer.

for as dove-yunas was a sign to the fish-in-house-ninevites,
so will also the betweeninter of man be to this generation.
the queen of the south will rise up in the criterion with the
men of this generation, and condemn them: for she came
from the utmost parts of the land to hear the skill of com-
plete-sulayman; and, behold, a greater than complete-su-
layman is here.

the men of nineve will rise up in the criterion with this gen-
eration, and will condemn it: for they repented at the de-
clareing 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-re-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 swamvelled that he had not first washed before dinner.

and vowelconsonants-ihoh-yeah said to him, now do ye split-spread-persians do win-pure the outside of the cup and the platter; but your inward part is full of ravening and visual-re-toilness.

ye fools, did not he that did that which is without do that which is in near-inwards also?

but rather give alms of such things as ye have; and, behold, all things are win-pure to you.

but woe to you, split-spread-persians! for ye tithe mint and rue and all manner of grasss, and pass over criterion and the gravity-love of these-to: these ought ye to have done, and not to leave the other undone.

woe to you, split-spread-persians! for ye gravity-love the uppermost seats in the come-together-synagogues, and greetings in the swamkets.

woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye are as askings which appear not, and the men that walk over them are not aware of them.

then answered one of the lawyers, and said to him, master, thus saying thou reproachest us also.

and he said, woe to 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 to you! for ye between-build the sepulchres of the come-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 between-build their sepulchres.

therefore also said the skill of these-to, i will send them come-bringers and sent-outs, and some of them they will slay and persecute:

that the blood of all the come-bringers, which was shed from the foundation of the cosmos, may be required of this generation;

from the blood of wear-out-vapor-habil to the blood of yeah-male-remember-zacharias which perished between the butcher-place and the temple: verily i say to you, it will be required of this generation.

woe to 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 to them, the scroll-recounterss and the split-spread-persians began to urge him vehemently, and to provoke him to speak of many things: namethereing 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, insomuch that they trode one upon another, he began to say to 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 readcalled upon the housetops.

and i say to you my in-sights, 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 respect: respect him, which after he hath killed hath dynamic to cast into asking; yea, i say to you, respect him.

are not five sparrows sold for two farthings, and not one of them is forgotten before these-to?

but even the very hairs of your head are all numbered. respect not therefore: ye are of more value than many sparrows.

also i say to you, whosoever will confess me before men, him will the betweeninter of man also confess before the messengers of these-to:

but he that denieth me before men will be denied before the messengers of these-to.

and whosoever will speak a beeword against the betweeninter of man, it will be out-of-towned him: but to him that blasphemeth against the dedicated breathwind it will not be out-of-towned.

and when they bring you to the come-together-synagogues, and to magistrates, and dynamics, take ye no thought how or what thing ye will answer, or what ye will say:

for the dedicated breathwind will teach you in the same hour what ye ought to say.

and one of the company said to him, master, speak to my brother, that he divide the inheritance with me.

and he said to him, man, who did me a criterionizer or a divider over you?

and he said to 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 proverb-rule to them, saying, the ground of a certain rich man brought forth plentifully:

and he thought in near-inwards 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 between-build 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 these-to said to 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 namethereeth up treasure for himself, and is not rich toward these-to.

and he said to his learners, therefore i say to 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 storehouse nor barn; and these-to feedeth them: how much more are ye better than the birds?

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 to you, that complete-sulayman in all his heavy was not arrayed like one of these.

if then these-to so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, o ye of little aminoing?

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 these-to; and all these things will be added to you.

respect not, little sheep; 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 swameth.

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 to men that wait for their base-lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately.

happy are those workers, whom vowelconsonants-ihoh-yeah when he cometh will find watching: verily i say to 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 betweeninter of man cometh at an hour when ye think not.

then stone-peter said to him, base-lord, speakest thou this proverb-rule to us, or even to all?

and vowelconsonants-ihoh-yeah said, who then is that aminoingful and wise steward, whom his base-lord will do governor over his household, to give them their portion of meat in due season?

happy is that worker, whom his base-lord when he cometh will find so doing.

of a truth i say to you, that he will do him governor over all that he hath.

but and if that worker say in his heart, my base-lord delayeth his coming; and will begin to beat the workers and maidens, and to eat and drink, and to be drunken;

vowelconsonants-ihoh-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-aminoers.

and that worker, which knew his base-lord'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 to whomsoever much is given, of him will be much required: and to whom men have missed 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 immersing 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 betweeninter and the betweeninter 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 criterionizer ye not what is right?

when thou goest with thine adversary to the magistrate, as thou art in the pathway, give diligence that thou mayest be delivered from him; lest he hale thee to the criterionizer, and the criterionizer 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-galilaeans, whose blood hair-spear-pilate had mixed with their butchers.

and sticky-safe-vowel-yeah-ihosue answering said to them, suppose ye that these roll-galilaeans were missers above all the roll-galilaeans, 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 missers above all men that seated in cast-complete-jerusalem?

i tell you, nay: but, except ye repent, ye will all likewise perish.

he spake also this proverb-rule; a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

then said he to 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 ground?

and he answering said to him, base-lord, 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-synagogues on the seventh.

and, behold, there was a woman which had a breathwind of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

and when sticky-safe-vowel-yeah-ihosue saw her, he called her to him, and said to her, woman, thou art loosed from thine infirmity.

and he laid his hands on her: and immediately she was did straight, and given heavy these-to.

and the governor of the come-together-synagogue answered with indignation, because that sticky-safe-vowel-yeah-ihosue had healed on the seventh day, and said to 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.

vowelconsonants-ihoh-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 accuser hath retrieved, lo, these eighteen years, be loosed from this bond on the seventh day?

and when he had said these things, all his adversaries were dry: and all the people rejoiced for all the heavy things that were done by him.

then said he, to what is the kingdom of these-to 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 birds of the air tent-lodged in the branches of it.

and again he said, whereunto will i liken the kingdom of these-to?

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 to him, base-lord, are there few that be safed? and he said to them,

strive to enter in at the strait gate: for many, i say to 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 door, and ye begin to stand without, and to knock at the door, saying, base-lord, base-lord, open to us; and he will answer and say to 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 dynamic doingers.

there will be weeping and gnashing of teeth, when ye will see their-wing-organ-ibrahim, and laugh-iz'haq, and heel-supplant-jeqob, and all the come-bringers, in the kingdom of these-to, and you yourselves thrust out.

and they will come from the east, and from the west, and from the north, and from the south, and will sit down in the kingdom of these-to.

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 to him, get thee out, and depart hence: for fugitive-freeman-herod will kill thee.

and he said to them, go ye, and tell that fox, behold, i cast out genius, and i do cures to day and to morrow, and the third day i will be fixeded.

to world nottheless i must walk to day, and to morrow, and the day following: for it cannot be that a come-bringer perish out of cast-complete-jerusalem.

o cast-complete-jerusalem, cast-complete-jerusalem, which killest the come-bringers, and stonest them that are sent to thee; how often would i have added thy betweeninners together, as a charme-hen doth gather her brood under her wings, and ye would not!

behold, your house is left to you desolate: and verily i say to you, ye will not see me, until the time come when ye will say, happy is he that cometh in the namethere of vowelconsonants-ihoh-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 sticky-safe-vowel-yeah-ihosue answering spake to 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 proverb-rule to those which were bidden, when he swanked how they chose out the chief rooms; saying to 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 to thee, in-sight, go up higher: then will thou have bow 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 in-sights, nor thy brethren, neither thy kinsmen, nor thy rich in-sights; 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 to him, happy is he that will eat bread in the kingdom of these-to.

then said he to 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 to him, i have bought a piece of ground, and i must needs go and see it: i spill thee have me excused.

and another said, i have bought five yoke of cattle, and i go to prove them: i spill thee have me excused.

and another said, i have swamried a woman, and therefore i cannot come.

so that worker came, and shewed his base-lord 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, base-lord, it is done as thou hast directed, and yet there is room.

and vowelconsonants-ihoh-yeah said to the worker, go out into the highways and hedges, and compel them to come in, that my house may be filled.

for i say to 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 to them,

if any man come to me, and hate not his father, and mother, and woman, and betweeninters, and brethren, and sisters, yea, and his own life also, he cannot be my learner.

and whosoever doth not bear his stand and come after me, cannot be my learner.

for which of you, intending to between-build 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 between-build, 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 pathway 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 land, nor yet for the dunghill; but men cast it out. he that hath ears to hear, let him hear.

then drew near to him all the taxmans and missers for to hear him.

and the split-spread-persians and scroll-recounters murmured, saying, this man receiveth missers, and eateth with them.

and he spake this proverb-rule to 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 namethereeth it on his shoulders, rejoicing.

and when he cometh home, he calleth together his in-sights and in-sights, saying to them, rejoice with me; for i have found my sheep which was lost.

i say to 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 in-sights and her in-sights together, saying, rejoice with me; for i have found the piece which i had lost.

likewise, i say to you, there is joy in the presence of the messengers of these-to over one misser that repenteth.

and he said, a certain man had two betweeninters:

and the younger of them said to his father, father, give me the portion of goods that falleth to me. and he divided to them his living.

and not many days after the younger betweeninter 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 land; 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 to 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 to him, father, i have missed against namespaces, and before thee, and am no more worthy to be called thy betweeninter do me as one of thy hired workers.

and he arose, and came to his father. but when he was yet a great pathway off, his father saw him, and had wombing, and ran, and fell on his neck, and kissed him.

and the betweeninter said to him, father, i have missed against namespaces, and in thy sight, and am no more worthy to be called thy betweeninter

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:

and bring hither the fatted calf, and kill it; and let us eat, and be merry:

for this my betweeninter was dead, and is alive again; he was lost, and is found. and they began to be merry.

now his elder betweeninter 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 to 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 went-beyond i at any time thy directive: and yet thou to world not gavest me a kid, that i might do merry with my in-sights:

but as soon as this thy betweeninter was come, which hath eaten thy living with feed-harlots, thou hast killed for him the fatted calf.

and he said to him, betweeninter 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 to his learners, there was a certain rich man, which had a steward; and the same was accused to him that he had wasted his goods.

and he called him, and said to 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 in near-inwards himself, what will i do? for my base-lord taketh away from me the stewardship: i cannot dig; to beg i am dry.

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 base-lord's debtors to him, and said to the first, how much owest thou to my base-lord?

and he said, an hundred measures of oil. and he said to 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 corn. and he said to him, take thy bill, and write fourscore.

and vowelconsonants-ihoh-yeah commended the unjust steward, because he had done wisely: for betweeninters of this world are in their generation wiser than betweeninters of light.

and i say to you, do to yourselves in-sights of the riches-mammon of not being right; that, when ye fail, they may receive you into world seats.

he that is aminoing that which is least is aminoingful also in much: and he that is unjust in the least is unjust also in much.

if therefore ye have not been aminoing the unrighteous riches-mammon, who will commit to your trust the true riches?

and if ye have not been aminoing 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-love the other; or else he will hold to the one, and despise the other. ye cannot work for these-to and riches-mammon.

and the split-spread-persians also, who were covetous, heard all these things: and they derided him.

and he said to them, ye are they which rightify yourselves before men; but these-to knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of these-to.

the drops-of-teaching-torah and the come-bringers were until yeah-graceful-yahya: since that time the kingdom of these-to is decreed, and into the worldly man presseth into it.

and it is easier for namespaces and land to pass, than one tittle of the drops-of-teaching-torah to fail.

whosoever putteth away his woman, and swamrieth another, committeth adultery: and whosoever swamrieth 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 namethere-to-help-lazarus, which was laid at his gate, full of touchs,

and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his touchs.

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 asking he lift up his eyes, being in torments, and seeth their-wing-organ-ibrahim afar off, and to-help-lazarus in his bosom.

and he cried and said, father their-wing-organ-ibrahim, womb me, and send to-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, betweeninter remember that thou in thy lifetime receivedst thy good things, and likewise to-help-lazarus visual-re-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 spill thee therefore, father, that thou wouldst send him to my father's house:

for i have five brethren; that he may witness to them, lest they also come into this place of torment.

their-wing-organ-ibrahim saith to him, they have extract-musa and the come-bringers; let them hear them.

and he said, nay, father their-wing-organ-ibrahim: but if one went to them from the dead, they will repent.

and he said to him, if they hear not extract-musa and the come-bringers, neither will they be persuaded, though one rose from the dead.

then said he to the learners, it is impossible but that offences will come: but woe to 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 go-beyond against thee, rebuke him; and if he repent, forgive him.

and if he go-beyond 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 to vowelconsonants-ihoh-yeah, increase our aminoing.

and vowelconsonants-ihoh-yeah said, if ye had aminoing as a grain of mustard seed, ye might say to 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 livestock will say to him by and by, when he is come from the field, go and sit down to meat?

and will not rather say to 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, that he passed through the midst of keep-samaria and rolling-galilee.

and as he entered into a certain village, there met him ten men that were narrow-waspishs, which stood afar off:

and they lifted up their voices, and said, sticky-safe-vowel-yeah-ihosue, master, womb us.

and when he saw them, he said to them, go shew yourselves to the darkener. and it came to pass, that, as they went, they were out-of-towned.

and one of them, when he saw that he was healed, turned back, and with a loud voice given heavy these-to,

and fell down on his face-turnings at his feet, giving him thanks: and he was a keep-samaritan.

and sticky-safe-vowel-yeah-ihosue answering said, were there not ten out-of-towned? but where are the nine?

there are not found that returned to give heavy to these-to, safe this stranger.

and he said to him, arise, go thy pathway: thy aminoing hath secured thee.

and when he was demanded of the split-spread-persians, when the kingdom of these-to should come, he answered them and said, the kingdom of these-to cometh not with observation:

neither will they say, lo here! or, lo there! for, behold, the kingdom of these-to is in near-inwards you.

and he said to the learners, the days will come, when ye will desire to see one of the days of the betweeninter 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 to the other part under namespaces; so will also the betweeninter 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 betweeninter of man.

they did eat, they drank, they swamried women, they were given in swamriage, until the day that rest-nuh entered into the gather-cabinet, 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 between-built;

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 betweeninter 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 lot's woman.

whosoever will seek to save 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 to him, where, base-lord? and he said to them, wheresoever the body is, thither will the eagles be added together.

and he spake a proverb-rule to them to this finish that men ought always to spill, and not to faint;

saying, there was in a city a criterionizer, which respected not these-to, neither regarded man:

and there was a widow in that city; and she came to him, saying, avenge me of mine adversary.

and he would not for a while: but afterward he said in near-inwards himself, though i respect not these-to, nor regard man;

yet because this widow troubleth me, i will avenge her, lest by her continual coming she weary me.

and vowelconsonants-ihoh-yeah said, hear what the unjust criterionizer saith.

and will not these-to avenge his own elect, which cry day and night to him, though he bear long with them?

i tell you that he will avenge them speedily. to world notwithstanding the betweeninter of man cometh, will he find aminoing on the land?

and he spake this proverb-rule to certain which trusted in themselves that they were right, and despised others:

two men went up into the temple to spill; the one a split-spread-persian, and the other a taxman.

the split-spread-persian stood and spilled thus with him-
 self, these-to, 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 to namespaces, but smote upon his breast, saying,
 these-to out-of-town 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 to him also infants, that he would touch
 them: but when his learners saw it, they rebuked them.
 but sticky-safe-vowel-yeah-ihosue called them to him, and
 said, suffer little betweeninters to come to me, and forbid
 them not: for of such is the kingdom of these-to.
 verily i say to you, whosoever will not receive the kingdom
 of these-to as a little child-betweeninter will in no wise en-
 ter therein.
 and a certain governor asked him, saying, good master, what
 will i do to inherit into the world life?
 and sticky-safe-vowel-yeah-ihosue said to him, why callest
 thou me good? none is good, safe one, that is, these-to.
 thou knowest the directives, 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 sticky-safe-vowel-yeah-ihosue heard these
 things, he said to him, yet lackest thou one thing: sell all
 that thou hast, and distribute to the poor, and thou will
 have treasure in namespaces: and come, follow me.
 and when he heard this, he was very labourful: for he was
 very rich.
 and when sticky-safe-vowel-yeah-ihosue saw that he was
 very labourful, he said, how hardly will they that have riches
 enter into the kingdom of these-to!
 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 these-to.
 and they that heard it said, who then can be safed?
 and he said, the things which are impossible with men are
 possible with these-to.
 then stone-peter said, lo, we have left all, and followed thee.
 and he said to them, verily i say to you, there is no man that
 hath left house, or parents, or brethren, or woman, or be-
 tweeninters, for the kingdom of these-to's sake,
 who will not receive manifold more in this present time, and
 in the world to come life world.
 then he took to him the twelve, and said to them, behold,
 we go up to cast-complete-jerusalem, and all things that are
 written by the come-bringers concerning the betweeninter
 of man will be accomplished.
 for he will be delivered to the body-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 say-
 ing was hid from them, neither knew they the things which
 were spoken.
 and it came to pass, that as he was come nigh to moon-
 smell-jericho, a certain blind man sat by the pathway side
 begging:
 and hearing the multitude pass by, he asked what it meant.
 and they told him, that sticky-safe-vowel-yeah-ihosue of
 scattered-sown-nazareth passeth by.

and he cried, saying, sticky-safe-vowel-yeah-ihosue, thou betweeninter of dude-dawud, womb me.

and they which went before rebuked him, that he should hold his complete: but he cried so much the more, thou betweeninter of dude-dawud, womb me.

and sticky-safe-vowel-yeah-ihosue stood, and directed him to be brought to him: and when he was come near, he asked him,

saying, what wilt thou that i will do to thee? and he said, base-lord, that i may receive my sight.

and sticky-safe-vowel-yeah-ihosue said to him, receive thy sight: thy aminoing hath safed thee.

and immediately he received his sight, and followed him, heavying these-to: and all the people, when they saw it, gave thanks to these-to.

and sticky-safe-vowel-yeah-ihosue entered and passed through moon-smell-jericho.

and, behold, there was a man namethereed yeah-remember-zacchaeus, which was the chief among the taxmans, and he was rich.

and he sought to see sticky-safe-vowel-yeah-ihosue 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 pathway.

and when sticky-safe-vowel-yeah-ihosue came to the place, he looked up, and saw him, and said to 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 to vowel-consonants-ihoh-yeah: behold, base-lord, 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 sticky-safe-vowel-yeah-ihosue said to him, this day is sticky-safety come to this house, forsomuch as he also is a betweeninter of their-wing-organ-ibrahim.

for the betweeninter of man is come to seek and to safe that which was lost.

and as they heard these things, he added and spake a proverb-rule, because he was nigh to cast-complete-jerusalem, and because they thought that the kingdom of these-to 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 to 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 to 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, base-lord, thy pound hath gained ten pounds.

and he said to him, well, thou good worker: because thou hast been aminoing a very little, have thou authority over ten cities.

and the second came, saying, base-lord, thy pound hath gained five pounds.

and he said likewise to him, be thou also over five cities.
 and another came, saying, base-lord, behold, here is thy
 pound, which i have kept laid up in a napkin:
 for i respected thee, because thou art an austere man: thou
 takest up that thou namethereedst not down, and reapest
 that thou didst not sow.
 and he saith to him, out of thine own mouth will i criteri-
 onizer thee, thou visual-re-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 to them that stood by, take from him the pound,
 and give it to him that hath ten pounds.
 (and they said to him, base-lord, he hath ten pounds.)
 for i say to you, that to 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 to world
 not man sat: loose him, and bring him hither.
 and if any man ask you, why do ye loose him? thus will ye
 say to him, because vowelconsonants-ihoh-yeah hath need
 of him.
 and they that were sent went their pathway, and found even
 as he had said to them.
 and as they were loosing the colt, the owners thereof said to
 them, why loose ye the colt?
 and they said, vowelconsonants-ihoh-yeah hath need of
 him.
 and they brought him to sticky-safe-vowel-yeah-ihosue:
 and they cast their garments upon the colt, and they
 namethere sticky-safe-vowel-yeah-ihosue thereon.
 and as he went, they spread their clothes in the pathway.
 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 these-to with a loud voice for all the
 mighty doings that they had seen;
 saying, happy be the king that cometh in the namethere of
 vowelconsonants-ihoh-yeah: complete in namespaces, and
 heavy in the highest.
 and some of the split-spread-persians from among the mul-
 titude said to him, master, rebuke thy learners.
 and he answered and said to 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 to 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 namethere thee even with the ground, and thy betweeninters in near-inwards 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 to them, it is written, my house is the house of spilling; but ye have did it a den of thieves.

and he taught daily in the temple. but the chief darkener and the scroll-recounterss 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 declareed the message, the chief darkener and the scroll-recounterss came upon him with the elders,

and spake to 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 to them, i will also ask you one thing; and answer me:

the immersing 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 aminoed 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 come-bringer.

and they answered, that they could not tell whence it was.

and sticky-safe-vowel-yeah-ihosue said to them, neither tell i you by what authority i do these things.

then began he to speak to the people this proverb-rule; 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 vowelconsonants-ihoh-yeah of the vineyard, what will i do? i will send my beloved betweeninter it may be they will reverence him when they see him.

but when the manmen saw him, they reasoned among 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 vowelconsonants-ihoh-yeah of the vineyard do to them?

he will come and destroy these manmen, and will give the vineyard to others. and when they heard it, they said, these-to forbid.

and he beheld them, and said, what is this then that is written, the stone which the between-builders 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 and the scroll-recounterss the same hour sought to namethere hands on him; and they respected the people: for they perceived that he had spoken this proverb-rule against them.

and they watched him, and sent forth spies, which should feign themselves right men, that they might take hold of his beewords, that so they might deliver him to 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 pathway of these-to truly: is it allowed for us to give tribute to kaiser-caesar or no? but he perceived their craftiness, and said to them, why tempt ye me?

shew me a denar. whose image and superscription hath it? they answered and said, caesar's.

and he said to them, render therefore to kaiser-caesar the things which be caesar's, and to these-to the things which be these-to's.

and they could not take hold of his beewords before the people: and they swamvelled 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, extract-musa wrote to us, if any man's brother die, having a woman, and he die without betweeninters, that his brother should take his woman, and stand-up seed to his brother.

there were therefore seven brethren: and the first took a woman, and died without betweeninters.

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 betweeninters, and died.

last of all the woman died also.

therefore in the stand up whose woman of them is she? for seven had her to woman.

and sticky-safe-vowel-yeah-ihosue answering said to them, betweeninters of this world swamry, and are given in swamriage:

but they which will be accounted worthy to obtain that world, and the stand up from the dead, neither swamry, nor are given in swamriage:

neither can they die any more: for they are equal to the messengers; and are betweeninters of these-to, being betweeninters of the stand up.

now that the dead are raised, even extract-musa shewed at the bush, when he calleth vowelconsonants-ihoh-yeah the these-to of their-wing-organ-ibrahim, and the these-to of laugh-iz'haq, and the these-to of heel-supplant-jeqob.

for he is not a these-to of the dead, but of the living: for all live to him.

then certain of the scroll-recounterss answering said, master, thou hast well said.

and after that they durst not ask him any question at all.

and he said to them, how say they that swimming is dude-dawud's betweeninter

and dude-dawud himself saith in the book of croon-prunes, vowelconsonants-ihoh-yeah said to my base-lord, sit thou on my right hand,

till i do thine enemies thy footstool.

dude-dawud therefore calleth him base-lord, how is he then his betweeninter

then in the audience of all the people he said to his learners, beware of the scroll-recounterss, which desire to walk in long robes, and gravity-love greetings in the swamkets, and the highest seats in the come-together-synagogues, and the chief rooms at feasts;

which devour widows' houses, and for a shew do long spillings: 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 to you, that this poor widow hath cast in more than they all:

for all these have of their abundance cast in to the near-inwards of these-to: 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 namethere, saying, i am swimming; 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 to them, nation will rise against nation, and kingdom against kingdom:

and great landquakes will be in divers places, and famines, and pestilences; and respectful sights and great signs will there be from namespaces.

but before all these, they will namethere their hands on you, and persecute you, delivering you up to the come-together-synagogues, and into prisons, being brought before kings and governors for my namethere's sake.

and it will turn to you for a witness.

nametheretle it therefore in your hearts, not to murmur before what ye will answer:

for i will give you a mouth and skill, 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 in-sights; and some of you will they cause to be put to death.

and ye will be hated of all men for my namethere's sake.

but there will not an hair of your head perish.

in your patience possess ye your selfs.

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-judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there-into.

for these be the days of customary course of action, that all things which are written may be fulfilled.

but woe to them that are with child-betweeninter and to them that give suck, in those days! for there will be great distress in the land, and wrath upon this people.

and they will fall by the mouth of the sword, and will be led away captive into all nations: and cast-complete-jerusalem will be trodden down of the body-nations, until the times of the body-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 respect, 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 betweeninter of man coming in a cloud with dynamic and great heavy.

and when these things begin to come to pass, then look up, and lift up your heads; for your ransome-redemption draweth nigh.

and he spake to them a proverb-rule; 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 these-to is nigh at hand.

verily i say to you, this generation will not pass away, till all be fulfilled.

namespaces and land will pass away: but my beewords 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 spill always, that ye may be accounted worthy to escape all these things that will come to pass, and to stand before the betweeninter 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 and scroll-recounters sought how they might kill him; for they respected the people.

then entered accuser into hand-know-judas surnamed man-of-city-happenings-iscariot, being of the number of the twelve.

and he went his pathway, and communed with the chief darkener and captains, how he might betray him to them.

and they were glad, and covenanted to give him money.

and he message-promised, and sought opportunity to betray him to 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 to him, where wilt thou that we prepare?

and he said to them, behold, when ye are entered into the city, there will a man meet you, bearing a out-of-town-pitcher of water; follow him into the house where he entereth in.

and ye will say to the goodman of the house, the master saith to 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 to 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 to them, with desire i have desired to eat this stopskip with you before i suffer:

for i say to you, i will not any more eat thereof, until it be fulfilled in the kingdom of these-to.

and he took the cup, and gave thanks, and said, take this, and divide it among yourselves:

for i say to you, i will not drink of the fruit of the vine, until the kingdom of these-to will come.

and he took bread, and gave thanks, and brake it, and gave to 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 betweeninter of man goeth, as it was determined: but woe to that man by whom he is betrayed!

and they began to enquire among themselves, which of them it was that should do this thing.

and there was also a strife among them, which of them should be accounted the greatest.

and he said to them, the kings of the body-nations exercise base-lordship over them; and they that exercise authority upon them are called benefactors.

but ye will not be so: but he that is greatest among 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 among you as he that workth.

ye are they which have continued with me in my temptations.

and i appoint to you a kingdom, as my father hath appointed to me;

that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve pen of israel.

and vowelconsonants-ihoh-yeah said, hear-simon, hear-simon, behold, accuser hath desired to have you, that he may sift you as corn:

but i have spilled for thee, that thy aminoing fail not: and when thou art converted, strengthen thy brethren.

and he said to him, base-lord, 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 to them, when i sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, nothing. then said he to 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 to you, that this that is written must yet be accomplished in me, and he was reckoned among the go-beyonders: for the things concerning me have an finish

and they said, base-lord, behold, here are two swords. and he said to 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 to them, spill that ye enter not into temptation.

and he was withdrawn from them about a stone's cast, and kneeled down, and spilled,

saying, father, if thou be willing, remove this cup from me: to world notwithstanding not my will, but thine, be done.

and there appeared an messenger to him from namespaces, strengthening him.

and being in an agony he spilled more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

and when he rose up from spilling, and was come to his learners, he found them sleeping for labour,

and said to them, why sleep ye? rise and spill, 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 to sticky-safe-vowel-yeah-ihosue to kiss him.

but sticky-safe-vowel-yeah-ihosue said to him, hand-know-judas, betrayest thou the betweeninter of man with a kiss?

when they which were about him saw what would follow, they said to him, base-lord, will we smite with the sword?

and one of them smote the worker of the high darkener and cut off his right ear.

and sticky-safe-vowel-yeah-ihosue answered and said, suffer ye thus far. and he touched his ear, and healed him.

then sticky-safe-vowel-yeah-ihosue said to the chief darkener, 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 midst of the hall, and were namethere down together, stone-peter sat down among 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-galilaeen.

and stone-peter said, man, i know not what thou sayest. and immediately, while he yet spake, the cock crew.

and vowelconsonants-ihoh-yeah turned, and looked upon stone-peter. and stone-peter remembered vowelconsonants-ihoh-yeah beeword, how he had said to him, before the cock crow, thou will deny me thrice.

and stone-peter went out, and wept bitterly.

and the men that held sticky-safe-vowel-yeah-ihosue 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 and the scroll-recounters came together, and led him into their council, saying,

art thou the swimming? tell us. and he said to them, if i tell you, ye will not amino:

and if i also ask you, ye will not answer me, nor let me go.

hereafter will the betweeninter of man sit on the right hand of the dynamic of these-to.

then said they all, art thou then betweeninter of these-to? and he said to 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 to 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 swimming a king.

and hair-spear-pilate asked him, saying, art thou the king of the vowel-yeah-acknowledge-ihodim and he answered him and said, thou sayest it.

then said hair-spear-pilate to the chief darkener and to the people, i find no swam in this man.

and they were the more fierce, saying, he stirreth up the people, teaching throughout all jewry, heading 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 to 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 sticky-safe-vowel-yeah-ihosue, he was exceeding 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 beewords; but he answered him nothing.

and the chief darkener and scroll-recounters stood and vehemently accused him.

and fugitive-freeman-herod with his men of war namethere 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 in-sights together: for before they were at enmity between themselves.

and hair-spear-pilate, when he had called together the chief darkener and the governors and the people,

said to them, ye have brought this man to me, as one that perverteth the people: and, behold, i, having examined him before you, have found no swam 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 to him.

i will therefore chastise him, and release him.

(for of necessity he must release one to them at the feast.)

and they cried out all at once, saying, away with this man, and release to 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 sticky-safe-vowel-yeah-ihosue, spake again to them.

but they cried, saying, stand-up him, stand-up him.

and he said to them the third time, why, what visual-re-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 stood-up. and the voices of them and of the chief darkener prevailed.

and hair-spear-pilate gave sentence that it should be as they required.

and he released to them him that for sedition and murder was cast into prison, whom they had desired; but he delivered sticky-safe-vowel-yeah-ihosue 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 that he might bear it after sticky-safe-vowel-yeah-ihosue.

and there followed him a great company of people, and of women, which also bewailed and stopskip-lamented him.

but sticky-safe-vowel-yeah-ihosue turning to them said, betweenintera of cast-complete-jerusalem, weep not for me, but weep for yourselves, and for your betweeninters.

for, behold, the days are coming, in the which they will say, happy are the barren, and the wombs that to world not bare, and the paps which to world not gave suck.

then will they begin to say to the mountains, fall on us; and to the mountains, 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-remembererfactors, led with him to be put to death.

and when they were come to the place, which is called skull-calvary, there they stood-up him, and the male-remember-erfactors, one on the right hand, and the other on the left.

then said sticky-safe-vowel-yeah-ihosue, father, forgive them; for they know not what they do. and they parted his raiment, and cast lots.

and the people stood beholding. and the governors also with them derided him, saying, he safed others; let him safe himself, if he be swimming, the chosen of these-to.

and the soldiers also mocked him, coming to him, and near-inward him vinegar,

and saying, if thou be the king of the vowel-yeah-acknowl-edge-ihodim safe 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 vowel-yeah-acknowledge-ihodim

and one of the male-remembererfactors which were hanged railed on him, saying, if thou be swimming, safe thyself and us.

but the other answering rebuked him, saying, dost not thou respect these-to, 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 to sticky-safe-vowel-yeah-ihosue, base-lord, remember me when thou comest into thy kingdom.

and sticky-safe-vowel-yeah-ihosue said to him, verily i say to 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 midst.

and when sticky-safe-vowel-yeah-ihosue had cried with a loud voice, he said, father, into thy hands i commend my breathwind: and having said thus, he gave up the breath-wind.

now when the over-hundred-centurion saw what was done, he given heavy these-to, 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 namethere 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 vowel-yeah-acknowledge-ihodim who also himself waited for the kingdom of these-to.

this man went to hair-spear-pilate, and begged the body of sticky-safe-vowel-yeah-ihosue.

and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein to world not 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 spices and oils; and rested the seventh day according to the directive.

now upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices 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 vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.

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 to them, why seek ye the living among the dead?

he is not here, but is risen: remember how he spake to you when he was yet in rolling-galilee,

saying, the betweeninter of man must be delivered into the hands of missing men, and be stood-up, and the third day rise again.

and they remembered his beewords,

and returned from the sepulchre, and told all these things to 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-supplant-jeqob, and other women that were with them, which told these things to the sent-outs.

and their beewords seemed to them as idle tales, and they aminoed them not.

then arose stone-peter, and ran to 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 sixty furlongs.

and they talked together of all these things which had happened.

and it came to pass, that, while they communed together and reasoned, sticky-safe-vowel-yeah-ihosue himself drew near, and went with them.

but their eyes were holden that they should not know him. and he said to 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 namethere was fame-father-
 cleopas, answering said to 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 to them, what things? and they said to him, con-
 cerning sticky-safe-vowel-yeah-ihosue of scattered-sown-
 nazareth, which was a come-bringer mighty in deed and
 beeword before these-to and all the people:
 and how the chief darkener and our governors delivered
 him to be condemned to death, and have stood-up him.
 but we trusted that it had been he which should have re-
 trieved 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 sepul-
 chre, and found it even so as the women had said: but him
 they saw not.
 then he said to them, o fools, and slow of heart to amino all
 that the come-bringers have spoken:
 ought not swimming to have suffered these things, and to
 enter into his heavy?
 and heading at extract-musa and all the come-bringers, he
 expounded to them in all the writings the things concerning
 himself.
 and they drew nigh to 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 to-
 ward 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 van-
 ished out of their sight.
 and they said one to another, did not our heart burn in near-
 inwards us, while he talked with us by the pathway, and
 while he opened to us the writings?
 and they rose up the same hour, and returned to cast-com-
 plete-jerusalem, and found the eleven added together, and
 them that were with them,
 saying, vowelconsonants-ihoh-yeah is risen indeed, and
 hath appeared to hear-simon.
 and they told what things were done in the pathway, and
 how he was known of them in breaking of bread.
 and as they thus spake, sticky-safe-vowel-yeah-ihosue him-
 self stood in the midst of them, and saith to them, complete
 be to you.
 but they were terrified and affrighted, and supposed that
 they had seen a breathwind.
 and he said to them, why are ye troubled? and why do
 thoughts arise in your hearts?
 behold my hands and my feet, that it is i myself: handle me,
 and see; for a breathwind hath not flesh and bones, as ye see
 me have.
 and when he had thus spoken, he shewed them his hands
 and his feet.
 and while they yet aminoed not for joy, and wondered, he
 said to them, have ye here any meat?
 and they gave him a piece of a broiled fish, and of an hon-
 eycomb.

and he took it, and did eat before them.

and he said to them, these are the beewords which i spake to you, while i was yet with you, that all things must be fulfilled, which were written in the drops-of-teaching-torah of extract-musa, and in the come-bringers, and in the croon-prunes, concerning me.

then opened he their understanding, that they might understand the writings,

and said to them, thus it is written, and thus it behoved swimming to suffer, and to rise from the dead the third day: and that repentance and remission of misses should be declared in his namethere among all nations, heading 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 bowed him, and returned to cast-complete-jerusalem with great joy:

and were continually in the temple, cheering and first-pooling these-to. amino-amen

the former treatise have i did, o these-to-loving-theophilus, of all that sticky-safe-vowel-yeah-ihosue began both to do and teach,

until the day in which he was taken up, after that he through the dedicated breathwind had given directives to 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 these-to:

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 dedicated breathwind not many days hence.

when they therefore were come together, they asked of him, saying, base-lord, wilt thou at this time restore again the kingdom to israel?

and he said to 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 dedicated breathwind is come upon you: and ye will be witnesses to me both in cast-complete-jerusalem, and in all hand-know-judaea, and in keep-samaria, and to 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 sticky-safe-vowel-yeah-ihosue, 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 to 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-supplant-jeqob, and yeah-graceful-yahya, and vow-man-andrew, love-horses-philip, and twin-thomas, son-of-the-plowmen-bartholomew, and yeah-given-matthew, heel-supplant-jeqob betweeninter of traverse-exchange-alphaeus, and hear-simon idf-zeal-zealot, and hand-know-judas the brother of heel-supplant-jeqob.

these all continued with one accord in spilling and supplication, with the women, and bitter-merry-miriam the mother of sticky-safe-vowel-yeah-ihosue, and with his brethren.

and in those days stone-peter stood up in the midst of the learners, and said, (the number of namethere together were about an hundred and twenty,)

men and brethren, this writing must needs have been fulfilled, which the dedicated breathwind by the mouth of dude-dawud spake before concerning hand-know-judas, which was guide to them that took sticky-safe-vowel-yeah-ihosue.

for he was numbered with us, and had obtained part of this immersing.

now this man purchased a field with the reward of noisomeness; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

and it was known to 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 croon-prunes, let his seat 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 vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue went in and out among us, heading from the immersing of yeah-graceful-yahya, to 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 spilled, and said, thou, base-lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

that he may take part of this immersing and sending-out, from which hand-know-judas by go-beyond fell, that he might go to his own place.

and they gave forth their lots; 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 to them cloven languages like as of fire, and it sat upon each of them.

and they were all filled with the dedicated breathwind, and began to speak with other languages, as breathwind gave them utterance.

and there were seat at cast-complete-jerusalem vowel-yeah-acknowledge-ihodim devout men, out of into the worldly nation under namespaces.

now when this was noised abroad, the multitude came together, and were dry, because that every man heard them speak in his own language.

and they were all amazed and swamvelled, saying one to another, behold, are not all these which speak roll-galilaeans? 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-mesopotamia-aram-naharim, 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-develop-egypt, and in the parts of bread-open-put-libya about social-clout-cyrene, and strangers of kraft-durch-freude-rome, vowel-yeah-acknowledge-ihodim and come-from-somewhere-else-proselytes, criterion-cut-off-cretes and evening-pleasant-erabians, we do hear them speak in our languages the wonderful doings of these-to.

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 to them, ye men of hand-know-judaea, and all ye that house-dwell at cast-complete-jerusalem, be this known to you, and hearken to my beewords:

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 come-bringer to-io-jo'al;

and it will come to pass in the last days, saith these-to, i will pour out of my breathwind upon all flesh: and your betweeninters and your betweenintera 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 breathwind; 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 vowelconsonants-ihoh-yeah come:

and it will come to pass, that whosoever will call on the namethere of vowelconsonants-ihoh-yeah will be safed.

ye men of israel, hear these beewords; sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth, a man approved of these-to among you by dynamics and wonders and signs, which these-to did by him in the midst of you, as ye yourselves also know:

him, being delivered by the determinate counsel and foreknowledge of these-to, ye have taken, and by visual-re-toil hands have stood-up and slain:

whom these-to hath raised up, having loosed the labours of death: because it was not possible that he should be holden of it.

for dude-dawud speaketh concerning him, i foresaw vowelconsonants-ihoh-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 will tent-dwell in hope:

because thou wilt not leave my self in hades, neither wilt thou suffer thine dedicated one to see swamion.

thou hast did known to me the pathways of life; thou will do me full of joy with thy face-turnings.

men and brethren, let me freely speak to you of the patriarch dude-dawud, that he is both dead and buried, and his sepulchre is with us to this day.

therefore being a come-bringer, and knowing that these-to had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up swimming to sit on his throne;

he seeing this before spake of the stand up of swimming, that his self was not left in hades, neither his flesh did see swamion.

this sticky-safe-vowel-yeah-ihosue hath these-to raised up, whereof we all are witnesses.

therefore being by the right hand of these-to exalted, and having received of the father the message-promise of the dedicated breathwind, he hath shed forth this, which ye now see and hear.

for dude-dawud is not ascended into the namespaces: but he saith himself, vowelconsonants-ihoh-yeah said to my base-lord, sit thou on my right hand, until i do thy foes thy footstool.

therefore let all the house of to-song-immersed-isra'al know assuredly, that these-to did the same sticky-safe-vowel-yeah-ihosue, whom ye have stood-up, both base-lord and swimming.

now when they heard this, they were pricked in their heart, and said to stone-peter and to the rest of the sent-outs, men and brethren, what will we do?

then stone-peter said to them, repent, and be immersed into the worldly one of you in the namethere of sticky-safe-vowel-yeah-ihosue swimming for the remission of misses, and ye will receive the gift of the dedicated breathwind.

for the message-promise is to you, and to your betweenin-
ters, and to all that are afar off, even as many as vowelcon-
sonants-ihoh-yeah our these-to will call.

and with many other beewords did he witness and exhort, saying, safe yourselves from this toward generation.

then they that gladly received his beeword were immersed: and the same day there were added to them about three thousand selfs.

and they continued stedfastly in the sent-outs' teaching and fellowship, and in breaking of bread, and in spillings.

and respect came upon every self: and many wonders and signs were done by the sent-outs.

and all that aminoed were together, and had all things up-
starting;

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,

cheering these-to, and having favour with all the people. and vowelconsonants-ihoh-yeah added to the called-out daily such as should be safed.

now stone-peter and yeah-graceful-yahya went up together into the temple at the hour of spilling, 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 to 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 namethere of sticky-safe-vowel-yeah-ihosue swimming of scattered-sown-nazareth rise up and walk.

and he took him by the right hand, and lifted him up: and immediately his feet 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-eineopraising these-to.

and all the people saw him walking and eye-well-eineo-
praising these-to:

and they knew that it was he which sat for alms at the beau-
tiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

and as the stopskip-lame man which was healed held stone-
peter and yeah-graceful-yahya, all the people ran together to them in the porch that is called complete-sulayman's, greatly wondering.

and when stone-peter saw it, he answered to the people, ye men of israel, why swamvel ye at this? or why look ye so earnestly on us, as though by our own dynamic or dedication we had did this man to walk?

the these-to of their-wing-organ-ibrahim, and of laugh-iz'haq, and of heel-supplant-jeqob, the these-to of our fathers, hath given heavy his betweeninter sticky-safe-vowel-yeah-ihosue; 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 dedicated one and the right, and desired a murderer to be granted to you;

and killed the president of life, whom these-to hath raised from the dead; whereof we are witnesses.

and his namethere through aminoing in his namethere did this man strong, whom ye see and know: yea, the aminoing which is by him hath given him this fixed 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 these-to before had shewed by the mouth of all his come-bringers, that swimming 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 vowelconsonants-ihoh-yeah.

and he will send sticky-safe-vowel-yeah-ihosue swimming, which before was decreed to you:

whom the namespaces must receive until the times of restitution of all things, which these-to hath spoken by the mouth of all his dedicated come-bringers since the world began.

for extract-musa truly said to the fathers, a come-bringer will vowelconsonants-ihoh-yeah your these-to stand-up to you of your brethren, like to me; him will ye hear in all things whatsoever he will say to you.

and it will come to pass, that every self, which will not hear that come-bringer, will be destroyed from among the people.

yea, and all the come-bringers from to-his-there-samu'al and those that follow after, as many as have spoken, have likewise foretold of these days.

ye are betweeninters of the come-bringers, and of the covenant which these-to did with our fathers, saying to their-wing-organ-ibrahim, and in thy seed will all the kindreds of the land be happy.

to you first these-to, having raised up his betweeninter sticky-safe-vowel-yeah-ihosue, sent him to first-pool you, in turning away into the worldly one of you from his visual-re-toil.

and as they spake to the people, the darkener, and the captain of the temple, and the right-ones-sadducees, came upon them,

being grieved that they taught the people, and decreed through sticky-safe-vowel-yeah-ihosue the stand up from the dead.

and they laid hands on them, and put them in hold to the next day: for it was now eventide.

howbeit many of them which heard the beeword aminoed; and the number of the men was about five thousand.

and it came to pass on the morrow, that their governors, and elders, and scroll-recounterers,

and attractive-gracious-annas the high darkener 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 were added together at cast-complete-jerusalem.

and when they had namethere them in the midst, they asked, by what dynamic, or by what namethere, have ye done this? then stone-peter, filled with the dedicated breathwind, said to them, ye governors of the people, and elders of 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 to you all, and to all the people of israel, that by the namethere of sticky-safe-vowel-yeah-ihosue swimming of scattered-sown-nazareth, whom ye stood-up, whom these-to raised from the dead, even by him doth this man stand here before you whole.

this is the stone which was namethere at nought of you between-builders, which is become the head of the corner.

neither is there sticky-safety in any other: for there is none other namethere under namespaces given among men, whereby we must be safed.

now when they saw the boldness of stone-peter and yeah-graceful-yahya, and perceived that they were unlearned and ignorant men, they swamvelled; and they took knowledge of them, that they had been with sticky-safe-vowel-yeah-ihosue.

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 among 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 among the people, let us straitly threaten them, that they speak henceforth to no man in this namethere.

and they called them, and directed them not to speak at all nor teach in the namethere of sticky-safe-vowel-yeah-ihosue.

but stone-peter and yeah-graceful-yahya answered and said to them, whether it be right in the sight of these-to to hearken to you more than to these-to, criterionizer 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, on beeword of the people: for all men given heavy these-to 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 and elders had said to them.

and when they heard that, they lifted up their voice to these-to with one accord, and said, base-lord, thou art these-to, 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 body-nations rage, and the people imagine vain things?

the kings of the land stood up, and the governors were added together against vowelconsonants-ihoh-yeah, and against his swimming.

for of a truth against thy dedicated child-betweeninter sticky-safe-vowel-yeah-ihosue, whom thou hast swimming, both fugitive-freeman-herod and five-sea-pontius hair-spear-pilate, with the body-nations, and the people of israel, were added together,

for to do whatsoever thy hand and thy counsel determined before to be done.

and now, base-lord, behold their threatenings: and grant to thy workers, that with all boldness they may speak thy beeword,

by stretching forth thine hand to heal; and that signs and wonders may be done by the namethere of thy dedicated child-betweeninter sticky-safe-vowel-yeah-ihosue.

and when they had spilled, the place was shaken where they were assembled together; and they were all filled with the dedicated breathwind, and they spake the beeword of these-to with boldness.

and the multitude of them that aminoed 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 vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue: and great camping was upon them all.

neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the sent-outs' feet: and distribution was did to 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, betweeninter of calling-upon-consolation,) a borrow-join-levite, and of the country of henna-cypress-cyprus, having land, sold it, and brought the money, and laid it at the sent-outs' feet.

but a certain man namethereof attractive-grace-yeah-ananias, with saphire-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.

but stone-peter said, attractive-grace-yeah-ananias, why hath accuser filled thine heart to lie to the dedicated breathwind, and to keep back part of the price of the land?

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 to men, but to these-to.

and attractive-grace-yeah-ananias hearing these beewords fell down, and gave up the breathwind: and great respect 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 to her, tell me whether ye sold the land for so much? and she said, yea, for so much.

then stone-peter said to her, how is it that ye have agreed together to tempt breathwind of vowelconsonants-ihoh-yeah? behold, the feet of them which have buried thy man are at the door, and will carry thee out.

then fell she down straightway at his feet, and yielded up the breathwind: and the young men came in, and found her dead, and, carrying her forth, buried her by her man.

and great respect 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 among the people; (and they were all with one accord in complete-sulayman's porch.

and of the rest durst no man join himself to them: but the people magnified them.

and aminors were the more added to vowelconsonants-ihoh-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 to cast-complete-jerusalem, bringing sick folks, and them which were vexed with lowdown breathwinds: and they were healed into the worldly one.

then the high darkener 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 vowelconsonants-ihoh-yeah by night opened the prison doors, and brought them forth, and said, go, stand and speak in the temple to the people all the bee-words of this life.

and when they heard that, they entered into the temple early in the morning, and taught. but the high darkener came, and they that were with him, and called the council together, and all the senate of betweeninters of 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 doors: but when we had opened, we found no man in near-inwards.

now when the high darkener and the captain of the temple and the chief darkener 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 respected the people, lest they should have been stoned.

and when they had brought them, they namethere them before the council: and the high darkener asked them, saying, did not we straitly direct you that ye should not teach in this namethere? 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 these-to rather than men.

the these-to of our fathers raised up sticky-safe-vowel-yeah-ihosue, whom ye slew and hanged on a tree.

him hath these-to exalted with his right hand to be a president and a securer, for to give repentance to israel, and out-of-townedness of misses.

and we are his witnesses of these things; and so is also the dedicated breathwind, whom these-to 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, namethere my-detox-camel-to-gamali'al, a doctor of the drops-of-teaching-torah had in reputation among all the people, and directed to put the sent-outs forth a little space;

and said to them, ye men of israel, take heed to yourselves what ye intend to do as touching these men.

for before these days rose up flowing-as-water-theudas, cheering 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 to 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 these-to, ye cannot overthrow it; lest haply ye be found even to fight against these-to.

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 namethere of sticky-safe-vowel-yeah-ihosue, and let them go.

and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his namethere.

and daily in the temple, and in into the worldly house, they lowdown not to teach and declare sticky-safe-vowel-yeah-ihosue swimming.

and in those days, when the number of the learners was multiplied, there arose a murmuring of the mud-dove-ionic-greecens against the cross-over-hebrews, because their widows were neglected in the daily ministration.

then the twelve called the multitude of the learners to them, and said, it is not reason that we should leave the beeword of these-to, and work for tables.

wherefore, brethren, look ye out among you seven men of honest report, full of the dedicated breathwind and skill, whom we may appoint over this business.

but we will give ourselves continually to spilling, and to the immersing of the beeword.

and the saying pleased the whole multitude: and they chose go-beyondhen, a man full of aminoing and of the dedicated breathwind, 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 namethere before the sent-outs: and when they had spilled, they laid their hands on them.

and the beeword of these-to increased; and the number of the learners multiplied in cast-complete-jerusalem greatly; and a great company of the darkener were obedient to the aminoing.

and go-beyondhen, full of aminoing and dynamic, did great wonders and signs among the people.

then there arose certain of the come-together-synagogue, which is called the come-together-synagogue of the libertines, and social-clout-cyrenians, and defense-man-alexandrians, and of them of roll-cilicia and of heal-sorrow-asia, disputing with go-beyondhen.

and they were not able to resist the skill and breathwind by which he spake.

then they suborned men, which said, we have heard him speak blasphemous beewords against extract-musa, and against these-to.

and they stirred up the people, and the elders, and the scroll-recounters, and came upon him, and caught him, and brought him to the council,

and namethere up false witnesses, which said, this man ceaseth not to speak blasphemous beewords against this dedicated place, and the drops-of-teaching-torah

for we have heard him say, that this sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth will destroy this place, and will change the customs which extract-musa delivered us.

and all that sat in the council, looking stedfastly on him, saw his face-turnings as it had been the face-turnings of an messenger.

then said the high darkener are these things so?

and he said, men, brethren, and fathers, hearken; the these-to of heavy appeared to our father their-wing-organ-ibrahim, when he was in high-rivers-mesopotamia-aram-naharim, before he seated in hole-haran,

and said to him, get thee out of thy country, and from thy kindred, and come into the land which i will shew thee.

then came he out of the land of the as-breast-genies-kasidim, and seated in hole-haran: and from thence, when his father was dead, he removed him into this land, wherein ye now house-dwell.

and he gave him none inheritance in it, no, not so much as to namethere his foot 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-betweeninter

and these-to spake on this wise, that his seed should sojourn in a strange-substantial land; and that they should bring them into employment, and entreat them visual-re-toil four hundred years.

and the nation to whom they will be in employment will i criterionizer, said these-to: 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-iz'haq, and write-circumcised him the eighth day; and laugh-iz'haq begat heel-supplant-jeqob; and heel-supplant-jeqob begat the twelve patriarchs.

and the patriarchs, moved with envy, sold add-increase-yusif into narrows-develop-egypt: but these-to was with him,

and delivered him out of all his afflictions, and gave him favour and skill in the sight of big-house-firawn king of narrows-develop-egypt; and he did him governor over narrows-develop-egypt and all his house.

now there came a dearth over all the land of narrows-develop-egypt and nest-buy-kanaan, and great affliction: and our fathers found no sustenance.

but when heel-supplant-jeqob heard that there was corn in narrows-develop-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 to big-house-firawn

then sent add-increase-yusif, and called his father heel-supplant-jeqob to him, and all his kindred, seventy-five selfs.

so heel-supplant-jeqob went down into narrows-develop-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-of-townment-sum of the betweeninters of donkey-serious-hamor the father of shoulder-sychem.

but when the time of the message-promise drew nigh, which these-to had sworn to their-wing-organ-ibrahim, the people grew and multiplied in narrows-develop-egypt, till another king arose, which knew not add-increase-yusif. the same dealt subtilly with our kindred, and visual-re-toil entreated our fathers, so that they cast out their young betweeninters, to the finish they might not live.

in which time extract-musa 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 betweeninter and extract-musa was learned in all the skill of the narrows-develop-egyptians, and was mighty in beewords and in deeds.

and when he was full forty years old, it came into his heart to visit his brethren betweeninters of israel.

and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the narrows-develop-egyptian:

for he supposed his brethren would have understood how that these-to by his hand would deliver them: but they understood not.

and the next day he shewed himself to them as they strove, and would have namethere them at one again, saying, sirs, ye are brethren; why do ye wrong one to another?

but he that did his in-sight wrong thrust him away, saying, who did thee a governor and a criterionizer over us?

wilt thou kill me, as thou diddest the narrows-develop-egyptian yesterday?

then fled extract-musa at this saying, and was a stranger in the land of discuss-court-midian, where he begat two betweeninters.

and when forty years were expired, there appeared to him in the place-of-word-desert of mount bush-sinai an messenger of vowelconsonants-ihoh-yeah in a flame of fire in a bush.

when extract-musa saw it, he wondered at the sight: and as he drew near to behold it, the voice of vowelconsonants-ihoh-yeah came to him,

saying, i am the these-to of thy fathers, the these-to of their-wing-organ-ibrahim, and the these-to of laugh-iz'haq, and the these-to of heel-supplant-jeqob. then extract-musa trembled, and durst not behold.

then said vowelconsonants-ihoh-yeah to him, put off thy shoes from thy feet: for the place where thou standest is dedicated ground.

i have seen, i have seen the affliction of my people which is in narrows-develop-egypt, and i have heard their groaning, and am come down to deliver them. and now come, i will send thee into narrows-develop-egypt.

this extract-musa whom they refused, saying, who did thee a governor and a criterionizer? the same did these-to 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 land of narrows-develop-egypt, and in the finish sea, and in the place-of-word-desert forty years.

this is that extract-musa, which said to betweeninters of israel, a come-bringer will vowelconsonants-ihoh-yeah your these-to stand-up to you of your brethren, like to 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 words to give to us:

to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into narrows-develop-egypt,

saying to gather-cabinet-harun, do us these-to to go before us: for as for this extract-musa, which brought us out of the land of narrows-develop-egypt, we wot not what is become of him.

and they did a calf in those days, and highed butcher to the ideal-image-idol, and rejoiced in the doings of their own hands.

then these-to turned, and gave them up to bow the troop of namespaces; as it is written in the book of the come-bringers, o ye house of israel, have ye highed to me slain animals 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 these-to saturn-remphan, figures which ye did to bow them: and i will carry you away beyond in-mix-fade-bhabil. our fathers had the tent of witness in the place-of-word-desert, as he had appointed, speaking to extract-musa, that he should do it according to the fashion that he had seen.

which also our fathers that came after brought in with sticky-safe-vowel-yeah-ihosue into the possession of the body-nations, whom these-to drave out before the face-turnings of our fathers, to the days of dude-dawud; who found favour before these-to, and desired to find a tent for the these-to of heel-supplant-jeqob.

but complete-sulayman between-built him an house.

howbeit the most high house-dwelleth not in temples did with hands; as saith the come-bringer,

namespaces is my throne, and land is my footstool: what house will ye between-build me? saith vowelconsonants-ihoh-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 dedicated breathwind: as your fathers did, so do ye.

which of the come-bringers have not your fathers persecuted? 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 dedicated breathwind, looked up stedfastly into namespaces, and saw the heavy of these-to, and sticky-safe-vowel-yeah-ihosue standing on the right hand of these-to,

and said, behold, i see the namespaces opened, and the betweeninter of man standing on the right hand of these-to.

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 clothes at a young man's feet, whose namethere was ask-talut.

and they stoned go-beyondhen, calling upon these-to, and saying, base-lord sticky-safe-vowel-yeah-ihosue, receive my breathwind.

and he kneeled down, and cried with a loud voice, base-lord, namethere not this miss to their charge. and when he had said this, he fell asleep.

and ask-talut was consenting to 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-judaea and keep-samaria, except the sent-outs.

and devout men carried go-beyondhen 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 missed them to prison.

therefore they that were scattered abroad went into the worldly where declareing the beeword.

then love-horses-philip went down to the city of keep-samaria, and declareed swimming to them.

and the people with one accord gave heed to those things which love-horses-philip spake, hearing and seeing the signs which he did.

for lowdown breathwinds, 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-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 these-to.

and to him they had regard, because that of long time he had bewitched them with sorceries.

but when they aminoed love-horses-philip declareing the things concerning the kingdom of these-to, and the namethere of sticky-safe-vowel-yeah-ihosue swimming, they were immersed, both men and women.

then hear-simon himself aminoed 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-samaria had received the beeword of these-to, they sent to them stone-peter and yeah-graceful-yahya:

who, when they were come down, spilled for them, that they might receive the dedicated breathwind:

(for as yet he was fallen upon none of them: only they were immersed in the namethere of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.)

then laid they their hands on them, and they received the dedicated breathwind.

and when hear-simon saw that through namethereing on of the sent-outs' hands the dedicated breathwind was given, he highed them money,

saying, give me also this dynamic, that on whomsoever i namethere hands, he may receive the dedicated breathwind. but stone-peter said to him, thy money perish with thee, because thou hast thought that the gift of these-to 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 these-to.

repent therefore of this thy visual-re-toilness, and spill these-to, if perhaps the thought of thine heart may be out-of-towned thee.

for i perceive that thou art in the gall of bitterness, and in the bond of noisomeness.

then answered hear-simon, and said, spill ye to vowelconsonants-ihoh-yeah for me, that none of these things which ye have spoken come upon me.

and they, when they had testified and declareed vowelconsonants-ihoh-yeah beeword, returned to cast-complete-jerusalem, and declared the message in many villages of the keep-samaritans.

and the messenger of vowelconsonants-ihoh-yeah spake to love-horses-philip, saying, arise, and go toward the south to the pathway that goeth down from cast-complete-jerusalem to courage-goat-geca, 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 bow,

was returning, and sitting in his chariot read yeah-stick-safe-jesaiah the come-bringer.

then breathwind said to love-horses-philip, go near, and join thyself to this chariot.

and love-horses-philip ran thither to him, and heard him read the come-bringer yeah-stick-safe-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 criterion 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 spill thee, of whom speaketh the come-bringer this? of himself, or of some other man?

then love-horses-philip opened his mouth, and began at the same writing, and declareed to him sticky-safe-vowel-yeah-ihosue.

and as they went on their pathway, they came to 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 aminost with all thine heart, thou mayest. and he answered and said, i amino that sticky-safe-vowel-yeah-ihosue swimming is betweeninter of these-to.

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, breathwind of vowelconsonants-ihoh-yeah caught away love-horses-philip, that the eunuch saw him no more: and he went on his pathway 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 vowelconsonants-ihoh-yeah, went to the high darkener

and desired of him letters to quiet-bag-damasqus to the come-together-synagogues, that if he found any of this pathway, whether they were men or women, he might bring them retrieved to cast-complete-jerusalem.

and as he journeyed, he came near quiet-bag-damasqus: and suddenly there shined round about him a light from names-paces:

and he fell to the land, and heard a voice saying to him, ask-talut, ask-talut, why persecutest thou me?

and he said, who art thou, base-lord? and vowelconsonants-ihoh-yeah said, i am sticky-safe-vowel-yeah-ihosue whom thou persecutest: it is hard for thee to kick against the pricks.

and he trembling and blown away said, base-lord, what wilt thou have me to do? and vowelconsonants-ihoh-yeah said to 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 quiet-bag-damasqus.

and he was three days without sight, and neither did eat nor drink.

and there was a certain learner at quiet-bag-damasqus, namethere attractive-grace-yeah-ananias; and to him said vowelconsonants-ihoh-yeah in a vision, attractive-grace-yeah-ananias. and he said, behold, i am here, base-lord.

and vowelconsonants-ihoh-yeah said to him, arise, and go into the street which is called straight, and enquire in the house of hand-know-judas for one called ask-talut, of cy-press-cedar-tarsus: for, behold, he spillet, and hath seen in a vision a man namethere attractive-grace-yeah-ananias coming in, and putting his hand on him, that he might receive his sight.

then attractive-grace-yeah-ananias answered, base-lord, i have heard by many of this man, how much visual-re-toil he hath done to thy dedicated at cast-complete-jerusalem: and here he hath authority from the chief darkener to bind all that call on thy namethere.

but vowelconsonants-ihoh-yeah said to him, go thy pathway: for he is a chosen item to me, to bear my namethere before the body-nations, and kings, and betweeninters of israel:

for i will shew him how great things he must suffer for my namethere's sake.

and attractive-grace-yeah-ananias went his pathway, and entered into the house; and putting his hands on him said, brother ask-talut, vowelconsonants-ihoh-yeah, even sticky-safe-vowel-yeah-ihosue, that appeared to thee in the pathway as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the dedicated breath-wind.

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 quiet-bag-damasqus.

and straightway he declared swimming in the come-together-synagogues, that he is betweeninter of these-to.

but all that heard him were amazed, and said; is not this he that destroyed them which called on this namethere in cast-complete-jerusalem, and came hither for that intent, that he might bring them retrieved to the chief darkener?

but ask-talut increased the more in strength, and dry the vowel-yeah-acknowledge-ihodim which seated at quiet-bag-damasqus, proving that this is very swimming.

and after that many days were fulfilled, the vowel-yeah-acknowledge-ihodim took counsel to kill him:

but their namethereing 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 aminoed not that he was a learner.

but bringer-child-barnabas took him, and brought him to the sent-outs, and declared to them how he had seen vowel-consonants-ihoh-yeah in the pathway, and that he had spoken to him, and how he had declared boldly at quiet-bag-damasqus in the namethere of sticky-safe-vowel-yeah-ihosue.

and he was with them coming in and going out at cast-complete-jerusalem.

and he spake boldly in the namethere of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, and disputed against the mud-dove-ionic-greecens: 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-samaria, and were edified; and walking in the respect of vowelconsonants-ihoh-yeah, and in the comfort of the dedicated breathwind, were multiplied.

and it came to pass, as stone-peter passed throughout all quarters, he came down also to the dedicated which seated at frozen-hail-lydda.

and there he found a certain man namethered body-dweller-aeneas, which had kept his bed eight years, and was paralysed.

and stone-peter said to him, body-dweller-aeneas, sticky-safe-vowel-yeah-ihosue swimming doth thee whole: arise, and do thy bed. and he arose immediately.

and all that seated at frozen-hail-lydda and sing-watch-saron saw him, and turned to vowelconsonants-ihoh-yeah.

now there was at beauty-joppa a certain learner namethere'd
gazelle-tabitha, which by interpretation is called gazelle-
dorcus: 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 up-
per chamber.

and forasmuch as frozen-hail-lydda was nigh to beauty-
joppa, and the learners had heard that stone-peter was
there, they sent to 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-dorcus did, while she was with
them.

but stone-peter put them all forth, and kneeled down, and
spilled; 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 dedicated and widows, presented her alive.

and it was known throughout all beauty-joppa; and many
aminoed vowelconsonants-ihoh-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-cor-
nelius, a over-hundred-centurion of the band called the
young-italian band,

a devout man, and one that respected these-to with all his
house, which gave much alms to the people, and spilled to
these-to alway.

he saw in a vision evidently about the ninth hour of the day
an messenger of these-to coming in to him, and saying to
him, horn-cornelius.

and when he looked on him, he was afraid, and said, what
is it, base-lord? and he said to him, thy spillings and thine
alms are come up for a memorial before these-to.

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 to horn-cornelius was
departed, he called two of his household workers, and a de-
vout soldier of them that waited on him continually;

and when he had declared all these things to them, he sent
them to beauty-joppa.

on the morrow, as they went on their journey, and drew
nigh to the city, stone-peter went up upon the housetop to
spill 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 descend-
ing 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 animals of the land,
and animal of the fields, and insects, and birds of the air.

and there came a voice to him, rise, stone-peter; kill, and
eat.

but stone-peter said, not so, base-lord; for i have to world
not eaten any thing that is upstarting or lowdown.

and the voice spake to him again the second time, what
these-to hath out-of-towned, 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 sur-named stone-peter, were lodged there.

while stone-peter thought on the vision, breathwind said to 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 to 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 respecteth these-to, and of good report among all the nation of the vowel-yeah-acknowledge-ihodim was warned from these-to by an dedicated messenger to send for thee into his house, and to hear beewords 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 in-sights.

and as stone-peter was coming in, horn-cornelius met him, and fell down at his feet, and bowed 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 to them, ye know how that it is an unlawful thing for a man that is a vowel-yeah-acknowledge-ihode to keep company, or come to one of another nation; but these-to hath shewed me that i should not call any man upstarting or lowdown.

therefore came i to 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 until this hour; and at the ninth hour i spilled in my house, and, behold, a man stood before me in bright clothing,

and said, horn-cornelius, thy spilling is heard, and thine alms are had in remembrance in the sight of these-to.

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 to thee.

immediately therefore i sent to thee; and thou hast well done that thou art come. now therefore are we all here present before these-to, to hear all things that are directed thee of these-to.

then stone-peter opened his mouth, and said, of a truth i perceive that these-to is no fearer of persons:

but in into the worldly nation he that respecteth him, and doingeth being right, is accepted with him.

the beeword which these-to sent to betweeninters of israel, declareing complete by sticky-safe-vowel-yeah-ihosue swimming: (he is base-lord of all:)

that beeword, i say, ye know, which was published throughout all hand-know-judaea, and began from rolling-galilee, after the immersing which yeah-graceful-yahya declared;

how these-to swimming sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth with the dedicated breathwind and with dynamic: who went about doing good, and healing all that were oppressed of the accuser; for these-to was with him.

and we are witnesses of all things which he did both in the land of the vowel-yeah-acknowledge-ihodim and in cast-complete-jerusalem; whom they slew and hanged on a tree: him these-to raised up the third day, and shewed him openly;

not to all the people, but to witnesses chosen before these-to, even to us, who did eat and drink with him after he rose from the dead.

and he directed us to declare to the people, and to witness that it is he which was ordained of these-to to be the criterionizer of quick and dead.

to him give all the come-bringers witness, that through his namethere whosoever aminoth in him will receive remission of misses.

while stone-peter yet spake these beewords, the dedicated breathwind fell on all them which heard the beeword.

and they of the write-circumcision which aminoeed were blown away, as many as came with stone-peter, because that on the body-nations also was poured out the gift of the dedicated breathwind.

for they heard them speak multiple languages, and magnify these-to. then answered stone-peter,

can any man forbid water, that these should not be immersed, which have received the dedicated breathwind as well as we?

and he directed them to be immersed in the namethere of vowelconsonants-ihoh-yeah. then spilled they him to tarry certain days.

and the sent-outs and brethren that were in hand-know-judaea heard that the body-nations had also received the beeword of these-to.

and when stone-peter was come up to cast-complete-jerusalem, they that were of the write-circumcision contended with him,

saying, thou wentest in to men foreskinned, and didst eat with them.

but stone-peter rehearsed the matter from the heading, and expounded it by order to them, saying,

i was in the city of beauty-joppa spilling: 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 animals of the land, and animal of the fields, and insects, and birds of the air.

and i heard a voice saying to me, arise, stone-peter; slay and eat.

but i said, not so, base-lord: for nothing upstarting or low-down hath at any time entered into my mouth.

but the voice answered me again from namespaces, what these-to hath out-of-towned, 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 to the house where i was, sent from kaiser-caesarea to me.

and breathwind 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 to him, send men to beauty-joppa, and call for hear-simon, whose surname is stone-peter;

who will tell thee beewords, whereby thou and all thy house will be safed.

and as i began to speak, the dedicated breathwind fell on them, as on us at the heading.

then remembered i vowelconsonants-ihoh-yeah beeword, how that he said, yeah-graceful-yahya indeed immersed with water; but ye will be immersed with the dedicated breathwind.

forasmuch then as these-to gave them the like gift as he did to us, who aminoed vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming; what was i, that i could withstand these-to?

when they heard these things, they held their complete, and given heavy these-to, saying, then hath these-to also to the body-nations granted repentance to life.

now they which were scattered abroad upon the persecution that arose about go-beyondhen travelled as far as dark-red-phenice, and henna-cypress-cyprus, and opposite-hold-antioch, declareing the beeword to none but to the vowel-yeah-acknowledge-ihodim 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 to the mud-dove-ionic-greecens, declareing vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.

and the hand of vowelconsonants-ihoh-yeah was with them: and a great number aminoed, and turned to vowelconsonants-ihoh-yeah.

then tidings of these things came to 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 camping of these-to, was glad, and exhorted them all, that with purpose of heart they would cleave to vowelconsonants-ihoh-yeah.

for he was a good man, and full of the dedicated breathwind and of aminoing: and much people was added to vowelconsonants-ihoh-yeah.

then departed bringer-child-barnabas to cypress-cedar-tarsus, for to seek ask-talut:

and when he had found him, he brought him to 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 swimmingians first in opposite-hold-antioch.

and in these days came come-bringers from cast-complete-jerusalem to opposite-hold-antioch.

and there stood up one of them namethere locust-father-joy-agabus, and signified by breathwind 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 to the brethren which seated 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-supplant-jeqob the brother of yeah-
 graceful-yahya with the sword.
 and because he saw it was good in the eyes of the vowel-
 yeah-acknowledge-ihodim 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 spilling was
 did without ceasing of the called-out to these-to for him.
 and when fugitive-freeman-herod would have brought him
 forth, the same night stone-peter was sleeping between two
 soldiers, retrieved with two chains: and the keepers before
 the door kept the prison.
 and, behold, the messenger of vowelconsonants-ihoh-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 to him, gird thyself, and bind on thy
 sandals. and so he did. and he saith to 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 to the iron gate that leadeth to 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 vowelconsonants-ihoh-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 vowel-yeah-acknowledge-ihodim
 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 swamk; where many were added to-
 gether spilling.
 and as stone-peter knocked at the door of the gate, a damsel
 came to hearken, namethered 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 to her, thou art mad. but she constantly af-
 firmed that it was even so. then said they, it is his messen-
 ger.
 but stone-peter continued knocking: and when they had
 opened the door, and saw him, they were blown away.
 but he, beckoning to them with the hand to hold their com-
 plete, declared to them how vowelconsonants-ihoh-yeah
 had brought him out of the prison. and he said, go shew
 these things to heel-supplant-jeqob, and to the brethren.
 and he departed, and went into another place.
 now as soon as it was day, there was no small stir among 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 narrow-develop-zur and side-by-side-sidon: but they came with one accord to him, and, having did blastus the king's chamberlain their in-sight, desired complete; because their country was nourished by the king's country. and upon a namethere day fugitive-freeman-herod arrayed in royal apparel, sat upon his throne, and did an oration to them.

and the people gave a shout, saying, it is the voice of a these-to, and not of a man.

and immediately the messenger of vowelconsonants-ihoh-yeah smote him, because he gave not these-to the heavy: and he was eaten of worms, and gave up the breathwind. but the beeword of these-to grew and multiplied.

and bringer-child-barnabas and ask-talut returned from cast-complete-jerusalem, when they had fulfilled their immersing, and took with them yeah-graceful-yahya, whose surname was swamk.

now there were in the called-out that was at opposite-hold-antioch certain come-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 vowelconsonants-ihoh-yeah, and fasted, the dedicated breathwind said, separate me bringer-child-barnabas and ask-talut for the doing whereunto i have called them.

and when they had fasted and spilled, and laid their hands on them, they sent them away.

so they, being sent forth by the dedicated breathwind, departed to white-light-seleucia; and from thence they sailed to henna-cypress-cyprus.

and when they were at send-salahmis, they declared the beeword of these-to in the come-together-synagogues of the vowel-yeah-acknowledge-ihodim and they had also yeah-graceful-yahya to their immerser.

and when they had gone through the isle to foam-paphos, they found a certain sorcerer, a false come-bringer, a vowel-yeah-acknowledge-ihode whose namethere was barsticky-safe-vowel-yeah-ihosue:

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 beeword of these-to.

but wise-elymas the sorcerer (for so is his namethere by interpretation) withstood them, seeking to turn away the deputy from the aminoing.

then ask-talut, (who also is called small-paul,) filled with the dedicated breathwind, namethere his eyes on him.

and said, o full of all subtilty and all look, thou child-betweeninter of the accuser, thou enemy of all being right, wilt thou not cease to pervert the right pathways of vowelconsonants-ihoh-yeah?

and now, behold, the hand of vowelconsonants-ihoh-yeah is upon thee, and thou will 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, aminoed, being blown away at the teaching of vowelconsonants-ihoh-yeah.

now when small-paul and his company loosed from foam-paphos, they came to capital-perga in all-branches-pam-phylia: 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-synagogue on the seventh day, and sat down.

and after the reading of the drops-of-teaching-torah and the come-bringers the governors of the come-together-synagogue sent to them, saying, ye men and brethren, if ye have any beeword of exhortation for the people, say on.

then small-paul stood up, and beckoning with his hand said, men of israel, and ye that respect these-to, give audience.

the these-to of this people of to-song-immersed-isra'al chose our fathers, and exalted the people when they seated as strangers in the land of narrows-develop-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 land of nest-buy-kanaan, he divided their land to them by cover-lut

and after that he gave to them criterion-judges about the space of four hundred and fifty years, until to-his-there-samu'al the come-bringer.

and afterward they desired a king: and these-to gave to them ask-talut betweeninter of ring-tinkle-qish a man of the pen of righthand-child-benjamin, by the space of forty years.

and when he had removed him, he raised up to them dude-dawud to be their king; to whom also he gave their witness, and said, i have found dude-dawud betweeninter of safe-jesse, a man after mine own heart, which will fulfil all my will.

of this man's seed hath these-to according to his mesage-promise raised to to-song-immersed-isra'al a securer, sticky-safe-vowel-yeah-ihosue:

when yeah-graceful-yahya had first declared before his coming the immersing of repentance to all the people of 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 i am not worthy to loose.

men and brethren, betweeninters of the stock of their-wing-organ-ibrahim, and whosoever among you respecteth these-to, to you is the beeword of this sticky-safety sent.

for they that house-dwell at cast-complete-jerusalem, and their governors, because they knew him not, nor yet the voices of the come-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 these-to 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 to the people.

and we declare to you glad tidings, how that the message-promise which was did to the fathers,

these-to hath fulfilled the same to us their betweeninters, in that he hath raised up sticky-safe-vowel-yeah-ihosue again; as it is also written in the second croon-prune, thou art my betweeninter this day have i begotten thee.

and as concerning that he raised him up from the dead, now no more to return to swamion, he said on this wise, i will give you the sure mercies of dude-dawud.

wherefore he saith also in another croon-prune, no suffer thine dedicated one to see swamion.

for dude-dawud, after he had workd his own generation by the will of these-to, fell on sleep, and was laid to his fathers, and saw swamion:

but he, whom these-to raised again, saw no swamion.

be it known to you therefore, men and brethren, that through this man is declareed to you the out-of-townedness of misses:

and by him all that amino are rightfied from all things, from which ye could not be rightfied by the drops-of-teaching-torah of extract-musa.

beware therefore, lest that come upon you, which is spoken of in the come-bringers;

behold, ye despisers, and wonder, and perish: for i doing a doing in your days, a doing which ye will in no wise amino, though a man declare it to you.

and when the vowel-yeah-acknowledge-ihodim were gone out of the come-together-synagogue, the body-nations besought that these beewords might be declareed to them the next seventh.

now when the assembly was hatchd, many of the vowel-yeah-acknowledge-ihodim and religious come-from-somewhere-else-proselytes followed small-paul and bringer-child-barnabas: who, speaking to them, persuaded them to continue in the camping of these-to.

and the next seventh day came almost the whole city together to hear the beeword of these-to.

but when the vowel-yeah-acknowledge-ihodim 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 beeword of these-to should first have been spoken to you: but seeing ye put it from you, and criterionizer yourselves unworthy of world life, lo, we turn to the body-nations.

for so hath vowelconsonants-ihoh-yeah directed us, saying, i have namethere thee to be a light of the body-nations, that thou shouldst be for sticky-safety for into the worlds of the land.

and when the body-nations heard this, they were glad, and given heavy vowelconsonants-ihoh-yeah beeword: and as many as were ordained to into the world life aminoed.

and vowelconsonants-ihoh-yeah beeword was published throughout all the region.

but the vowel-yeah-acknowledge-ihodim 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 against them, and came to image-icon-iconium.

and the learners were filled with joy, and with the dedicated breathwind.

and it came to pass in image-icon-iconium, that they went both together into the come-together-synagogue of the vowel-yeah-acknowledge-ihodim and so spake, that a great multitude both of the vowel-yeah-acknowledge-ihodim and also of the hellene-greeks aminoed.

but the unbelieving vowel-yeah-acknowledge-ihodim stirred up the body-nations, and did their minds visual-re-toil affected against the brethren.

long time therefore abode they speaking boldly in vowel-consonants-ihoh-yeah, which gave witness to the beeword of his camping, and granted signs and wonders to be done by their hands.

but the multitude of the city was divided: and part held with the vowel-yeah-acknowledge-ihodim and part with the sent-outs.

and when there was an astalutt did both of the body-nations, and also of the vowel-yeah-acknowledge-ihodim with their governors, to use them despitefully, and to stone them,

they were ware of it, and fled to bind-loose-lystra and sting-derbe, cities of she-wolf-lycaonia, and to the region that lieth round about:

and there they decreed the message.

and there sat a certain man at bind-loose-lystra, impotent in his feet, being a cripple from his mother's womb, who to world not had walked:

the same heard small-paul speak: who stedfastly beholding him, and perceiving that he had aminoing to be healed, said with a loud voice, stand sound on thy feet. and he stop-skip-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 these-to 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 of day-father-jupiter, which was before their city, brought cattle and garlands to 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 among the people, crying out,

and saying, sirs, why do ye these things? we also are men of like passions with you, and declare to you that ye should turn from these vanity-fades to the living these-to, 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 pathways.

to world notwithstanding 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 to them.

and there came thither certain vowel-yeah-acknowledge-ihodim 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 declareed 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 aminoing, and that we must through much tribulation enter into the kingdom of these-to.

and when they had ordained them elders in into the worldly called-out, and had spilled with fasting, they commended them to vowelconsonants-ihoh-yeah, on whom they aminoed.

and after they had passed throughout meadows-pisidia, they came to all-branches-pamphylia.

and when they had declareed the beeword 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 camping of these-to for the doing which they fulfilled.

and when they were come, and had added the called-out together, they rehearsed all that these-to had done with them, and how he had opened the door of aminoing to the body-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 extract-musa, ye cannot be safed.

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 to the sent-outs and elders about this question.

and being brought on their pathway by the called-out, they passed through dark-red-phenice and keep-samaria, declaring the conversion of the body-nations: and they caused great joy to 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 these-to had done with them.

but there rose up certain of the sect of the split-spread-persians which aminoed, saying, that it was needful to write-circumcise them, and to direct them to keep the drops-of-teaching-torah of extract-musa.

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 to them, men and brethren, ye know how that a good while ago these-to did choice among us, that the body-nations by my mouth should hear the beeword of the message, and amino.

and these-to, which knoweth the hearts, bare them witness, giving them the dedicated breathwind, even as he did to us; and not differentiated between us and them, top-brightening their hearts by aminoing.

now therefore why tempt ye these-to, to put a yoke upon the neck of the learners, which neither our fathers nor we were able to bear?

but we amino that through the camping of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming we will be safed, even as they.

then all the multitude kept silence, and gave audience to bringer-child-barnabas and small-paul, declaring what signs and wonders these-to had wrought among the body-nations by them.

and after they had held their complete, heel-supplant-jeqob answered, saying, men and brethren, hearken to me:

hear-home-simeon hath declared how these-to at the first did visit the body-nations, to take out of them a people for his namethere.

and to this agree the beewords of the come-bringers; as it is written,

after this i will return, and will between-build again the tent of dude-dawud, which is fallen down; and i will between-build again the ruins thereof, and i will namethere it up:

that the residue of men might seek after vowelconsonants-ihoh-yeah, and all the body-nations, upon whom my namethere is called, saith vowelconsonants-ihoh-yeah, who doeth all these things.

known to these-to are all his doings from the heading of the world.

wherefore my sentence is, that we trouble not them, which from among the body-nations are turned to these-to:

but that we write to them, that they abstain from pollutions of ideal-image-idols, and from fornication, and from things strangled, and from blood.

for extract-musa of old time hath in into the worldly city them that declare him, being read in the come-together-synagogues 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; nametherely, hand-know-judas surnamed son-of-seven-satiate-barsabas and forest-silas, chief men among the brethren:

and they wrote letters by them after this manner; the sent-outs and elders and brethren send greeting to the brethren which are of the body-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 beewords, subverting your selfs, saying, ye must be write-circumcised, and keep the drops-of-teaching-torah to whom we gave no such directive:

it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved bringer-child-barnabas and small-paul,

men that have hazarded their lives for the namethere of our base-lord sticky-safe-vowel-yeah-ihosue swimming.

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 dedicated breathwind, and to us, to namethere upon you no greater burden than these necessary things;

that ye abstain from meats highed to ideal-image-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 come-bringers also themselves, exhorted the brethren with many beewords, and confirmed them.

and after they had tarried there a space, they were sent in complete from the brethren to 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 declaring vowelconsonants-ihoh-yeah beeword, with many others also.

and some days after small-paul said to bringer-child-barnabas, let us go again and visit our brethren in into the worldly city where we have declared vowelconsonants-ihoh-yeah beeword, and see how they do.

and bringer-child-barnabas determined to take with them yeah-graceful-yahya, whose surname was swamk.

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 swamk, and sailed to henna-cypress-cyprus; and small-paul chose forest-silas, and departed, being recommended by the brethren to the camping of these-to.

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 theer honor-these-to-timotheus, betweeninter of a certain woman, which was a jewess, and aminoed; 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 on beeword of the vowel-yeah-acknowledge-ihodim 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 aminoing, 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 dedicated breathwind to declare the beeword in heal-sorrow-asia,

after they were come to breathe-hard-mysia, they assayed to go into bithynia: but breathwind 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 spilled 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 vowelconsonants-ihoh-yeah had called us for to declare the message to 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 spilling was wont to be did; and we sat down, and spake to the women which resorted thither.

and a certain woman namethereof birth-lydia, a seller of purple, of the city of perfume-sacrifice-of-labor-thyatira, which bowed these-to, heard us: whose heart vowelconsonants-ihoh-yeah opened, that she attended to the things which were spoken of small-paul.

and when she was immersed, and her household, she besought us, saying, if ye have criterionized me to be aminoingful to vowelconsonants-ihoh-yeah, come into my house, and abide there. and she constrained us.

and it came to pass, as we went to spilling, a certain damsel possessed with a breathwind 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 these-to, which shew to us the pathway of sticky-safety.

and this did she many days. but small-paul, being grieved, turned and said to breathwind, i direct thee in the namethereof of sticky-safe-vowel-yeah-ihosue swimming 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 swamkethplace to the governors, and brought them to the magistrates, saying, these men, being vowel-yeah-acknowledge-ihodim do exceedingly trouble our city,

and teach customs, which are not allowed for us to receive, neither to keep, being kraft-durch-freude-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 fast in the stocks.

and at midnight small-paul and forest-silas spilled, and sang thankss to these-to: 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 doors were opened, and every one's bands were loosed.

and the keeper of the prison awaking out of his sleep, and seeing the prison doors 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 safed?

and they said, amino on vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming, and thou wilt be safed, and thy house.

and they spake to him vowelconsonants-ihoh-yeah beeword, 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 namethereof meat before them, and rejoiced, believing in these-to with all his house.

and when it was day, the magistrates sent the serjeants, 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 to them, they have beaten us openly uncondemned, being kraft-durch-freude-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 serjeants told these beewords to the magistrates: and they respected, when they heard that they were kraft-durch-freude-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 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-synagogue of the vowel-yeah-acknowledge-ihodim

and small-paul, as his manner was, went in to them, and three seventh days reasoned with them out of the writings, opening and alleging, that swimming must needs have suffered, and risen again from the dead; and that this sticky-safe-vowel-yeah-ihosue, whom i declare to you, is swimming.

and some of them aminoed, 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 vowel-yeah-acknowledge-ihodim which aminoed not, moved with envy, took to them certain lewd fellows of the ponerosbaser sort, and added a company, and namethere all the city on an uproar, and astalutted the house of heal-yeah-safe-jason, and sought to bring them out to the people.

and when they found them not, they drew heal-yeah-safe-jason and certain brethren to the governors of the city, crying, these that have turned the inhabited world upside down are come hither also;

whom heal-yeah-safe-jason hath received: and these all do contrary to the decrees of kaiser-caesar saying that there is another king, one sticky-safe-vowel-yeah-ihosue.

and they troubled the people and the governors of the city, when they heard these things.

and when they had taken security of heal-yeah-safe-jason, and of the other, they let them go.

and the brethren immediately sent away small-paul and forest-silas by night to heavy-berea: who coming thither went into the come-together-synagogue of the vowel-yeah-acknowledge-ihodim

these were more noble than those in shoe-victory-thessalonica, in that they received the beeword with all readiness of mind, and searched the writings daily, whether those things were so.

therefore many of them aminoed; also of honourable women which were hellene-greeks, and of men, not a few.

but when the vowel-yeah-acknowledge-ihodim of shoe-victory-thessalonica had knowledge that the beeword of these-to was decreed 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-these-to-timotheus abode there still.

and they that conducted small-paul brought him to owl-athens: and receiving a directive to forest-silas and honor-these-to-timotheus for to come to him with all speed, they departed.

now while small-paul waited for them at owl-athens, his breathwind was stirred in him, when he saw the city wholly given to ideal-image-idolatry.

therefore disputed he in the come-together-synagogue with the vowel-yeah-acknowledge-ihodim and with the devout persons, and in the swamket daily with them that met with him.

then certain wisdom-lovers-philosophers of the upon-youth-epicureans, and of the portico-roof-stoicks, encountered him. and some said, what will this babbler say? other some, he seemeth to be a namethereter forth of strange-substantial these-to: because he declared to them sticky-safe-vowel-yeah-ihosue, and the stand up.

and they took him, and brought him to 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 midst of swams' mountain, and said, ye men of owl-athens, i perceive that in all things ye are quite these-to-fearing.

for as i passed by, and beheld your devotions, i found an butcher-place with this inscription, to the unknown these-to. whom therefore ye ignorantly bow, him declare i to you. these-to that did the cosmos and all things therein, seeing that he is base-lord of namespaces and land, house-dwelleth not in temples did with hands;

neither is bowed with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and did of one blood all nations of men for to house-dwell on all the face-turnings of the land, and hath determined the times before appointed, and the retrievends of their seat; that they should seek vowelconsonants-ihoh-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 offspring.

forasmuch then as we are the offspring of these-to, we ought not to think that the these-tohead is like to gold, or silver, or stone, askingn by art and man's device.

and the times of this unaware these-to winked at; but now directs all men every where to repent:

because he hath appointed a day, in the which he will criterionizer the inhabited world in being right by that man whom he hath ordained; whereof he hath given assurance to 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 others said, we will hear thee again of this matter.

so small-paul departed from among them.

howbeit certain men clave to him, and aminoed: among the which was in-the-tree-dionysius the areopagite, and a woman namethered wife-damaris, and others with them.

after these things small-paul departed from owl-athens, and came to peak-corinth;

and found a certain vowel-yeah-acknowledge-ihode namethere eagle-aquila, born in sea-pontus, lately come from young-italy, with his woman earlier-times-priscilla; (because that crippled-claudius had directed all vowel-yeah-acknowledge-ihodim to depart from kraft-durch-freude-rome;) and came to them.

and because 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-synagogue into the worldly seventh, and persuaded the vowel-yeah-acknowledge-ihodim and the hellene-greeks.

and when forest-silas and honor-these-to-timotheus were come from tall-macedonia, small-paul was pressed in breathwind, and testified to the vowel-yeah-acknowledge-ihodim that sticky-safe-vowel-yeah-ihosue was swimming. and when they opposed themselves, and blasphemed, he shook his raiment, and said to them, your blood be upon your own heads; i am win-pure; from henceforth i will go to the body-nations.

and he departed thence, and entered into a certain man's house, namethere rightus, one that bowed these-to, whose house joined hard to the come-together-synagogue.

and curly-hair-crispus, the chief governor of the come-together-synagogue, aminoed vowelconsonants-ihoh-yeah with all his house; and many of the peak-corinthians hearing aminoed, and were immersed.

then spake vowelconsonants-ihoh-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 namethere on thee to hurt thee: for i have much people in this city.

and he continued there a year and six months, teaching the beeword of these-to among them.

and when milk-rooster-gallio was the deputy of sorrow-achaia, the vowel-yeah-acknowledge-ihodim did insurrection with one accord against small-paul, and brought him to the criterion seat,

saying, this fellow persuadeth men to bow these-to contrary to the drops-of-teaching-torah

and when small-paul was now about to open his mouth, milk-rooster-gallio said to the vowel-yeah-acknowledge-ihodim if it were a matter of wrong or visual-re-toil lewdness, o ye vowel-yeah-acknowledge-ihodim reason would that i should bear with you:

but if it be a question of beewords and namethere, and of your drops-of-teaching-torah look ye to it; for i will be no criterionizer of such matters.

and he drave them from the criterion seat.

then all the hellene-greeks took safe-strength-sosthenes, the chief governor of the come-together-synagogue, and beat him before the criterion seat. and milk-rooster-gallio cared for none of those things.

and small-paul after this tarried 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-synagogue, and reasoned with the vowel-yeah-acknowledge-ihodim 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 to you, if these-to will. and he sailed from after-ephesus.

and when he had landed 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 crossed over all the country of kelt-milk-rooster-galatia and mountain-roast-phrygia in order, strengthening all the learners.

and a certain vowel-yeah-acknowledge-ihode namethere destroy-apollos, born at defense-man-alexandria, an eloquent man, and mighty in the writings, came to after-ephesus.

this man was instructed in the pathway of vowelconsonants-ihoh-yeah; and being fervent in breathwind, he spake and taught diligently the things of vowelconsonants-ihoh-yeah, knowing only the immersing of yeah-graceful-yahya. and he began to speak boldly in the come-together-synagogue: whom when eagle-aquila and earlier-times-priscilla had heard, they took him to them, and expounded to him the pathway of these-to 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 aminoed through camping:

for he mightily convinced the vowel-yeah-acknowledge-ihodim and that publicly, shewing by the writings that sticky-safe-vowel-yeah-ihosue was swimming.

and it came to pass, that, while destroy-apollos was at peak-corinth, small-paul having passed through the upper coasts came to after-ephesus: and finding certain learners, he said to them, have ye received the dedicated breathwind since ye aminoed? and they said to him, we have not so much as heard whether there be any dedicated breathwind. and he said to them, to what then were ye immersed? and they said, to yeah-graceful-yahya's immersing.

then said small-paul, yeah-graceful-yahya verily immersed with the immersing of repentance, saying to the people, that they should amino on him which should come after him, that is, on swimming sticky-safe-vowel-yeah-ihosue.

when they heard this, they were immersed in the namethere of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.

and when small-paul had laid his hands upon them, the dedicated breathwind came on them; and they spake multiple languages, and brought.

and all the men were about twelve.

and he went into the come-together-synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of these-to.

but when divers were hardened, and aminoed not, but spake visual-re-toil of that pathway 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 seated in heal-sorrow-asia heard vowelconsonants-ihoh-yeah beeword sticky-safe-vowel-yeah-ihosue, both vowel-yeah-acknowledge-ihodim and hellene-greeks. and these-to wrought special signs by the hands of small-paul:

so that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the visual-re-toil breathwinds went out of them.

then certain of the vagabond vowel-yeah-acknowledge-ihodim exorcists, took upon them to call over them which had visual-re-toil breathwinds the namethere of vowel-consonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, saying, we adjure you by sticky-safe-vowel-yeah-ihosue whom small-paul declareeth.

and there were seven betweeninters of one equipment-sceva, a vowel-yeah-acknowledge-ihode and chief of the darkener, which did so.

and the visual-re-toil breathwind answered and said, sticky-safe-vowel-yeah-ihosue i know, and small-paul i know; but who are ye?

and the man in whom the visual-re-toil breathwind was stopskip-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 vowel-yeah-acknowledge-ihodim and hellene-greeks also seat at after-ephesus; and respect fell on them all, and the namethere of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue was magnified.

and many that aminoed 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 beeword of these-to and prevailed.

after these things were ended, small-paul purposed in breathwind, 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-durchfreude-rome.

so he sent into tall-macedonia two of them that was immersed to him, honor-these-to-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 pathway.

for a certain man namethere of-earth-mother-demeter-demetrius, a silversmith, which did silver shrines for bright-diana, brought no small gain to the craftsmen; whom he called together with the doingmen 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 these-to, which are did with hands:

so that not only this our craft is in danger to be namethere 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 bows.

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 to the people, the learners suffered him not.

and certain of the chief of heal-sorrow-asia, which were his in-sights, sent to 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 vowel-yeah-acknowledge-ihodim putting him forward. and defense-man-alexander beckoned with the hand, and would have did his defence to the people.

but when they knew that he was a vowel-yeah-acknowledge-ihode 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-of-townd 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 bower 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 lowdown, small-paul called to him the learners, and embraced them, and departed for to go into tall-macedonia.

and when he had crossed over those parts, and had given them much exhortation, he came into greece,

and there abode three months. and when the vowel-yeah-acknowledge-ihodim 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-secundus; and land-gaius of sting-derbe, and honor-these-to-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 to 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 to 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 eutychus, being fallen into a deep sleep: and as small-paul was long declaring, 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 to nearer-assyos, 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-assyos, 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 hasted, 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 to 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 vowelconsonants-ihoh-yeah with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the vowel-yeah-acknowledge-ihodim

and how i kept back nothing that was profitable to you, but have shewed you, and have taught you publicly, and from house to house,

witnessing both to the vowel-yeah-acknowledge-ihodim and also to the hellene-greeks, repentance toward these-to, and aminoing toward our base-lord sticky-safe-vowel-yeah-ihosue swimming.

and now, behold, i go retrieved in breathwind to cast-complete-jerusalem, not knowing the things that will befall me there:

safe that the dedicated breathwind 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 to myself, so that i might finish my course with joy, and the immersing, which i have received of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue, to witness the message of the camping of these-to.

and now, behold, i know that ye all, among whom i have gone declaring the kingdom of these-to, will see my face-turnings no more.

wherefore i take you to record this day, that i am win-pure from the blood of all men.

for i have not shunned to declare to you all the counsel of these-to.

take heed therefore to yourselves, and to all the sheep, over the which the dedicated breathwind did you overseers, to feed the called-out of these-to, which he hath purchased with his own blood.

for i know this, that after my departing will grievous wolves
enter in among you, not sparing the sheep.
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 lowdown not to warn into the worldly one night and
day with tears.

and now, brethren, i commend you to these-to, and to the
beeword of his camping, which is able to between-build you
up, and to give you an inheritance among all them which are
dedicated.

i have coveted no man's silver, or gold, or apparel.

yea, ye yourselves know, that these hands have was im-
mersed to 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 bee-
words of vowelconsonants-ihoh-yeah sticky-safe-vowel-
yeah-ihosue, how he said, it is more happy to give than to
receive.

and when he had thus spoken, he kneeled down, and spilled
with them all.

and they all wept touch, and fell on small-paul's neck, and
kissed him,

labouring most of all for the beewords which he spake, that
they should see his face-turnings no more. and they accom-
panied him to the ship.

and it came to pass, that after we were gotten from them,
and had launched, we came with a straight course to
coos, and the day following to rose-bush-rhodes, and from
thence to basket-patara:

and finding a ship sailing over to phoenix-phenicia, we went
aboard, and namethere forth.

now when we had discovered henna-cypress-cyprus, we
left it on the left hand, and sailed into level-plain-syria, and
landed at narrow-develop-zur: for there the ship was to un-
lade her burden.

and finding learners, we tarried there seven days: who said
to small-paul through breathwind, that he should not go up
to cast-complete-jerusalem.

and when we had accomplished those days, we departed and
went our pathway; and they all brought us on our pathway,
with women and betweeninters, till we were out of the city:
and we kneeled down on the shore, and spilled.

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 narrow-de-
velop-zur, 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 de-
parted, and came to 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 betweenintera, virgins, which
did bring.

and as we tarried there many days, there came down from
hand-know-judaea a certain come-bringer, namethere lo-
cust-father-joy-agabus.

and when he was come to us, he took small-paul's girdle,
and retrieved his own hands and feet, and said, thus saith
the dedicated breathwind, so will the vowel-yeah-acknowl-
edge-ihodim at cast-complete-jerusalem bind the man that
owneth this girdle, and will deliver him into the hands of
the body-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 retrieved only, but also to die at cast-complete-jerusalem for the namethere of vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue.

and when he would not be persuaded, we lowdown, saying, the will of vowelconsonants-ihoh-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 to heel-supplant-jeqob; and all the elders were present.

and when he had saluted them, he declared particularly what things these-to had wrought among the body-nations by his immersing.

and when they heard it, they given heavy vowelconsonants-ihoh-yeah, and said to him, thou seest, brother, how many thousands of vowel-yeah-acknowledge-ihodim there are which amino; and they are all zealous of the drops-of-teaching-torah

and they are informed of thee, that thou teachest all the vowel-yeah-acknowledge-ihodim which are among the body-nations to forsake extract-musa, saying that they ought not to write-circumcise their betweeninters, 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 body-nations which amino, we have written and concluded that they keep no such thing, safe only that they keep themselves from things highed to ideal-image-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 near-inward should be highed into the worldsy one of them.

and when the seven days were almost ended, the vowel-yeah-acknowledge-ihodim 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 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 dedicated 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 doors were shut.

and as they went about to kill him, tidings came to 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 to 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 retrieved with two chains; and demanded who he was, and what he had done.

and some cried one thing, some another, among 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 to the chief captain, may i speak to thee? who said, canst thou speak hellene-greek?

art not thou that narrows-develop-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 vowel-yeah-acknowledge-ihode of cypress-cedar-tarsus, a city in roll-cilicia, a citizen of no mean city: and, i beseech thee, suffer me to speak to the people.

and when he had given him licence, small-paul stood on the stairs, and beckoned with the hand to the people. and when there was did a great silence, he spake to them in the cross-over-hebrew language-tongue, saying, men, brethren, and fathers, hear ye my defence which i do now to 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 vowel-yeah-acknowledge-ihode born in cypress-cedar-tarsus, a city in roll-cilicia, yet brought up in this city at the feet of my-detox-camel-to-gamali'al, and taught according to the fixed manner of the drops-of-teaching-torah of the fathers, and was zealous toward these-to, as ye all are this day.

and i persecuted this pathway to the death, binding and delivering into prisons both men and women.

as also the high darkener doth bear me witness, and all the estate of the elders: from whom also i received letters to the brethren, and went to quiet-bag-damasqus, to bring them which were there retrieved to cast-complete-jerusalem, for to be punished.

and it came to pass, that, as i did my journey, and was come nigh to quiet-bag-damasqus about noon, suddenly there shone from namespaces a great light round about me.

and i fell to the ground, and heard a voice saying to me, ask-talut, ask-talut, why persecutest thou me?

and i answered, who art thou, base-lord? and he said to me, i am sticky-safe-vowel-yeah-ihosue 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, base-lord? and vowelconsonants-ihoh-yeah said to me, arise, and go into quiet-bag-damasqus; 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 heavy of that light, being led by the hand of them that were with me, i came into quiet-bag-damasqus.

and one attractive-grace-yeah-ananias, a devout man according to the drops-of-teaching-torah having a good report of all the vowel-yeah-acknowledge-ihodim which seated there,

came to me, and stood, and said to me, brother ask-talut, receive thy sight. and the same hour i looked up upon him. and he said, the these-to 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 will be his witness to 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 namethere of vowel-consonants-ihoh-yeah.

and it came to pass, that, when i was come again to cast-complete-jerusalem, even while i spilled in the temple, i was in a trance;

and saw him saying to me, do haste, and get thee quickly out of cast-complete-jerusalem: for they will not receive thy witness concerning me.

and i said, base-lord, they know that i imprisoned and beat in every come-together-synagogue them that aminoed thee: and when the blood of thy swamtyr go-beyondhen was shed, i also was standing by, and consenting to his death, and kept the raiment of them that slew him.

and he said to me, depart: for i will send thee far hence to the body-nations.

and they gave him audience to this beeword, 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 retrieved him with thongs, small-paul said to the over-hundred-centurion that stood by, is it allowed for you to scourge a man that is a kraft-durch-freude-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-durch-freude-roman.

then the chief captain came, and said to him, tell me, art thou a kraft-durch-freude-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-durch-freude-roman, and because he had retrieved him.

on the morrow, because he would have known the certainty wherefore he was accused of the vowel-yeah-acknowledge-ihodim he loosed him from his bands, and directed the chief darkener and all their council to appear, and brought small-paul down, and namethere him before them.

and small-paul, earnestly beholding the council, said, men and brethren, i have lived in all good conscience before these-to until this day.

and the high darkener attractive-grace-yeah-ananias directed them that stood by him to smite him on the mouth. then said small-paul to him, these-to will smite thee, thou whited wall: for sittest thou to criterionizer 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 these-to's high darkener

then said small-paul, i wist not, brethren, that he was the high darkener for it is written, no speak visual-re-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, betweeninter 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 breathwind: but the split-spread-persians confess both.

and there arose a great cry: and the scroll-recounterss that were of the split-spread-persians' part arose, and strove, saying, we find no visual-re-toil in this man: but if a breathwind or an messenger hath spoken to him, let us not fight against these-to.

and when there arose a great dissension, the chief captain, respecting lest small-paul should have been pulled in pieces of them, directed the soldiers to go down, and to take him by force from among them, and to bring him into the castle. and the night following vowelconsonants-ihoh-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-durch-freude-rome.

and when it was day, certain of the vowel-yeah-acknowledge-ihodim banded together, and retrieved themselves under a curse-lighten, 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 and elders, and said, we have retrieved ourselves under a great curse-lighten, 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 to 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 betweeninter 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 to him, and said, bring this young man to 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 to him, and spilled me to bring this young man to thee, who hath something to say to 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 vowel-yeah-acknowledge-ihodim 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 to them: for there lie in wait for him of them more than forty men, which have retrieved 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 to him two over-hundred-centurions, saying, do ready two hundred soldiers to go to kaiser-caesarea, and horsemen seventy, and spearmen two hundred, at the third hour of the night;

and provide them animals, that they may namethere small-paul on, and bring him safe to happy-felix the governor.

and he wrote a letter after this manner:

crippled-claudius unbind-lysias to the most excellent governor happy-felix sendeth greeting.

this man was taken of the vowel-yeah-acknowledge-ihodim and should have been killed of them: then came i with an army, and rescued him, having understood that he was a kraft-durch-freude-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 vowel-yeah-acknowledge-ihodim laid wait for the man, i sent straightway to thee, and gave directive 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 criterion hall.

and after five days attractive-grace-yeah-ananias the high darkener descended with the elders, and with a certain orator namethered 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 to 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 to thee, i spill thee that thou wouldest hear us of thy clemency a few bee-words.

for we have found this man a pestilent fellow, and a mover of sedition among all the vowel-yeah-acknowledge-ihodim 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 criterionized 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,

directing his accusers to come to thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

and the vowel-yeah-acknowledge-ihodim also assented, saying that these things were so.

then small-paul, after that the governor had beckoned to him to speak, answered, forasmuch as i know that thou hast been of many years a criterionizer to 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 bow.

and they neither found me in the temple disputing with any man, neither raising up the people, neither in the come-together-synagogues, nor in the city:

neither can they prove the things whereof they now accuse me.

but this i confess to thee, that after the pathway which they call heresy, so bow i the these-to of my fathers, believing all things which are written in the drops-of-teaching-torah and in the come-bringers:

and have hope toward these-to, 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 these-to, and toward men.

now after many years i came to bring alms to my nation, and near-inwards.

whereupon certain vowel-yeah-acknowledge-ihodim 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-re-toil doing in me, while i stood before the council, except it be for this one voice, that i cried standing among 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 pathway, 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 to him.

and after certain days, when happy-felix came with his woman tender-drusilla, which was a jewess, he sent for small-paul, and heard him concerning the aminoing in swimming.

and as he reasoned of being right, temperance, and criterion to come, happy-felix trembled, and answered, go thy pathway 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 vowel-yeah-acknowledge-ihodim a pleasure, left small-paul retrieved.

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 and the chief of the vowel-yeah-acknowledge-ihodim informed him against small-paul, and besought him,

and desired favour against him, that he would send for him to cast-complete-jerusalem, namethereing wait in the pathway 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 among you are able, go down with me, and accuse this man, if there be any visual-re-toilness in him.

and when he had tarried among them more than ten days, he went down to kaiser-caesarea; and the next day sitting on the criterion seat directed small-paul to be brought.

and when he was come, the vowel-yeah-acknowledge-ihodim 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 vowel-yeah-acknowledge-ihodim neither against the temple, nor yet against kaiser-caesar have i go-beyond-offended any thing at all.

but festive-festus, willing to do the vowel-yeah-acknowledge-ihodim a pleasure, answered small-paul, and said, wilt thou go up to cast-complete-jerusalem, and there be criterionizerd of these things before me?

then said small-paul, i stand at caesar's criterion seat, where i ought to be criterionizerd: to the vowel-yeah-acknowledge-ihodim have i done no wrong, as thou very well knowest.

for if i be an scandaler, or have missed 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 to them. i appeal to kaiser-caesar

then festive-festus, when he had conferred with the council, answered, hast thou appealed to kaiser-caesar to kaiser-caesar will thou go.

and after certain days king hunting-foot-agrippa and bring-victory-bernice came to kaiser-caesarea to salute festive-festus.

and when they had been there many days, festive-festus declared small-paul's cause to 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 and the elders of the vowel-yeah-acknowledge-ihodim informed me, desiring to have criterion against him.

to whom i answered, it is not the manner of the kraft-durchfreude-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 criterion 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 sticky-safe-vowel-yeah-ihosue, 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 criterionized of these matters.

but when small-paul had appealed to be reserved to 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 to 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' directive 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 vowel-yeah-acknowledge-ihodim 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 missed 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 to my base-lord. 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 to 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 vowel-yeah-acknowledge-ihodim

especially because i know thee to be expert in all customs and questions which are among the vowel-yeah-acknowledge-ihodim wherefore i beseech thee to hear me patiently. my manner of life from my youth, which was at the first among mine own nation at cast-complete-jerusalem, know all the vowel-yeah-acknowledge-ihodim which knew me from the heading, if they would witness, that after the most straitest sect of our religion i lived a split-spread-persian.

and now i stand and am criterionized for the hope of the message-promise did of these-to, to our fathers:

to which message-promise our twelve pen, instantly serving these-to day and night, hope to come. for which hope's sake, king hunting-foot-agrippa, i am accused of the vowel-yeah-acknowledge-ihodim

why should it be thought a thing incredible with you, that these-to should raise the dead?

i verily thought with myself, that i ought to do many things contrary to the namethere of sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth.

which thing i also did in cast-complete-jerusalem: and many of the dedicated did i shut up in prison, having received authority from the chief darkener; and when they were put to death, i gave my voice against them.

and i punished them oft in into the worldly come-together-synagogue, and compelled them to blaspheme; and being exceedingly mad against them, i persecuted them even to strange-substantial cities.

whereupon as i went to quiet-bag-damasqus with authority and commission from the chief darkener,

at midday, o king, i saw in the pathway 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 fallen to the land, i heard a voice speaking to 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, base-lord? and he said, i am sticky-safe-vowel-yeah-ihosue whom thou persecutest.

but rise, and stand upon thy feet: for i have appeared to thee for this purpose, to do thee a immerser and a witness both of these things which thou hast seen, and of those things in the which i will appear to thee;

delivering thee from the people, and from the body-nations, to whom now i send thee,

to open their eyes, and to turn them from darkness to light, and from the dynamic of accuser to these-to, that they may receive out-of-townedness of misses, and inheritance among them which are dedicated by aminoing that is in me.

whereupon, o king hunting-foot-agrippa, i was not disobedient to the namespacesly vision:

but shewed first to them of quiet-bag-damasqus, and at cast-complete-jerusalem, and throughout all the coasts of hand-know-judaea, and then to the body-nations, that they should repent and turn to these-to, and do doings meet for repentance.

for these causes the vowel-yeah-acknowledge-ihodim caught me in the temple, and went about to kill me.

having therefore obtained help of these-to, i continue to this day, witnessing both to small and great, saying none other things than those which the come-bringers and extract-musa did say should come:

that swimming should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the body-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 beewords 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, aminost thou the come-bringers? i know that thou aminost.

then hunting-foot-agrippa said to small-paul, almost thou persuadest me to be a swimmingian.

and small-paul said, i would to these-to, 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 to festive-festus, this man might have been namethere at liberty, if he had not appealed to kaiser-caesar

and when it was determined that we should sail into young-italy, they delivered small-paul and certain other prisoners to one namethere tender-hair-julius, a over-hundred-centurion of dawn-increase-augustus' band.

and entering into a ship of court-of-death-adramyttium, we launched, meaning to sail by the coasts of heal-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 to his in-sights 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 criterion-cut-off-crete, over against image-zalmone;

and, hardly passing it, came to 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 to 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.

to world notwithstanding the over-hundred-centurion ainoed 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 buy to dark-red-phenice, and there to winter; which is an haven of criterion-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 criterion-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, respecting 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 namethere on us, all hope that we should be safed was then taken away.

but after long abstinence small-paul stood forth in the midst of them, and said, sirs, ye should have hearkened to me, and not have loosed from criterion-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 among you, but of the ship.

for there stood by me this night the messenger of these-to, whose i am, and whom i work for saying, respect not, small-paul; thou must be brought before kaiser-caesar and, lo, these-to hath given thee all them that sail with thee.

wherefore, sirs, be of good cheer: for i amino these-to, 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 respecting 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 safed. 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 spill 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 these-to 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 seventy-six selfs. and when they had eaten enough, they lightened the ship, and cast out the corn into the sea.

and when it was day, they knew not the land: 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 missed themselves to 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 save small-paul, kept them from their purpose; and directed that they which could swim should cast themselves first into the sea, and get to land:

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 land.

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, on beeword of the present rain, and on beeword 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 animal hang on his hand, they said among 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 animal 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 these-to.

in the same quarters were possessions of the chief man of the island, whose namethere was public-publius; who received us, and lodged us three days courteously.

and it came to pass, that the father of public-publius namethere sick of a fever and of a bloody flux: to whom small-paul entered in, and spilled, 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 landing at violent-draw-syracuse, we tarried there three days.

and from thence we fetched a compass, and came to rupture-rhegium: 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-durch-freude-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 these-to, and took courage.

and when we came to kraft-durch-freude-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 vowel-yeah-acknowledge-ihodim together: and when they were come together, he said to them, men and brethren, though i have missed nothing against the people, or customs of our fathers, yet was i delivered prisoner from cast-complete-jerusalem into the hands of the kraft-durch-freude-romans.

who, when they had examined me, would have let me go, because there was no cause of death in me.

but when the vowel-yeah-acknowledge-ihodim spake against it, i was constrained to appeal to 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 to-song-immersed-isra'el i am retrieved with this chain.

and they said to him, we neither received letters out of hand-know-judaea concerning thee, neither any of the brethren that came shewed or spake any visual-re-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 these-to, persuading them concerning sticky-safe-vowel-yeah-ihosue, both out of the drops-of-teaching-torah of extract-musa, and out of the come-bringers, from morning till evening.

and some aminoed the things which were spoken, and some aminoed not.

and when they agreed not among themselves, they departed, after that small-paul had spoken one beeword, well spake the dedicated breathwind by yeah-stick-safe-jesaiah the come-bringer to our fathers,

saying, go to 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 to you, that the sticky-safety of these-to is sent to the body-nations, and that they will hear it.

and when he had said these beewords, the vowel-yeah-acknowledge-ihodim departed, and had great reasoning among themselves.

and small-paul seated two whole years in his own hired house, and received all that came in to him,

declaring the kingdom of these-to, and teaching those things which concern vowelconsonants-ihoh-yeah sticky-safe-vowel-yeah-ihosue swimming, with all confidence, no man forbidding him.

in the heading was the beeword, and the beeword
was with these-to, and the beeword was these-to.
the same was in the heading with these-to.
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 compre-
hended it not.
there was a man sent from these-to, whose namethere was
yeah-graceful-yahya.
the same came for a witness, to bear witness of the light, that
all men through him might amino.
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 to his own, and his own received him not.
but as many as received him, to them gave he charge to
become the betweeninters of these-to, even to them that
amino on his namethere:
which were born, not of blood, nor of the will of the flesh,
nor of the will of man, but of these-to.
and the beeword was did flesh, and tent-dwelt among us,
(and we beheld his heavy, the heavy as of the only begotten
of the father,) full of camping 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 camping for
camping.
for the drops-of-teaching-torah was given by extract-musa,
but camping and truth came by sticky-safe-vowel-yeah-
ihosue swimming.
no man hath seen these-to at any time, the only begotten
betweeninter which is in the bosom of the father, he hath
declared him.
and this is the record of yeah-graceful-yahya, when the
vowel-yeah-acknowledge-ihodim sent darkener and bor-
row-join-levites from cast-complete-jerusalem to ask him,
who art thou?
and he confessed, and denied not; but confessed, i am not
the swimming.
and they asked him, what then? art thou my-to-alias and
he saith, i am not. art thou that come-bringer? and he answered,
no.
then said they to 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 pathway of vowelconsonants-ihoh-
yeah, as said the come-bringer yeah-stick-safe-jesaiah.
and they which were sent were of the split-spread-persians.
and they asked him, and said to him, why immersest thou
then, if thou be not that swimming, nor my-to-alias neither
that come-bringer?
yeah-graceful-yahya answered them, saying, i immerse
with water: but there standeth one among 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 sticky-safe-vowel-yeah-ihosue coming to him, and saith, behold the lamb of these-to, 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 israel, therefore am i come immersing with water.

and yeah-graceful-yahya bare record, saying, i saw breathwind 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 to me, upon whom thou wilt see breathwind descending, and remaining on him, the same is he which immerseth with the dedicated breathwind.

and i saw, and bare record that this is betweeninter of these-to.

again the next day after yeah-graceful-yahya stood, and two of his learners;

and looking upon sticky-safe-vowel-yeah-ihosue as he walked, he saith, behold the lamb of these-to!

and the two learners heard him speak, and they followed sticky-safe-vowel-yeah-ihosue.

then sticky-safe-vowel-yeah-ihosue turned, and saw them following, and saith to them, what seek ye? they said to him, rabbi, (which is to say, being translated, master,) where house-dweldest thou?

he saith to them, come and see. they came and saw where he seated, 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 to him, we have found the swimming, which is, being translated, the swimming.

and he brought him to sticky-safe-vowel-yeah-ihosue. and when sticky-safe-vowel-yeah-ihosue beheld him, he said, thou art hear-simon betweeninter of jona: thou wilt be called stone-cephas, which is by interpretation, a stone.

the day following sticky-safe-vowel-yeah-ihosue would go forth into rolling-galilee, and findeth love-horses-philip, and saith to 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 to him, we have found him, of whom extract-musa in the drops-of-teaching-torah and the come-bringers, did write, sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth, betweeninter of add-increase-yusif.

and given-natanael said to him, can there any good thing come out of scattered-sown-nazareth? love-horses-philip saith to him, come and see.

sticky-safe-vowel-yeah-ihosue saw given-natanael coming to him, and saith of him, behold an to-song-immersed-isra'alite indeed, in whom is no guile!

given-natanael saith to him, whence knowest thou me? sticky-safe-vowel-yeah-ihosue answered and said to him, before that love-horses-philip called thee, when thou wast under the fig tree, i saw thee.

given-natanael answered and saith to him, rabbi, thou art betweeninter of these-to; thou art the king of israel.

sticky-safe-vowel-yeah-ihosue answered and said to him, because i said to thee, i saw thee under the fig tree, aminost thou? thou will see greater things than these.

and he saith to him, verily, verily, i say to you, hereafter ye will see namespaces open, and the messengers of these-to ascending and descending upon the betweeninter of man.

and the third day there was a swamriage in nest-buy-kana of rolling-galilee; and the mother of sticky-safe-vowel-yeah-ihosue was there:

and both sticky-safe-vowel-yeah-ihosue was called, and his learners, to the swamriage.

and when they wanted wine, the mother of sticky-safe-vowel-yeah-ihosue saith to him, they have no wine.

sticky-safe-vowel-yeah-ihosue saith to her, woman, what have i to do with thee? mine hour is not yet come.

his mother saith to the workers, whatsoever he saith to you, do it.

and there were namethere there six waterpots of stone, after the manner of the top-brightening of the vowel-yeah-acknowledge-ihodim containing two or three firkins apiece.

sticky-safe-vowel-yeah-ihosue saith to them, fill the waterpots with water. and they filled them up to the brim.

and he saith to them, draw out now, and bear to 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 to him, into the worldly man at the heading doth namethere forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

this heading of signs did sticky-safe-vowel-yeah-ihosue in nest-buy-kana of rolling-galilee, and manifested forth his heavy; and his learners aminoed 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 vowel-yeah-acknowledge-ihodim stopskip was at hand, and sticky-safe-vowel-yeah-ihosue went up to cast-complete-jerusalem.

and found in the temple those that sold cattle 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 cattle; and poured out the changers' money, and overthrew the tables; and said to 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 vowel-yeah-acknowledge-ihodim and said to him, what sign shewest thou to us, seeing that thou doest these things?

sticky-safe-vowel-yeah-ihosue answered and said to them, destroy this temple, and in three days i will raise it up.

then said the vowel-yeah-acknowledge-ihodim forty and six years was this temple in between-building, 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 to them; and they aminoed the writing, and the beeword which sticky-safe-vowel-yeah-ihosue had said.

now when he was in cast-complete-jerusalem at the stop-skip, in the feast day, many aminoed his namethere, when they saw the signs which he did.

but sticky-safe-vowel-yeah-ihosue did not commit himself to them, because he knew all men, and needed not that any should witness of man: for he knew what was in man.

there was a man of the split-spread-persians, namethere people-win-nicodemus, a governor of the vowel-yeah-acknowledge-ihodim

the same came to sticky-safe-vowel-yeah-ihosue by night, and said to him, rabbi, we know that thou art a teacher come from these-to: for no man can do these signs that thou doest, except these-to be with him.

sticky-safe-vowel-yeah-ihosue answered and said to him, verily, verily, i say to thee, except a man be born again, he cannot see the kingdom of these-to.

people-win-nicodemus saith to 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?

sticky-safe-vowel-yeah-ihosue answered, verily, verily, i say to thee, except a man be born of water and of breathwind, he cannot enter into the kingdom of these-to.

that which is born of the flesh is flesh; and that which is born of breathwind is breathwind.

swamvel not that i said to 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 breathwind.

people-win-nicodemus answered and said to him, how can these things be?

sticky-safe-vowel-yeah-ihosue answered and said to him, art thou a master of israel, and knowest not these things?

verily, verily, i say to thee, we speak that we do know, and witness that we have seen; and ye receive not our witness.

if i have told you landly things, and ye amino not, how will ye amino, if i tell you of namespacesly things?

and no man hath ascended up to namespaces, but he that came down from namespaces, even the betweeninter of man which is in namespaces.

and as extract-musa lifted up the serpent in the place-of-word-desert, even so must the betweeninter of man be lifted up:

that whosoever aminoth in him should not perish, but have into the world life.

for these-to so gravity-loved the cosmos, that he gave his only begotten betweeninter that whosoever aminoth in him should not perish, but have cosmos life.

for these-to sent not his betweeninter into the cosmos to condemn the cosmos; but that the cosmos through him might be safed.

he that aminos him is not condemned: but he that aminoth not is condemned already, because he hath not aminoed the namethere of the only begotten betweeninter of these-to.

and this is the condemnation, that light is come into the cosmos, and men gravity-loved darkness rather than light, because their deeds were visual-re-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 these-to.

after these things came sticky-safe-vowel-yeah-ihosue and his learners into the land of hand-know-judaea; and there he tarried with them, and immersed.

and yeah-graceful-yahya also was immersing 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 vowel-yeah-acknowledge-ihodim about top-brightening.

and they came to yeah-graceful-yahya, and said to 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 swimming, but that i am sent before him.

he that hath the bride is the bridegroom: but the in-sight of the bridegroom, which standeth and heareth him, rejoiceth greatly on beeword 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 namethere to his seal that these-to is true.

for he whom these-to hath sent speaketh the beewords of these-to: for these-to giveth not breathwind by measure to him.

the father gravity-loveth the betweeninter and hath given all things into his hand.

he that aminos the betweeninter hath world life: and he that aminoth not the betweeninter will not see life; but the wrath of these-to abideth on him.

when therefore vowelconsonants-ihoh-yeah knew how the split-spread-persians had heard that sticky-safe-vowel-yeah-ihosue did and immersed more learners than yeah-graceful-yahya,

(though sticky-safe-vowel-yeah-ihosue himself immersed not, but his learners,)

he left hand-know-judaea, and departed again into rolling-galilee.

and he must needs go through keep-samaria.

then cometh he to a city of keep-samaria, which is called hire-drunk-sychar, near to the parcel of ground that heel-supplant-jeqob gave to his betweeninter add-increase-yusif.

now heel-supplant-jeqob's well was there. sticky-safe-vowel-yeah-ihosue therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

there cometh a woman of keep-samaria to draw water: sticky-safe-vowel-yeah-ihosue saith to her, give me to drink.

(for his learners were gone away to the city to buy meat.)

then saith the woman of keep-samaria to him, how is it that thou, being a vowel-yeah-acknowledge-ihode askest drink of me, which am a woman of keep-samaria? for the vowel-yeah-acknowledge-ihodim have no dealings with the keep-samaritans.

sticky-safe-vowel-yeah-ihosue answered and said to her, if thou knewest the gift of these-to, 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 to 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-supplant-jeqob, which gave us the well, and drank thereof himself, and his betweeninters, and his livestock

sticky-safe-vowel-yeah-ihosue answered and said to her, whosoever drinketh of this water will thirst again:

but whosoever drinketh of the water that i will give him will to world not thirst; but the water that i will give him will be in him a well of water springing up into world life.

the woman saith to him, sir, give me this water, that i thirst not, neither come hither to draw.

sticky-safe-vowel-yeah-ihosue saith to her, go, call thy man, and come hither.

the woman answered and said, i have no man. sticky-safe-vowel-yeah-ihosue said to 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 to him, sir, i perceive that thou art a come-bringer.

our fathers bowed in this mountain; and ye say, that in cast-complete-jerusalem is the place where men ought to bow.

sticky-safe-vowel-yeah-ihosue saith to her, woman, amino me, the hour cometh, when ye will neither in this mountain, nor yet at cast-complete-jerusalem, bow the father.

ye bow ye know not what: we know what we bow: for sticky-safety is of the vowel-yeah-acknowledge-ihodim

but the hour cometh, and now is, when the true bowers will bow the father in breathwind and in truth: for the father seeketh such to bow him.

these-to is a breathwind: and they that bow him must bow him in breathwind and in truth.

the woman saith to him, i know that swimming cometh, which is called swimming: when he is come, he will tell us all things.

sticky-safe-vowel-yeah-ihosue saith to her, i that speak to thee am he.

and upon this came his learners, and swamvelled 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 pathway 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 swimming?

then they went out of the city, and came to him.

in the mean while his learners spilled him, saying, master, eat.

but he said to 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?

sticky-safe-vowel-yeah-ihosue saith to 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 to 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 to 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-samaritans of that city aminoed him for the saying of the woman, which testified, he told me all that into the world i did.

so when the keep-samaritans were come to him, they besought him that he would tarry with them: and he abode there two days.

and many more aminoed on beeword of his own beeword; and said to the woman, now we amino, not on beeword of thy saying: for we have heard him ourselves, and know that this is indeed the swimming, the securer of the cosmos.

now after two days he departed thence, and went into rolling-galilee.

for sticky-safe-vowel-yeah-ihosue himself testified, that a come-bringer hath no honour in his own country.

then when he was come into rolling-galilee, the roll-galilaean received him, having seen all the things that he did at cast-complete-jerusalem at the feast: for they also went to the feast.

so sticky-safe-vowel-yeah-ihosue came again into nest-buy-kana of rolling-galilee, where he did the water wine. and there was a certain nobleman, whose betweeninter was sick at out-of-town-console-village-capernaum.

when he heard that sticky-safe-vowel-yeah-ihosue was come out of hand-know-judaea into rolling-galilee, he went to him, and besought him that he would come down, and heal his betweeninter for he was at the point of death.

then said sticky-safe-vowel-yeah-ihosue to him, except ye see signs and wonders, ye will not amino.

the nobleman saith to him, sir, come down ere my child-betweeninter die.

sticky-safe-vowel-yeah-ihosue saith to him, go thy pathway; thy betweeninter liveth. and the man aminoed the beeword that sticky-safe-vowel-yeah-ihosue had spoken to him, and he went his pathway.

and as he was now going down, his workers met him, and told him, saying, thy betweeninter liveth.

then enquired he of them the hour when he began to amend. and they said to him, yesterday at the seventh hour the fever left him.

so the father knew that it was at the same hour, in the which sticky-safe-vowel-yeah-ihosue said to him, thy betweeninter liveth: and himself aminoed, and his whole house.

this is again the second sign that sticky-safe-vowel-yeah-ihosue did, when he was come out of hand-know-judaea into rolling-galilee.

after this there was a feast of the vowel-yeah-acknowledge-ihodim and sticky-safe-vowel-yeah-ihosue went up to cast-complete-jerusalem.

now there is at cast-complete-jerusalem by the sheep swamket a pool, which is called in the cross-over-hebrew language-tongue house-of-kindness-bethesda, having five porches.

in these namethere a great multitude of impotent folk, of blind, stopskip, dry, 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 go-beyondped in was did whole of whatsoever disease he had.

and a certain man was there, which had an infirmity thirty and eight years.

when sticky-safe-vowel-yeah-ihosue saw him lie, and knew that he had been now a long time in that case, he saith to 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 go-beyondpeth down before me.

sticky-safe-vowel-yeah-ihosue saith to 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 vowel-yeah-acknowledge-ihodim therefore said to 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 to me, take up thy bed, and walk.

then asked they him, what man is that which said to thee, take up thy bed, and walk?

and he that was healed wist not who it was: for sticky-safe-vowel-yeah-ihosue had conveyed himself away, a multitude being in that place.

afterward sticky-safe-vowel-yeah-ihosue findeth him in the temple, and said to him, behold, thou art did whole: miss no more, lest a worse thing come to thee.

the man departed, and told the vowel-yeah-acknowledge-ihodim that it was sticky-safe-vowel-yeah-ihosue, which had did him whole.

and therefore did the vowel-yeah-acknowledge-ihodim persecute sticky-safe-vowel-yeah-ihosue, and sought to slay him, because he had done these things on the seventh day.

but sticky-safe-vowel-yeah-ihosue answered them, my father doingeth hitherto, and i doing.

therefore the vowel-yeah-acknowledge-ihodim sought the more to kill him, because he not only had broken the seventh, but said also that these-to was his father, making himself equal with these-to.

then answered sticky-safe-vowel-yeah-ihosue and said to them, verily, verily, i say to you, the betweeninter can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the betweeninter likewise.

for the father gravity-loveth the betweeninter and sheweth him all things that himself doeth: and he will shew him greater doings than these, that ye may swamvel.

for as the father raiseth up the dead, and quickeneth them; even so the betweeninter quickeneth whom he will.

for the father criterionizerth no man, but hath missed all criterion to the betweeninter

that all men should honour the betweeninter even as they honour the father. he that honoureth not the betweeninter honoureth not the father which hath sent him.

verily, verily, i say to you, he that heareth my beeword, and aminos him that sent me, hath world life, and will not come into condemnation; but is passed from death to life.

verily, verily, i say to you, the hour is coming, and now is, when the dead will hear the voice of betweeninter of these-to: and they that hear will live.

for as the father hath life in himself; so hath he given to the betweeninter to have life in himself; and hath given him authority to do criterion also, because he is the betweeninter of man.

swamvel not at this: for the hour is coming, in the which all that are in the askings will hear his voice, and will come forth; they that have done good, to the stand up of life; and they that have done foul, to the stand up of krisisdamnation.

i can of mine own self do nothing: as i hear, i criterionizer: and my criterion 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 to yeah-graceful-yahya, and he bare witness to the truth.

but i receive not witness from man: but these things i say, that ye might be safed.

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 beeword abiding in you: for whom he hath sent, him ye amino not.

search the writings; for in them ye think ye have into the world life: and they are they which witness 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-love of these-to in you.

i am come in my father's namethere, and ye receive me not: if another will come in his own namethere, him ye will receive.

how can ye amino, which receive honour one of another, and seek not the honour that cometh from these-to only?

do not think that i will accuse you to the father: there is one that accuseth you, even extract-musa, in whom ye trust.

for had ye aminoed extract-musa, ye would have aminoed me; for he wrote of me.

but if ye amino not his writings, how will ye amino my beewords?

after these things sticky-safe-vowel-yeah-ihosue crossed 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 sticky-safe-vowel-yeah-ihosue went up into a mountain, and there he sat with his learners.

and the stopskip, a feast of the vowel-yeah-acknowledge-ihodim was nigh.

when sticky-safe-vowel-yeah-ihosue then lifted up his eyes, and saw a great company come to him, he saith to 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 to him,

there is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

and sticky-safe-vowel-yeah-ihosue 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 sticky-safe-vowel-yeah-ihosue took the loaves; and when he had given thanks, he distributed to the learners, and the learners to them that were namethere down; and likewise of the fishes as much as they would.

when they were filled, he said to 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 to them that had eaten.

then those men, when they had seen the sign that sticky-safe-vowel-yeah-ihosue did, said, this is of a truth that come-bringer that should come into the cosmos.

when sticky-safe-vowel-yeah-ihosue 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 to the sea,

and entered into a ship, and crossed over the sea toward out-of-town-console-village-capernaum. and it was now dark, and sticky-safe-vowel-yeah-ihosue 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 sticky-safe-vowel-yeah-ihosue walking on the sea, and drawing nigh to the ship: and they were afraid. but he saith to them, it is i; be not afraid.

then they willingly received him into the ship: and immediately the ship was at the land 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, safe that one whereinto his learners were entered, and that sticky-safe-vowel-yeah-ihosue 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 to the place where they did eat bread, after that vowelconsonants-ihoh-yeah had given thanks:)

when the people therefore saw that sticky-safe-vowel-yeah-ihosue was not there, neither his learners, they also took shipping, and came to out-of-town-console-village-caper-naum, seeking for sticky-safe-vowel-yeah-ihosue.

and when they had found him on the other side of the sea, they said to him, rabbi, when camest thou hither?

sticky-safe-vowel-yeah-ihosue answered them and said, verily, verily, i say to 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 to world life, which the betweeninter of man will give to you: for him hath these-to the father sealed. then said they to him, what will we do, that we might doing the doings of these-to?

sticky-safe-vowel-yeah-ihosue answered and said to them, this is the doing of these-to, that ye amino on him whom he hath sent.

they said therefore to him, what sign shewest thou then, that we may see, and amino thee? what dost thou doing?

our fathers did eat from-manna in the place-of-word-desert; as it is written, he gave them bread from namespaces to eat.

then sticky-safe-vowel-yeah-ihosue said to them, verily, verily, i say to you, extract-musa gave you not that bread from namespaces; but my father giveth you the true bread from namespaces.

for the bread of these-to is he which cometh down from namespaces, and giveth life to the cosmos.

then said they to him, base-lord, into the worldmore give us this bread.

and sticky-safe-vowel-yeah-ihosue said to them, i am the bread of life: he that cometh to me will to world not hunger; and he that aminos me will to world not thirst.

but i said to you, that ye also have seen me, and amino 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 betweeninter and aminos him, may have world life: and i will raise him up at the last day.

the vowel-yeah-acknowledge-ihodim then murmured at him, because he said, i am the bread which came down from namespaces.

and they said, is not this sticky-safe-vowel-yeah-ihosue, betweeninter of add-increase-yusif, whose father and mother we know? how is it then that he saith, i came down from namespaces?

sticky-safe-vowel-yeah-ihosue therefore answered and said to them, murmur not among 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 come-bringers, and they will be all taught of these-to. every man therefore that hath heard, and hath learned of the father, cometh to me.

not that any man hath seen the father, safe he which is of these-to, he hath seen the father.

verily, verily, i say to you, he that aminos me hath world life. i am that bread of life.

your fathers did eat from-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, which i will give for the life of the cosmos.

the vowel-yeah-acknowledge-ihodim therefore strove among themselves, saying, how can this man give us his flesh to eat?

then sticky-safe-vowel-yeah-ihosue said to them, verily, verily, i say to you, except ye eat the flesh of the between-inter of man, and drink his blood, ye have no life in you.

whoso eateth my flesh, and drinketh my blood, hath into the world life; and i will raise him up at the last day.
for my flesh is meat indeed, and my blood is drink indeed.
he that eateth my flesh, and drinketh my blood, house-dwellet 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 from-manna, and are dead: he that eateth of this bread will live into the worlds.
these things said he in the come-together-synagogue, 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 sticky-safe-vowel-yeah-ihosue knew in himself that his learners murmured at it, he said to them, doth this scandal you?
what and if ye will see the betweeninter of man ascend up where he was before?
it is breathwind that quickeneth; the flesh profiteth nothing: the beewords that i speak to you, they are breathwind, and they are life.
but there are some of you that amino not. for sticky-safe-vowel-yeah-ihosue knew from the heading who they were that aminoed not, and who should betray him.
and he said, therefore said i to you, that no man can come to me, except it were given to him of my father.
from that time many of his learners went back, and walked no more with him.
then said sticky-safe-vowel-yeah-ihosue to the twelve, will ye also go away?
then hear-simon stone-peter answered him, base-lord, to whom will we go? thou hast the beewords of into the world life.
and we amino and are sure that thou art that swimming, betweeninter of the living these-to.
sticky-safe-vowel-yeah-ihosue 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-is-cariot betweeninter of hear-simon: for he it was that should betray him, being one of the twelve.
after these things sticky-safe-vowel-yeah-ihosue walked in rolling-galilee: for he would not walk in jewry, because the vowel-yeah-acknowledge-ihodim sought to kill him.
now the jew's feast of tents was at hand.
his brethren therefore said to 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 amino him.
then sticky-safe-vowel-yeah-ihosue said to them, my time is not yet come: but your time is alway ready.
the cosmos cannot hate you; but me it hateth, because i witness of it, that the doings thereof are visual-re-toil.
go ye up to this feast: i go not up yet to this feast: for my time is not yet full come.
when he had said these beewords to them, he abode still in rolling-galilee.
but when his brethren were gone up, then went he also up to the feast, not openly, but as it were in secret.

then the vowel-yeah-acknowledge-ihodim sought him at the feast, and said, where is he?

and there was much murmuring among 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 respect of the vowel-yeah-acknowledge-ihodim

now about the midst of the feast sticky-safe-vowel-yeah-ihosue went up into the temple, and taught.

and the vowel-yeah-acknowledge-ihodim swamvelled, saying, how knoweth this man letters, having to world not learned?

sticky-safe-vowel-yeah-ihosue 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 these-to, or whether i speak of myself.

he that speaketh of himself seeketh his own heavy: but he that seeketh his heavy that sent him, the same is true, and no not being right is in him.

did not extract-musa 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?

sticky-safe-vowel-yeah-ihosue answered and said to them, i have done one doing, and ye all swamvel.

extract-musa therefore gave to you write-circumcision; (not because it is of extract-musa, 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 extract-musa should not be broken; are ye angry at me, because i have did a man every whit whole on the seventh day?

criterionizer not according to the appearance, but criterionizer right criterion

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 to him. do the governors know indeed that this is the very swimming? howbeit we know this man whence he is: but when swimming cometh, no man knoweth whence he is.

then cried sticky-safe-vowel-yeah-ihosue 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 aminoed him, and said, when swimming 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 sent officers to take him.

then said sticky-safe-vowel-yeah-ihosue to them, yet a little while am i with you, and then i go to him that sent me.

ye will seek me, and will not find me: and where i am, thither ye cannot come.

then said the vowel-yeah-acknowledge-ihodim among themselves, whither will he go, that we will not find him? will he go to the dispersed among the body-nations, and teach the body-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, sticky-safe-vowel-yeah-ihosue stood and cried, saying, if any man thirst, let him come to me, and drink.

he that aminos me, as the writing hath said, out of his belly will flow rivers of living water.

(but this spake he of breathwind, which they that amino on him should receive: for the dedicated breathwind was not yet given; because that sticky-safe-vowel-yeah-ihosue was not yet given heavy.)

many of the people therefore, when they heard this saying, said, of a truth this is the come-bringer.

others said, this is the swimming. but some said, will swimming come out of rolling-galilee?

hath not the writing said, that swimming cometh of the seed of dude-dawud, and out of the town of bread-house-beth-lehem, where dude-dawud was?

so there was a division among the people on beeword 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 and split-spread-persians; and they said to them, why have ye not brought him?

the officers answered, to world not 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 aminoeed him?

but this people who knoweth not the drops-of-teaching-torah are curse-lightend.

people-win-nicodemus saith to them, (he that came to sticky-safe-vowel-yeah-ihosue by night, being one of them,)

doth our drops-of-teaching-torah criterionizer any man, before it hear him, and know what he doeth?

they answered and said to him, art thou also of rolling-galilee? search, and look: for out of rolling-galilee ariseth no come-bringer.

and into the worldly man went to his own house.

sticky-safe-vowel-yeah-ihosue went to the mount of olives.

and early in the morning he came again into the temple, and all the people came to him; and he sat down, and taught them.

and the scroll-recounterss and split-spread-persians brought to him a woman taken in adultery; and when they had namethere her in the midst,

they say to him, master, this woman was taken in adultery, in the very act.

now extract-musa 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 sticky-safe-vowel-yeah-ihosue stooped down, and with his finger wrote on the ground, as though he heard them not.

so when they continued asking him, he lifted up himself, and said to them, he that is without miss among you, let him first cast a stone at her.

and again he stooped down, and wrote on the ground.

and they which heard it, being convicted by their own conscience, went out one by one, heading at the eldest, even to the last: and sticky-safe-vowel-yeah-ihosue was left alone, and the woman standing in the midst.
 when sticky-safe-vowel-yeah-ihosue had lifted up himself, and saw none but the woman, he said to her, woman, where are those thine accusers? hath no man condemned thee?
 she said, no man, base-lord. and sticky-safe-vowel-yeah-ihosue said to her, neither do i condemn thee: go, and miss no more.
 then spake sticky-safe-vowel-yeah-ihosue again to 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 to him, thou bearest record of thyself; thy record is not true.
 sticky-safe-vowel-yeah-ihosue answered and said to 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 criterionizer after the flesh; i criterionizer no man.
 and yet if i criterionizer, my criterion 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 to him, where is thy father? sticky-safe-vowel-yeah-ihosue answered, ye neither know me, nor my father: if ye had known me, ye should have known my father also.
 these beewords spake sticky-safe-vowel-yeah-ihosue 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 sticky-safe-vowel-yeah-ihosue again to them, i go my pathway, and ye will seek me, and will die in your misses: whither i go, ye cannot come.
 then said the vowel-yeah-acknowledge-ihodim will he kill himself? because he saith, whither i go, ye cannot come.
 and he said to them, ye are from beneath; i am from above: ye are of this cosmos; i am not of this cosmos.
 i said therefore to you, that ye will die in your misses: for if ye amino not that i am he, ye will die in your misses.
 then said they to him, who art thou? and sticky-safe-vowel-yeah-ihosue saith to them, even the same that i said to you from the heading.
 i have many things to say and to criterionizer 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 sticky-safe-vowel-yeah-ihosue to them, when ye have lifted up the betweeninter 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 beewords, many aminoed him.
 then said sticky-safe-vowel-yeah-ihosue to those vowel-yeah-acknowledge-ihodim which aminoed him, if ye continue in my beeword, 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 to world not in employment to any man: how sayest thou, ye will be made free?

sticky-safe-vowel-yeah-ihosue answered them, verily, verily, i say to you, whosoever committeth miss is the worker of miss

and the worker abideth not in the house into the worlds: but the betweeninter abideth into the world.

if the betweeninter 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 beeword 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 father.

they answered and said to him, their-wing-organ-ibrahim is our father. sticky-safe-vowel-yeah-ihosue saith to them, if ye were their-wing-organ-ibrahim's betweeninters, 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 these-to: 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 these-to.

sticky-safe-vowel-yeah-ihosue said to them, if these-to were your father, ye would gravity-love me: for i proceeded forth and came from these-to; neither came i of myself, but he sent me.

why do ye not understand my speech? even because ye cannot hear my beeword.

ye are of your father the accuser, and the lusts of your father ye will do. he was a murderer from the heading, 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 amino me not.

which of you convinceth me of miss and if i say the truth, why do ye not amino me?

he that is of these-to heareth these-to's beewords: ye therefore hear them not, because ye are not of these-to.

then answered the vowel-yeah-acknowledge-ihodim and said to him, say we not well that thou art a keep-samaritan, and hast a genius?

sticky-safe-vowel-yeah-ihosue answered, i have not a genius; but i honour my father, and ye do dishonour me.

and i seek not mine own heavy: there is one that seeketh and criterionizerth.

verily, verily, i say to you, if a man keep my saying, he will to world not see death.

then said the vowel-yeah-acknowledge-ihodim to him, now we know that thou hast a genius. their-wing-organ-ibrahim is dead, and the come-bringers; and thou sayest, if a man keep my saying, he will to world not taste of death.

art thou greater than our father their-wing-organ-ibrahim, which is dead? and the come-bringers are dead: whom dost thou thyself?

sticky-safe-vowel-yeah-ihosue answered, if i honour myself, my honour is nothing: it is my father that honoureth me; of whom ye say, that he is your these-to:

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 to 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 vowel-yeah-acknowledge-ihodim to him, thou art not yet fifty years old, and hast thou seen their-wing-organ-ibrahim?

sticky-safe-vowel-yeah-ihosue said to them, verily, verily, i say to you, before their-wing-organ-ibraham was, i am.
 then took they up stones to cast at him: but sticky-safe-vowel-yeah-ihosue hid himself, and went out of the temple, going through the midst of them, and so passed by.
 and as sticky-safe-vowel-yeah-ihosue 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?
 sticky-safe-vowel-yeah-ihosue answered, neither hath this man missed, nor his parents: but that the doings of these-to should be did manifest in him.
 i must doing the doings of him that sent me, while it is day: the night cometh, when no man can doing.
 as long as i am in the cosmos, i am the light of the cosmos.
 when he had thus spoken, he spat on the ground, and did clay of the spittle, and he swimming the eyes of the blind man with the clay,
 and said to him, go, wash in the pool of send-siloam, (which is by interpretation, sent.) he went his pathway therefore, and washed, and came seeing.
 the in-sights 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 to him, how were thine eyes opened?
 he answered and said, a man that is called sticky-safe-vowel-yeah-ihosue did clay, and swimming mine eyes, and said to me, go to the pool of send-siloam, and wash: and i went and washed, and i received sight.
 then said they to him, where is he? he said, i know not.
 they brought to the split-spread-persians him that afore-time was blind.
 and it was the seventh day when sticky-safe-vowel-yeah-ihosue did the clay, and opened his eyes.
 then again the split-spread-persians also asked him how he had received his sight. he said to 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 these-to, 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 among them.
 they say to the blind man again, what sayest thou of him, that he hath opened thine eyes? he said, he is a come-bringer.
 but the vowel-yeah-acknowledge-ihodim did not amino 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 betweeninter who ye say was born blind? how then doth he now see?
 his parents answered them and said, we know that this is our betweeninter 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 beewords spake his parents, because they respected the vowel-yeah-acknowledge-ihodim for the vowel-yeah-acknowledge-ihodim had agreed already, that if any man did confess that he was swimming, he should be put out of the come-together-synagogue.
 therefore said his parents, he is of age; ask him.

then again called they the man that was blind, and said to him, give these-to 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 extract-musa' learners.

we know that these-to spake to extract-musa: as for this fellow, we know not from whence he is.

the man answered and said to them, why herein is a wonderful thing, that ye know not from whence he is, and yet he hath opened mine eyes.

now we know that these-to heareth not misers: but if any man be a bower of these-to, 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 these-to, he could do nothing.

they answered and said to him, thou wast altogether born in misses, and dost thou teach us? and they cast him out.

sticky-safe-vowel-yeah-ihosue heard that they had cast him out; and when he had found him, he said to him, dost thou amino on betweeninter of these-to?

he answered and said, who is he, base-lord, that i might amino on him?

and sticky-safe-vowel-yeah-ihosue said to him, thou hast both seen him, and it is he that talketh with thee.

and he said, base-lord, i amino. and he bowed him.

and sticky-safe-vowel-yeah-ihosue said, for criterion 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 beewords, and said to him, are we blind also?

sticky-safe-vowel-yeah-ihosue said to them, if ye were blind, ye should have no miss but now ye say, we see; therefore your miss remaineth.

verily, verily, i say to you, he that entereth not by the door into the sheepfold, but climbeth up some other pathway, the same is a thief and a robber.

but he that entereth in by the door is the watcher of the sheep.

to him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by namethere, 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 proverb-rule spake sticky-safe-vowel-yeah-ihosue to them: but they understood not what things they were which he spake to them.

then said sticky-safe-vowel-yeah-ihosue to them again, verily, verily, i say to you, i am the door of the sheep.

all that ever came before me are thieves and robbers: but the sheep did not hear them.

i am the door: by me if any man enter in, he will be safed, 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 namethere 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-love me, because i namethere down my life, that i might take it again.

no man taketh it from me, but i namethere it down of myself. i have charge to namethere it down, and i have charge to take it again. this directive have i received of my father. there was a division therefore again among the vowel-yeah-acknowledge-ihodim for these sayings.

and many of them said, he hath a genius, and is mad; why hear ye him?

others said, these are not the beewords of him that hath a genius. can a genius open the eyes of the blind?

and it was at cast-complete-jerusalem the feast of the init, and it was winter.

and sticky-safe-vowel-yeah-ihosue walked in the temple in complete-sulayman's porch.

then came the vowel-yeah-acknowledge-ihodim round about him, and said to him, how long dost thou do us to doubt? if thou be the swimming, tell us plainly.

sticky-safe-vowel-yeah-ihosue answered them, i told you, and ye aminoed not: the doings that i do in my father's namethere, they bear witness of me.

but ye amino not, because ye are not of my sheep, as i said to you.

my sheep hear my voice, and i know them, and they follow me:

and i give to them into the world life; and they will to world not 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 vowel-yeah-acknowledge-ihodim took up stones again to stone him.

sticky-safe-vowel-yeah-ihosue answered them, many good doings have i shewed you from my father; for which of those doings do ye stone me?

the vowel-yeah-acknowledge-ihodim answered him, saying, for a good doing we stone thee not; but for blasphemy; and because that thou, being a man, dost thyself these-to.

sticky-safe-vowel-yeah-ihosue answered them, is it not written in your drops-of-teaching-torah i said, ye are these-to?

if he called them these-to, to whom the beeword of these-to came, and the writing cannot be broken;

say ye of him, whom the father hath dedicated, and sent into the cosmos, thou blasphemest; because i said, i am between-inter of these-to?

if i do not the doings of my father, amino me not.

but if i do, though ye amino not me, amino the doings: that ye may know, and amino, 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 to him, and said, yeah-graceful-yahya did no sign: but all things that yeah-graceful-yahya spake of this man were true.

and many aminoed him there.

now a certain man was sick, namethere to-help-lazarus, of answer-house-bethany, the town of bitter-merry-miriam and her sister swamtha.

(it was that bitter-merry-miriam which swimming vowel-consonants-ihoh-yeah with oil, and wiped his feet with her hair, whose brother to-help-lazarus was sick.)

therefore his sisters sent to him, saying, base-lord, behold, he whom thou gravity-lovest is sick.

when sticky-safe-vowel-yeah-ihosue heard that, he said, this sickness is not to death, but for the heavy of these-to, that betweeninter of these-to might be given heavy thereby.

now sticky-safe-vowel-yeah-ihosue gravity-loved swamtha, and her sister, and to-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-judaea again.

his learners say to him, master, the vowel-yeah-acknowledge-ihodim of late sought to stone thee; and goest thou thither again?

sticky-safe-vowel-yeah-ihosue 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 to them, our insight to-help-lazarus sleepeth; but i go, that i may awake him out of sleep.

then said his learners, base-lord, if he sleep, he will do well. howbeit sticky-safe-vowel-yeah-ihosue spake of his death: but they thought that he had spoken of taking of rest in sleep.

then said sticky-safe-vowel-yeah-ihosue to them plainly, to-help-lazarus is dead.

and i am glad for your sakes that i was not there, to the intent ye may amino; to world notwithstanding let us go to him.

then said twin-thomas, which is called twin-didymus, to his fellowdisciples, let us also go, that we may die with him.

then when sticky-safe-vowel-yeah-ihosue came, he found that he had lain in the asking four days already.

now answer-house-bethany was nigh to cast-complete-jerusalem, about fifteen furlongs off:

and many of the vowel-yeah-acknowledge-ihodim came to swamtha and bitter-merry-miriam, to comfort them concerning their brother.

then swamtha, as soon as she heard that sticky-safe-vowel-yeah-ihosue was coming, went and met him: but bitter-merry-miriam sat still in the house.

then said swamtha to sticky-safe-vowel-yeah-ihosue, base-lord, if thou hadst been here, my brother had not died.

but i know, that even now, whatsoever thou wilt ask of these-to, these-to will give it thee.

sticky-safe-vowel-yeah-ihosue saith to her, thy brother will rise again.

swamtha saith to him, i know that he will rise again in the stand up at the last day.

sticky-safe-vowel-yeah-ihosue said to her, i am the stand up, and the life: he that aminoth in me, though he were dead, yet will he live:

and whosoever liveth and aminoth in me will to world not die. aminost thou this?

she saith to him, yea, base-lord: i amino that thou art the swimming, betweeninter of these-to, which should come into the cosmos.

and when she had so said, she went her pathway, 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 to him.

now sticky-safe-vowel-yeah-ihosue was not yet come into the town, but was in that place where swamtha met him.

the vowel-yeah-acknowledge-ihodim 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 to the asking to weep there. then when bitter-merry-miriam was come where sticky-safe-vowel-yeah-ihosue was, and saw him, she fell down at his feet, saying to him, base-lord, if thou hadst been here, my brother had not died.

when sticky-safe-vowel-yeah-ihosue therefore saw her weeping, and the vowel-yeah-acknowledge-ihodim also weeping which came with her, he groaned in breathwind, and was troubled.

and said, where have ye laid him? they said to him, base-lord, come and see.

sticky-safe-vowel-yeah-ihosue wept.

then said the vowel-yeah-acknowledge-ihodim behold how he gravity-loved 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?

sticky-safe-vowel-yeah-ihosue therefore again groaning in himself cometh to the asking. it was a cave, and a stone namethere upon it.

sticky-safe-vowel-yeah-ihosue said, take ye away the stone. swamtha, the sister of him that was dead, saith to him, base-lord, by this time he stinketh: for he hath been dead four days.

sticky-safe-vowel-yeah-ihosue saith to her, said i not to thee, that, if thou wouldest amino, thou shouldest see the heavy of these-to?

then they took away the stone from the place where the dead was laid. and sticky-safe-vowel-yeah-ihosue lifted up his eyes, and said, father, i thank thee that thou hast heard me. and i knew that thou hearest me always: but on beeword of the people which stand by i said it, that they may amino that thou hast sent me.

and when he thus had spoken, he cried with a loud voice, to-help-lazarus, come forth.

and he that was dead came forth, retrieved hand and foot with askingclothes: and his face-turnings was retrieved about with a napkin. sticky-safe-vowel-yeah-ihosue saith to them, loose him, and let him go.

then many of the vowel-yeah-acknowledge-ihodim which came to bitter-merry-miriam, and had seen the things which sticky-safe-vowel-yeah-ihosue did, aminoed him.

but some of them went their pathways to the split-spread-persians, and told them what things sticky-safe-vowel-yeah-ihosue had done.

then added the chief darkener 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 amino on him: and the kraft-durch-freude-romans will come and take away both our place and nation.

and one of them, namethered diligently-seek-vomit-ca-iaphas, being the high darkener that same year, said to 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 that year, he brought that sticky-safe-vowel-yeah-ihosue should die for that nation;

and not for that nation only, but that also he should gather together in one betweeninters of these-to that were scattered abroad.

then from that day forth they took counsel together for to put him to death.

sticky-safe-vowel-yeah-ihosue therefore walked no more openly among the vowel-yeah-acknowledge-ihodim but went thence to a country near to the place-of-word-desert, into a city called gray-fruitful-apraim, and there continued with his learners.

and the vowel-yeah-acknowledge-ihodim 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 sticky-safe-vowel-yeah-ihosue, and spake among themselves, as they stood in the temple, what think ye, that he will not come to the feast?

now both the chief darkener and the split-spread-persians had given a directive, that, if any man knew where he were, he should shew it, that they might take him.

then sticky-safe-vowel-yeah-ihosue six days before the stopskip came to answer-house-bethany, where to-help-lazarus was, which had been dead, whom he raised from the dead.

there they did him a supper; and swamtha workd: but to-help-lazarus was one of them that sat at the table with him. then took bitter-merry-miriam a pound of oil of spikenard, very costly, and swimming the feet of sticky-safe-vowel-yeah-ihosue, and wiped his feet with her hair: and the house was filled with the odour of the oil.

then saith one of his learners, hand-know-judas man-of-city-happenings-iscariot, hear-simon's betweeninter which should betray him,

why was not this oil 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 sticky-safe-vowel-yeah-ihosue, 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 vowel-yeah-acknowledge-ihodim
therefore knew that he was there: and they came not for
sticky-safe-vowel-yeah-ihosue' sake only, but that they
might see to-help-lazarus also, whom he had raised from
the dead.

but the chief darkener consulted that they might put to-
help-lazarus also to death;

because that by reason of him many of the vowel-yeah-ac-
knowledge-ihodim went away, and aminoed sticky-safe-
vowel-yeah-ihosue.

on the next day much people that were come to the feast,
when they heard that sticky-safe-vowel-yeah-ihosue was
coming to cast-complete-jerusalem,
took branches of palm trees, and went forth to meet him,
and cried, safe-us-please-hosanna: happy is the king of
to-song-immersed-isra'al that cometh in the namethere of
vowelconsonants-ihoh-yeah.

and sticky-safe-vowel-yeah-ihosue, when he had found a
young ass, sat thereon; as it is written,
respect not, daughter-housa of zenith-sion: behold, thy
king cometh, sitting on an ass's colt.

these things understood not his learners at the first: but
when sticky-safe-vowel-yeah-ihosue was given heavy, then
remembered they that these things were written of him, and
that they had done these things to him.

the people therefore that was with him when he called to-
help-lazarus out of his asking, 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 among themselves,
perceive ye how ye prevail nothing? behold, the cosmos is
gone after him.

and there were certain hellene-greeks among them that
came up to bow at the feast:

the same came therefore to love-horses-philip, which was
of fish-hunting-house-bethsaida of rolling-galilee, and de-
sired him, saying, sir, we would see sticky-safe-vowel-yeah-
ihosue.

love-horses-philip cometh and telleth vow-man-andrew:
and again vow-man-andrew and love-horses-philip tell
sticky-safe-vowel-yeah-ihosue.

and sticky-safe-vowel-yeah-ihosue answered them, saying,
the hour is come, that the betweeninter of man should be
given heavy.

verily, verily, i say to you, except a corn of corn fall into the
ground and die, it abideth alone: but if it die, it bringeth
forth much fruit.

he that gravity-loveth his life will lose it; and he that hateth
his life in this cosmos will do it to 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, safe me
from this hour: but for this cause came i to this hour.

father, heavy thy namethere. then came there a voice from
namespaces, saying, i have both given heavy it, and will
heavy it again.

the people therefore, that stood by, and heard it, said that it thundered: others said, an messenger spake to him.

sticky-safe-vowel-yeah-ihosue answered and said, this voice came not on beeword of me, but for your sakes.

now is the criterion of this cosmos: now will the president of this cosmos be cast out.

and i, if i be lifted up from the land, will draw all men to 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 swimming abideth into the worlds: and how sayest thou, the betweeninter of man must be lifted up? who is this betweeninter of man?

then sticky-safe-vowel-yeah-ihosue said to 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, amino the light, that ye may be between-inters of light. these things spake sticky-safe-vowel-yeah-ihosue, and departed, and did hide himself from them.

but though he had done so many signs before them, yet they aminoed not on him:

that the saying of yeah-stick-safe-jesaiah the come-bringer might be fulfilled, which he spake, base-lord, who hath aminoed our report? and to whom hath the arm of vowelconsonants-ihoh-yeah been revealed?

therefore they could not amino, because that yeah-stick-safe-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 yeah-stick-safe-jesaiah, when he saw his heavy, and spake of him.

to world notwithstanding among the chief governors also many aminoed him; but on beeword of the split-spread-persians they did not confess him, lest they should be put out of the come-together-synagogue:

for they gravity-loved the thanks of men more than the thanks of these-to.

sticky-safe-vowel-yeah-ihosue cried and said, he that aminos me, aminoth 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 aminos me should not abide in darkness.

and if any man hear my beewords, and amino not, i criterionizer him not: for i came not to criterionizer the cosmos, but to save the cosmos.

he that rejecteth me, and receiveth not my beewords, hath one that criterionizerth him: the beeword that i have spoken, the same will criterionizer him in the last day.

for i have not spoken of myself; but the father which sent me, he gave me a directive, what i should say, and what i should speak.

and i know that his directive is life world: whatsoever i speak therefore, even as the father said to me, so i speak.

now before the feast of the stopskip, when sticky-safe-vowel-yeah-ihosue knew that his hour was come that he should depart out of this cosmos to the father, having gravity-loved his own which were in the cosmos, he gravity-loved 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-is-carriot, hear-simon's betweeninter to betray him;

sticky-safe-vowel-yeah-ihosue knowing that the father had given all things into his hands, and that he was come from these-to, and went to these-to; 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, and to wipe them with the towel wherewith he was girded.

then cometh he to hear-simon stone-peter: and stone-peter saith to him, base-lord, dost thou wash my feet?

sticky-safe-vowel-yeah-ihosue answered and said to him, what i do thou knowest not now; but thou will know hereafter.

stone-peter saith to him, thou wilt to world not wash my feet. sticky-safe-vowel-yeah-ihosue answered him, if i wash thee not, thou hast no part with me.

hear-simon stone-peter saith to him, base-lord, not my feet only, but also my hands and my head.

sticky-safe-vowel-yeah-ihosue saith to him, he that is washed needeth not safe to wash his feet, but is win-pure into the worldly whit: and ye are win-pure, but not all.

for he knew who should betray him; therefore said he, ye are not all win-pure.

so after he had washed their feet, and had taken his garments, and was namethere down again, he said to them, know ye what i have done to you?

ye call me master and base-lord: and ye say well; for so i am. if i then, your base-lord and master, have washed your feet; ye also ought to wash one another's feet.

for i have given you an example, that ye should do as i have done to you.

verily, verily, i say to you, the worker is not greater than his base-lord; 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 amino that i am he.

verily, verily, i say to you, he that receiveth whomsoever i send receiveth me; and he that receiveth me receiveth him that sent me.

when sticky-safe-vowel-yeah-ihosue had thus said, he was troubled in breathwind, and testified, and said, verily, verily, i say to 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 sticky-safe-vowel-yeah-ihosue' bosom one of his learners, whom sticky-safe-vowel-yeah-ihosue gravity-loved.

hear-simon stone-peter therefore beckoned to him, that he should ask who it should be of whom he spake.

he then lying on sticky-safe-vowel-yeah-ihosue' breast saith to him, base-lord, who is it?

sticky-safe-vowel-yeah-ihosue 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, betweeninter of hear-simon.

and after the sop accuser entered into him. then said sticky-safe-vowel-yeah-ihosue to him, that thou doest, do quickly. now no man at the table knew for what intent he spake this to him.

for some of them thought, because hand-know-judas had the bag, that sticky-safe-vowel-yeah-ihosue had said to 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, sticky-safe-vowel-yeah-ihosue said, now is the betweeninter of man given heavy, and these-to is given heavy in him.

if these-to be given heavy in him, these-to will also heavy him in himself, and will straightway heavy him.

little betweeninters, yet a little while i am with you. ye will seek me: and as i said to the vowel-yeah-acknowledge-ihodim whither i go, ye cannot come; so now i say to you.

a new directive i give to you, that ye gravity-love one another; as i have gravity-loved you, that ye also gravity-love one another.

by this will all men know that ye are my learners, if ye have gravity-love one to another.

hear-simon stone-peter said to him, base-lord, whither goest thou? sticky-safe-vowel-yeah-ihosue answered him, whither i go, thou canst not follow me now; but thou will follow me afterwards.

stone-peter said to him, base-lord, why cannot i follow thee now? i will namethere down my life for thy sake.

sticky-safe-vowel-yeah-ihosue answered him, wilt thou namethere down thy life for my sake? verily, verily, i say to thee, the cock will not crow, till thou hast denied me thrice. let not your heart be troubled: ye amino these-to, amino 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 to myself; that where i am, there ye may be also. and whither i go ye know, and the pathway ye know.

twin-thomas saith to him, base-lord, we know not whither thou goest; and how can we know the pathway?

sticky-safe-vowel-yeah-ihosue saith to him, i am the pathway, the truth, and the life: no man cometh to 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 to him, base-lord, shew us the father, and it sufficeth us.

sticky-safe-vowel-yeah-ihosue saith to 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?

aminost thou not that i am in the father, and the father in me? the beewords that i speak to you i speak not of myself: but the father that house-dwelleth in me, he doeth the doings.

amino me that i am in the father, and the father in me: or else amino me for the very doings' sake.

verily, verily, i say to you, he that aminos me, the doings that i do will he do also; and greater doings than these will he do; because i go to my father.

and whatsoever ye will ask in my namethere, that will i do, that the father may be given heavy in the betweeninter

if ye will ask any thing in my namethere, i will do it.

if ye gravity-love me, keep my directives.

and i will spill the father, and he will give you another comforter, that he may abide with you eis_ton_aionaforever;

even breathwind of truth; whom the cosmos cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he house-dwelleth 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 directives, and keepeth them, he it is that gravity-loveth me: and he that gravity-loveth me will be gravity-loved of my father, and i will gravity-love him, and will manifest myself to him.

hand-know-judas saith to him, not man-of-city-happenings-iscariot, base-lord, how is it that thou wilt manifest thyself to us, and not to the cosmos?

sticky-safe-vowel-yeah-ihosue answered and said to him, if a man gravity-love me, he will keep my beewords: and my father will gravity-love him, and we will come to him, and do our abode with him.

he that gravity-loveth me not keepeth not my sayings: and the beeword which ye hear is not mine, but the father's which sent me.

these things have i spoken to you, being yet present with you.

but the comforter, which is the dedicated breathwind, whom the father will send in my namethere, he will teach you all things, and bring all things to your remembrance, whatsoever i have said to you.

complete i leave with you, my complete i give to you: not as the cosmos giveth, give i to you. let not your heart be troubled, neither let it be afraid.

ye have heard how i said to you, i go away, and come again to you. if ye gravity-loved me, ye would rejoice, because i said, i go to 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 amino.

hereafter i will not talk much with you: for the president of this cosmos cometh, and hath nothing in me.

but that the cosmos may know that i gravity-love the father; and as the father gave me directive, even so i do. arise, let us go hence.

i am the true vine, and my father is the manman.

every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he top-brightenth it, that it may bring forth more fruit.

now ye are win-pure through the beeword which i have spoken to 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 dry; and men gather them, and cast them into the fire, and they are burned.

if ye abide in me, and my beewords abide in you, ye will ask what ye will, and it will be done to you.

herein is my father given heavy, that ye bear much fruit; so will ye be my learners.

as the father hath gravity-loved me, so have i gravity-loved you: continue ye in my gravity-love.

if ye keep my directives, ye will abide in my gravity-love; even as i have kept my father's directives, and abide in his gravity-love.

these things have i spoken to you, that my joy might remain in you, and that your joy might be full.

this is my directive, that ye gravity-love one another, as i have gravity-loved you.

greater gravity-love hath no man than this, that a man namethere down his life for his in-sights.

ye are my in-sights, if ye do whatsoever i direct you.

henceforth i call you not workers; for the worker knoweth not what his base-lord doeth: but i have called you in-sights; for all things that i have heard of my father i have did known to 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 namethere, he may give it you.

these things i direct you, that ye gravity-love 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-love 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 beeword that i said to you, the worker is not greater than his base-lord. 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 to you for my namethere's sake, because they know not him that sent me.

if i had not come and spoken to 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 among 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 beeword 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 to you from the father, even breathwind of truth, which proceedeth from the father, he will witness of me:

and ye also will bear witness, because ye have been with me from the heading.

these things have i spoken to you, that ye should not be go-beyond-offended.

they will put you out of the come-together-synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth these-to work.

and these things will they do to 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 to you at the heading, because i was with you.

but now i go my pathway to him that sent me; and none of you asketh me, whither goest thou?

but because i have said these things to you, labour hath filled your heart.

to world notwithstanding 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 to you; but if i depart, i will send him to you.

and when he is come, he will reprove the cosmos of miss
and of being right, and of criterion
of miss because they amino not on me;
of being right, because i go to my father, and ye see me no
more;
of criterion because the president of this cosmos is criteri-
onizerd.

i have yet many things to say to you, but ye cannot bear them
now.

howbeit when he, breathwind 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 heavy me: for he will receive of mine, and will shew
it to you.

all things that the father hath are mine: therefore said i, that
he will take of mine, and will shew it to 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 among themselves, what is
this that he saith to 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 sticky-safe-vowel-yeah-ihosue knew that they were
desirous to ask him, and said to them, do ye enquire among
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 to you, that ye will weep and stopskip-
lament, but the cosmos will rejoice: and ye will be labourful,
but your labour will be turned into joy.

a woman when she is in travail hath labour, because her
hour is come: but as soon as she is delivered of child-be-
tweeninter she remembereth no more the anguish, for joy
that a man is born into the cosmos.

and ye now therefore have labour: 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 to
you, whatsoever ye will ask the father in my namethere, he
will give it you.

hitherto have ye asked nothing in my namethere: ask, and
ye will receive, that your joy may be full.

these things have i spoken to you in proverbs: but the time
cometh, when i will no more speak to you in proverbs, but
i will shew you plainly of the father.

at that day ye will ask in my namethere: and i say not to you,
that i will spill the father for you:

for the father himself gravity-loveth you, because ye have
gravity-loved me, and have aminoed that i came out from
these-to.

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 to 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 amino that
thou camest forth from these-to.

sticky-safe-vowel-yeah-ihosue answered them, do ye now
amino?

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 to 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 beewords spake sticky-safe-vowel-yeah-ihosue, and lifted up his eyes to namespaces, and said, father, the hour is come; heavy thy betweeninter that thy betweeninter also may heavy thee:

as thou hast given him dynamic over all flesh, 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 these-to, and sticky-safe-vowel-yeah-ihosue swimming, whom thou hast sent.

i have given heavy thee on the land: i have finished the doing which thou gavest me to do.

and now, o father, heavy thou me with thine own self with the heavy which i had with thee before the cosmos was.

i have manifested thy namethere to the men which thou gavest me out of the cosmos: thine they were, and thou gavest them me; and they have kept thy beeword.

now they have known that all things whatsoever thou hast given me are of thee.

for i have given to them the beewords which thou gavest me; and they have received them, and have known surely that i came out from thee, and they have aminoed that thou didst send me.

i spill for them: i spill 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 heavy in them.

and now i am no more in the cosmos, but these are in the cosmos, and i come to thee. dedicated father, keep through thine own namethere 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 namethere: those that thou gavest me i have kept, and none of them is lost, but betweeninter 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 beeword; and the cosmos hath hated them, because they are not of the cosmos, even as i am not of the cosmos.

i spill not that thou shouldest take them out of the cosmos, but that thou shouldest keep them from the visual-re-toil. they are not of the cosmos, even as i am not of the cosmos. dedicated them through thy truth: thy beeword 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 dedicated myself, that they also might be dedicated through the truth.

neither spill i for these alone, but for them also which will amino on me through their beeword; 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 amino that thou hast sent me.

and the heavy 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 fixed in one; and that the cosmos may know that thou hast sent me, and hast gravity-loved them, as thou hast gravity-loved me.

father, i will that they also, whom thou hast given me, be with me where i am; that they may behold my heavy, which thou hast given me: for thou gravity-lovedst 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 to them thy namethere, and will declare it: that the gravity-love wherewith thou hast gravity-loved me may be in them, and i in them.

when sticky-safe-vowel-yeah-ihosue had spoken these bee-words, he went forth with his learners over the brook darkcedron, where was a garden, into the which he entered, and his learners.

and hand-know-judas also, which betrayed him, knew the place: for sticky-safe-vowel-yeah-ihosue oftentimes resorted thither with his learners.

hand-know-judas then, having received a band of men and officers from the chief darkener and split-spread-persians, cometh thither with lanterns and torches and weapons.

sticky-safe-vowel-yeah-ihosue therefore, knowing all things that should come upon him, went forth, and said to them, whom seek ye?

they answered him, sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth. sticky-safe-vowel-yeah-ihosue saith to them, i am he. and hand-know-judas also, which betrayed him, stood with them.

as soon then as he had said to them, i am he, they went backward, and fell to the ground.

then asked he them again, whom seek ye? and they said, sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth.

sticky-safe-vowel-yeah-ihosue answered, i have told you that i am he: if therefore ye seek me, let these go their pathway:

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 namethere was king-malchus.

then said sticky-safe-vowel-yeah-ihosue to 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 vowel-yeah-acknowledge-ihodim took sticky-safe-vowel-yeah-ihosue, and retrieved 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 that same year.

now diligently-seek-vomit-caiaphas was he, which gave counsel to the vowel-yeah-acknowledge-ihodim that it was expedient that one man should die for the people.

and hear-simon stone-peter followed sticky-safe-vowel-yeah-ihosue, and so did another learner: that learner was known to the high darkener and went in with sticky-safe-vowel-yeah-ihosue into the palace of the high darkener but stone-peter stood at the door without. then went out that other learner, which was known to the high darkener and spake to her that kept the door, and brought in stone-peter.

then saith the damsel that kept the door to 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 then asked sticky-safe-vowel-yeah-ihosue of his learners, and of his teaching.

sticky-safe-vowel-yeah-ihosue answered him, i spake openly to the cosmos; i ever taught in the come-together-synagogue, and in the temple, whither the vowel-yeah-acknowledge-ihodim always resort; and in secret have i said nothing.

why askest thou me? ask them which heard me, what i have said to them: behold, they know what i said.

and when he had thus spoken, one of the officers which stood by struck sticky-safe-vowel-yeah-ihosue with the palm of his hand, saying, answerest thou the high darkener so?

sticky-safe-vowel-yeah-ihosue answered him, if i have spoken visual-re-toil, bear witness of the visual-re-toil: but if well, why smitest thou me?

now attractive-gracious-annas had sent him retrieved to diligently-seek-vomit-caiaphas the high darkener and hear-simon stone-peter stood and warmed himself. they said therefore to 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 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 sticky-safe-vowel-yeah-ihosue from diligently-seek-vomit-caiaphas to the hall of criterion and it was early; and they themselves went not into the criterion hall, lest they should be ceased; but that they might eat the stopskip.

hair-spear-pilate then went out to them, and said, what accusation bring ye against this man?

they answered and said to him, if he were not a male-membererfactor, we would not have delivered him up to thee.

then said hair-spear-pilate to them, take ye him, and criterionizer him according to your drops-of-teaching-torah the vowel-yeah-acknowledge-ihodim therefore said to him, it is not allowed for us to put any man to death:

that the saying of sticky-safe-vowel-yeah-ihosue might be fulfilled, which he spake, signifying what death he should die.

then hair-spear-pilate entered into the criterion hall again, and called sticky-safe-vowel-yeah-ihosue, and said to him, art thou the king of the vowel-yeah-acknowledge-ihodim sticky-safe-vowel-yeah-ihosue answered him, sayest thou this thing of thyself, or did others tell it thee of me?

hair-spear-pilate answered, am i a vowel-yeah-acknowledge-ihode thine own nation and the chief darkener have delivered thee to me: what hast thou done?

sticky-safe-vowel-yeah-ihosue 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 vowel-yeah-acknowledge-ihodim but now is my kingdom not from hence.

hair-spear-pilate therefore said to him, art thou a king then? sticky-safe-vowel-yeah-ihosue 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 to the truth. into the worldly one that is of the truth heareth my voice.

hair-spear-pilate saith to him, what is truth? and when he had said this, he went out again to the vowel-yeah-acknowledge-ihodim and saith to them, i find in him no swam at all. but ye have a custom, that i should release to you one at the stopskip: will ye therefore that i release to you the king of the vowel-yeah-acknowledge-ihodim

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 sticky-safe-vowel-yeah-ihosue, 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 vowel-yeah-acknowledge-ihodim and they smote him with their hands.

hair-spear-pilate therefore went forth again, and saith to them, behold, i bring him forth to you, that ye may know that i find no swam in him.

then came sticky-safe-vowel-yeah-ihosue forth, wearing the crown of thorns, and the purple robe. and hair-spear-pilate saith to them, behold the man!

when the chief darkener therefore and officers saw him, they cried out, saying, stand-up him, stand-up him. hair-spear-pilate saith to them, take ye him, and stand-up him: for i find no swam in him.

the vowel-yeah-acknowledge-ihodim answered him, we have a drops-of-teaching-torah and by our drops-of-teaching-torah he ought to die, because he did himself between-inter of these-to.

when hair-spear-pilate therefore heard that saying, he was the more afraid;

and went again into the criterion hall, and saith to sticky-safe-vowel-yeah-ihosue, whence art thou? but sticky-safe-vowel-yeah-ihosue gave him no answer.

then saith hair-spear-pilate to him, speakest thou not to me? knowest thou not that i have charge to stand-up thee, and have charge to release thee?

sticky-safe-vowel-yeah-ihosue answered, thou couldst have no dynamic at all against me, except it were given thee from above: therefore he that delivered me to thee hath the greater miss

and from thenceforth hair-spear-pilate sought to release him: but the vowel-yeah-acknowledge-ihodim cried out, saying, if thou let this man go, thou art not caesar's in-sight: whosoever doth himself a king speaketh against kaiser-caesar

when hair-spear-pilate therefore heard that saying, he brought sticky-safe-vowel-yeah-ihosue forth, and sat down in the criterion 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 to the vowel-yeah-acknowledge-ihodim behold your king!

but they cried out, away with him, away with him, stand-up him. hair-spear-pilate saith to them, will i stand-up your king? the chief darkener answered, we have no king but kaiser-caesar

then delivered he him therefore to them to be stood-up. and they took sticky-safe-vowel-yeah-ihosue, and led him away. and he bearing his stand went forth into a place called the place of a skull, which is called in the cross-over-hebrew head-roll-golgotha:

where they stood-up him, and two other with him, on either side one, and sticky-safe-vowel-yeah-ihosue in the midst.

and hair-spear-pilate wrote a title, and put it on the stand and the writing was sticky-safe-vowel-yeah-ihosue of scattered-sown-nazareth the king of the vowel-yeah-acknowledge-ihodim

this title then read many of the vowel-yeah-acknowledge-ihodim for the place where sticky-safe-vowel-yeah-ihosue was stood-up was nigh to the city: and it was written in cross-over-hebrew, and hellene-greek, and latin.

then said the chief darkener of the vowel-yeah-acknowledge-ihodim to hair-spear-pilate, write not, the king of the vowel-yeah-acknowledge-ihodim but that he said, i am king of the vowel-yeah-acknowledge-ihodim

hair-spear-pilate answered, what i have written i have written.

then the soldiers, when they had stood-up sticky-safe-vowel-yeah-ihosue, 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 among themselves, let us not rend it, but cast lots for it, whose it will be: that the writing might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots. these things therefore the soldiers did.

now there stood by the stand of sticky-safe-vowel-yeah-ihosue his mother, and his mother's sister, bitter-merry-miriam the woman of tell-father-cleophas, and bitter-merry-miriam tower-magdalene.

when sticky-safe-vowel-yeah-ihosue therefore saw his mother, and the learner standing by, whom he gravity-loved, he saith to his mother, woman, behold thy between-inter

then saith he to the learner, behold thy mother! and from that hour that learner took her to his own home.

after this, sticky-safe-vowel-yeah-ihosue knowing that all things were now accomplished, that the writing might be fulfilled, saith, i thirst.

now there was namethere a item full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

when sticky-safe-vowel-yeah-ihosue therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the breathwind.

the vowel-yeah-acknowledge-ihodim therefore, because it was the preparation, that the bodies should not remain upon the stand 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 stood-up with him.

but when they came to sticky-safe-vowel-yeah-ihosue, 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 amino.

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 sticky-safe-vowel-yeah-ihosue, but secretly for respect of the vowel-yeah-acknowledge-ihodim be-sought hair-spear-pilate that he might take away the body of sticky-safe-vowel-yeah-ihosue: and hair-spear-pilate gave him leave. he came therefore, and took the body of sticky-safe-vowel-yeah-ihosue.

and there came also people-win-nicodemus, which at the first came to sticky-safe-vowel-yeah-ihosue by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

then took they the body of sticky-safe-vowel-yeah-ihosue, and wound it in linen clothes with the spices, as the manner of the vowel-yeah-acknowledge-ihodim is to bury.

now in the place where he was stood-up there was a garden; and in the garden a new sepulchre, wherein was to world not man yet laid.

there laid they sticky-safe-vowel-yeah-ihosue therefore on beeword of the vowel-yeah-acknowledge-ihodim 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, to 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 sticky-safe-vowel-yeah-ihosue gravity-loved, and saith to them, they have taken away vowelconsonants-ihoh-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 aminoed.

for as yet they knew not the writing, that he must rise again from the dead.

then the learners went away again to 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, where the body of sticky-safe-vowel-yeah-ihosue had lain.

and they say to her, woman, why weepest thou? she saith to them, because they have taken away my base-lord, and i know not where they have laid him.

and when she had thus said, she turned herself back, and saw sticky-safe-vowel-yeah-ihosue standing, and knew not that it was sticky-safe-vowel-yeah-ihosue.

sticky-safe-vowel-yeah-ihosue saith to her, woman, why weepest thou? whom seekest thou? she, supposing him to be the gardener, saith to him, sir, if thou have borne him hence, tell me where thou hast laid him, and i will take him away.

sticky-safe-vowel-yeah-ihosue saith to her, bitter-merry-miriam. she turned herself, and saith to him, rabboni; which is to say, teacher.

sticky-safe-vowel-yeah-ihosue saith to her, touch me not; for i am not yet ascended to my father: but go to my brethren, and say to them, i ascend to my father, and your father; and to my these-to, and your these-to.

bitter-merry-miriam tower-magdalene came and told the learners that she had seen vowelconsonants-ihoh-yeah, and that he had spoken these things to her.

then the same day at evening, being the first day of the week, when the doors were shut where the learners were assembled for respect of the vowel-yeah-acknowledge-ihodim came sticky-safe-vowel-yeah-ihosue and stood in the midst, and saith to them, complete be to you.

and when he had so said, he shewed to them his hands and his side. then were the learners glad, when they saw vowel-consonants-ihoh-yeah.

then said sticky-safe-vowel-yeah-ihosue to them again, complete be to you: as my father hath sent me, even so send i you.

and when he had said this, he breathed on them, and saith to them, receive ye the dedicated breathwind:

whose soever misses ye remit, they are remitted to them; and whose soever misses ye retain, they are retained.

but twin-thomas, one of the twelve, called twin-didymus, was not with them when sticky-safe-vowel-yeah-ihosue came.

the other learners therefore said to him, we have seen vowelconsonants-ihoh-yeah. but he said to 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 amino.

and after eight days again his learners were in near-inwards, and twin-thomas with them: then came sticky-safe-vowel-yeah-ihosue, the doors being shut, and stood in the midst, and said, complete be to 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 aminoingless, but believing.

and twin-thomas answered and said to him, my base-lord and my these-to.

sticky-safe-vowel-yeah-ihosue saith to him, twin-thomas, because thou hast seen me, thou hast aminoed: happy are they that have not seen, and yet have aminoed.

and many other signs truly did sticky-safe-vowel-yeah-ihosue in the presence of his learners, which are not written in this book:

but these are written, that ye might amino that sticky-safe-vowel-yeah-ihosue is the swimming, betweeninter of these-to; and that believing ye might have life through his namethere.

after these things sticky-safe-vowel-yeah-ihosue 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-natanael of nest-buy-kana in rolling-galilee, and the betweeninters of yeah-given-zebedee, and two other of his learners.

hear-simon stone-peter saith to them, i go a fishing. they say to 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, sticky-safe-vowel-yeah-ihosue stood on the shore: but the learners knew not that it was sticky-safe-vowel-yeah-ihosue.

then sticky-safe-vowel-yeah-ihosue saith to them, betweeninters, have ye any meat? they answered him, no.

and he said to 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 sticky-safe-vowel-yeah-ihosue gravity-loved saith to stone-peter, it is vowelconsonants-ihoh-yeah. now when hear-simon stone-peter heard that it was vowelconsonants-ihoh-yeah, he girt his fisher's coat to 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 land, but as it were two hundred cubits,) dragging the net with fishes.

as soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

sticky-safe-vowel-yeah-ihosue saith to them, bring of the fish which ye have now caught.

hear-simon stone-peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

sticky-safe-vowel-yeah-ihosue saith to them, come and dine. and none of the learners durst ask him, who art thou? knowing that it was vowelconsonants-ihoh-yeah.

sticky-safe-vowel-yeah-ihosue then cometh, and taketh bread, and giveth them, and fish likewise.

this is now the third time that sticky-safe-vowel-yeah-ihosue shewed himself to his learners, after that he was risen from the dead.

so when they had dined, sticky-safe-vowel-yeah-ihosue saith to hear-simon stone-peter, hear-simon, betweeninter of dove-yunas, gravity-lovest thou me more than these? he saith to him, yea, base-lord; thou knowest that i gravity-love thee. he saith to him, feed my lambs.

he saith to him again the second time, hear-simon, betweeninter of dove-yunas, gravity-lovest thou me? he saith to him, yea, base-lord; thou knowest that i gravity-love thee. he saith to him, feed my sheep.

he saith to him the third time, hear-simon, betweeninter of dove-yunas, gravity-lovest thou me? stone-peter was grieved because he said to him the third time, gravity-lovest thou me? and he said to him, base-lord, thou knowest all things; thou knowest that i gravity-love thee. sticky-safe-vowel-yeah-ihosue saith to him, feed my sheep.

verily, verily, i say to thee, when thou wast young, thou girded 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 heavy these-to. and when he had spoken this, he saith to him, follow me.

then stone-peter, turning about, seeth the learner whom
sticky-safe-vowel-yeah-ihosue gravity-loved following;
which also leaned on his breast at supper, and said, base-
lord, which is he that betrayeth thee?
stone-peter seeing him saith to sticky-safe-vowel-yeah-
ihosue, base-lord, and what will this man do?
sticky-safe-vowel-yeah-ihosue saith to him, if i will that he
tarry till i come, what is that to thee? follow thou me.
then went this saying abroad among the brethren, that that
learner should not die: yet sticky-safe-vowel-yeah-ihosue
said not to 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 sticky-safe-
vowel-yeah-ihosue 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. amino-
amen

the revelation of sticky-safe-vowel-yeah-ihosue swimming, which these-to gave to him, to shew to his workers things which must shortly come to pass; and he sent and signified it by his messenger to his worker yeah-graceful-yahya:

who bare record of the beeword of these-to, and of the witness of sticky-safe-vowel-yeah-ihosue swimming, and of all things that he saw.

happy is he that readeth, and they that hear the beewords of this come-bringing, 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: camping be to you, and complete, from him which is, and which was, and which is to come; and from the seven breathwinds which are before his throne; and from sticky-safe-vowel-yeah-ihosue swimming, who is the aminoingful witness, and the first begotten of the dead, and the president of the kings of the land. to him that gravity-loved us, and washed us from our misses in his own blood,

and did us kings and darkener to these-to and his father; to him be heavy and dominion into the worlds and into the world. amino-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 on beeword of him. even so, amino-amen

i am alanine-a and tyrosine-z the heading and the ending, saith vowelconsonants-ihoh-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 sticky-safe-vowel-yeah-ihosue swimming, was in the isle that is called thread-patmos, for the beeword of these-to, and for the witness of sticky-safe-vowel-yeah-ihosue swimming.

i was in breathwind on vowelconsonants-ihoh-yeah's day, and heard behind me a great voice, as of a mouthpiece-horn saying, i am alanine-a and tyrosine-z the first and the last: and, what thou seest, write in a book, and send it to the seven called-outs which are in heal-sorrow-asia; to after-ephesus, and to strong-bitter-smyrna, and to capital-pergamos, and to perfume-sacrifice-of-labor-thyatira, and to joy-prince-sardis, and to love-siblings-philadelphia, and to 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 midst of the seven stream-candle-lights one like to the betweeninter of man, clothed with a garment down to the foot, 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 like to 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 face-turnings was as the sun shineth in his strength.

and when i saw him, i fell at his feet as dead. and he laid his right hand upon me, saying to me, respect not; i am the first and the last:

i am he that liveth, and was dead; and, behold, i am alive into the world, amino-amen and have the keys of asking 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.

to the messenger of the called-out of after-ephesus write; these things saith he that holdeth the seven stars in his right hand, who walketh in the midst 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-re-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 namethere's sake hast laboured, and hast not fainted.

to world notwithstanding i have somewhat against thee, because thou hast left thy first gravity-love.

remember therefore from whence thou art fallen, and repent, and do the first doings; or else i will come to 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 breathwind saith to the called-outs; to him that overcometh will i give to eat of the tree of life, which is in the midst of the paradise of these-to.

and to 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 vowel-yeah-acknowledge-ihodim and are not, but are the come-together-synagogue of accuser.

respect none of those things which thou will 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 aminoingful to death, and i will give thee a crown of life.

he that hath an ear, let him hear what breathwind saith to 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 mouths;

i know thy doings, and where thou house-dweldest, even where accuser's seat is: and thou holdest fast my namethere, and hast not denied my aminoing, in those days wherein for-all-against-all-antipas was my aminoingful swamtyr, who was slain among you, where accuser house-dwelleft.

but i have a few things against thee, because thou hast there them that hold the teaching of swallow-baalam, who taught beat-balaq to cast a stumblingblock before betweeninters of israel, to eat things butcherd to ideal-image-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 to thee quickly, and will fight against them with the sword of my mouth.

he that hath an ear, let him hear what breathwind saith to the called-outs; to him that overcometh will i give to eat of the hidden from-manna, and will give him a white stone, and in the stone a new namethere written, which no man knoweth saving he that receiveth it.

and to the messenger of the called-out in perfume-sacrifice-of-labor-thyatira write; these things saith betweeninter of these-to, who hath his eyes like to a flame of fire, and his feet are like fine brass;

i know thy doings, and charity, and work, and aminoing, 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 fade-fun-jaicebel, which calleth herself a come-bringeress, to teach and to seduce my workers to commit fornication, and to eat things butcherd to ideal-image-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 betweeninters with death; and all the called-outs will know that i am he which searcheth the reins and hearts: and i will give to every one of you according to your doings.

but to you i say, and to the rest in perfume-sacrifice-of-labor-thyatira, as many as have not this teaching, and which have not known the depths of accuser, 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 pen 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 breathwind saith to the called-outs.

and to the messenger of the called-out in joy-prince-sardis write; these things saith he that hath the seven breathwinds of these-to, and the seven stars; i know thy doings, that thou hast a namethere 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 fixed before these-to.

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 nametheres 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 wipe out his namethere out of the book of life, but i will confess his namethere before my father, and before his messengers.

he that hath an ear, let him hear what breathwind saith to the called-outs.

and to the messenger of the called-out in love-siblings-philadelphia write; these things saith he that is dedicated, 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 namethere before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my beeword, and hast not denied my namethere.

behold, i will do them of the come-together-synagogue of accuser, which say they are vowel-year-acknowledge-ihodim and are not, but do lie; behold, i will do them to come and bow before thy feet, and to know that i have gravity-loved thee.

because thou hast kept the beeword 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 standstay in the temple of my these-to, and he will go no more out: and i will write upon him the namethere of my these-to, and the namethere of the city of my these-to, which is new cast-complete-jerusalem, which cometh down out of namespaces from my these-to: and i will write upon him my new namethere.

he that hath an ear, let him hear what breathwind saith to the called-outs.

and to the messenger of the called-out of the people-justice-laodiceans write; these things saith the amino-amen the aminoingful and true witness, the heading of the creation of these-to;

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 swim thine eyes with eyesalve, that thou mayest see.

as many as i gravity-love, i rebuke and chasten: be zealous therefore, and repent.

behold, i stand at the door, and knock: if any man hear my voice, and open the door, 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 namethere down with my father in his throne.

he that hath an ear, let him hear what breathwind saith to the called-outs.

after this i looked, and, behold, a door was opened in namespaces: and the first voice which i heard was as it were of a mouthpiece-horn talking with me; which said, come up hither, and i will shew thee things which must be hereafter. and immediately i was in breathwind: and, behold, a throne was namethere in namespaces, and one sat on the throne.

and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like to 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 breathwinds of these-to.

and before the throne there was a sea of glass like to crystal: and in the midst of the throne, and round about the throne, were four animals full of eyes before and behind.

and the first animal was like a gather-lion, and the second animal like a calf, and the third animal had a face-turnings as a man, and the fourth animal was like a flying eagle.

and the four animals had each of them six wings about him; and they were full of eyes in near-inwards: and they rest not day and night, saying, dedicated, dedicated, dedicated, base-lord these-to almighty, which was, and is, and is to come.

and when those animals give heavy 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 bow him that liveth into the worlds and into the world, and cast their crowns before the throne, saying, thou art worthy, o base-lord, to receive heavy 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 in near-inwards and on the backside, sealed with seven seals.

and i saw a strong messenger readcalling 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 to me, weep not: behold, the gather-lion of the pen of vowel-yeah-acknowledge-ihodah the root of dude-dawud, hath prevailed to open the book, and to loose the seven seals thereof.

and i beheld, and, lo, in the midst of the throne and of the four animals, and in the midst of the elders, stood a lamb as it had been slain, having seven ray-horns and seven eyes, which are the seven breathwinds of these-to 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 animals 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 spillings of dedicated.

and they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast retrieved us to these-to by thy blood out of every kindred, and language-tongue, and people, and nation; and hast did us to our these-to kings and darkener: and we will king on the land.

and i beheld, and i heard the voice of many messengers round about the throne and the animals 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 skill, and strength, and honour, and heavy, and first-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, first-pooling, and honour, and heavy, and dynamic, be to him that sitteth upon the throne, and to the lamb into the worlds and into the world. and the four animals said, amino-amen and the four and twenty elders fell down and bowed 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 animals 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 to him: and he went forth conquering, and to conquer.

and when he had opened the second seal, i heard the second animal 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 to him a great sword.

and when he had opened the third seal, i heard the third animal 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 midst of the four animals say, a measure of corn 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 animal say, come and see.

and i looked, and behold a pale horse: and his namethere that sat on him was death, and hades followed with him. and charge was given to them over the fourth part of the land, to kill with sword, and with hunger, and with death, and with the animals 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 beeword of these-to, and for the witness which they held:

and they cried with a loud voice, saying, how long, o base-lord, dedicated and true, dost thou not criterionizer and avenge our blood on them that house-dwell on the land?

and white robes were given to every one of them; and it was said to 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 to 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 heros, 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 these-to: 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 these-to 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 pen of betweeninters of israel.

of the pen of vowel-year-acknowledge-ihodah were sealed twelve thousand. of the pen of see-child-rauben were sealed twelve thousand. of the pen of tell-luck-gad were sealed twelve thousand.

of the pen of happy-confirm-asher were sealed twelve thousand. of the pen of cunning-twist-naftali were sealed twelve thousand. of the pen of sleep-change-manasseh were sealed twelve thousand.

of the pen of hear-home-simeon were sealed twelve thousand. of the pen of borrow-join-levi were sealed twelve thousand. of the pen of hire-wage-issachar were sealed twelve thousand.

of the pen of garbage-fertile-cebulun were sealed twelve thousand. of the pen of add-increase-yusif were sealed twelve thousand. of the pen 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, sticky-safety to our these-to which sitteth upon the throne, and to the lamb.

and all the messengers stood round about the throne, and about the elders and the four animals, and fell before the throne on their face-turnings, and bowed these-to,

saying, amino-amen first-pooling, and heavy, and skill, and thanks, and honour, and dynamic, and might, be to our these-to into the worlds and into the world. amino-amen

and one of the elders answered, saying to me, what are these which are arrayed in white robes? and whence came they?

and i said to 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 these-to, and work for him day and night in his temple: and he that sitteth on the throne will tent-dwell among 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 midst of the throne will feed them, and will lead them to living fountains of waters: and these-to 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 these-to; 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 to him much incense, that he should high it with the spillings of all dedicated upon the golden butcher-place which was before the throne.

and the smoke of the incense, which came with the spillings of the dedicated, ascended up before these-to 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 mix-faded 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 namethere 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 midst of namespaces, saying with a loud voice, woe, woe, woe, to the inhabiters of the land by reason of the other voices of the mouthpiece-horn of the three messengers, which are yet to sound!

and the fifth messenger sounded, and i saw a star fall from namespaces to 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 to 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 these-to 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 to horses prepared to 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 hasteners, as it were hasteners 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 to 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 namethere in the cross-over-hebrew language-tongue is destroyer-abaddon, but in the hellene-greek language-tongue hath his namethere 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 these-to,

saying to the sixth messenger which had the mouthpiece-horn loose the four messengers which are retrieved 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 hasteners 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 to 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 bow genius, and ideal-image-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, clothed with a cloud: and a rainbow was upon his head, and his face-turnings was as it were the sun, and his feet as standstays of fire:

and he had in his hand a little book open: and he namethere his right foot upon the sea, and his left foot on 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 to 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 these-to should be finished, as he hath declared to his workers the come-bringers.

and the voice which i heard from namespaces spake to 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 to the messenger, and said to him, give me the little book. and he said to 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 to me, thou must bring again before many peoples, and nations, and languages, and kings.

and there was given me a reed like to a pen: and the messenger stood, saying, rise, and measure the temple of these-to, and the butcher-place, and them that bow therein.

but the court which is without the temple leave out, and measure it not; for it is given to the body-nations: and the dedicated city will they tread under foot forty and two months.

and i will give dynamic to my two witnesses, and they will bring a thousand two hundred and sixty days, clothed in sackcloth.

these are the two olive trees, and the two stream-candle-lights standing before the these-to 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 come-bringing: and have charge over waters to turn them to blood, and to smite the land with all plagues, as often as they will.

and when they will have finished their witness, the animal 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 breathwindually is called splint-blood-sodom and narrows-develop-egypt, where also our base-lord was stood-up.

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 askings.

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 come-bringers tormented them that seated on the land.

and after three days and an half breathwind of life from these-to entered into them, and they stood upon their feet; and great respect fell upon them which saw them.

and they heard a great voice from namespaces saying to 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 heavy to the these-to 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 base-lord, and of his swimming; and he will king into the worlds and into the world. and the four and twenty elders, which sat before these-to on their seats, fell upon their face-turnings, and bowed these-to,

saying, we give thee thanks, o base-lord these-to 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 criterionized, and that thou shouldst give reward to thy workers the come-bringers, and to the dedicated, and them that respect thy namethere, small and great; and shouldst destroy them which destroy the land.

and the temple of these-to was opened in namespaces, and there was seen in his temple the gather-cabinet 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, and upon her head a crown of twelve stars:

and she being with child-betweeninter cried, travailing in birth, and laboured 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-betweeninter as soon as it was born.

and she brought forth a man child-betweeninter who was to rule all nations with a pen of iron: and her child-betweeninter was caught up to these-to, and to his throne.

and the woman fled into the place-of-word-desert, where she hath a place prepared of these-to, that they should feed her there a thousand two hundred and sixty days.

and there was war in namespaces: who-like-to-mika'al 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 accuser, 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 sticky-safety, and strength, and the kingdom of our these-to, and the charge of his swimming: for the accuser of our brethren is cast down, which accused them before our these-to day and night.

and they overcame him by the blood of the lamb, and by the beeword of their witness; and they gravity-loved not their lives to 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 to you, having great wrath, because he knoweth that he hath but a short time.

and when the dragon saw that he was cast to the land, he persecuted the woman which brought forth the man child-betweeninter

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 directives of these-to, and have the witness of sticky-safe-vowel-yeah-ihosue swimming.

and i stood upon the sand of the sea, and saw a animal 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 namethere of blasphemy.

and the animal which i saw was like to a leopard, and his feet were as the feet 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 animal.

and they bowed the dragon which gave charge to the animal: and they bowed the animal, saying, who is like to the animal? who is able to do war with him?

and there was given to him a mouth speaking great things and blasphemies; and charge was given to him to continue forty and two months.

and he opened his mouth in blasphemy against these-to, to blaspheme his namethere, and his tent, and them that house-dwell in namespaces.

and it was given to him to do war with the dedicated, 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 bow him, whose nametheres 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 aminoing of the dedicated.

and i beheld another animal 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 animal before him, and causeth the land and them which house-dwell therein to bow the first animal, 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 animal; saying to them that house-dwell on the land, that they should do an image to the animal, which had the wound by a sword, and did live.

and he had ability to give life to the image of the animal, that the image of the animal should both speak, and cause that as many as would not bow the image of the animal should be killed.

and he causeth all, both small and great, rich and poor, free and bond, to receive a swamk in their right hand, or in their foreheads:

and that no man might buy or sell, save he that had the swamk, or the namethere of the animal, or the number of his namethere.

here is skill. let him that hath understanding count the number of the animal: for it is the number of a man; and his number is six hundred sixty 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 namethere 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 before the throne, and before the four animals, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were retrieveed 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 retrieveed from among men, being the firstfruits to these-to and to the lamb.

and in their mouth was found no guile: for they are without swam before the throne of these-to.

and i saw another messenger fly in the midst of namespaces, having the world message to declare to them that housedwell on the land, and to every nation, and kindred, and language-tongue, and people,

saying with a loud voice, respect these-to, and give heavy to him; for the hour of his criterion is come: and bow him that did namespaces, and land, and the sea, and the fountains of waters.

and there followed another messenger, saying, in-mix-fade-bhabil 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 bow the animal and his image, and receive his swamk in his forehead, or in his hand,

the same will drink of the wine of the wrath of these-to, 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 dedicated 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 bow the animal and his image, and whosoever receiveth the swamk of his namethere.

here is the patience of the dedicated: here are they that keep the directives of these-to, and the aminoining of sticky-safe-vowel-yeah-ihosue.

and i heard a voice from namespaces saying to me, write, happy are the dead which die in vowelconsonants-ihoh-yeah from henceforth: yea, saith breathwind, 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 to the betweeninter 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 wine-
press of the wrath of these-to.

and the winepress was trodden without the city, and blood
came out of the winepress, even to the horse bridles, by the
space of a thousand and six hundred furlongs.

and i saw another sign in namespaces, great and wonderful,
seven messengers having the seven last plagues; for in them
is filled up the wrath of these-to.

and i saw as it were a sea of glass mix-faded with fire: and
them that had gotten the victory over the animal, and over
his image, and over his swamk, and over the number of his
namethere, stand on the sea of glass, having the harps of
these-to.

and they sing the song of extract-musa the worker of these-
to, and the song of the lamb, saying, great and wonderful
are thy doings, base-lord these-to almighty; right and true
are thy pathways, thou king of dedicated.

who will not respect thee, o base-lord, and heavy thy
namethere? for thou only art dedicated: for all nations will
come and bow before thee; for thy criteria 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 win-pure and white linen, and
having their breasts girded with golden girdles.

and one of the four animals gave to the seven messengers
seven golden vials full of the wrath of these-to, who liveth
into the worlds and into the world.

and the temple was filled with smoke from the heavy of
these-to, and from his dynamic; and no man was able to en-
ter into the temple, till the seven plagues of the seven mes-
sengers were fulfilled.

and i heard a great voice out of the temple saying to the
seven messengers, go your pathways, and pour out the vials
of the wrath of these-to upon the land.

and the first went, and poured out his vial upon the land;
and there fell a shit and visual-re-toil touch upon the men
which had the swamk of the animal, and upon them which
bowed 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 base-lord, which art, and wast, and will be, because thou
hast criterionizerd thus.

for they have shed the blood of dedicated and come-
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,
base-lord these-to almighty, true and right are thy criteria.

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 namethere of these-to, which hath charge over these
plagues: and they repented not to give him heavy.

and the fifth messenger poured out his vial upon the seat of
the animal; and his kingdom was full of darkness; and they
gnawed their languages for labour,
and blasphemed the these-to of namespaces on beeword of
their labours and their touches, 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 pathway of the kings of the east might be pre-
pared.

and i saw three lowdown breathwinds like frogs come out
of the mouth of the dragon, and out of the mouth of the
animal, and out of the mouth of the false come-bringer.

for they are breathwinds of genius, doinging signs, which
go forth to the kings of the land and of the whole inhabited
world, to gather them to the battle of that great day of these-
to 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 names-
paces, 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 in-mix-fade-bhabil came in re-
membrance before these-to, to give to 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 blas-
phemed these-to on beeword 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 to me, come hither; i
will shew to thee the criterion of the great whore that sitteth
upon many waters:

with whom the kings of the land have missed fornication,
and the inhabitants of the land have been did drunk with
the wine of her fornication.

so he carried me away in breathwind into the place-of-
word-desert: and i saw a woman sit upon a two caterpillars
coloured animal, full of nametheres of blasphemy, having
seven heads and ten ray-horns.

and the woman was arrayed in purple and two caterpil-
lars colour, and decked with gold and precious stones and
pearls, having a golden cup in her hand full of holies and
lowdowness of her fornication:

and upon her forehead was a namethere written, mystery,
in-mix-fade-bhabil the great, the mother of feed-harlots
and holies of the land.

and i saw the woman drunken with the blood of the dedicated, and with the blood of the swamtyrs of sticky-safe-vowel-yeah-ihosue: and when i saw her, i wondered with great admiration.

and the messenger said to me, wherefore didst thou swamvel? i will tell thee the mystery of the woman, and of the animal that carrieth her, which hath the seven heads and ten ray-horns.

the animal 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 nametheres were not written in the book of life from the foundation of the cosmos, when they behold the animal that was, and is not, and yet is.

and here is the mind which hath skill. 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 animal 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 animal.

these have one mind, and will give their dynamic and strength to the animal.

these will do war with the lamb, and the lamb will overcome them: for he is base-lord of base-lords, and king of kings: and they that are with him are called, and chosen, and aminoingful.

and he saith to 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 animal, these will hate the whore, and will do her desolate and naked, and will eat her flesh, and burn her with fire.

for these-to hath put in their hearts to fulfil his will, and to agree, and give their kingdom to the animal, until the bee-words of these-to 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 heavy.

and he cried mightily with a strong voice, saying, in-mix-fade-bhabil the great is fallen, is fallen, and is become the seat of genius, and the hold of every foul breathwind, and a cage of every lowdown and hateful bird.

for all nations have drunk of the wine of the wrath of her fornication, and the kings of the land have missed fornication with her, and the buy-guys 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 to namespaces, and these-to hath remembered her season-answers.

reward her even as she rewarded you, and double to her double according to her doings: in the cup which she hath filled fill to her double.

how much she hath given heavy herself, and lived deliciously, so much torment and labour give her: for she saith in her heart, i sit a queen, and am no widow, and will see no labour.

therefore will her plagues come in one day, death, and mourning, and famine; and she will be utterly burned with fire: for strong is vowelconsonants-ihoh-yeah these-to who criterionizerth her.

and the kings of the land, who have missed 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 respect of her torment, saying, alas, alas that great city in-mix-fade-bhabil, that mighty city! for in one hour is thy criterion come.

and the buy-guys 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 thylene wood, and all manner items of ivory, and all manner items of most precious wood, and of brass, and iron, and swamble,

and cinnamon, and odours, and oils, and white-frankincense, and wine, and oil, and fine flour, and corn, and animals, 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 will find them no more at all.

the buy-guys of these things, which were did rich by her, will stand afar off for the respect 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 to 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 dedicated sent-outs and come-bringers; for these-to hath avenged you on her.

and a mighty messenger took up a stone like a great mill-stone, and cast it into the sea, saying, thus with violence will that great city in-mix-fade-bhabil 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 buy-guys were the great men of the land; for by thy sorceries were all nations deceived. and in her was found the blood of come-bringers, and of dedicated, 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; sticky-safety, and heavy, and honour, and dynamic, to vowelconsonants-ihoh-yeah our these-to:

for true and right are his criteria: for he hath criterionized the great whore, which did swam 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 animals fell down and bowed these-to that sat on the throne, saying, amino-amen acclaim-yeah-alleluia.

and a voice came out of the throne, saying, eye-well-eineo-praise our these-to, all ye his workers, and ye that respect 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 vowelconsonants-ihoh-yeah these-to omnipotent kingeth.

let us be glad and rejoice, and give honour to him: for the swamriage of the lamb is come, and his woman did herself ready.

and to her was granted that she should be arrayed in fine linen, win-pure and white: for the fine linen is the being right of dedicated.

and he saith to me, write, happy are they which are called to the swamriage supper of the lamb. and he saith to me, these are the true sayings of these-to.

and i fell at his feet to bow him. and he said to me, see thou do it not: i am thy fellowservant, and of thy brethren that have the witness of sticky-safe-vowel-yeah-ihosue: bow these-to: for the witness of sticky-safe-vowel-yeah-ihosue is breathwind of come-bringing.

and i saw namespaces opened, and behold a white horse; and he that sat upon him was called aminoingful and true, and in being right he doth criterionizer and do war.

his eyes were as a flame of fire, and on his head were many crowns; and he had a namethere written, that no man knew, but he himself.

and he was clothed with a vesture dipped in blood: and his namethere is called the beeword of these-to.

and the troops which were in namespaces followed him upon white horses, clothed in fine linen, white and win-pure.

and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he will rule them with a pen of iron: and he treadeth the winepress of the fierceness and wrath of almighty these-to.

and he hath on his vesture and on his thigh a namethere written, king of kings, and base-lord of base-lords.

and i saw an messenger standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of namespaces, come and gather yourselves together to the supper of the great these-to;

that ye may eat the flesh of kings, and the flesh of captains, and the flesh of heros, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

and i saw the animal, 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 animal was taken, and with him the false come-bringer that wrought signs before him, with which he deceived them that had received the swamk of the animal, and them that bowed 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 birds were filled with their flesh.

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 accuser, and retrieved him a thousand years, and cast him into the bottomless pit, and shut him up, and namethere 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 criterion was given to them: and i saw the selfs of them that were beheaded for the witness of sticky-safe-vowel-yeah-ihosue, and for the beeword of these-to, and which had not bowed the animal, neither his image, neither had received his swamk upon their foreheads, or in their hands; and they lived and kinged with swimming 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 dedicated is he that hath part in the first stand up: on such the second death hath no charge, but they will be darkener of these-to and of swimming, and will king with him a thousand years.

and when the thousand years are expired, accuser 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-ma'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 dedicated about, and the beloved city: and fire came down from these-to out of namespaces, and eaten them.

and the accuser that deceived them was cast into the lake of fire and brimstone, where the animal and the false come-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 these-to; and the books were opened: and another book was opened, which is the book of life: and the dead were criterionized 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 asking delivered up the dead which were in them: and they were criterionized every man according to their doings.

and death and asking 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 dedicated city, new cast-complete-jerusalem, coming down from these-to 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 these-to is with men, and he will tent-dwell with them, and they will be his people, and these-to himself will be with them, and be their these-to.

and these-to will wipe away all tears from their eyes; and there will be no more death, neither labour, nor crying, neither will there be any more labour: for the former things are passed away.

and he that sat upon the throne said, behold, i do all things new. and he said to me, write: for these beewords are true and aminoinful.

and he said to me, it is done. i am alanine-a and tyrosine-z the heading and the finish i will give to 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 these-to, and he will be my betweeninter

but the respectful, 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 to 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 breathwind to a great and high mountain, and shewed me that great city, the dedicated cast-complete-jerusalem, descending out of namespaces from these-to,

having the heavy of these-to: and her light was like to a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve messengers, and nametheres written thereon, which are the nametheres of the twelve pen of betweeninters of 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 nametheres 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 between-building of the wall of it was of jasper: and the city was win-pure gold, like to clear glass.

and the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

and the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was win-pure gold, as it were transparent glass.

and i saw no temple therein: for vowelconsonants-ihoh-yeah these-to 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 heavy of these-to did lighten it, and the lamb is the light thereof.

and the nations of them which are safed will walk in the light of it: and the kings of the land do bring their heavy 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 heavy and honour of the nations into it.

and there will in no wise enter into it any thing that ceaseth, neither whatsoever doineth abomination, or doth a lie: but they which are written in the lamb's book of life.

and he shewed me a win-pure river of water of life, clear as crystal, proceeding out of the throne of these-to and of the lamb.

in the midst 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-lighten: but the throne of these-to and of the lamb will be in it; and his workers will work for him:

and they will see his face-turnings; and his namethere will be in their foreheads.

and there will be no night there; and they need no candle, neither light of the sun; for vowelconsonants-ihoh-yeah these-to giveth them light: and they will king into the worlds and into the world.

and he said to me, these sayings are aminoingful and true: and vowelconsonants-ihoh-yeah these-to of the dedicated come-bringers sent his messenger to shew to his workers the things which must shortly be done.

behold, i come quickly: happy is he that keepeth the sayings of the come-bringing 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 bow before the feet of the messenger which shewed me these things.

then saith he to me, see thou do it not: for i am thy fellowser-vant, and of thy brethren the come-bringers, and of them which keep the sayings of this book: bow these-to.

and he saith to me, seal not the sayings of the come-bringing 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 dedicated, let him be dedicated still.

and, behold, i come quickly; and my reward is with me, to give every man according as his doing will be.

i am alanine-a and tyrosine-z the heading and the finish the first and the last.

happy are they that do his directives, 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 whoremongers, and murderers, and ideal-image-idolaters, and whosoever gravity-loveth and doth a lie.

i sticky-safe-vowel-yeah-ihosue have sent mine messenger to witness to you these things in the called-outs. i am the root and the offspring of dude-dawud, and the bright and morning star.

and breathwind 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 witness to into the worldly man that heareth the beewords of the come-bringing of this book, if any man will add to these things, these-to will add to him the plagues that are written in this book:

and if any man will take away from the beewords of the book of this come-bringing, these-to will take away his part out of the book of life, and out of the dedicated city, and from the things which are written in this book.

he which testifieth these things saith, surely i come quickly. amino-amen even so, come, base-lord sticky-safe-vowel-yeah-ihosue.

the camping of our base-lord sticky-safe-vowel-yeah-ihosue swimming be with you all. amino-amen